

LESSONS IN GENESIS

PREFACE In 1922, Mary M. Bodie, the author of this book, gave a series of Bible lessons on Genesis. These were published in book form in 1933. These lessons were originally issued in four volumes, entitled "The First Creation" "The New Creation", "The Two Creations Illustrated", and "The New Creation Crowned." These lessons were reprinted in 1955 and compiled in two volumes. We are reprinting them in these two volumes once again. The first book covers Chapters 1 - 25; the second, includes an illustration of the two creations from the lives of Jacob and Esau, and the life of Joseph. We commend this precious treatise to hungry saints, and commit it to God to be used for His glory. These writings have been a source of great enjoyment and enlightenment since they were first printed fifty years ago. 1983 The Publishers

Genesis, the first book of the Bible, is also the first of the Pentateuch, the five books of Moses. Genesis means "beginning" and it is the beginning of God's revelation to man. All the truth that is later unfolded, whether it is history, prophecy, or doctrine, is found in this Book in germ form. It is truly the "Seed Plot of God's Word," as one has named it. I would also call it the Counsel Chamber of the Almighty God. All God's purposes concerning man are found in this book, some hidden in type and shadow, but here, nevertheless. Man's creation, his fall, his redemption, his discipline, his exaltation - counsels which have been in a state of development for six thousand years - all are found in Genesis. In this book, we are let into the secret of Divine plans and purposes, the ordained counsel of God, which were formed before the foundation of the world.

OUTLINE

1. The Creation - Chapters 1 and 2.
2. The Ruin - The entrance of sin and the results - Chapters 3-11.
3. The New Creation - Separation from sin and the results - 12-50.

THE FIRST CREATION

Chapters 1 and 2

The Literal View

There are different ways of studying any book of the Bible; but we have found that the best way is to read the entire book through until we become familiar with the events as they occurred and therefore, the book as a whole. Genesis is first of all, literal history. The men and women mentioned were real people. These things actually happened as recorded. There are not allegories in these narratives as some would fain insist. Creation is told here as a fact. God actually reconstructed this world in six days, as it is written. We cannot emphasize this fact too much; for there are many who would deny the inspiration of the Scriptures and the supernaturals which occur here. We will look at the creation in a literal sense, but there is also spiritual significance which we will find most interesting. "In the beginning God created the heaven and the earth." Between this verse and the one following, there may lie many ages. This may startle some, but it is the truth nonetheless. Geologists have found the proof of this fact in the strata of the earth. They claim it is impossible that the earth could have been created only six thousand years ago. Their opinion and positive assertion have not caused us to believe the above statement. It has been forced by the very language itself. We are amazed that anyone ever connected the creation of the heaven and the earth in the beginning with this later six-days work; for it is plainly evident that there was a first creation of the heaven and the earth, then a fall or devastation of that earth, but not of the heaven. The earth is found in darkness, without a heaven, and buried under the deep the salty barren waters. The earth had some sort of mishap, of which the devil was the cause. It was no doubt the time when he sinned and fell from his high estate in the presence of God. He may have been the authorized head over the earth, but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery, and it is written, "the secret things belong unto the Lord." Therefore, we will leave it alone and not inquire further into its mystery. This we do know, that it was in the beginning that God created the heaven and the earth; for it is plainly evident that they were in existence before the first days work of reconstruction began. The earth simply had a new birth on that first day. "And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition before the first day's work. Note that it is only the earth which is found in this ruined state, not the heavens. God had created them and joined them, but now we see them separated by some awesome cataclysm. He had created the earth beautiful, perfect, ready to be inhabited, as the Word positively affirms: "For thus saith the Lord that created the heavens, God Himself that formed the earth and made it: He hath established it: He created it not

in vain (not a waste, R.V.). He formed it to be inhabited. I am the Lord and there is none else." Isaiah 45:18. The earth was formed to be inhabited, but it was not found so. The waters covered the earth, and darkness was over all the earth. "And the Spirit of God brooded (not everywhere, but only) over the face of the waters;" therefore there is hope. The word "brooding", R.V. used in this connection is the same as that of a mother dove sitting upon the eggs which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent in all the work of creation. He wrought according as the word was spoken. His work is limited and controlled by the Word of God. "And God said, Let there be light, and there was light." This was the first day's work. Note this fact. The light was not created that day. God simply brought it upon the scene of the darkness and ruin on this first day. God Himself is light and He let a little of His own radiance shine upon the earth, and darkness had to flee. The devil is darkness, as opposed to God, who is light.

Light itself proves that God is a Trinity. Science informs us that light is composed of three primary colors - blue, red, and yellow. These three rays combined, form one white ray. Blue would speak of the Father; red, of the Son; yellow, of the Holy Spirit. There is but one God, yet three Persons in the Godhead. Also, scientists tell us that there are three powerful principles in light - the luminous ray, the heat-giving ray, and the active, or chemical ray. These are all distinct, yet most Perfectly united. This is most wonderful and so expressive of God Himself in His threefold mighty display of power. The luminous ray represents the Father; the heat ray, the Son; and the active ray sets forth the all-around working of the Holy Spirit. "And God divided the light from the darkness." God always divides. He divides the light from the darkness and He names each as distinct from the other. He abominates a mixture. Men are not this way. They cannot distinguish between light and darkness. They say, "All religions are good," or "I think there is some good in everything." God is Light, distinctly so, and has no affinity with the devil, who is darkness. God calls white, white; and black, black. He does not mix truth and error and call both good. There is truth and there is error; light and darkness; God and Satan; heaven and hell. They are each separate and distinct. They cannot be made one any more than oil and water can be mixed. "And God called the light, day, and the darkness He called, night. And the evening and the morning were the first day." As we have noted, He names and limits each to a certain time and there is never complete darkness any more. The effect of the light remains and even the darkness is in measure dispelled; the night gives way to morning. And God pronounces His work good; but it is not finished yet. There is more to be done. "And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters." God continues to divide. He separated the light from the darkness, and now He divides the waters, taking up by evaporation water from the deep below. These most marvelously balanced clouds form the atmospheric heavens which are nearest the earth. These waters are thereby in some inexplicable manner purged of their saltiness and then come down as the rain upon the mown grass, and as floods upon the dry ground; thus moistening and making fruitful, the earth. This is the result of the second day's work. "And God said, Let the waters under the heaven be gathered together in one place and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas. And God saw that it was good." The earth now has its resurrection. It is brought forth from under the barren waste of water, which is then bounded and set in its various places. And the waters remain there. There is the Atlantic, the Pacific and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the entire earth again; for though there was the deluge later; these were not the waters of the deep overflowing their banks, but rain sent down from heaven. "And God called the dry land earth and the gathering together of the waters He called seas." And we call them as He named them nearly 6,000 years ago. All things that He does, He pronounces them good; for they are all in due time and perfected for its day. God works in an orderly way. He does not confound nor mingle one day's work with another. However, on this day He speaks twice and works in a two-fold way. "And God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is in itself, after his kind." The resurrected, stable earth is now made to bring forth fruit. There are three grades of fruitage - grass, herb and fruit - each increasing in value. This fruit has seed in itself; that it, it has within itself the power of reproduction. This is the marvelous law of nature of which God is the Creator. There is no hint of evolution here. The fourth day followed. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night-" God is still dividing, though the

sphere of His operations is changed from earth to heaven. He is now garnishing it with beauty; but also in view of the needs of the earth. The sun and moon are now presented, or set in the sky as light-bearers, and for signs and for seasons, for days and for years. These lights remain unto this day. They are always there, though at times the clouds may obscure the light. The sun is always in the place where God set it, and the moon faithfully travels its ordained orbit without an accident. "And God said, Let the waters bring forth abundantly, the moving creature that hath life and fowl that may fly above the earth in the open firmament." Here again there is a change of scene. We are brought back, not only to the earth, but to the barren waste of waters; and rather abruptly too, it would seem, when we might have inferred we had left it forever. But here the power of God is working, though He does not call this day's work good, as in the previous days. Howbeit the waters do swarm with the living objects of His making, while birds fly in the air above. It is still in progress in the vast creative plan of the Divine Mind; for new and greater forms of life are reached with each successive day's work. It is not now such inanimate things as grass and herbs, but the living soul is that which concerns Him. He blesses and bids them multiply in their own environment. "And God said, Let the earth bring forth the living soul after his kind, cattle and creeping thing and beast after his kind." This is the last day, the sixth, a second third, as it were, for again God speaks twice and works twice as on the third day. First the earth brings forth the living soul and God saw that it was good. He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His six days work, a man, comes forth from the hand of God, perfect and complete. "And God said, Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Observe that God holds a special meeting. The three Persons of the Godhead confer with one another, hold a secret session, as it were, relative to the creation of man. They decide, "Let us make man after our image." Now, this "image" is expressed in several aspects. First, man is a trinity, even as God, though with a difference. He is three natures, spirit, soul, and will, in one body, or person; while God is a trinity of Persons in One Nature. Secondly, man was created male and female, two persons, yet one, and they have the power of reproduction, even as God. Thirdly, man is made absolute ruler over the earth scene. Everything is given into their hands. All the fruit and green herbs are for their food; not one restriction on anything. They are monarch of all they survey. In this, too, they are in the image of God, who is Sovereign over all. "And God saw everything which He had made and God saw that it was very good. And the evening and the morning were the sixth day." It is finished, He can now say. Seven times He has pronounced His work good, but He calls the sixth day's work very good. He is well pleased; therefore, He can rest. "And on the seventh day, God ended His work which He had made and He rested on the seventh day from all the work which He had made." God rested in delight over His finished work. He blessed and sanctified the seventh day, as we read later. He had a man upon the scene who would rule for Him while He rested and enjoyed the man whom He had created and loved, and put over the work of His hands.

THE SPIRITUAL VIEW

As was intimated, these six days work, as well as the whole of the book of Genesis, are not only literal history, but also symbolic. As there was a literal creation, afterward a fall; first, a heaven and earth together, then an earth without a heaven in darkness and desolation; so we have as the figure, the natural man fallen away from God. He too, even as the earth, was not created in a fallen condition. He came from his Creator's hands good; yes, very good. But, he had a fall. He was no longer in fellowship with heaven. Darkness, dense darkness, covered him. The restless waves of sinful passions rolled over his wicked soul, which was once fair and beautiful. The verdict is - "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Isaiah 57:20.

THE FIRST DAY'S WORK

But God came upon the scene of the ruin of man's soul, even as He did upon that of the earth. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so, man also, must have a new birth. Therefore, now mark its beginning and process - "The Spirit of God moved upon the face of the waters." As was noted in our previous lesson, a better word is "brooded" which speaks in spiritual language of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration. He says, "Let there be light," and it was done - "there was light." The Word and the Spirit move in

absolute harmony; the one dependent upon the other. The Word is spoken, and the Spirit acts. Thus we are "born of the Spirit" (John 3:6); "born of the incorruptible seed, by the Word of God which liveth and abideth forever." I Peter 1:23. The psalmist says, "The entrance of My Words giveth light." Psalms 119:130. This is the first day's work in the human soul. The state of the creature, even as the earth, is not changed one whit as yet; though now the ruin is manifest. Here in true judgment of self before God is the first step toward fellowship with Him. The Word has been grafted in and a reconstruction has begun. The darkness has now given way, in a sense, but there is still nothing upon which God can look with favor except the light. The light He pronounced good and severed it from the darkness, giving it a name and a place. The darkness also has its place and is so named. They are separate and distinct. The darkness is not removed, for the source of light is not in the earth. That would make it independent of God. The source of the light is God Himself, from whom the first ray shines. The day is not all light; it is composed of "evening and morning, but never, now that light has shown upon the scene, is there complete darkness. The evening always gives place to the morning. How wonderfully significant! How truly typical of the new birth of fallen man! But there is more. There is development; there is growth in God's plan as we will see.

THE SECOND DAY'S WORK

The second stage of this Divine creation, the separation of the waters, is easy to read spiritually. It teaches that, through the compelling power of the unseen things above, there is the beginning of a mighty inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is thus purified by the power of a new object. The Kingdom of heaven has begun. The heart is now subject to Divine restraint under the government of God. Intercourse with heaven has begun. "Behold he prayeth," may be said of such a one. However, the general state of the newborn soul remains the same; for there is yet no fruit, no solid ground, no stability visible whatever. It is the state upon which Paul comments when he says, "In me, that is in my flesh, dwells no good thing." Yea, more of such a one he could say, "How to perform that which is good, I find not." He added further, "To will is present with me, and with the mind I myself serve the law of God." Such a man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the intercourse with heaven which has commenced, will bring down showers of blessing in due time. This is the only day's work which God does not pronounce good. This is significant, whether we view it in its character of literal history, or at its typical application. In the former view, it no doubt would teach that the firmament formed above on the second day, hid from man the dwelling place of Satan. He is called "the prince of the power of the air," and he has his throne in the heavens. God cannot call that good. Also in the latter aspect, the typical, while this day's work is absolutely necessary to attain to a better state; yet there is nothing fruitful, nor stable connected with it. God is not much glorified; neither is man much blessed, or changed thereby. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God cannot pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as well as with the earth.

THE THIRD DAY'S WORK

This day speaks deeply to the Christian heart. Resurrection is its vibrant theme, and that power marks it out here - the earth comes up out of the waters. There is something now in evidence which can be worked upon and made fruitful. The waters stand for the evil within us. This is not removed as some would insist, saying that they have had an experience whereby sin has been eradicated. In reality it is still there, only restrained. It can never return to cover the earth; though it gets its name from God - "the gathering together of the waters, He called seas." In the new earth there will be "no more sea." Revelation 21. That will be the day when sin in the flesh will be no more. Meanwhile He lays the foundation of this dry land which He has reclaimed. But, this is only half of the third day's work. It is a double workday with God as is also the sixth day. He speaks twice, and twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second it brings forth fruit - the grass, the herb and the tree yielding fruit. So the spiritual teaching of this day is doubly instructive and fruitful. It is typical of Paul's teaching in Romans Six. "Risen with Christ" is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old Adam

head, in whom we had fallen, when Christ died on the cross. His resurrection is our entrance into the last Adam, in whom we have risen into a new state and sphere. "In Christ," signifies a new creation. "Old things have passed away; behold all things have become new." And the acceptance of this blessed fact, like the dry land in type, we, a new creation, have risen out of the old. We are brought into a place of rest and peace. It sets us high above the water floods of wrath and judgment, on the solid ground. Sin in the flesh is not removed, neither does the flesh become spiritual. Rather it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of that condition; he is no longer in the flesh, but in the Spirit. And yet, there is more to the results of this third day's work. The second part makes manifest the fruitfulness which is the immediate consequence of resurrection. "Being now made free from sin, we are become the servants of righteousness." Notice some significant features in this connection. God names the dry land, Earth. The root meaning of the word is "crumbling," which condition is absolutely necessary to the fertility of the ground. The more continually the clods are broken up and the finer the dust into which they crumble, the more promise of a profitable harvest to the farmer. Herein is a great and a most necessary lesson for us all. We should never complain, or wonder at the trials which our wise Husbandman allows. It is only that we may bear more fruit. The broken and contrite spirit, which yields continually to the Father's will, is the principal element in the fertility of the soul. God seeks not power from us, but yieldedness. An absolutely surrendered will is imperative for fruitbearing. This truth is most vividly illustrated in Romans. In Chapter Seven, we have the experience of the man who is profoundly conscious of the two I's which are in opposition to each other. With the mind he serves the law of God; with the flesh the law of sin. There is a continual struggle; one part for good and for God, the other always contrary and stronger too. But, in Chapter Eight there, is a definite change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still the two contrary parties, the flesh is still there as always, but its victorious opponent is no longer the "I." It is flesh and Spirit that are now in conflict, the Holy Spirit instead of "I." Victory comes from the realization of this. The Lord Himself has taken up the fight (when we let go and give it over to Him), and He will conquer the flesh in us. We have but to acknowledge our need - let go the good, the strong, the holy I - and depend on the Christ in us. All of our good resolutions and purposes are weak and unstable. We must declare and believe - "Yet not I, but Christ that lives in me." Then fruit follows as a matter of course. There is progress seen here also - from grass to herb and finally to the fruit tree. Observe that the seed has within itself the power of perpetuating its kind; also that it is the earth, figure of the new life, which brings it forth. All this is easy of interpretation and proves again that there is a voice even in nature if our ears are tuned to hear its message. All of God's works in creation testify to redemption. They are designed to witness to mankind. "He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty" - three grades answering most beautifully to the grass, herb, and tree. The good ground is the Divine life, the newbirth, which we receive upon the simple condition of faith in the Word, the seed, and which will bring forth a full harvest, if not hindered by unbelief. The fruit is in the life - love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. "Being now made free from sin and become servants of God, ye have your fruit unto holiness."

Romans 6.

THE FOURTH DAY'S WORK

Here the scene is entirely changed. The heavens are now garnished and beautified; a further step in this marvelous six-day's work of a new creation. The Lord speaks again and the sun and moon and stars are presented in their practical relation to the earth; which has come forth, as it were, from death. These are to remain for signs and for seasons and for days and for years. Here the truth for the Church is precious. We are not only risen with Christ, but more; we have been "seated together with Him in the heavenlies." This is a further step in personal experience. It follows that of resurrection; and no real victory for the Church, which is the body of Christ, is complete without it. The heavens, in which these luminaries are placed, are the lower heavens, or firmament, the visible expression of the unseen dwelling place of the infinite One. The first object, the sun, speaks for itself. It presents Christ, whom Malachi the prophet designates, "the Sun of righteousness." He is back again in the glory from whence He was absent for a little season, even as was the luminary which sets Him forth. Notice several other significant items in this Connection. The sun is the source of heat and light to the earth. Its light is self-derived,

unchanging, as the day of which it is the herald.. It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which is redolent of Christ and His relation to the new creation. He is the life, the light, the power.

The moon, on the contrary, is the light of the night. Its light is derived from the sun and it is cold and dull at its best without the sun. It is also changeable; full-faced, or dwindling in size and shape. It is easy to see the marvelous interpretation of this aspect of the moon. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The moon, apt figure of the Church, has many valuable lessons to teach. She clearly suggests, by her apparent faults, the path of failure that the Church has trod. Her changeableness is the first. She belongs in the heavens according to God's ordinance; yet one cannot always observe her there in her God-appointed place. She is more often, according to sight, more out of the heavens than in it. That is, she does not take her place there, shining upon a dark world. When she is visible, how seldom seen as full-orbed, but often turned away from the sun from whence her light and radiance comes. Her part is to receive only and reflect the light of the sun. It is not by any power or light of her own. And without the sun, this planet of rock is cold and dark. When the moon is full-orbed and reflecting the sun fully, it is beautiful to behold. The Scripture assures us that precious things are put forth by her, yea, abundance of peace is promised "as long as the moon endures." Psalm 72. Yet, the direct sun rays are the power, the real fruitful, life-giving influence of all that is written of her. Can we not read the interpretation? The moon represents the Church as the whole body of Christ. This does not preclude the stars in heaven also. These no doubt refer to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, though in lesser power and degree. And there are different ranks, or glories even among the stars; some of them shine brighter than others, for it is written, "One star differeth from another star in glory." I Cor. 15:41. They are not independent of Christ as to their shining.

The Fifth Day's Work

We are now brought back from the heavens, as it were, to behold the barren waste of waters which we might infer had been left behind forever. But not so; we are to see the manifold wisdom of God displayed even here. "All things are truly working good" for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. We have the same occurrence in the Pentateuch itself - a real progress in the way of apparent retrogression. For instance, Genesis commences with life for God's people. Exodus tells of them being taken out of the world; while Leviticus brings them into the presence of God. All is progress, but at the next step this appears to have ended, for in Numbers, they are seen passing out again to face the trials of the wilderness, and still worse, the exposure of themselves, as identified with the old creation. This day's work appears to be a backward step; yet in reality, it is not. There is no dislocation of His plans. He is ever working things out after the counsel of His own will. God wants the Truth made practical; so after we have known redemption and have enjoyed the fellowship of the sanctuary, He sends us forth to demonstrate to the world that we are of heavenly birth. There is discipline in all this, and failure too. However, we are chastened that we may become partakers of His holiness. The Divine life in us assumes practical form and embodiment, even as "tribulation worketh patience," which in turn begets experience, and experience, hope; and "hope maketh not ashamed." In the words of our lesson, the living soul is produced out of the midst of the waters. These waters are the restless, fallen nature of man; and it is this, within ourselves or in others, that makes this world the place of trial it is. Yet, out of this evil, which appears to be against us, God produces good. The living soul, representing the living energy within, is made to lay hold of eternal things, amidst the pressure on every hand. Paul testified, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ." And the fifth day's experience must precede the sixth; for we cannot have the perfect Man and Woman without going this way. There must be a counterpart of these six creative days in each believer's life. Some believers never go beyond the second day, which seems to be a convenient stopping place; while others go on to the fourth, where the real fight begins. We never know much of the power of the lion, though we may have read and heard of him, until we attempt to enter his lair and wrest the spoils of conquest from his paws. So, in like manner, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ.

These things will follow as a necessary consequence, for the lion is there. We are entering Satan's realm, and he will most certainly stir himself and roar; but this is all that he can do. God is for us, and Satan cannot hinder nor hurt us; for the waters only make manifest the living soul. The Lord is never defeated and neither is the new creation. To come into experience of this day is great victory and is soon followed by the perfect day.

The Sixth Day's Work

This day also has two parts, even as the third day. God speaks twice. At His first command, the earth, not the waters, brings forth the living soul. This is not the result of discipline, nor of the persecution of the way because of contact with sin and Satan; but it is the development of what is proper and necessary to the New Man as such. The Man who is going to have dominion over the new heavens and earth, is coming into view. The earth itself, which has risen out of the waters brings him forth. This day's work proves that all the things seen in the fifth day is working good. If sin and Satan had never marred God's beautiful handiwork of the first man, there would have been no second Man.

The animal creation of the sixth day represents the new man, but not manifested in his glorified body. He is yet in a body of earth. He waits, as does the whole creation, for the day of his manifestation. For even these creatures were "made subject to vanity (or nothingness as to the body), not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Romans 8:20, 21. As to the body, the old creation partakes with the beasts that perish. The beasts are also called "living souls", but the new man will have no affinity whatever with the beasts. He will no longer be a natural man, but a spiritual one. We have the earnest of this already in our renewed Spirit. Paul instructs us concerning our bodies, "if our earthly tent of this natural man were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Corinthians 5:1, 2. Then follows, in figure, the manifestation of this spiritual man, coming from the hands of his Creator - perfect and complete. Note that this is the result of a conference of the Godhead - "Let us make man in our image, after our likeness; and let them have dominion" The glorious, eternal destiny of this full grown man is to be in the image of God. He speaks and lo, it is done - "male and female created He them." This twain is the climax of God's creation. We will learn later that the woman was taken from the man.

Man - male and female - is the manifest head of the newly-created scene; and was made in the image and likeness of God. He is plainly the image of the God-Man. The dust of the earth, inspired by the breath of the Almighty, is the foreshadowing of the marvelous union of the Divine and human in one blessed Person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man. The image and likeness to God have an immeasurably greater meaning to us when viewed in their relation to the Last Adam and His Eve, than to the first.

This is the last work day, representative of the end of this ChurchAge, when the marriage of the Lamb is consummated and Christ and His Bride are on the throne - Rev. 19. Then will come the Sabbath rest of God, the Millennial age when all things are in the hands of the Son of Man who takes absolute control of the situation and reigns for one thousand years as Almighty God. The Father will sit back and rest, for Christ "must reign till He hath put all enemies under His feet. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power." I Cor. 15:24, 25. Then God the Father shall be all and in all.

And this must actually be accomplished in each of us who expect to reign in the fullest sense as the Last Adam's wife. All rule and authority and power must be put down; everything brought into subjection, before God can rest from His work in us. He will not cease until the sixth day's work is consummated in our experience and the Man and Woman are ready to reign. She must be His equal, having dominion even as He; for He cannot reign without her.

Some would insist that such victory, such attainment is impossible and not required; but we insist just as strenuously, that it is not only possible, but imperative. Paul, one of this company, prayed earnestly for the saints that they might be sanctified wholly; and that their spirit, soul, and body preserved blameless. Did Paul make a mistake in praying for such victory? Is God unable to perform such a miracle? Is not the power which raised the lord Jesus Christ from the dead and which is at the disposal of our faith, sufficient for our enabling? Is not the work of Calvary basis

enough for such victory, here and now? Is Christ, as the Last Adam, to have no wife without spot or wrinkle, to present to Himself? (Eph. 5:23-33)

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

Dispensational View

In these six days of work which we have been considering, there is a most marvelous correspondence with the six thousand years of labor which precedes the Millennium, the world's sabbath. Each of these days of re-construction has had in some measure its counterpart, or that which answers to it, in some phase of the world's history. And while we cannot go into detail as to this, yet we will mention the last work day, the sixth, as an illustration of the others. In the end of this day, we see the perfect man and woman upon the scene, made in the image and likeness of God. They are ready to assume the headship over the earth; all other creatures being subject to them. And this Adam with His Eve, as we learn later, (Rom. 5:14), were but figures of the Last Adam and His Bride, who at the

end of six thousand years of history, will assume control of the situation and reign over the restored earth during the Millennium. God has been working these many centuries to this end; in fact, everything has been created in view of this perfect day when the new man, male and female, will be perfected. God will then rest from His work which He has made, and Man will reign with authority for the thousand years. All His desire will be that God may be glorified.

Seven Character Sketches

Many details of these final blessings of the earth are presented in the second chapter; but before we proceed to this, we would contemplate for a brief moment the series of lives of prominent characters mentioned in Genesis. There are seven of these, the number of dispensational perfection, which is in itself significant, and they plainly have their counterpart in the six days work. Adam is the first. After his fall, his experience corresponds with the first day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation. (Chapter Three) Cain and Abel represent the second day's work. There is a division between them, even as the division of the waters below from the waters above. This breach is plainly manifested in the world at large in the two seeds the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world. Noah and Abraham illustrate the third day's work; and as we noted, it was a double-work day. God spoke twice. Noah represents the first part of the day's labor. In his time after the deluge, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typically answering to the saint raised up with Christ (the Ark). Abraham's life corresponds with the second part of the day's labor. The resurrected earth is made to bear fruit. He manifests to us the pilgrim walk and trial of faith. He exemplifies the fruits of resurrection in a practical life of obedience. Isaac, the fourth-day parallel, is shown in the yielded son of Abraham. He emphatically speaks of the heavenly man. Even Abraham was found out of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly planets made on this day, he pictures Christ Himself, as well as those epistles of Him, "known and read of all men," by their surrender into their Father's hand. Jacob, the disciplined son of the surrendered one, becomes a perfect parallel of the fifth day's work. The type is self-evident. "All things," especially evil things, are seen working good in each case. The living creatures from the waters are manifested, answering to the peaceable fruits of righteousness in those who are exercised thereby. Joseph, the climax of all, corresponds with the sixth day's work. God spoke twice on this day also, but Joseph answers to both parts. In the first, as representative of the creatures from the land, he shows the growth of the new man, but still in a mortal body, or body of humiliation. His life is plainly the spontaneous fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and

afterwards exalt him. Finally, in the second part of this day, we see Joseph as corresponding to the full grown man, who is created on this day. He too, has a bride and is ready to reign; having come out of suffering and trial and cast off his prison garb. He is hidden no longer. All the world is dependent on him. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, as it were, rests. And here is where the millennium, in type, begins. God will sit back and let His Son have absolute sovereignty over all things for a thousand years. All is harmony, most blessed and complete. His saints will share His royal glory.

JOINED TO THE LORD

There is no more condemnation,
For God's blessed new creation;
And there is no separation,
For we are joined unto the Lord.
We're delivered from the mire,
Set on solid ground much higher;
Filled with Holy Spirit fire,
For we are joined unto the Lord.
By the Pillar safely leading,
On the Living Bread we're feeding,
As the homeward way we're speeding,
For we are joined unto the Lord.
Egypt's stigma gone and dying,
Canaan's corn we now are trying,
For the crowning day we're crying,
For we are joined unto the Lord.

Chorus -

Joined unto the Lord,
Yes, joined unto the Lord;
One with Him forever,
Living by His Word.
O such matchless mercy -
Man has never heard -
We are joined unto the Lord.
- Mary M. Bodie (Grace & Glory Carols)

ADAM IN HIS GARDEN

Chapter Two

In this chapter we have another inspired account of the creation of man, not really different from the former report, except in its detail. This is not an allegory nor the history of the creation of a man by another being inferior to God. It is simply a fuller account of Adam's creation by his Creator, written by the same hand as the first account. Moses' purpose in this chapter is quite different, however. Here he would exhibit the relationship of the man to the whole scene into which he has had an introduction, as well as his relationship to his Maker and Lord, and also with his wife. God is not simply called "Elohim" as in the first chapter, but "Jehovah Elohim" - Lord God. This title has for its primary significance, God in covenant relationship with man, a Husband to His people. It is the name by which He afterward revealed Himself to Israel as their Redeemer - the covenant-keeping God of Abraham, Isaac, and Jacob; the triune God in fellowship with man. (Exodus 3:15)

But here He is the Lord God, not of Israel yet, but simply of man whom He has created. It is not only a picture, but a prophecy of what we are given to see in the last book of the Bible, "the tabernacle of God is with man" (Revelation 21:3). Thus we have here in the garden, a marvelous type of eternal things. Its central figure, Adam, with his relationship to Eve, his wife, we have elsewhere noted as being typical of Christ and His Bride, or help-meet. Paradise with the tree of life no doubt feebly foreshadows our eternal home with its river of water of life and its tree with its twelve manner of fruit in the New Jerusalem. The first four verses plainly connect with what has gone before; but after these we have a decided change. It appears as though man was created that he might till the ground which was made all ready for him, watered and fertile, but needing his master hand to husband it all. In the first section, as has been previously noted, man's first

relationship is to God; hence, Jehovah's breathing into his nostrils emphasizes this affinity. It is not characteristic of the animal creation; no beast has it. Man alone becomes a "living soul" by the inbreathing of the Lord God. It is not merely the breath of life which is imparted, but the living activity of life. Thus we may readily see why man can never totally die, as does the beast. He does not differ from the beast in the fact of being a living soul, but in the manner of becoming one. It is this very inbreathing of Jehovah into the nostrils of the dust - formed creature which makes Adam a proper foreshadowing of the last Adam - "God manifested in the flesh." How wonderfully significant was His action after His resurrection when He breathed upon His own - John 20:22. This breathing symbolized the introduction of His people into the new creation, of which He is the Life, the Source, the Head: manifesting Himself as the "Quickening Spirit" in contrast with the first Adam, who was only a "living soul." (I Corinthians 15:45). Wondrous, marvelous Book of books, Divine, complete, and perfect. Then the Lord God would teach man the lesson of dependence. So He planted a garden in Eden, eastward toward the sun-rising and there He put the man whom He had made. Man was provided with everything that can gratify and satisfy his human need. The tree of life in the midst of the garden teaches him that he does not have life in himself, and the prohibition as to the tree of knowledge enforces the lesson. He is the creature and his Creator is master and Lord. There was also a river there, gushing, bubbling, flowing; which afterwards, as it flowed outward, was parted and became four streams, furnishing water and refreshment to the whole earth. The name of the one was Pishon, meaning "flowing", which suggests its penetration and speed. The second, Gihon, "a breaking forth," tells of its power; the third, Hiddekel, "secret of the palm tree," assures of growth and prosperity wherever it flowed; the fourth, Euphrates, "fruitfulness," needs no comment.

When we realize the typical import of these things, we are amazed at the wonders of the Word of God; for this garden, with its trinity of refreshment and provision for man, loudly proclaims the ministry of the triune God in man's behalf. The tree of knowledge, of which man was forbidden to eat, indicates the government of the Father whose right it was to rule the creature of His hand; a rule, though of love and all for his good, hiding pride from man in that he is a creature of necessity. The tree of life speaks of Christ, the Source of Life for His people; while in the gushing fulness of those flowing streams, we have the unmistakable type of the Holy Spirit. From the innermost being of Spirit-filled believers today, these rivers flow. (John 7:38)

Adam and Eve

We have now, as a third section of this chapter, man's relationship to his wife; but before she exists, we are given a view of Adam's superiority over all other creatures. They are brought before him that he may name them and see that no union with any of them was possible. He must realize that he is master and lord over all. In the first view of creation, it appears as though Adam and Eve were both made with the same stroke of God, but here in the detailed account, we see that this was not the case. "The Lord God caused a deep sleep to fall upon the man," and while he slept, the Lord took one of his ribs, from which He built a woman. An interval of time elapsed between the creation of Adam and the building of Eve. The above interpretation is absolutely necessary to harmonize with the typical view; for Christ as the Last Adam comes into being long before His Eve is ready for Him. She has been in process of being built since the death and resurrection of Christ; but the Lamb's wife, the New Jerusalem, is not finished yet; for His Body is not complete. Adam's deep sleep represents the sleep of the Church of God; the greater number being actually asleep in Jesus during the two thousand years of Christ's absence. She is the body of Christ, "the fulness of Him that filleth all in all", but she is not yet manifested as such. The real Church is invisible, hidden in the visible Church. By provisions she is joined to Christ as His body. (I Corinthians 12:12).

But notice this clearly - the wife of Adam was not his whole body; but she was formed of just one rib, a portion taken out of the body of the man while he slept. Likewise, the Bride is a company who will be taken out of the mystical body, the Church. Men object to this saying, "Christ will not have a mutilated body." Was the typical Adam's body mutilated by the taking out of a rib? His body was perfect even without the rib; for the Lord God performed the operation, and "He closed up the flesh thereof." Thus the man had a bride as well as a body.

The application is not farfetched as some would say. The Bride of Christ will be just a small number of saints as compared with the mass of believers who form the Church. She is being built during this age, being taken out from among slumbering believers. She will be taken out from among physically dead believers when the trumpet shall sound. That is, some saints will arise

from their graves, from among other believers who have died, and along with those who are still alive, but living among drowsy indifferent, slumbering believers, will be caught up to meet the Lord in the air, in the first company, or rank of believers. As in the type, Christ will have both a Body and a Bride; and the Body will not be mutilated in the least. Neither will Christ marry the whole mystical body of believers, even as Adam did not marry his whole body. To be part of this Bride company was the goal toward which Paul, the untiring zealous, overcoming Christian was running. He exclaimed, "If by any means I might attain unto the resurrection from among the dead ones" (Philippians 3:11, Gr.). To be raised from the dead is no special attainment; for babes in Christ as well as mature saints, will arise from the dead; but Paul was after a Prize. He was pressing forward, as a racer, with one goal in view -- the out-resurrection. Only such Christians will constitute the Wife of the Lamb. This company will own His headship at all times. They yield to His every wish. They must submit to Him to be His Bride. There are qualifications for this exalted place of jointly sharing with Christ. Paul gives us these qualifications in his writings. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. 5:14. It would be well to read the entire chapter. It is fragrant with truth about the Woman, the Wife of the Lamb. She will have made herself ready to be His Bride. (Revelation 19:7). We would add in connection with this that the Bible begins and also ends with a wedding. The marriage of Adam and Eve, whom God Himself joined, and at which He appears to have been the only Guest, was the central figure in that idyllic scene. All the purposes of God regarding the natural man revolved around that prominent and important event, which was but a type of the central and more glorious consummation, the marriage of the Last Adam and His Eve. All the counsels of God concerning the new creation, the spiritual man, depend upon and flow from the joining of this Divine Man and His Wife, who will be the central figures of the universe. All creation will rejoice and give honor to the Lamb when the wedding takes place. (Revelation 19). How perfect and harmonious is the figure pointing in every detail to the Antitype, and how wonderful to contemplate the Lord of creation at the very beginning, occupied with these thoughts of His love and eternal purposes toward a new creation which was once again to be wrought out of the old. To wisdom such as this, we bow our heads and our hearts, and acknowledge even as Job, that we have nothing to say. What is Satan's craft, or man's weakness in comparison with such magnitude of might? We are to be as the potter's clay in the hand of the master sculptor to be moulded according to his will. Therefore, we have but to yield to Him and let Him have His way with us, and through eternity we will praise Him for His masterpiece.

"SHE HATH MADE HERSELF READY"

The Bride is standing all glistening bright
In her wedding garments so pure and white.
Her own hands have sewed the needlework fine;
The gold was wrought by inward life Divine.
It was not easy, this garment to make,
But all she did was for Jesus' sake.
There were trials and pains and heartaches sore;
And many needle pricks and cuts she bore.
There were times when dark doubts flooded her soul,
Yet His wondrous Word again made her whole.
Disappointments came, and trials to test,
But in all these she learned to trust Him best.
At last her garment was ready to wear;
Tho' many dire hardships she oft did bear.
Her Bridegroom came to call her away,
And gone was the night, behold now the day!
Her life of toil is remembered no more,
Since she and Christ entered that open door.
Glory and light fill her once-burdened heart,
She's with her Bridegroom, never to depart!
- Paul Smith

THE SECOND DIVISION

The Ruin

Chapters 3-11

The first division of Genesis opens with a ruin, that of the earth; the second division opens in like manner, but now it is the ruin of man. He had come from his Creator's hands perfect and complete, even as the earth. We have seen him in the garden, his mind developed in harmony with his full-grown body, naming all the creatures in turn as the Lord God brought them before him. The wise of the world are inclined to look down from the height of their fancied superiority upon this first man, and think of him as being ignorant and inferior because of the accumulated wisdom and knowledge which the ages have bestowed upon them.

However, the first man with simple God-given ability, easily performed what the scientific minds of today are unable to do without spending years of study and help from numerous earthly sources. If it were possible for us to compare man today with that first man, fresh from the hand of his Creator, empowered in spirit, soul, and body; pure, true, poised, vigorous, strong, and upright, we would truly exclaim, "How have the mighty fallen!" instead of exclaiming over the advancement of man.

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

And Adam was master of it all. He was a king there in that scene of perfection, and his every need was supplied; for we read that the Lord made to grow first, "every tree that is pleasant to the sight" - shade trees, for his comfort and to gratify the perception of beauty with which he was endowed. Secondly, there were trees "good for food," furnishing man all he needed for the maintainance of his physical life. Thirdly, there was "the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." As the last two named trees were not to furnish food for the body, nor emotional satisfaction for the soul; we must conclude that they have to do with the spirit of man. The tree of life was said to occupy the conspicuous place, in the midst of the garden, and permission was given to eat of it: the other, the tree of the knowledge of good and evil, had a less exalted place and its fruit was prohibited. The tree of life was made prominent, as though to hide the lesser tree from man; which is indeed, suggestive.

Sin's Entrance

We now begin the second division which opens with a ruin. Herein is a narrative recorded that would be unintelligible had we not the clue to its understanding in other portions of the Scriptures. What was the meaning of this strange temptation? Who is the tempter? How could he enter into the garden of God? We read of him immediately, "Now the serpent was more subtle than any beast of the field which the Lord God had made." We need not be in any doubt as to his identity; he was none other than the devil, or Satan. The beast itself was not the real tempter; for it is on the plane of animal life and has no God-consciousness. The serpent simply allowed the real personality, Satan, to take possession of him and bring the curse upon man. The fact that Jehovah did not allow the devil to come in angelic beauty to allure man, clearly lessoned the temptation. Hence, the serpent was but the instrument, the mouthpiece of the greatest created being, Lucifer, "son of the morning."

We read of Lucifer in Ezekiel 28:12-17 and also in Isaiah 14:12. In both texts, it is apparently an earthly ruler whom God is addressing; but the language goes far beyond anything that could be said of the King of Tyre, or the King of Babylon. Those men were but tools of a master, a greater mind than theirs, fulfilling his desires through them.

In Ezekiel we read, "Thou sealest up the sum, full of wisdom and perfect in beauty." He was all that even his Creator could desire, so marvelously complete in every gift and glory. And yet there was a discord in the harmony of the universe, and that same glorious angelic being was the cause. He had been in the Eden on high, God's garden; and every precious stone was his covering. We read that he was perfect in his ways from the day he was created, until iniquity was found in him. God pronounced judgment upon him - "Thou hast sinned; therefore I will cast thee as profane, out of the mount of God. I will destroy thee, O covering cherub, from the midst of the stones of fire."

If we will turn to Isaiah 14:12-15, we will learn the cause of his sin. The Lord addresses the same angelic being, calling him Lucifer, telling of his fall and its cause. "Thou hast said in thine heart, I

will ascend into heaven; I will exalt my throne above the stars of God. I will also sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High." That angel had determined in his heart to usurp the throne of God. It was a fixed purpose with him, which is revealed by the five times he said, "I will."

He had evidently been given dominion over the earth in the beginning, as well as over the atmospheric heavens; but more, he was in the very presence of God as the anointed cherub. He was created to magnify and glorify God, even as the living ones of whom we are given a glimpse in Revelation. From the expression, "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created," we would infer that he was a pipe organ in himself, and was to lead in the worship of heaven.

Nevertheless, he was not content with even this exalted place, nor with these honors. He desired to ascend into the very heaven of heavens. He would wrest God's throne and dominion from the Creator Himself. He indicates the position he is seeking by the language - "I will exalt my throne above the stars of God; I will sit upon the mount of the congregation in the sides of the north." He intended to reign as universal sovereign. "I will ascend above the clouds," reveals the fact that the place of his dominion was in the atmospheric heavens, but he was planning to extend his rulership over all the dominion of God. "I will be like the Most High," clearly shows his hand - he would be equal with his Creator. Yea, more, he would hurl Him from His throne if he could.

Observe that he had said all of this in his heart; but God, the Omniscient, knew his thoughts. "Thou hast sinned," was His solemn verdict. Never before had these words been uttered. Here was the origin of sin, and Lucifer, the star of the morning, was the first sinner, ages before man was created.

We notice also that sin is first an attitude, rather than an act. Lucifer had not performed one sinful act, yet sin was found in his heart. "I will" is the essence of sin in a creature. It is "MY WILL" against God's will, a state of lawlessness which is sin - I John 3:4. It puts Self, the creature, on the throne in the place of God, the Creator.

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

We saw in our first lesson that the primary result of this fallen angel's insurrection, was the collapse of this little earth ball and its burial in a vatory grave. We have also viewed its Creator in the reconstruction of the earth, making it habitable again and placing Adam over it. Now, Satan is deeply interested in the man to whom God had given this dominion. He is assured that if Adam remains in his perfect obedience to God, he, the devil, will have no power over this terrestrial globe; and sooner or later, may be ejected from his place in the upper regions. He reasons that he must cause the man to show the same attitude toward God that he has. He is determined to tempt man to become independent of his Creator and come over to his side. Alas! How well he succeeded, the sequel shows.

Observe his cunning. He enters Eden and approaches the woman, not the man. He knows that he stands a better chance of success with her, as she had not been given the prohibition personally. The Lord had spoken to the man, as he was the head of the woman, and therefore he was responsible for his helpmate. Her safety lay in recognition of her husband's place. Right at the outset was where the woman erred. She should have referred the beast to her husband and not have attempted to answer him.

As we examine the account here and meditate upon it, we are impressed with the fact that the tree of death is now to the center of the stage. The tree of life is not even mentioned. The attention of Eve is directed by her questioner to the forbidden tree, and so interested does she become, that she sees no other tree. She is fascinated, gazing upon the tree "in the midst of the garden." Evidently she had never dared to look upon this tree except with dread and alarm. Yet now, she is standing without fear, gazing with great desire upon that very tree. Satan has

projected the thought of disobedience into her heart. He has so gained control over her that she ignores the tree of life.

It was apparently a simple question, but it brought about the loss of man's innocence forever. Satan appears to be very much interested in this forbidden tree and deeply solicitous to its prohibition. He asks, "Yea hath God said, Ye shall not eat of every tree of the garden?" That is, "Has God indeed forbidden you to eat of every tree?" In her answer, it is evident that she is reasoning with God's command. A doubt of God's love is already forming in her mind. She is questioning. Why the prohibition? She cannot understand God's way with them. Next, she judges His motive, thus getting away from His presence and protection.

It is impossible to learn God, or understand His purposes by the cogitations of the mind; but Satan has so completely dazzled the woman that she thinks like him. She admits a question as to the love of the Creator and His dealing with her; immediately she is in the power of the evil one. The woman became an infidel and doubted God in Paradise with the evidence of God's goodness all about her. She answered the serpent's question, saying, "We may eat of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die." Notice that she has added to the prohibition; as nothing was said as to their touching the tree. She must have grounds to justify her thoughts and spirit of disobedience to God. He has lost His sovereignty over her heart. "A mere touch," she was saying, "will bring death." She continues reasoning, "Why then has He put it in the midst of the garden only to forbid us to go near? What is He guarding from us?"

God had indeed planted the tree of life in the midst of the garden - Chapter 2:9. It was the central object and the one to be desired, and there was no prohibition regarding it. But, she fails to see this tree. In her distorted vision, the forbidden tree occupies the place of honor. Instead of life, to which the Lord God had given them free access, she chooses death, or its equivalent at the bidding and suggestion of the serpent. The garden of beauty and delight has faded; she sees instead only one tree with golden gleaming fruit, much to be desired, hanging in profusion from its branches, and jealously guarded by the Lord.

Then observe that the woman, after adding to Jehovah's word, now takes from it. She lessens the penalty which He had enjoined for disobedience. Instead of stating, "Ye shall surely die," which were God's exact words, she says, "lest ye die." She puts the construction on the words which her heart desires. There is no real certainty in her statement, that death would be the result of her eating. It is only "for fear ye may die." A doubt of God's love leads to a departure from His Word. The source of such departure is doubt. The heart deceives the head - "If I do not desire to be true to the Lord, I will reason away the power of His Word and the penalty for breaking His commandments.

The woman is fallen before she partakes of the fruit. The serpent is sure of her now. He goes further and assumes the authority over her that God once had. He says to her, "Surely ye shall not die." (R.V.) This is not a lessening of the penalty, but an absolute denial. The woman has invited this presumption by her feeble statement of the facts. Jehovah's love and truth are both denied. "Surely ye shall not die; for God doth know that in the day that ye shall eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." He insinuates that the Lord is withholding good from them and she does not defend Jehovah. Had she been loyal, she would have stopped the first suggestion of the enemy; but instead she listens and believes the lie of the devil rather than the truth of Jehovah. She needs no further solicitation. She is ready to eat. "And when the woman saw that the tree was good for food - she is looking through Satan's eyes; for the Lord had not told them it was good for food; this is an appeal to the appetites of the physical part of man - "and that it was pleasant to the eyes;" this is an appeal to the soulish part of man; "and a tree to be desired to make one wise;" an appeal to the man is fallen; spirit, soul, and body - all came under the temptation of the devil and all yielded.

Then the woman tempts her husband. She induces him to eat. He is not deceived in any measure, but eats with full understanding of the consequence. As we read, "Adam was not deceived; but the woman being deceived was in the transgression." I Timothy 2:14. She usurped authority over the man and caused his fall; but it was not against his will. He knew she was fallen, but he loved her and would not live without her. He had said previously that she was flesh of his flesh and bone of his bones. He cannot desert her now.

How wonderfully significant this is of Christ and His love and attitude toward the wife of His choice. He also, as the first Adam, identified Himself with her in her ruined condition. She was

fallen, but He stooped to share her shame and penalty. But here the antitype goes far beyond the type. Christ came down to her estate that He might lift her up to His exalted place as the Son of God. Adam could fall into the mire with her, but he could not lift her out.

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

Ephesians 5:25-27. R.V.

"And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." 3:7. The fall of man was consummated. Conscience at once awoke when the sin which began in the heart was perfected in the act of transgression. Immediately they were conscious of evil in distinction from good. They had only known good in knowing God, but now they are able to distinguish between the two principles. They were afraid to meet God in their naked condition; consequently they endeavored to clothe themselves. And here is exemplified the saying, "Necessity is the mother of invention." They made aprons of fig leaves. We might enquire where they got the thread and needle. Ah, they began to invent independently of God. The devil may have put suggestions in their minds to make them yet more independent of God.

And let us not forget that he is still doing business in the same old way. He does not want any of Adam's race to get back into fellowship with God from whom they are now estranged. We must remember that we are beholding another scene altogether from that with which we started. A new age has begun even before this third chapter closes. How short was the age of innocence? How long the ages have been since, in which God's plan of redemption, purposed before the foundation of the world, is being perfected!

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

Today, one often hears excuses for rejecting Christ, such as, "Oh I am not so bad;" or "I'm no worse than other fellows. I go to church every Sunday, pay all my debts and do no one any harm. My parents were Christians and I was raised in the lap of the church, etc. etc." And yet, none of these good things are sufficient to cover our sin, and make us presentable to God. These are only fig leaf aprons. When death draws near, they who wear such flimsy excuses send quickly for the preacher, or some one to pray for them. They have found out that their covering is too thin. They need something more durable to hide themselves from the eyes of a holy God.

So Adam and his wife ran and hid among the trees. Here we now have a most marvelous presentation of the Gospel. God comes upon the scene of man's failure and guilt and calls him. He seeks the sinner who is hiding. The sinner was not seeking Him. He wanted to be left alone, but the Lord will not have it so. He called, "Adam, where art thou?" He calls today, again and again, "Lost sinner, where art thou? Come into the light."

Adam is finally found. He said, "I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself." Adam gave himself away. He disclosed his own condition by his words. Jehovah enquires, "Who told you that you were naked?" Ah, his conscience was his accuser. God's presence showed him his condition. The Lord's next question is a call to confession: "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Adam tried to excuse himself. He put the blame on God in saying, "The woman whom thou gavest to be with me, she gave me of the fruit and I did eat." You gave her to me. It is your fault, he is really saying to God. "If you had not given this woman to me, whom I now dearly love, I would not now be identified in her sin.

This is all fragrant of the Last Adam. He, too, could say as the first man, "The woman thou gavest to be with me, is the cause of my being numbered with transgressors. Thou didst give this fair woman to me, and I loved her and gave my life for her." So the woman was the cause of Adam's downfall. God did not deny the man's accusation. He simply turned to the woman, "What is this

that thou hast done?" Little did she realize what she had done by beguiling the man into that one act of disobedience. Sin entered and judgment and death upon all men was the result. This reign of death continues to this day. Although the old tyrant, Satan, was destroyed at the cross; yet he refuses to abdicate and will have to be forcibly dethroned after Christ takes His throne in heaven. The woman excuses herself by accusing the devil. "The serpent beguiled me and I did eat." The Lord asks no question of the serpent. He proceeds to bring judgment, in which the serpent comes first. "Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." It is evident that this curse was put on the beast because he allowed Satan to use him as the instrument of the woman's fall. According to the language the serpent was of an upright stature; otherwise, it would not have been a judgment to crawl in the dust and be abhorred above every beast of the field. And this curse will never be lifted until death has lost its sting and the grave its victory. Even in the Millennial Age, when the animal creation will be delivered from the bondage of corruption; the adder will lose its poisonous sting, and the lion its bite, but the curse will not be removed from the serpent; he will still crawl upon his belly and dust shall be his meat. Isa. 65. Redemption Foretold

The real personality behind the fall, Satan, receives his sentence from the mouth of Jehovah - "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." This is essentially typical and prophetic, but it is nonetheless true that all the seed of the woman hates a serpent. The most deceitful among men are called "a snake in the grass" - hidden and dangerous.

This great prophetic verse of Scripture given to Satan is a volume of truth in itself. The seed of redemption lies enfolded in its grasp. It is the first direct prophecy concerning the Lord Jesus Christ and redemption. It connects with the last book of the Bible, Revelation, where we are given a view of its fulfillment - the Seed of the woman absolutely triumphant over all the power of the devil.

The woman's Seed is emphasized. The supernatural birth of the coming Redeemer has its first announcement. The unique manner of His entrance into the world is also prophetically foretold. It is her seed, not the man's. Isaiah foretold, "Behold a virgin shall conceive and bear a Son and shall call his name Immanuel." (Isaiah 7:14). Paul confirms its fulfillment, "God sent forth His Son, made of a woman." (Galatians 4:4).

The woman's Seed shall bruise the serpent's head, while the serpent will bruise the Redeemer's heel. This has already become history; the bruising of the heel of the Seed of the woman was done on Calvary. There Satan showed himself as prince of this world, able because of his power over men, to put Christ on a cross. But the death of Christ was really Satan's eternal defeat. "Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto me." John 12:31, 32. Christ's wounding was only temporary; deadly only to His physical body, but He arose from the dead. The Seed of the woman provisionally bruised the devil's head at Calvary, but the actual fulfillment will not come to pass until he has been cast into the lake of fire, which will occur at the end of Christ's millennial reign.

The Lord then turns to the woman and adds, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children and thy desire shall be to thy husband; and he shall rule over thee." Before the fall, although the woman was made for the man, he was not to rule over his wife. They were created with equal dominion; they were made one. But because she did not consult her husband when she was confronted by the serpent, and transgressed first, she is made subordinate. Eve beguiled Adam and lost her equal rights, as it were. She has had to bear the heavier load of sorrow, and her conception has been multiplied because of sin.

Conception was not part of the curse, as some suggest, but multiplied conception was the judgment of Jehovah. Woman would have borne children even had sin not entered into the world. When God created man it was said, "Male and female God created them. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth." There would not have been travail, the extreme labor pains which now accompany the birth of every child born into the world.

And yet, wondrous grace! It is by her very ability to conceive that she was made the vehicle for the Redeemer to come into the world. He was the Seed of the woman, no man having part in His birth. We can say here too, "where sin abounded, grace did much more abound." After Calvary,

where she was delivered from the curse, woman was the first preacher of the Good News concerning Christ's resurrection. She is commissioned, "Go, tell thy brethren that I ascend unto My Father and your Father; unto My God, and your God." John 20:17. She is privileged to tell that fellowship with God is restored; a heavenly Paradise opened to him. Because of Christ, woman has brought more to man than she took away. Man was not merely restored to the place he had before the fall, but to a much higher place. Redemption has not only removed the curse of sin, but it has brought into existence a new creation. The Seed of the woman is emphatically the Second Man, the Last Adam, the new Head of a new race of people. And all these find in Him their title as sons of God, born "not of blood (naturally), nor of the will of the flesh, nor of the will of man, but of God."

To the man, Adam, Jehovah speaks these words of judgment - "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life." Adam had to work for a living; before the fall, he had it easy. The ground brought forth plentifully without much toil. Man was dependent upon God for his living, but he was not satisfied. He wanted his independence. He gets his desire, in some measure. He is now independent of his Creator. He must earn his own living by the sweat of his face; hard work, for the ground is cursed as well as the man. It brings forth thorns and thistles without any cultivation; while the wheat, the corn, the good fruits are the result of toil and sorrow. He, too, must travail to bring forth life. In the sweat of his face, Adam is to get his daily bread until he returns unto the dust from whence he was taken. "For dust thou art and unto dust shalt thou return," is the verdict of Jehovah. No cessation of toil is pronounced until death comes at the end of a weary life.

This is indeed a hopeless outlook as far as Adam is concerned. If there is a change, or if light comes, it must certainly be from some other source than man. And praise God, this is what happens! Here is a promise, which though it comes in the form of judgment upon the serpent, it is nevertheless a gleam of hope for Adam.

The Lord made no new covenant with man. Men are shut up to the mercy of God. He announces what He will do for them, while they are to simply listen and believe in His power to overrule the wreckage and ruin into which they have fallen. And this hope of deliverance is the SEED of the woman in whom they are invited to have faith. Adam and Eve were left with this bud of mercy, waiting its fulfillment in a future day.

The Divine purpose concerning the redemption of men begins to be disclosed immediately after the fall. God asked no aid, nor makes any condition whatever with the fallen creature. His principles in this respect are unchanged today. It is plainly evident here that He has laid the responsibility of man's redemption upon Another; but it was through the suffering and shame of the Cross that He overcame in behalf of those of whom He is the Kinsman.

Adam must bow to the sentence of judgment upon him and acknowledges its justice, while at the same time, receives the mercy held out to him. He calls his wife's name significantly, "Eve," for, as he adds, "she is the mother of all living." We might have judged that she should be called the mother of all dead; but Adam believed the prophecy of the Seed of the woman. He understood that life was to be in the woman as associated with her victorious Seed. Weakness and transgression in her are met with and triumphed over, while at the same time the headship of the first man is set aside.

Adam acknowledged God's righteousness as well as His grace by accepting God's terms of reinstatement to His favor. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." Before the fall God had defined the wages of sin - "In the day thou eatest thereof thou shalt surely die." His law had been broken, and justice cried aloud for the enforcement of the penalty; but mercy desired to spare the offender.

The Lord found a substitute for man - animals were slain. This is the first illustrated Gospel sermon and it was preached by the Lord God Himself. It was the setting forth of the fundamental truth that "without the shedding of blood there is no remission of sin." And thereupon, the Lord replaced the inadequate fig leaf aprons with the durable clothing of skins. Thus the fruit of death, the penalty of their disobedience, is now made to supply their need of clothing; and this was not by their own acquisition, but by Divine Gift. The shame of their nakedness was put away forever by the fruit of death. The animals killed that far-off day in the Garden of Eden, figure the coming of Christ the promised Seed.

God instituted sacrifice as the ordained way of blessing for man. The guilty conscience which

made Adam flee from the Lord, is now removed by Jehovah's own hand. The sanctuary is open to them once more, and restoration is on the wing.

"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." And, strange as it may seem, they were sent forth out of the garden. It seemed that they were again in fellowship with God, and He would allow them to remain there. But, no. They are on different terms of fellowship now than they were at the beginning. At first, they were on probation. God wanted to see whether as the creature, they would obey Him. They failed; now they are under no restriction whatever. God has undertaken, and He is responsible for their salvation. Earth's paradise was closed to them, but heaven has already opened. The tree of life is denied them, lest the old creation is continued forever; however, these beings whom God created, shall partake of His own life which is stored up for them in His Son. The woman's Seed shall bruise the serpent's head and deliver them from eternal death. And although they will never be restored to that creature perfection which would have been theirs had they not sinned; they have a much greater heritage in Christ, even as that of sons, and will eventually be conformed to His image in righteousness and true holiness.

Said the Robin to the Sparrow,

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the Sparrow to the Robin,

"Friend, I think that it must be

That they have no heavenly Father

Such as cares for you and me. "

THE TWO SEEDS MANIFESTED

Chapter Four

"And the man knew Eve his wife and she conceived and bare Cain, and said, I have gotten a man from the Lord."

This is where our history upon the stage of life really begins; for we were all born outside of the Garden of Eden. Adam and Eve did not transmit sinless life to their posterity. We have all come into the world with a sinful nature. The poison of sin is in the human germ and soon manifests itself in the unfolding life, regardless of learning or environment. It cannot be otherwise. It is inherited and is the very essence of our being. It is the law of our life which dictates to us. The words of the Apostle Paul are in fullest harmony with the teaching here, which proves that all men are helpless in the absolute power of this inflexible law of heredity. "Through one man, sin entered into the world and death by sin; and so death passed upon all men; for that all have sinned." Romans 5:12.

With the fall of Adam we enter upon a new period. Innocence is gone forever and this necessitates new dealings on God's part with man, even though judgment is stayed. Judgment upon man was never in the mind of God; for Christ, the Lamb of God was slain before the foundation of the world in God's provision. He had foreseen and had provided for that sin. And while judgment does indeed follow Adam's sin; yet it is not the final judgment upon lost humanity. We must distinguish between the provisional death pronounced and inflicted on Adam and his seed; and the second and final death of the lake of fire.

It is plainly physical death that was announced, and the proof of it is before our eyes today. Every where in the world the dissolution of the body is inevitable. God has spoken - "unto dust shalt thou return." We have further evidence of the truth of the above interpretation in the fact that physical death necessitates the suspension of eternal judgment until it be taken out of the way. The final judgment of the great white throne judgment will not take place until all the unbelieving dead are raised. Then the wicked dead will be judged, not for Adam's sin, but "according to their own works." Revelation 20.

Spiritual death, or the death "in trespasses and sins" (Eph. 2:1), is not judgment for Adam's sin. It is only the result of the fall, even as the moral state of a criminal is not judgment for his crime.

Man's depravity is the cause of his wicked deeds, but it is not the reason he is judged and sent to prison. In like manner, God will render unto every man, not according to his sinful nature, but according to his deeds. It's us upon this ground that the whole world is pronounced "guilty before

God;" otherwise God would not be just to sentence men to the lake of fire for the sin of Adam. He would also be forced to cast out the little children, and the infant of an hour if such were the case. The original sin, the result of the disobedience of Adam, has been more than met and compensated for by the obedience of Christ. The penalty, death, has been taken and overcome by the Last Adam.

In Cain we have both the first seed of the woman manifested as well as the seed of the serpent. The natural outcome, or issue of fallen man, is expressed in the first man born into the world. He is therefore the elder; for we have "first that which is natural and afterwards that which is spiritual." I Corinthians 15:46. His mother names him Cain - "acquisition," which is certainly expressive of his character, and of natural man's character.

Eve so named him in the joy of his birth, and the hope that he was the promised seed through whom redemption was to come. She exclaimed, "I have gotten, or acquired a man from the Lord." But she was mistaken, as history proved. She had forgotten that there was also the seed of the serpent to be reckoned with. All goes well apparently. It takes time for the development of the nature of the seed; but it finally shows itself according to that which was spoken, and by way of contrast with the other seed.

"And again Eve bare his brother Abel. He was a keeper of sheep; but Cain was a tiller of the ground." This second man stands out in every way, an absolute contrast with the first. His name, meaning "breath" is in harmony with the character of himself and his descendants. He is short-lived, a breath, a vapor. He is not a success on the earth as far as men judge, though he tends his sheep faithfully. His descendants are the people of "the bruised heel;" for Seth, the third son of Adam, continues the line. God takes pleasure in numbering the days of this seed. Their life is precious and rare in His eyes. It is the line of the new creation.

The first man, Cain, continually seeks the things of this world. Gain is what he is after in conformity with his name. When cast out of the presence of the Lord, he flees to the land of Nod ("wandering"). Here he lived in apparent forgetfulness of God. He was the first builder in the earth, for he wanted a city whose builder and maker God is not! He desired to adorn and beautify the world in which to settle down and find his home. His descendants are the world's great men and lust and violence mark them out as being away from God. They are also religious, but too often after man's ways. The name of God, "El" is found in the names of his progeny; for Cain begat children after his image also. And, we may as well answer the question most often asked, "Where did Cain get his wife?" He evidently found her among one of his sisters. The Lord had not yet forbidden such marriages. To Adam and Eve were born many daughters (Chapter 5:4). God never tells us something merely to satisfy our curiosity. His words are always purposeful, pointed, and powerful.

Offerings Contrasted

"And in the process of time it came to pass that Cain brought of the fruit of the ground an offering to Jehovah. And Abel he also brought of the firstlings of the flock and of the fat thereof." 4:3. Here we have expressed the first and most essential contrast between these two men - the difference in their approach to Jehovah. They begin to manifest their different natures. In fact it is only by the manner of his sacrifice that Abel's nature is changed from that of Cain. He proves his kinship with the chosen Seed by his offering.

Cain, the elder, comes first with his offering to Jehovah. It is of the fruit of a sin-cursed earth. It may have been something rare and beautiful. He may have spent much labor on it; but that is just the point. It represented the work of his own hands. He had toiled to get it. His best efforts were bound up in his sacrifice. It was the best he could do. The Lord God did not accept his offering though it had cost him much labor. Why is this? we may well ask. In his offering, Cain denied the fall of man, denied his need of atonement, and refused to yield to the verdict of Jehovah, that he needed a blood sacrifice. By his offering he claimed a place of fellowship with the Lord on the basis of his own good works. He was insisting that he was able to save himself, thereby calling God a liar; for the Lord promised his father, Adam, a Redeemer who would save him and thus bruise the serpent's head.

Abel, on the other hand, had heeded the words of his parents and brought the firstlings of the flock as a sacrifice. He did not deny that he needed a blood atonement. He admitted by his offering that he was fallen and could not lift himself up. In other words, he confessed he is a sinner, naked and undone and one who needs a Savior. Jehovah was propitiated by Abel's offering; but He refused the offering of Cain.

In these two men and their approach to God, we have a most striking figure of all men and their two ways of salvation. All the religions of the world are resting upon one, or the other of these foundations. We say ALL the religions; for they may all be summed up in either the way of Cain, or the way of Abel - the way of works, or the way of blood. There is only one right way, only one way that God accepts. We have it here in Abel's offering - the firstlings of the flock, the lambs, representative of Christ's glorious redemptive work on the Cross. God accepts no other way. They are all wrong, whatever system of religion, whatever the morality, or the beauty, the culture, the wisdom of its ethics; God refuses them all. Men must bring a blood atonement by which they acknowledge that the penalty for sin, which is death, has been met by Another - Christ. Nature would never have dictated Abel's way; but rather that of Cain. Who would ever suppose that the death of an innocent victim could atone for the guilty, or that the blood of lambs and kids could put away sin? When we look at it from reason's standpoint, such a salvation seems utterly foolish; but God takes the foolish things to confound the wise. The Cross is the most foolish method of redemption to the natural man, but in it is expressed all the wisdom of God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him." Therefore we see that Cain is just the natural man, religious in a way, but he cannot see the reason for bringing the blood of an animal as his way of salvation. He thus refuses to acknowledge the penalty for sin which is death. Therefore, God refuses him and his offering. He is very angry; yet God reasons with him. "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." The word for "sin" in this place is the same word used for "sin-offering." Jehovah was endeavoring to convince Cain that he must come by way of the blood if he were to be accepted of God and have fellowship with Him. This was not the way of works, for he had only to put his hand upon a lamb, or a kid, which was outside the door, ready for just such a service.

In the same manner, God is speaking to men today. "If thou do well, I will accept you." But who does well? Who has never sinned? Then He offers, "Come to me with a sacrifice. Come the way of Abel, the blood way, the way of the Cross." The Lord spoke the same message to the children of Israel. They were given the Commandments to keep, but when they sinned, God had provided the offerings, so that He would be propitiated. But no, Cain would not accept God's way then, and neither will man listen to God today. He continues to reason it out for himself to his own eternal sorrow.

"And Cain talked with Abel, his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him." 4:8. The Revised Version has "And Cain told Abel . . ." No doubt they had an argument as to the way of salvation. Men can be very zealous for error. Satan can influence the mind of the old creation against those who differ from them as to their religion, or their church. It is sad to see such zeal of the flesh; a zeal which made Cain slay his brother. He lost control of himself through his deep anger - this nice fellow who had brought such a beautiful offering to the Lord. He is infuriated with envy and jealousy to such a degree that when he finds his brother alone, he kills him. His religion could not stand the test. When God confronted him with his crime, he lied. Self-righteous folks commit more sin in a moment than others who trust in the power of the blood. Cain does not get by with his denial. The Lord tells him that the blood of his brother accuses him from the ground on which it was spilled. Still he does not repent, nor does he confess his sin. God pronounces judgment on him. Cain accepts the judgment, though bemoaning its severity, and the separation from the presence of Jehovah which it entails. He speaks the curse himself - "Behold, Thou hast driven me out from the face of the earth, and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth. And it shall come to pass that every one that finds me shall slay me." 4:14.

"And Cain went out from the presence of the Lord" 4:16. This seems to be one of the saddest verses in the Bible. It reminds us of the words relating to Judas: "He went out and it was night." (John 13:30). It was certainly outer darkness forever for both these men. Oh, sad, sad, doom awaits every rejector of the blood way of salvation. They go in the "Woe" way. Cain was the first man to prove his kinship with the devil. He was the first murderer. He killed his brother, but that death is only temporary; for Abel shall rise again in the resurrection of the just.

Cain is a fitting type of the Jew, the self-righteous nation. He was the first "pharisee." The sin offering, Christ, was "lying at their door," but they would not have Him. They insisted upon claiming their own merits, refusing God's way of salvation. They killed their Brother, the Lord

Jesus Christ, and brought a curse upon themselves. What was meant for their eternal good if they had accepted Jesus, has instead worked for evil against them. His blood cries out for vengeance even to this day. They were driven out of Palestine, the place of blessing, and have been wanderers on the face of the earth, scattered among the Gentiles who have ruled over them. As it is written, "The children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim." Hosea 3:4.

The Lord set a mark upon Cain lest any finding him should kill him. How marvelously pregnant of meaning as referring to the Jew! Cain had been fearful of men's rage against him because of his doom; but Jehovah says, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And so it has been proved. It has been a dangerous thing for a nation, or a people to hurt the Jew - sevenfold has been the retribution meted out to them. There have been nations which have afflicted these ancient people, holding them in contempt and ridiculing them; but they have gone into oblivion because of their attitude against God's chosen people. Happy and prosperous have been the people who have been kind and considerate to the Jew. At the present time (written in the 1929's and still true, Ed.) there is much agitation for and against them. The world, like the whale with Jonah, would like to vomit them out. They have never been digested, or assimilated among the nations; for they have been out of their place. Soon, they will be in their place according to God's purpose (and are now a nation, though still hated by many, Ed). After Cain's deliberate disobedience to God and his departure from the presence of the Lord, we are given a list of his posterity. As previously noted, they are the great men of the world; the men who do things; men who get there - the self-made men - not God-made. They were inventors of musical instruments of all kinds, as well as cunning, intricate work in metal and jewelry. He is certainly of the earth, earthy. Someone may ask, "Is it wrong to use these things? Should a Christian have no instrument of music in his home, or place of worship?" We would answer: "All things are yours, and ye are Christ's and Christ is God's." If we can use these things for the glory of God, then we have perfect liberty to do so. The Lord can make even the wrath of man to praise Him; so why should we not make all things to serve and glorify Him?

But we must always remember that this world is not our home. Our life here is but a breath, a vapor. We are looking for the same city which Abraham looked for, whose Builder and Maker is God - and not Cain. We may seem "old-fashioned" according to modern standards. One liberal modernistic preacher said, "Not to be up-to-date in everything; not to be dressed in the very latest style; not to be conversant with the latest book, or most celebrated poem of the day: this is the greatest folly, the modern folly." But we answer that the greatest folly, whether modern or old-fashioned, is to reject Abel's way of approach to God; to reject the Lord Jesus Christ as Savior. We would infer that Cain's issue, Lamech, was a very important personage, judging from the space devoted to him in the record. He was the first recorded polygamist. His wives' names were Adah ("ornament") and Zillah ("tinkling" or musical instrument). Perhaps he married one as an ornament and the other to entertain him. He was seeking to be happy without God in that far-off country. He said to his wives, "Hear my voice; hearken to my speech; for I have slain a young man to my wounding and a young man to my hurt. If Cain shall be avenged sevenfold; truly Lamech seventy and sevenfold."

Note the lesson here: violence and murder follow in the line of Cain. The end is marked, even as the beginning. There has been no improvement, no change for the better; rather for the worse. The last name of the line which is given, is Tubalcain ("Cain's issue"), which emphasizes the truth taught from the beginning to the end in the Bible - "That which is born of the flesh is flesh."

"And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel whom Cain slew." 4:25. The birth of Seth marks a new beginning. We have many "beginnings" in this book of Genesis. Seth, the third son, represents first of all, Christ in resurrection; secondly, the man in Christ, who also came up out of the tomb. All of these personalities who represent Christ, have also a personal application to the saints of God.

There is the same enmity and breach manifested in every individual believer as we have seen between Cain and Abel. In this personal connection, Cain represents the flesh in us - a self-righteous, Christ-rejecting old creation, away from God; yet marked not to be slain by human hands. Abel represents the new life in us which is born of God, is even as Christ; therefore, there is a continual strife between the two. As Scripture states, "The flesh lusteth against the Spirit and

the Spirit against the flesh and these are contrary the one to the other." Gal.5:17.

However, Abel died, how then can he illustrate the new man in us?" Paul's words are: "I die daily." (I Cor. 15:31). If he dies, how does he live? Here is the secret of the spiritual life. It dies to live; and gives to get. This principle is just the opposite of the flesh. Abel represents, then, the surrendered, yielded Christ-life that is given up to God absolutely.

"As it is written; for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Rom. 8:36. Is this defeat? Nay, nay; it is the way of victory. The conqueror, the ever-living one, travels this road. Seth is thus born in the place of Abel, or Christ formed in us. "We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." Our new life is ever seeking the good of others, even at the expense of our health, strength, time and pocketbook. Jesus said, "For whosoever will lose his life for my sake, the same shall save it." Luke 9:24. The royal road to the crown is by way of the Cross: "If we suffer with Christ we shall reign with Him."

We are thus lifted out of ourselves. "It is no more I that live; but Christ" - Christ in resurrection, the powerful, the great, the King, lives in me. Seth bears fruit, a son is born, and he calls his name Enos ("frail man"). He is the opposite of Lamech, the strong, self-assertive, boasting issue of the flesh. The child of the Spiritual Man is always weak in himself, finding Paul's words a reality - "When I am weak then am I strong."

It is here that we read, "Men began to call on the Name of the Lord." Prayer expresses this life. It is dependent. "We are the circumcision who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh." Confidence in the flesh is the spirit of Cain. After Enos is born, there is no more of this self-reliance; for in the genealogy given, we have no Cain, nor even Abel, but Seth - Christ in resurrection, and his progeny only. There is nothing great concerning their lives; no mighty deeds, no noted achievements. The account seems meager and trivial in comparison with the Cain line. It seems that the Seth line only lived and died. They did not seem to leave any footsteps in the sands of time; but they were all well-known to God! He records their births and their deaths; even their days are numbered by Jehovah; each day precious in His sight. They confessed that they were strangers and pilgrims on earth, seeking a heavenly country. (Hebrews 11:13).

A NEW BEGINNING

Chapter Five

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

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

In the words, "In the day that God created man, in the likeness of God made He him," we have as it were a new record and God had wiped all the rest off the slate. Seth is a wonderful type of the new creation in us. The meaning of all the names of these sons is remarkable. We have noted that Cain's line was progressive; they were pioneers of civilization. He built a city. His descendants were the great men of the earth; and they are still the great ones. But, the great, mighty, and wise men of the earth today belong to the old creation for the most part. Paul tells us that "not many wise men after the flesh, not many mighty, not many noble are called." I

Corinthians 1:26. People who are so big and great in themselves, do not want God in their lives. It is not God's fault. He is offering salvation to them, but they will not take it.

By way of contrast, Seth's line just lived and died; but we do not know how many years Cain's descendants lived. Their age meant nothing to God; but He knew when Seth's progeny died and exactly how many days they lived. Thus, with the new creation. There were no wonderful things recorded of them. Jude spoke of Cain and those like him: "Woe unto them, for they have gone in the way of Cain" - away from God. The way of sacrifice leads to God; but the way of self-effort leads away from Him.

The people of God are not great in the world today. They are here to represent Him; to witness by their lives of separation from the world that He is a reality to them. They are to be witnesses, nothing more. Oh, how God loves them! He knows when they are born and He knows when they are to die. He knows when they begin to bear fruit. He knows all about them. In the record of

Seth's progeny, the age of each is given before he begat a son. These children speak of fruitbearing. They speak of the new birth and the development of faith. Afterward they begat other sons and daughters. Up to a certain age, they were childless, which emphasizes the fact that in the natural, they are barren as regards to God. The first son born to Seth is Enos, "frail man." This is surely the primary experience of every one that is born of the Spirit. He feels so frail, so weak, so helpless; for he is only a babe. But there is hope.

The next son born is Cainan, which means "their gain." in a spiritual sense, after we find out we are frail, we learn it is a gain for us to be weak, for then are we strong. In these lessons, we see not only the literal history but also spiritual lessons. There are no secrets to the historical part, but the secret is in getting the mind of the Spirit. We learn this by a knowledge of the New Testament. When we learn the way of salvation, our place in Christ, the secret of victory, from Paul's writings; then we see it outlined in type in the Old Testament.

The fourth son born is Mahalaleel, which means "the praise of God." We become the praise of God after we find our strength in Christ; or when we praise Him out of our weakness. God is delighted in that.

Then Jared is born. His name means "let him contend." The one who is the praise of God, becomes a fighter, a wrestler. He stands his ground. He is clothed with the armor of God. He learns to fight the good fight of faith.

Enoch is the sixth in the line of Seth. His name, meaning "dedicated," tells the whole story. He is a consecrated man. His father must have so dedicated him to the Lord and he actually lived it. He walked and talked with the Lord, and was taken to heaven without dying. He was translated. "God took him."

Then comes Methuselah. His name signifies "at his death it shall be seen." We see a wonderful correspondence in his name to the things which follow in history. At his death, the deluge came. It was actually seen, even as his name indicates. There is Divine accuracy in all this account. Methuselah lived 187 years and begat Lamech and then lived another 782 years which brings us to the flood.

Enoch represents full overcomers, who will be translated out of the world before the tribulation period. Methuselah figures the whole body of Christ who live on after the first company are translated. When they go, judgment will fall upon the world. When the heavenly people are gone, the full measure of iniquity will have been reached. The climax of sin will be met with the climax of God's vengeance.

Methuselah lived 969 years, just short of a thousand; and as to the spiritual application, there will be just a few years to follow after the Church has gone, ere the great tribulation will have passed. Notice the exactness of the Word of God and the wonderful significance of names. Methuselah was 187 years old when Lamech was born. Lamech was 182 years old and Methuselah was 369 years old when Noah was born. And 600 years later, the deluge came which made Methuselah 969 years old, the very age at which he died. At his death the judgment was seen. He believed the preaching of Noah, but he was not preserved upon the earth in the ark as were Noah and his family.

Lamech, "strong man," comes upon the scene after Methuselah. He represents the able man, the man in Christ who will be developed in the end of the age. He is the full expression of the man who is weak in himself, but strong in the Lord. He says with Paul, "I can do all things through Christ who strengtheneth me." He begins in weakness, but afterward his frailty is seen no longer. He ends in power. Christ only is seen. Now, Cain had a son named Lamech too. He was a boaster in the old creation, boasting in his father. He said that he killed a man; and "if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." This Cainite Lamech was taking advantage of God's grace, shown to Cain. He was abusing that grace, mocking at it in a way. "Look at Cain" he would say, "he got away with it and so can I." He was mocking, talking even like people today. They say, "Oh, you religious folks have been talking of Christ's return for years and years. Why hasn't He come? Things have continued the same ever since the world was created."

Peter tells us of these mockers, that they are wilfully ignorant, that all things have not continued in the same condition from the creation; but that there was a flood upon the earth, a judgment of the wickedness. The earth that then was, perished, and there was a reconstruction, a new beginning, as it were. And the same thing is going to happen again, only the next judgment will be by fire. (2 Peter 3:4-7) This is the speech of Lamech, the strong old man; but there will be a strong New

Man to take his place when he has perished from the earth. This New Man boasts in Christ Jesus, of the line of Seth.

Then Noah comes upon the scene. His name signifies "comfort, rest," as is plainly evident in the words which his father Lamech spoke, referring to Noah. "This same shall comfort us in our work and from the toil of our hands." He is prophesying of the Millennium and the rest which the world will find in Christ. The curse upon the earth will be removed in great part at least. Rest will be found in Christ from physical as well as spiritual toil. And then we read, "And Noah was 500 years old and Noah begat Shem, Ham and Japheth." Very significant are these births; for later we are to see a new beginning, a figure of the new creation in them.

IT MATTERS MUCH

It matters little where I was born,
Or, if my parents were rich or poor,
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure:
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, plain as I can,
It matters much.
It matters little where be my grave,
If on the land or in the sea;
By purling brook, or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down,
And marks my brow with a loving touch,
As the one who shall wear the victor's crown,
It matters much.

THE CONDITION OF THE WORLD

Chapter Six

In the next chapter we see the evil conditions upon the earth. Wickedness prevailed to the uttermost. The people were corrupt and vile. The same evils are told us in Romans 1 - 3 concerning the world in Paul's time. Man is no different today; he has not become better, rather, worse. In fact, the degeneracy and ruin of the last days is pictured in this first book in the Bible. It is a realistic likeness of the end of man's day.

Many people wonder about the sons of God and daughters of men spoken of here. We believe that they represent the two lines that we have been reading about. Seth and his line were believers. They turned to God. They were not like other people, which line figured the new creation. There were two creations in the world then just as there are today. In time, these two lines intermarried, consequently they all became bad. When believers marry unbelievers today, their children get farther and farther away from the Truth. Many students of the Scripture have a far different interpretation of this portion of Scripture. They state that these sons of God refer to fallen angels who left their first estate (2 Peter 2:4), and in some way sought cohabitation with man. Now, as to the physical, we cannot believe this. Angels cannot have physical relations with humans. As to the spiritual realm, it is the truth. In the end of the age, the climax of all evil, there will be the manifestation of mighty giants in the earth; not so much physically, but rather mentally - giants in intellect, statesmanship, education, philosophy. Super-men will rule the world, men of marvelous ability, intricate skill and colossal engineering schemes, who will invent the most mighty contrivances, both good and bad; for blessing and destruction of mankind. Most of this will be due to satanic power. Later, the arch-enemy himself will possess, energize and fill one man; but other men will be moved mightily by his power and skill. The age will end with dynamics from both God and Satan. The devil will counterfeit everything of God. The strong man, Lamech, will be in evidence both in the Godly man as well as the devilish one.

And yet with all this wickedness, it will be a religious age. It will be a deceptive atmosphere. It will not appear wicked. Satan has transformed himself into an angel of light, rather than darkness. He will claim to be "Christian." He will enlist under the banner of the Christ, and will do all his mighty works in this Name. We need not marvel at the signs and wonders as the end time draws closer. If one remains long enough, he will see yet greater works, for "God shall send them strong

delusion; because they received not the love of the truth, that they might be saved." 2 Thess. 2. God allows these counterfeit miracles because of the unbelief and rebellion of man.

The end of this age will be as it was in the days of Noah. In the words of Jesus we have this confirmed: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered in the ark." (Matt. 24:38) It was a day of careous riotous revelry; eating and drinking, giving up to their bodily appetites. "Lovers of pleasure more than lovers of God," shows the correspondence.

Read 2 Timothy to get a description of the evil condition of the last days. There will be disregard of God and man; lawlessness in evidence on every hand. And yet with it all, "a form of godliness." Pathetic! is it not? Men will be going to church religiously, and yet at the same time, forgetting God. As God saw the wickedness of Noah's day; so likewise, He is not blind to the abominations of the end time. And He is not slack concerning His promise. Christ will come. There is coming the end of man's day. The Lord will say again, "I will destroy man whom I have created." Oh, how sad! that He must say of the work of His hand - "He repented that He made man."

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

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." 6:13, 14. This gopher tree is the same wood that was used in building the tabernacle in the wilderness in Moses' day. It is known there as the shittim, or acacia tree. It was a thorny tree which grew in the wilderness. It reminds us of Jesus as "a root out of the dry ground." He was the only fruitful tree that God could find in this wilderness world.

The tree had to be cut down first; wonderfully significant of Christ! He had to be crucified ere man could have an Ark of safety in which he could ride above the waves of Divine judgment without fear.

The ark was composed of different compartments, or nests as the Revised Version gives. All these creatures were not huddled together in one place. There were different orders of beings; therefore different ranks for the different species. Some may have been more exalted than others, but not more safe. All were equally preserved from judgment. The whole ark was pitched within and without with resin; all the seams were scaled. The resin was an exudation which flowed from the tree when it was cut. Again, we see a picture of Christ. His death not only saves us from judgment, but secures us eternally. No judgment waters could seep into that ark; not even one touch of water could reach them. Can you not see the wondrous provision of Calvary figured in that ark which Noah built? I want to call attention to the word nests, instead of rooms, in the ark. A nest is better than a room, which might be bare and comfortless. A nest speaks of love, of mother and father's care; of food brought to the small birds. It speaks of the rest and provision in the store house of God, sufficient to meet our every need.

"And this is the fashion of which thou shalt make it. The length of the ark shall be 300 cubits; the breadth of it 50 cubits and the height of it 30 cubits." A cubit is thought to be 18 inches; therefore the ark was 450 feet long, 75 feet wide, and 45 feet high. It had marvelous dimensions, yet none too large for the creatures which it contained. Imagine the unreasonableness of a man building a monstrous ship on dry land! Folks then were the same as those today. They no doubt called Noah a fool, a fanatic, etc. They jeered and ridiculed him about his big boat on dry land. They no doubt laughed at his expense: "Where is the water, Noah? How are you going to take your boat to water?"

They surely must have hooted at him when he replied, "I am not going to take my boat to the water; the water is coming to my boat." It was a huge joke and afforded them much amusement. Noah had to bear their ridicule, criticism, and persecution; but he proceeded with his work. We

can imagine how the people taunted him: "What are you going to do with your boat, Noah?" He could only answer: "God is going to destroy the earth by water, and I am building this boat to save my family." It was probably a great recreation for them to go by Noah's place. "Have you heard about that crazy fellow, Noah? Let's go over and tease him. He is crazy as a bedbug. He says that water is coming down from heaven and drown all the inhabitants. He says that it is going to rain."

Up to the time of the flood, there had been no rain. A mist watered the earth. (Gen. 2:4). Folks were just as unbelieving then as they are now; they could not believe what they had not seen. But Noah had faith, though he had not seen rain come down from heaven either. He had to trust the Lord for the material for the boat, and the wisdom to put it together. He built the ark by faith. That was a mammoth undertaking. He risked everything to obey the Word of the Lord. We think we have wonderful faith when we lay hands on a few sick folks and the Lord heals them; or when we, an entire assembly, will build a tabernacle. But Noah and his sons built the ark. It may seem strange to do what God tells us to do, but faith changes our point of view. Noah believed God and he was acting out his faith. And as he was working he was also preaching, for we read that he was a "preacher of righteousness." Every bit of physical effort he put into that ark was a testimony of God's Word and its fulfillment. And we can do the same today.

Noah was secure in the ark from the judgment to come, and so are we secure in Christ. Noah could not get out, for the door was shut and sealed by God and there was only one window, which was at the top. He could look up to heaven and God, but could not look down upon the scene of death and destruction round about him. God did not want him to see the awful destruction and be disturbed and sorrowful. Joy and peace reigned within the ark. They were all safe within the ark. This is all very instructive and impressive of Christ, the true Ark. His side was pierced to make a way for us to enter into safety. "I am the Door," I hear Him saying; "if any man shall enter in by Me, he shall be saved."

Judgment of all Flesh

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them from the earth." 6:13. After Noah built the ark, he waited for further orders, He had implicitly followed God's orders, though they may have appeared foolish to his natural reasoning. He was not the master, however, but the servant. Noah did not question God's way, nor think that there were better means to attain the same end. He did just what God told him, and by doing this, he put all the responsibility upon Jehovah. God was pleased with Noah's obedience.

God has not changed His principles since. He has not relegated the superintendency of His business to His creatures. No, indeed! He still insists on giving the orders, and expects His servants to obey them, regardless of what others may say, or think. It is sad to contemplate how men disregard the Word of God and substitute some of their own thoughts in its place. And the worst of this is, that it is done in religious circles, where the leaders are supposed to be wholly yielded to Him. Noah did not do so. He built according to the plans and specifications which the Lord gave him.

"And Jehovah spoke unto Noah: "Come thou, and all thy house into the ark, for thee only have I seen righteous before me in this generation." 7:1. The exact time to enter the ark was told Noah. Again he obeyed God. And not only he, but all the fowls, beasts, and creeping things did as they were bidden. He had told Noah to make rooms for them - seven pairs of clean fowls and beasts, but only two of the unclean. And the marvel of it, they all marched or flew into the ark. It was a mighty miracle. It was only God who caused them to enter into that safe place. He willed it so, and it was done. The flesh must obey those who are in the lead. God makes all things and all people to serve those who obey and serve Him. We just need to tell God about it and they come along. Jesus said, "No man cometh unto Me except the Father, which hath sent Me, draw him." The devil served God by causing wicked men to crucify Jesus; and the cross served God's purpose and also man's need. It was the greatest service ever rendered man, but neither the devil, nor man knew that in nailing the Son of God to the cross, they were doing the will of God. Oh, marvelous wisdom, a mystery indeed!

In due time, Noah went into the ark and he also came out in due time. God always has a set time for His acts. He does not perform His work in a haphazard fashion. He never hurries to accomplish His ordained purposes. And consequently, He is never late. Sometimes, we get in a hurry and rush things - God never. He always has plenty of time. We say, "Time flies"; but the

Lord does not reckon time by our years. One of His days is as a thousand years, and a thousand years as one day.

Another thought worthy of mentioning is that Noah and all the creatures went into the ark. It would have done them no good to sit and look at it and even admire it. They might have expressed their delight in the ark, and may have expressed varying opinions as to its safety; but this would not have done them any good. It would not have saved them from the judgment. There was only ONE WAY of escape and that was to heed the Lord's command, "Come thou; enter into the ark." So, in like manner today. It is not enough to admire Christ and the marvel of the Cross of Calvary, nor even to speak well of Him and redemption. We must believe from the heart and obey God's command.

Men may even stand for the fundamentals of the Gospel, such as the virgin birth of Christ and His death and resurrection, as well as the inspiration of the Word of God, and yet perish. We must make all these truths practical - enter into safety in Christ - accept Him as the Savior. This is making the Word practical, or experimental. Some may even say that we have everything in Christ, but at the same time, deny their words by their actions. They substitute something else for Christ, even while they speak. They may use all manner of carnal means to draw people into the Ark, instead of letting God move them. If the Holy Spirit does not do the work, they may only get into an organization, or building which they call the Church.

It would have made as much sense for Noah to sit on a hilltop and talk about his wonderful ark - how safe it was and how marvelously it provided everything for their needs, as for us to talk about Christ, but not appropriate the shelter and provision of Calvary. Noah did not act so foolish. He entered into the ark when it was ready. After you are inside the safety of the ark, then you may admire the beauty and stability all you desire. No one really appreciates the strength and security until he has entered.

The rain really came; it was no joke. In spite of the mockers; regardless of the unbelief; contrary to the expectation of the masses, the deluge came. They said even as men today, "You will have to show me." And God showed them! It was too late for the mockers. The ark's door was safely shut with that "old fogey" inside. There is an inference that some of those who did not enter the ark did believe after the rains came - I Peter 3:14, 20. They no doubt repented of their unbelief and called upon the Lord for mercy when they saw the water actually falling from heaven. It is written, "Whosoever shall call upon the Name of the Lord, shall be saved. "

The waters rose 15 cubits above the highest mountain peak; and the ark rose with it. The higher the judgment overflowed, the closer to heaven it brought Noah and those with him. But this also figures the end, showing God's judgment prevailing over the highest hope and national help of man. The greatest, the mightiest union of strength will not overcome the billows of God's wrath. All the cedars of Lebanon will be covered in that great day of judgment.

Christ is the Antitype of the ark. He is God's deliverance from wrath. The Church is not the ark. It is no refuge from judgment, but rather the company of people who are gathered into the ark, are safe from judgment. Noah and his family would no doubt represent the Church, but there are other creatures sheltered from wrath also. These represent other peoples, nations, etc., who will endure the tribulation period and take their place upon a renewed earth. We read that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of fishes." (I Cor. 15) Are these not all seen in the ark?

A New Creation

God never forgets. He did not forget Noah, but He "remembered Noah and every living thing." 8:1. He made a wind to pass over the earth that the waters might disappear. Judgment is over, mercy is on the wing. God made the waters to come, and now He makes them to go. Judgment is His strange work, but He delights in mercy. Noah and all that were in the ark were untouched by the devastation of the waters, and they are about to come out upon a renewed earth.

The ark rested in the seventh month upon Mount Ararat, which name signifies "the curse reversed." In type the curse is gone; the world has been regenerated by the deluge; cleansed by judgment.

At the end of forty days, the number of testing, Noah opened the window of the ark and sent forth a raven, an unclean bird (Lev. 11:13), type of the flesh. The inference is plain - the ark was only a figure and not the perfect image of Christ; for there was no "raven" or flesh in Him. These are all a new creation; but in Noah, this is only typified. There was not really a regenerated earth, nor were all those in the ark a regenerated people, necessarily. It was only the shadow of a future

substance.

The raven may intimate the fact that there will remain upon the earth some unregenerate people even after the judgments of the end will have been poured out. The flesh will still be in evidence and manifest itself as the same rebellious old creation, even after the thousand years of Christ's righteous reign. Revelation 20:7-9.

After the exit of the raven, which did not return, Noah sent forth a dove from him. (Note the latter phrase, "sent forth from him," is not said of the raven). The dove, unlike the raven, could find no place for her feet. She returned unto Noah and the ark, while the raven was content to feed upon the death and corruption which was everywhere. The limited presence of the Holy Spirit is figured by the dove being sent out and returning to Noah. He was not yet sent forth to the earth to remain, but came only upon certain individuals for a certain work. He had not yet come to abide forever; for He could find no stable ground, no resting place for His feet, until Jesus died and brought in a new creation.

Noah waited seven more days, and then sent the dove out once more. She returned to him in the evening - faithful bird of promise - and lo, in her mouth was an olive leaf. Noah knew that the waters were abated from off the earth. This last seven days could suggest the time of Jesus' life and ministry, ending with His resurrection when He entered heaven, having made "peace by the blood of His cross." The olive leaf speaks of life out of death, the hope of a new beginning.

"And he stayed yet seven other days and sent forth the dove which returned not again unto him anymore." Here the seven days suggest the fifty days between Christ's resurrection and the advent of the Holy Spirit on the Day of Pentecost. At that time, He was provisionally poured out upon all flesh. All men, everywhere, could then receive the Holy Spirit on the basis of Christ's resurrection and ascension.

There is yet another aspect suggested here by the dove. Let us look at it. The deluge is over; judgment is past; then, in type, comes the Millennium. The new creation is on resurrection ground; therefore the first period of the dove's going forth would represent the Holy Spirit's presence on Pentecost. He was poured out first on Israel. The Millennium would have commenced immediately if they had received Him, but He could find no rest for His feet. They refused all the Spirit's wooing, because the raven was still there. The flesh was still in command, and the Lord took the dove back, as it were, from Israel. Note the language at this point: "Noah put forth his hand and took her unto him." She had found no resting place.

The seven days later suggest this present Church period. Noah sent the dove out again. She returns with an olive branch - the Gentiles hear the message of the resurrection. They received the Word of God. Peter preached the first sermon to them (Acts 10), and Paul continued to carry the Good News. Peace has been made. The olive branch assures of life and victory. Death is past. Satan's power is annulled.

After a while the dove will return, in a sense unto Him that sent her forth - the Church will be complete and gathered home. Then, Israel will come into remembrance again before the Lord. The dove will come out again upon them - poured out upon all flesh, and their sons and their daughters shall prophecy, their old men shall dream dreams, etc. Joel 2:28. The dove will return no more into the ark. Then the real meaning of Mt. Ararat will be in evidence. The curse will actually be removed from Palestine, if not from the whole world. No saint will die in that glad age. Death will be the sign of eternal judgment; for only the sinner will die, and that for his own sins, not for the sin of Adam. Isaiah 65:20. It will almost be a perfect state.

"And Noah builded an altar unto the Lord, and he took of every clean beast and of every clean fowl and offered burnt offerings on the altar, and the Lord smelled a sweet savor." 8:20. Calvary is figured in these sacrificed beasts and birds; therefore, we are taught that all the blessings of the renewed earth are upon the basis of redemption. The Lord smelled a sweet savor of Christ, even in type; for He was the Lamb slain before the foundation of the world. "And Jehovah said in His heart, I will not again curse the ground any more for man's sake." It is as though all the curse was lifted and that judgment would never again fall upon the earth. And in a sense, there will never be the absolute cutting off of all flesh as we view it here.

In the great tribulation, which is yet to come upon the world, the Jew will suffer the most; but even he will not be entirely cut off. Some will remain to become the nucleus of the Kingdom of God upon the earth. And the nations likewise will have a great number preserved during the dire time of trouble.

AFTER

Light after darkness, gain after loss,
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears,
Home after wandering, praise after tears.

THE AGE OF HUMAN GOVERNMENT

"And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish the earth." 9:1. Man is given the dominion again over the earth which Adam had lost. But this too, is only representative for we see that man was not really changed and therefore, could not hold the sovereignty. No man is able to rule, or control others unless he is able to control his own spirit and appetites. And Noah was not able to do this. The New Man and His day had not yet come. It was only a picture of the better things. Noah and his progeny are now permitted to feed upon flesh, whereas before they were permitted to eat only herbs, etc. "Every moving thing that liveth shall be food for you; as the green herb have I given you all." The beasts could be killed for food, a hint of redemption; but the slaying of man was prohibited, and his death avenged.

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

The Lord made a covenant with Noah as to the promises which He had given. He knows how frail we are. This covenant included all the beasts of the earth and the fowls of the air. He gave him a positive sign to this effect - a rainbow. "I do set my bow 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 never more become a flood to destroy all flesh." We have this token of God's faithfulness with us today. No doubt, fear would have come upon people after the deluge, each time it rained, if they did not have the bow in the cloud; but there it was, and there it has remained ever since. The bow is always in the cloud, even if we do not always see it. God is faithful. The bow indicates mercy. There is also a rainbow around the throne of Christ (Rev. 4:3). It is a complete circle, of an emerald green color, indicating the complete fulfillment of all His promises of mercy as covenanted to Abraham, but by the resurrection of Christ. The color green suggests spring time, a resurrection out of death - new life for all nature. Mercy will surround the throne, though for a little while there will be terrific judgment; but this judgment is only executed so that God may consummate His gracious purposes concerning mankind.

Human government begins now, not as an experiment of man, but as a Divine institution. From its beginning, we can see that "the powers that be are ordained of God," whatever their form. And there is no question that there is necessity for civil government. If it were removed, corruption and violence would soon overflow all bounds as it did before the flood. The worst forms of human government are better than anarchy, which will undoubtedly be in evidence before the Lord comes. The darkened sun and moon, the falling stars and the convulsions of the earth are its symbols in Scripture.

FAILURE OF HUMAN GOVERNMENT

"And the sons of Noah that went forth out of the ark were Shem, Ham, and Japheth ... And of them was the whole earth overspread." 9:10. We now view in operation the new order of things as established by God. It is a trial of the new world, but again, we see failure. The governor as well as the governed, is found wanting. There is weakness found in those who had authority; a lack of self-control. And, as in the case of Noah, they are held in contempt of those around them. Later, in Nimrod, we view the abuse of power, manifested in tyranny and oppression. Babel ends with the general revolt of those governed. They rebelled against God, the Source of power. Noah's failure was also the occasion of Ham's sin, and the curse upon his posterity. We will see that anarchy is primarily the fault of those to whom God committed authority. He would of necessity be with His own institution to maintain it, if those in whom He vested authority did not betray this trust. "If God be for us, who can be against us?" can be said of human government. But subjection to God is the first requisite. When man gave up his supremacy to the beast, then the beast rose up against him. Man sinks to the level of the beast when he gives up his

allegiance to God. Long after Noah's day, Nebuchadnezzar was driven from mankind to dwell with the beasts, until he acknowledged God's absolute sovereignty over all the kingdoms of the earth. It was only after this that his sanity returned to him and he was allowed in his kingdom once more. Daniel 4:34.

Noah's downfall was not pride, as was Nebuchadnezzar's, but rather the opposite. The one was strong; the other weak, but both were failures. Dependence upon God is the secret of power. Noah's departure in not judging the flesh, is the root from whence springs all other evils. The fullripe fruit of rebellion comes from this source. The unguarded enjoyment of legitimate blessings, away from the presence of God, leads to excess, which is sin. The one who is overcome, loses his hold on God and cannot do aught but drift. Noah is found drunk, loses his garment of God-given authority and is naked before his sons.

This uncovering of the one in authority is a matter of contempt to those who are in themselves wholly away from God. They use it as an excuse, a cloak for their own worse shame and confusion. And while there were extenuating circumstances in the case of Noah, there were none for Ham. The earth, renewed, gave forth such abundance that it tempted the appetite of man. He forgot the source of his blessings in enjoying the fruit of the earth. He celebrated his good fortune, but gave thanks to himself.

Noah's conduct at this time typifies the history of the Church, the body of people gathered together during this age. A little company began on the Day of Pentecost, as a result of Christ's resurrection; the judgment being past already. Soon, however, there is seen a division here, even in that one family. Failure began with the leaders of the newly constituted government. They commenced to indulge in the things of the world, to drink wine without restraint, and become intoxicated with the abundance of their blessings. They fell from the place of kingship to which they were called.

They were to have dominion over all flesh; but alas, they did not retain that authority. Today, we see that the flesh is the master, even among religious people, except for a small percentage who count the flesh dead, and yield themselves alive unto God.

The failure was gradual. The Church, though small and weak in its beginnings, grew and multiplied. They became prosperous. The world began to admire their steadfast courage, patience and faith. They made friends with these heavenly people; for even Satan transformed himself into an angel of light. He had heretofore been a roaring lion, but could not destroy them. The more he persecuted them, the faster they spread the Gospel; so he changed his tactics and succeeded. They succumbed to his flattery and cajolment.

Today, instead of having an overcoming Church in the world, we see the world overcoming in the Church, and ruling the people of God. It is respectable to be a Christian now. They may compliment you on becoming a Christian though they themselves may be worldly and profane. They laugh at the pretentiousness of the clergy and in their hearts despise this weakness; while at the same time they are glad of their inconsistency because it tends to hide their own shame. They find the preacher no better than themselves, even as Ham saw his father's nakedness, and by his own conduct revealed his own character.

His brothers sought to cover up the nakedness of Noah, which was also their own as being his offspring, and thus escape the curse. Ham, "the sunburnt" represents those in the Church who have received the light but refuse to walk in its rays. It has thereby darkened them; for when light is rejected, it becomes a source of darkness to that soul. Ham was the father of Canaan, "the merchant," as his name implies. We may easily trace the origin of the trafficker in Divine things in our midst today. He springs from the man who refuses the light. And let me say, my friends, this is the case in some measure with every one who does not walk in the light. To some extent he is a trafficker with God's things. He barter, or peddles, the Truth for personal gain. He is a merchant and the balances of deceit are in his hand - Hosea 12:7.

Upon awakening from his drunken stupor, Noah denounced the conduct of Ham, though passing over him and fixing the curse upon his son, Canaan. Shem and Japheth are both blessed, and Canaan was to be their servant. This was fulfilled in a measure when God gave Israel dominion over the Canaanites, and told them to take their land for a possession. Spiritually speaking, this too, is significant. He who refuses light and is thereby darkened, cannot be a ruler over others, but serves those who will cover the weakness of the flesh with the garment of salvation.

The GOD of Shem is blessed, rather than Shem; therefore, we infer that he stands representatively for the new creation. We also know that he was the forefather of Israel. Abraham

was of this line. It is the exalted privilege of the man of faith to have God as his portion and his praise. He is blessed with the blessing of God. Japheth, on the other hand, represents the Gentiles and also the natural man. In his blessing, which is that of enlargement and dwelling in Shem's tents, we have a hint of conditions today. Japheth is dwelling in Shem's tents in both aspects. The Gentiles still have dominion over the Jews in this age, or until the Times of the Gentiles will end.

This also speaks of the two sides of our Christian character. Many of the saints are religious Shemites. They are more occupied with themselves, with their own overcoming and victorious life, than with others. They are contemplative and introspective, enjoying the subjective and experimental truths more than the provisional or objective side. Madam Guyon was an illustration of this character of the Christian.

In the early days, these people were known as the Mystics. They have beautiful and noble characters, but lack in the sense that Japheth, or others, do not dwell in their tents. Japheth represents, on the other hand, the energetic, aggressive spirit that desires to serve, rather than worship or pray. He wants to be up and doing; practical and full of zeal and determination. Both of these are necessary for a full-rounded Christian character. The Lord would have them both united in one house. The stirring, busy fellow must dwell in the tents of Shem. He is the real man. God acknowledges Shem; but He will also use Japheth with all his ransomed power and zeal, if he will yield to the Shem character and let his tent cover him. Hidden in Christ is the lesson - this is the one God will use for His glory and honor.

Genealogy of Noah's Sons

"Now these are the generations of the sons of Noah - Shem, Ham, and Japheth." Genesis 10. We have pictured for us the distribution of the nations in the earth. Each son with his progeny has his distinct place. The eldest son, Japheth, gains little notice here. He finds his place with his family, on the outlying border lands. True to his name, he "spreads out." By them, the isles of the Gentiles were divided. This is the first mention we have of Gentiles, or nations.

In Ham and his descendants, we have the earliest development of the world empires and the most open and avowed opposition to God. They soon throw off all allegiance and subjection to Him who had saved them through the flood, and manifest their kinship with those who had perished in the waters of judgment. It was from this line that the strong enemy of God's people, the Philistine, arose. Also, Misraim, the father of the Egyptian, was of the children of Ham. Nimrod, the first man to build a kingdom, had his beginning in Ham. Even Jehovah took notice of his power and strength - "He began to be a mighty one in the earth and was a mighty hunter before the Lord." He was thirsty for power. The beginning of his kingdom was Babel.

Shem, "The Name," has the third place recorded here, though he is really the second son. He is marked as the father of the children of Eber, the pilgrim race. The Name of God is revealed in this line. He is the son from whence the, children of Israel came. Abraham, the father of those of the faith line, as well as the chosen Seed, Christ, was of the Semitic race.

THE JUDGED CITY

Chapter 11

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

All the sons of Noah with their dependents are viewed here. We also see how they have descended; though men would reason that they have rather ascended. As far as numbers are concerned, they have grown into a multitude. Note the unity of the language and mind. They are all of one accord, but it is not one accordness with the Lord.

We have in this interesting narrative, a most graphic pen-picture of Babylon, the Great, the city of which John is the advance agent and advertiser of her false wares. He reported of her almost 2,000 years ago, while Moses gave us a type of her 2,000 years previously.

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

They were seeking a less painful way for flesh and blood, and finding the plain in the land of Shinar, they settled there. The ease and abundance which fell to their portion wrought in them a

desire to possess a place in the earth of which they could be assured. The devil will be good to you when you are leaving God's appointed place. They wanted to perpetuate a name for themselves, as was intimated. Listen to their words in this type and see how aptly they speak of the worldly church in our midst today:

"Go to, let us build us a city and a tower whose top may reach unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth." Observe that it was a religious city; for they wanted a tower by which they could reach heaven. Some will say, "Well, what does that matter? We are all trying to get to heaven." Ah, it matters a great deal whether we are building a tower of our own in order to get to heaven; by our own labor, or whether we are resting in the stronghold which God has provided. It is a very serious matter this business of building towers. Is it not remarkable how many churches have towers? It helps to identify the city and location. These people were the first tower builders, but not the first city builders. Cain built the first city; but these following in his steps, go even further. They too, have turned away and are wandering from the safe shelter of God's protection. They are going in the way of Cain, endeavoring to get to heaven by their own good works.

And yet we have a realistic picture of the great city of Babylon. It was a city after Cain's pattern; whose builder God is not, and whose tower of strength is human and not Divine. It is a carnal imitation; a cheap counterfeit of

God's ways and thoughts. This earthly city is a poor imitation of the heavenly one, and usurps all her titles and honors. But, note the marvelous correspondence, though a contrast, between the two.

The one, the heavenly, is built of living stones, which the earthly one cannot duplicate; for this is God-given material. These wanderers have moved down from the high places, left the hills whence the stone is quarried, and must be content to manufacture brick out of clay which the plain affords. Is this not true to life? Note the sad account - "they have brick for stone and slime for mortar." Slime cannot figure the unity of the Holy Spirit, for He will never unify the flesh. Such are stuck together by the glue of selfish, carnal motives, which though it may hold firm during man's day, yet it will not stand in the day when God arises to shake terribly the earth.

This is a striking picture of the Roman Catholic Church of ancient days, which began to assume its present character not many generations following the apostolic days. The unity was not of God. He came down to look on this gigantic structure in the course of its building, which was in defiance of His expressed will. He did not come to admire, nor to strengthen, but to destroy, to scatter.

And now, notice the result of His similar visit to Rome - the many tongues of Protestantism. These are His judgments upon the builders of the religious Babel. The diversity and the multitude of sects in our midst, are but the manifestation of the judgment upon the mother Church, for the tyranny with which she held men's minds and conscience. No one could say to her, Nay, until after the reformation, when she was forced, as it were, to leave off building the city. We believe that even then she had in her mind and purpose, a world-wide civil, as well as religious empire; but her power was lessened when the revolt within in her midst developed. She never regained this earlier power until the last few years - both politically and religiously. That great city Babylon will be built and perfected as far as God will allow men to go. All those warring, confusing tongues of Christendom will become one again in apparent unity.

The city and its tower is a most unmistakable picture of a part of the drama which is even now about to be reenacted. It is somewhat hidden, yet it is a part of the last drama of this age. The actors are almost ready to step out upon the stage. We await the raising of the curtain which will disclose the city - the world empire, and the tower, the unified false church. It is all sure to come. It must come! Even the world is waiting for something to happen. The churches are coming closer together in unity and fellowship; as are also the nations. They want to get for themselves a name and worldwide fame, and they will apparently succeed for a time. The world will marvel at the beast, the anti-Christ. The news of his great accomplishments will be broadcast from one end of the earth to the other. The unity of the churches will be most wonderful. It will actually appear as the real thing. Only the elect will not be deceived. All men will stand off and look with amazement at the colossal undertaking of this end time which is but a poor counterfeit of God's own building and work.

God will say again, "Behold the people is one ... and now nothing will be restrained from them which they have imagined to do." He acknowledges their unity and strength. He virtually says,

"They will do more if I do not stop them." So He adds, "We will go down" - the Father, Son, and Holy Spirit, counseling together. They will take the reins of government into their own hands. Christ will appear as God Almighty and scatter the power of the counterfeit kingdom. They will leave off building the city. Their great building as well as their name will soon be a thing of the past. God will make His Name great and His people will be great. He will finish His own city and work.

This destruction of Christendom, the apostatized religious system, remaining on the earth after the true believers have been translated, is not just the cogitations of our finite minds. They are taken from the words of Scripture. The Apostle John visioned these things nineteen centuries ago. He saw the destruction of apostate Christendom under the figure of a city - impressive, invincible and impregnable. He declared, "Babylon the great is fallen, is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird." Rev. 18:2.

In Chapter 17 of this same symbolic book, we see the false church pictured as a woman upon a scarlet-colored beast whom she is apparently guiding. This is a prediction of the union of the religious and national systems in their bid for world sovereignty. This is plainly seen today as on the way; but God will defeat them in their ambitions. This will be a time of great conflict upon the earth because of these opposers of Christ and His Kingdom. Satan will be energizing the earthly forces against the heavenly ones. The battle will be waged until the enemies of God are all cast down.

The church system will be destroyed before the national. God will allow the ten kings to turn on the "harlot" and rend her, after they have apparently achieved their end because of her help, and they will no longer need her. (Rev. 17:16) That is God's retribution upon her disloyalty to His Son and because of her own carnal, yea, devilish ambitions. After she has been dealt with and punished by the nations whom she exalted, God will proceed to punish them. He will also destroy the national system, the world empire, the satanic counterfeit of Christ's holy Kingdom. As was the case here in Genesis, He will take a hand in these affairs. Then will be fulfilled the Scripture, "The kingdoms of this world have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever." - Revelation 11:15.

GIVE US HEARTS TO LOVE

Thy foes might hate, despise, revile,
Thy friends unfaithful prove,
Unwearied in forgiveness still,
Thy heart could only love.
O give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.

THE THIRD DIVISION

Section One

Chapters 12 - 25

A New Creation

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

ABRAHAM'S BIOGRAPHY

"Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor, and they served other gods: and I took your father Abraham from the other side of the flood and led him throughout all the land of Canaan and multiplied his seed and gave him Isaac." Joshua 21:2, 3.

The third division of Genesis extends from chapter 12 to the end of the book. This first section deals with Abraham only. Jacob, Esau, and Joseph will be dealt with in the final sections. We would know nothing of this man of destiny, Abraham if it were not for the sacred writings. The Bible contains the oldest history. It takes us back even to eternity past and discloses the secrets of the why and the wherefore of the creation of the world. How much more would we have missed had God not guarded these treasures of inspiration.

Abraham's genealogy is given to us at the outset. He is found to be a descendant of the line of Shem, the chosen son of Noah, through Arphaxad. the name of Arphaxad is expressive of the root cause of of all man's failure. It signifies, "I shall fail as the beast." And this failure is manifested in even the best of that which springs from man. When God called Abram he was an idolator, dwelling in Mesopotamia. Joshua 24:2. How quickly does man degenerate. God has had to come upon the scene again and again and revive him, or there would be nothing in this world in harmony with heaven. At the same time, men are religious. They will have their gods and their idols, even as Abram and his father. He was not seeking God; yet, God sought and found him. "And Terah took Abram his son and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. And they came unto Haran and dwelt there." 11:31. It appears by this verse that it was Terah who was called to go out; but we later see that such was not the case. Abram, which was then our patriarch's name, was God's choice. Acts 7:1, 2.

It is the same with us at first. The flesh takes the lead and orders the spirit, if possible. And as always in this connection, they did not get very far. They came to Haran, "a parched place," and dwelt there. Is this not significant of our experience when the old man is having his way? We arrive at a "dry place" and dwell there until the old man dies. Paul explains it thus - when the believer reckons the old man dead (off the scene), he loses his power over that believer. He is simply agreeing with God that the old man was crucified over nineteen hundred years ago. Therefore when Terah ("delay"), is gone, Abram rises to obey God's word which had been spoken to him, not Terah. He quickly leaves the parched place where he had loitered, for the green pastures and cool streams of Canaan whereunto Jehovah had called him. He was under no law to leave Haran; it was a privilege. He desired to do the will of God. He was tired of the dry and thirsty land. His heart and his flesh cried out for the living God. He was under absolute Grace, which was the enabling of his obedient life. Furthermore, he did not question God's leading. He walked out at the bidding of the Master, leaving home, friends, country, and all that the flesh counts dear. Grace alone will enable men to obey God; laws and regulations make them rebel.

The Lord took the initiative all the way. He was the Master; Abram followed His leading. God said, "Get thee out," and it was enough. He held no post-mortem, over leaving what might have been dear to him. He never uttered one word of regret that we read of; never told how much he suffered, etc. Perhaps his former friends were glad to get rid of him, especially if he told them of God. It is often so. We are called to separation from the world even as our father of faith was. He is a pattern for the faithful children of God. We can make no mistake in following him when we understand the lessons that his life is meant to teach, in the light of New Testament revelation. It may seem extreme to some that we are to follow Abram's example and leave all for Jesus' sake. They may look upon it as being fanatical, foolish, and hardhearted. The flesh will always judge so. Jesus took the same attitude. He never obeyed the flesh. He took orders from God only. He gave God the first place in His life; all others came second. Most saints love their families more than they love God. If we give God His place in our lives, we will not neglect our families. He will take care of our families and we will be saved much trouble and sorrow. Abram was extreme in his obedience to God. His reward will correspond to his faithfulness.

Listen to His words to Abram, "I will make thee a great nation; I will bless thee and make thy name great, and thou shalt be a blessing." He was promised fruitfulness, prosperity and fame for himself; and more than all, he was the channel of Divine favor to others. The man who believes and obeys God will receive the same favor. We will obey God when we believe Him. Abram did not come into all his blessing immediately, but his name lives today and it will live eternally because he believed God. Some one may say, "That was Abraham; we cannot do what he did." But, we can, the Lord does not change. He rewards us according to our works, though we acknowledge it must be a work of faith and a labor of love. His grace is the compelling power of both; yet He does not forget even a drink of water given in His Name. The man that goes this way

is made a blessing in any age and any time. His name will be remembered, while the careless, indifferent, and slothful is forgotten. God says, "I will bless thee." When He says this, He does not forget; "though it tarry, wait for it."

And this is not all. He tells Abram that He will bless them that bless him and curse him that curses His friend. Notice it is the "many" who are blessed, but the "one" who is cursed. Men do not naturally curse God's people. It is the devil who is the instigator of all evil. Do you notice that Abram's blessing is seven-fold? It is a perfect reward for perfect obedience. Jehovah promised to bless him and make him a blessing if he heeded His words; but He did not say He would curse him, or make him a curse if he disobeyed. Abram was constrained by this grace - "He went out, not knowing whither he went" - Hebrews 11.

"And Abram took Sarai his wife and Lot his brother's son and all their substance which they had gathered and all the souls that they had gotten in Haran and they went forth to go into the land of Canaan and into the land of Canaan they came." 12:5. Abram prospered and had won some souls even while in Haran. The one who believes God is always a blessing. And though he had not gone all the way, yet it was not deliberate disobedience. He probably did not understand God at the outset. He yielded to his father, as being the elder, giving him the precedence until the latter was taken out of the way.

So with us. We may not have gone all the way and entered Canaan immediately after being called, either because of ignorance or false teaching; but the Lord looks on the heart. Our attitude of will, purpose of heart toward Him is that with which He is concerned. There are lessons also by the way that we must learn, precious lessons which are necessary and profitable for our growth. Some are more years in school than others. You will note on a map that Ur of the Chaldees is some distance from Canaan, with Haran in between; so we need not be discouraged if we have not traveled the entire distance in one day. The experiences, as we journey, yield profit which we bring with us when we enter the promised land. We are always enriched by them, for all things work together for good to the believer who is walking in obedience. As we follow on to know the Lord, we are going to constrain others to come along with us. We will be even as Abram, the pioneer of progress in the path of the Lord.

Shechem was the first stop-over allowed Abram after leaving Haran. There is significance in this seemingly trivial incident. Shechem, which means "shoulder", foretells the strength of Jehovah which is most necessary for a successful stay in Canaan. In fact, we cannot even remain there for a short stay without learning the value of leaning hard on the everlasting arms. Moreh, or the oak of Moreh, affords him a shelter next. It means "instruction" and is close by Shechem. The one leads to the other. Strength and instruction go hand in hand. Even of Christ, it is prophesied, "The Lord God hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary. He wakeneth morning by morning; He wakeneth mine ear to hear as a learner" (or a disciple) - Isaiah 50:4, R.V. If Jesus could humble Himself and become a learner before He taught others; how much more should we. How sad when saints become so lifted up that they refuse instruction from those who are spiritually qualified. Those who will not take instruction will not have the tongue of the learned. They will never be God-called instructors, though they may deceive themselves by trying to be teachers.

The Lord appeared to Abram at this place, and it is here that he built his first altar and became a worshipper. It proved that he profited by his stay at Shechem and the oak of Moreh. It is especially significant when we consider that Canaan figures the heavenlies, where in God's provision, the Church has been seated in Christ. Although Satan is abiding there too and holds the place as his own; yet we are entreated to take our place there and claim our possession in the face of his opposition. Abram acted as if the land was his own. He worshipped God in the face of his foes. He saw the Lord and not the Canaanites. It is only after we enter Canaan and learn of its sufficiency that we truly worship God. The majority of believers do not worship Him. They are only beggars, coming to Him when they need something, always asking for something, but never praising Him. Worship is far different from prayer. We will one day cease our praying, for we will have need of nothing; but we will never cease to worship the gracious One who has given us freely of all things.

It is here that God appears to Abram; and it is after he has builded an altar and worshipped Him. God had spoken to him before now; but here is greater intimacy. He appears to him and confirms His promise regarding the land. He encourages Abram in the face of his enemies. It was a matter of faith; for the Canaanites had the land already. In like manner we are to hold our possessions

by faith, take our place in the heavenlies and maintain the position which Calvary has purchased for us, and which God's Word assures is ours.

Abram does not abide here, though it is a good place to stay. He is now ready for greater victory. He believes in a progressive life and desires to enjoy all his possessions. He moves on until he arrives at a mountain east of Bethel - "the house of God" and west of Ai, a "ruin." There, between the two, he builded an altar. Bethel speaks of the new creation, the house of God; while Ai refers to the old Adamic ruin, of which we were formerly a part. It is here that we too build our altar and worship God in spirit and in truth. We learn the truth about the two creations. We gaze on the one hand, at the hole of the pit from whence we have been taken, and then behold the vision of what we are in Christ. We cannot but help to praise our great Redeemer's Name. We are never to forget that we have been brought out of ruin into the abiding City of God. "Old things have passed away; behold, all things have become new." And yet, here is a strange thing. We may know the truth, and in some measure enjoy the victory of it; and yet have a failure. This is seen in Abram's later history. We must hold our place on the resurrection side of Calvary, and not be moved away by any power or wile of the enemy.

ABRAM IN EGYPT

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

This leader in the faith line apparently made a mistake at this time. He should have held the vantage place where he had built an altar and called upon Jehovah; but we must always remember when reading these events, that they are inspired writings and therefore are spiritual value. Their significance may not always be on the surface; for while we may see some great lesson and aptly apply it, there is hidden wisdom in all these lines. We should always seek to understand the typical interpretation, which is of utmost importance. All these Old Testament figures have a signification which, when understood, form a halo of sacred interest and edification. We are hesitant to ascribe failure to these worthies faith, but we must also realize that these people had to grow in faith even as we.

It appears as though Abram cannot hold his place between Bethel and Ai. The south country with its soft winds attract him and he moves on toward Egypt. It reminds us of the balmy winds which deceived the "more part" of those on the ship with Paul as he sailed to Rome. Acts 27:13. South winds are not to be trusted. The north winds are preferable for growth spiritually. Good fortune and ease often cause the immature and unstable to vacillate and waver. But God can make even this to work good as in Abram's case. He taught His dear servant some valuable lessons during his visit to Egypt, and left us a treasure box of truth, waiting only the hand of Divine Wisdom to unlock it and allow us to gaze upon its jewels.

The apparent cause of Abram's departure was a famine in Canaan. The true reason is that he did not hold the place of victory to which he had come. How many today move off from this strategic point - a constant view of the two creations - and so lose out from more spiritual experience.

Abram went DOWN to Egypt to sojourn there, He was not ascending, for sure. Spiritual death always follows when we look longingly toward the land of Egypt, a figure of the world.

Notice the further decline of our bold warrior of faith - He begins to fear. "Perfect love casts out fear;" but Abram's love for God is not yet perfect. He also does not know God's perfect love for him. He is afraid that he will lose his princess, Sarai, his wife. He forgot that God had called and chosen him.

As they drew near to Egypt, he warned her not to make known their true relationship to the Egyptians. She was a beautiful woman still, though past middle age at this time. He feared that Pharaoh would covet her for his own and that it would fare ill with him if it were known that he was her husband. Sarai yielded to him and declared that she was his sister, which in a sense, she was. They were children of the same father (ch. 20:12), and if Abraham's words there were literal, then she was his half-sister. This is not the lesson here. Behold to what subterfuge a saint is driven who seeks fellowship with the world. Abram did not have the faith to declare the truth; no faith to witness of the Lord or of his calling out of Ur of the Chaldees to the land of Canaan. He is afraid of the face of men, because he is out of the perfect will of God. And yet, there is far more in this interesting story than the fact of Abram's failure. He was a typical man, and this happened unto him and was written for our admonition. Abram is not only acting out the history of the Jewish nation of whom he is the father, but he is also prophesying by his actions, the path of the

Church and also the life story of almost every individual who has trod the pilgrim way. Sarah, in the house of Pharaoh, is the commencement of that which finds its full development and consummation in Babylon the Great - the guilty union of the Harlot with the kings of the earth. Revelation 17.

But this beginning is very different from the typical fulfillment, and Sarah has nothing whatever in common with the wicked woman of the Apocalypse. She is the gracious and beautiful princess of the covenant of grace, which was given unconditionally by Jehovah to Abraham. In the epistle to the Galatians, Sarai, as personifying this covenant of Grace, is in contrast to Hagar, the figure of the law given at Sinai. Gal. 4:22-31. God has linked the Grace in which we stand with Faith, and with faith alone. It does not belong to the world. Pharaoh and Egypt have no claim upon Sarai. We are not of this world. We are of God, while the whole world lieth in wickedness. 1 John 5:19. Sarah in the Egyptian court is a denial of the foregoing truth. She is Abram's exclusive possession and must be nourished and cherished by him only. He must not yield his claim upon her, even for an instant. She is his and his alone. God has joined them together and He says to Pharaoh, "Hands off!" Let no man put asunder what God has united. The world may covet Sarah, but they cannot have her apart from faith. The world will promise Abram wealth and honors if he will only claim a secondary place with Sarai. He may even be the king's brother-in-law, for Pharaoh wanted her for himself. Oh, she was a fair woman, this princess, very desirable and lovely, even though she was over 65 years of age. "Yes, Abram, don't be so narrow and selfish, keeping her all for yourself. Let Pharaoh have some claim on her too." So it is today. The world insists that all men have some good in them. God loves everyone, even the old creation, they say, whether he believes or not. Grace belongs to all men. The maxim of the hour is the Fatherhood of God and the brotherhood of man, regardless of faith. The Word of God gives no warrant to such assumption. God is the Father of all them who believe; they are then of Abram's household, and Sarah is mistress there.

"And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife." 12:17. Abram feared a fear and it came upon him. In denying his true relationship with Sarai, he left the way open for Pharaoh's presumption in claiming her. But notice this striking fact - though the man of faith fails to assert his claim of Sarai and to witness to his rights, Jehovah does not fail! He testifies in His own behalf; He cannot deny Himself. He insists that Sarai is Abram's wife. He names her so and upholds their relationship. Although Abram virtually gives her up while he is in Egypt, the Lord protects her and defends her all the time she is in the house of Pharaoh.

Pharaoh learns of the displeasure of the Lord and the cause of the plagues. He is glad to send Abram away. He grants him and his wife a free passport out of the country. In all of this history, we have a most graphic pen-picture of the end time. The union of the church and the world empire, which is sure to come, is seen here. The world rulers would take and enjoy the grace of God without the attitude of heart toward Him which accompanies it. They do not want Abram. They will insist that faith in Christ's death, as penalty for sin, is not necessary to a right life. They will unite their forces, religious, moral, and humanitarian, and by their words and actions, endeavor, to make good their boast in their own integrity. "We will live right, not because of the fear of God, nor His judgment, but for right's sake," they will assert.

BUT GOD!! How good to know that He is still at the helm; still at the head of world affairs. He is not asleep either, nor off on a journey. He will send plagues on the nations, especially on the place of the throne of world powers, because of the fact that Sarai and their claim of being the people of God. And this judgment will continue until the Jew (Abram), is given recognition; until there is an exodus of this people of destiny from the four quarters of the earth. Just as the whale which swallowed Jonah, but could not digest him, so the world will try to get rid of Abram. They will let the Jew go with all his family, materially enriched by his stay in Egypt and spiritually enriched by having Sarai, the covenant of grace in his possession. When God finishes with His judgment of the nations for their usurpation of the Jew's place, the Jews will be glad to acknowledge their claim of being the people of God. The nations will come into blessing through the Jew; but the latter must first appropriate and become fruitful by Sarai (grace). In this present age, God is only visiting the Gentiles, taking out of them a people for His Name. He is not saving the world. His purpose for saving the world will come to pass in the next age, after Abraham and all his family have come out of Egypt. They must first return to Canaan, the land of promise from whence they have wandered. They must come back to Bethel where they had pitched their tent

and builded their altar in the beginning. Then will come blessing, peace, and prosperity to the world. Do you not see now why we are loath to ascribe failure to these typical characters? They are prophesying, even by their history.

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizite dwelled then in the land." 13:7. The cattle (representative of the flesh), became the cause of the trouble. It is always so. Do we not read of the same manifestations of the flesh in the church at Corinth when Paul was forced to write, "Whereas there is among you envying, strive, and divisions, are ye not carnal and walk as men?" 1 Cor. 3:3. The worst part of such trouble between brethren is that it is an occasion for the mockery and ridicule of the unbeliever, who is always in the land, even as the Canaanite and the Perizite. They watched the strife and the division it caused. What was Abram to do in such a case? Was he to give up his stand and compromise in order to keep Lot in fellowship? No, indeed! Abram is the leader in the matter and he approaches Lot, "Let there be no strife I pray thee between me and thee and between my herdmen and thy herdmen; for we be brethren." Here is the secret of Abram's tender attitude to his ungrateful nephew - he is of his own family, the family of faith as it were. Abram was saying, "Let us not quarrel. If you cannot dwell in harmony with me, then separate from me; it is better so. We must be in one accord if we are to dwell together; there should be no strife between brethren." Let us do likewise. If we cannot agree with the brethren, let us leave them, rather than criticise, strive, and backbite. Let us seek more congenial fellowship, even as Abram suggests to Lot. We will be better for the change.

Lot is ready for the separation. He has been waiting for Abram to move. The way became too narrow, and he longed to get away. He desired to become independent; to go away and prove to Abram, by his success, that it is not necessary to be so separated from the world. He is assured that the Lord will be as pleased with him as with Abram, and that He will bless him in the place of his choice. He may mean to do good, for he is called a righteous man, a just person (2 Peter 2:7). However, he is going in his own way and God cannot acknowledge nor bless the flesh, even in his own children. The man of faith gives Lot the opportunity for which he has been desirous for some time, and he readily avails himself of the chance to escape the fiery zeal of his uncle. But though he ran away from Abram he did not escape the fire. He fell into another kind as we will read later.

Abram allows Lot to choose where he will locate; he gives him first choice. We read, "Lot lifted up his eyes and beheld all the plain of Jordan, that it is well watered everywhere." Selfishness and covetousness express his condition. He looked with carnal greed, and consequently made the wrong choice. The land which he looked upon with delight was well watered; but how? by the water of death, the Jordan. It looked green and fruitful, but it was not so. It proved to be fruitful only in tears, sorrow, and trial. Lot's choice of countries looked much like the land of Egypt. He had noticed the similarity and was swayed in his decision. The world fills his vision; so he separated from the unworldly, Godly man, Abram. He moved his tent in the direction of Sodom and pitched its door toward that wicked city. He no doubt thought that he could clean up its inhabitants, correct their morals and convert the city. But it was not to be so. He was going in the way of self-choice, and the Lord does not bless carnal zeal.

Abram is God's choice. He waited upon the Lord and let the Lord choose for him; and he receives the best. Lot had lifted up his eyes in selfwill and Jehovah saw it. He now tells Abram, "Lift up thine eyes and look from the place where thou art." Look in every direction; all the land which thou seest, "I will give it to thee and to thy seed forever," the Lord says. He assures the man of faith that his seed shall be multiplied as the dust of the earth; that he will become such a great people, that they cannot be numbered. He urged Abram to arise and step out upon his inheritance, not to limit the promise in any measure, but to take all the ground he desires: "for unto thee will I give it."

There were no conditions to this promise; but simple appropriation on the part of Abram made the inheritance sure. Hallelujah! God is just as liberal a Giver today and His conditions are the same. Faith makes the "all things" mine. Then we read these expressive words: "And Abram moved his tent and came and dwelt by the oaks of Mamre ("fatness"), which are in Hebron ("communion"). Of course, he moved upward and onward. There is no stopping place when we see the wonderful, vast and glorious inheritance which is open before the eyes of faith. We, like Abram, come to the place of strength and fatness, which is found in fellowship with God. We pitch our tent, and build our altar there. The Lord is magnified to the uttermost by those who dwell in

Hebron. They flourish even in time of spiritual drought otherwise.

LOT AND HIS CAREER

"And Abram went up out of Egypt, he and his wife and all that he had; and Lot went with him into the south." 13.1.

We are now informed of another character in this history. Lot enters the stage of action; for though we have read of him before, yet it was never as doing anything. He was only following Abram, but here he becomes a more important factor. He insists on taking a leading part in this drama. Lot means "cover," and this fitly describes the man. He was always under cover, concealed one way or another. He was not transparent. We never read that God spoke to him. He lived in the shadow of his uncle, sheltered by his faith. He does not appear to have had any definite dealings with God. He came over into Canaan because Abram moved in that direction, even as he left Haran and followed him down to Egypt and now comes back with him. He is still following, never leading.

Lot is figurative of Christians who never have any dealings with God for themselves. Their parents were Christians and they learned to pray at their mother's knee. They never really know when they came into the fold or why. It seems as though they were always children of God, being converted so young, and yet never exercised about Divine things. They go to meeting as a matter of course. Their parents and friends go. It is either duty or habit, not an enjoyment or privilege to them. Yet, they trust in Jesus to a certain extent. They believe that He is truly the Son of God and that He died for them. They are glad to be numbered among the elect, though never deeply involved spiritually. The Lot-type believer goes along with the Abraham-believer, but never by his own experience.

Finally we see that there is a separation. Notice at what point this happens in Abram's life - after he returns from Egypt - having renounced the world with all its allurements and pleasures. He learned some great lessons, but he is becoming too zealous and extreme for his friend, Lot. The latter has had a taste of the world and he is no longer satisfied with following Abram. Abram's way is not popular enough for Lot, whose counter part in the New Testament is Demas. Besides, he has become enriched with goods and does not need his uncle to shelter him any more. He is lifted up with worldly prosperity and believes he can go alone now. He feels as big as his uncle and insists on having equal rights.

Abram too, was "very rich in cattle, in silver and gold," richer than when he went down into Egypt. All things worked good for him; he was enriched spiritually as well as materially. It is plainly seen that he is not lifted up by his riches, but rather humble. Every test and trial should add to our spiritual strength. We should be richer every day, every month, and every year than we were before. We should know God and His ways better; for the only true riches are spiritual blessings, far better than rubies.

Abram seems to have returned from Egypt with renewed faith, to which he added courage (2 Peter 1:5) to possess all that God promised him, even though it meant the withdrawal of Lot from his company. He may not have known that his nephew was out of harmony with his increased zeal. Lot, according to his name, may have cleverly covered it. Abram may have thought, even as we do, that all the people of God are desirous of going all the way with the Lord. Alas, how many times have we been shocked by the attitude of some to the Truth which they pretend to have received. That which stirred our hearts into burning, fiery zeal and caused every atom of our being to respond to the utmost call of God, only made others turn away from us, even as Lot turned from Abram.

There was another cause, but it was only on the surface. The real cause is carefully hidden for a while. Abram desired to be an overcomer and take all the land that is given to him. His inheritance will not only be gazed upon, but actually appropriated. On the other hand we get a little glimpse of Lot's true character. The land is not able to bear them together, we read, for they both have become so great. The difference in their wealth is displayed in their conduct later. Notice the difference between these two men.

Note the contrast. Lot has no altar, though he appears to be religious. He had much cattle, and well-watered land; so he did not miss the prayer and praise meeting. He had chosen a lovely place for himself, just like the garden of the Lord, he said. He was satisfied. He endeavored to convince himself and everyone else that he was in the will of God. We can hear him saying, "The Lord led me to separate from Abram. I do not approve of all he says and does. The Lord told me to come to this place and it just suits me. I am having such a good time. The Lord is with me." His

land may be like the garden of the Lord, but it is like Egypt too. Lot wanted to keep in fellowship with Jehovah and with the world also. He figures worldly-minded Christians, who would keep one hand on the things of God and with the other grasp the world. They want no truth of overcoming, no strenuous way of victory, no death route for them.

Therefore, the Lord lets them choose the lesser place; but oh, the consequence - the sadness, loss, and ruin which accompanies such self-will! They never appear to be aware that they have lost anything. They will not acknowledge it even if they do realize it. They continue to justify themselves by pointing to all their possessions. Lot could say, "I am rich and prosperous. God is as well pleased with me as with Abram. But notice the sequel and be warned. He left no record of victory; no history of anything but failure, for us to read. He might have left his mark along with the worthies of faith and his footsteps on eternity's table ground had he chosen rightly. He wanted his portion toward the land of Egypt. He made his choice and later we read to what self-will led him. No one would ever know by the record here that Lot was a just man if Peter had not so informed us.

WAR OF TWO FACTIONS

Chapter Thirteen

When Lot separated from Abram, he pitched his tent in the direction of Sodom, but shortly afterwards he moved to that wicked city. He surrendered his tent life, the life of a pilgrim, for city life, and became one of its inhabitants. He may have intended to convert the wicked people; for we are told that he was "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 2:7, 8. But how many did he influence for good? Not one. The pull was all the other way. He was carried in the downward current like any other dead fish. He himself was only "saved so as by fire." I Cor. 3:15. As has been said, "A Christian cannot toy with the world and play with sin. It is like blood to a tiger; you may flee too late." For though a Christian's life is secure in Christ, he will lose all reward.

Remember, Lot chose that place. It was not Jehovah's will for him; therefore he got into trouble. War was in the vicinity and he was soon mixed up in its conflict. Four kings (number of the world), were in a combination against another combine of kings, five (the number of the senses of man). We are confronted here with a most marvelous type. In these four kings named first, we have the religious element of the world figured. The one king was of Shinar, or Babylon. These were arrayed to put down the outwardly wicked element of the world, the one who lives by his appetites and emotions. There is constant strife between the two; for the one insists that man must have a religion, even if it has to be forced upon him.

Let us look at the meaning of the names of these kings with their respective cities. "Amraphel" the first of the religious fellows, signifies, "darkness." He represents the devil who is transformed into an angel of light, deceiving even the elect, if possible. "Arioch" means "lion-like", and tells of his power, the power of darkness. "Chedorlaomer" - "Binding the sheaves," speaks of the end of this combination of wickedness. The "tares" shall be bound together in bundles and burned. "Tidal", king of nations, signifies, "cast out from above," emphasizing the judgment of the wicked enemy, Satan. He has been the source of the sowing of the seeds of wickedness which are manifested later as the tares. These four kings speak of the false religious world powers banded together to clean up the world.

The first king of the second group is Bera, "in the evil." He was king of Sodom, "fetter." Birsha, "wickedness," king of Gomorrah, "bondage," was as a twin brother. They both tell us of the mastery of sin over the natural man. He is held captive and does not even want deliverance from its power. In fact, he hugs his chains and resists the one who would deliver him. Shinah, "his father's tooth," tells us of the biting and devouring of the old creation. His city is Admah, "earthly," which adds to the marvel of inspiration. Shemeber, "the name of wing," refers to the speed of sin's operation and its increase. Zeboim, "hyenas," speaks of the cruelty of sin. Its wages is death. And there was the city of Bela, "swallowing," or "bringing low," emphasizing the fact that death is not all, but after death, there is the judgment. "The wicked shall be turned into hell and all the nations which forget God." Psalm 9:17.

These two factions are both of Satan and both opposed to God and the Truth; but they are at war with each other. The first coalition appears to gain the victory over the five kings. We read that they served Chedorlaomer twelve years, but as he began to take more authority and exert more power over them, they rebelled. In typical language, they refused to yield to this cleaning-up

process. The whitewashing was going too far. They resisted the efforts of the reformers. There was a battle and the five kings were again defeated.

The antitype of this narrative can be seen in our midst today. The world is putting on a sanctified veneer, trying to clean up the morals of man. They are getting whitewashed, joining some religious group. "Everyone should attend church services," is the slogan of the day. Oh yes, this looks good to the carnal and worldly-minded. They would purify the politics, clean up the city and country by putting Christian men into office. According to this bit of history, the religious element will succeed for a while. Christians who are luke warm will be taken captive in its snare. They will endeavor, like Lot, to clean up the wicked world which God Himself does not make any effort to reform. He will burn it up in His own good time, even as He burned Sodom and Gomorrah.

"And they took all the goods of Sodom and Gomorrah and all their victuals and went their way." In figurative language, the wet world becomes dry; the immoral world becomes moral. Everything that appears to be wicked is hidden. Men will have to be good whether they want to or not. Law and order will prevail. Their garments (habits) are changed, while their victuals which delighted their soul, are gone. They will have to dress up in religious garb and no more feed upon the husks of sin, the refuse which the swine did eat; yet neither are they feeding on the fatted calf, with their feet under the Father's table. Rather, the elder son in the parable (Luke 15), would represent them. He was a good boy, clean and nice, but his father never made a feast for him. He was never fitted with new clothes; for he had clean clothes of his own and did not need any from his father. In a soon-coming day the world will have been made safe, not only from war, but from every evil thing, apparently, there will be few who will acknowledge any need of God and His righteousness. They will be reformed but not regenerated.

Poor old Lot was taken captive in the melee. He was now with the clean folks. The influence of the reformers overpowered him and he liked it. He probably judged Abram for living in such separation from all the sin in the world and not coming right down to help. We can almost hear his extravagant talk which sounds so religious and enthusiastic to the carnal believer. "We should be doing something for the people; they are all going to hell. Abram is living up there enjoying himself in peace and quietness, not a bit concerned at the awful condition of the people."

But Abram was in the will of God. Lot was unnecessarily grieving himself about these conditions. His place was never in Sodom; but through self-will he was mixed up in its reformatory methods, while his uncle was up in the place of fatness (Mamre) enjoying himself with the Lord. He was not vexed with anything. There was no complaining in his street. All of Jehovah's paths were dropping fatness for him. Why should he worry? Why indeed? The Lord had all his care and responsibility. He did not even know about the great battle that was in progress. He was seemingly indifferent, but when he heard that Lot had been taken captive, he showed his interest in his kinsman.

"There came one that had escaped and told Abram, the Hebrew" Ah, now we have the secret of his spiritual attitude. The word Hebrew signifies "one passing through." He was a pilgrim and a stranger. The world was not his home. He looked for another city, "one that hath foundations whose Builder and Maker is God." He was a witness in Canaan that there is a living God. He believed God; so truly believed Him that He obeyed Him. The secret of obedience is faith. He is a wonderful figure of an overcomer, one that we may truly imitate with profit. He was a pioneer of progress in Divine things. He cut down the timber and made a way in the woods of doubt and uncertainty that the weak and wavering might walk with ease.

Abram was able to deliver his nephew from the captivity in which he was taken. He was a pilgrim on the earth; therefore, he had power with God. He ran to the help of Lot. He took with him the servants born in his house, which tells us of the fruitfulness of faith; and these servants were ready for the battle. Many lukewarm Christians, typified by Lot, do not realize that they are captive to the mind of the flesh, whether religious or immoral. They think that they are free and are doing what they want to do; but such is not the case. They are influenced and intoxicated by the religious spirit of this evil age, which is dominated by the devil. Spiritual saints are sometimes unable to tell them the truth of their condition, for these carnal ones cannot bear it. They are deeply offended if we declare that God has not sent us to declare war on whiskey, tobacco, and other evils; nor are we to campaign for political candidates. In fact, as good soldiers of Jesus Christ, we are not to care for the things of the world (2 Tim. 2:4). Abram was no reformer; he was separated from all humanitarian endeavors and he was the one whom God used to liberate Lot. Abram pursued the kings and overcame them. It seems that the real pilgrim and manger will yet

have the privilege of delivering his worldly brother from captivity. We read, "And he brought back all the goods, also his brother Lot, the women and the people." Lot is brought back to his home, but note, he does not seem to desire to come to Bethel. The possibility of entering into Abram's inheritance is denied him. He probably does not even desire it. Spirituality is not gained in one day or through one battle. It is a growth, a daily walking with the Lord, daily judging the flesh. Here is where Lot failed and lost his great opportunity. Oh, how sad! And yet there are many who refuse to live on the resurrection side of the Cross, it means a hidden, persecuted, obscure life, to which we are not naturally inclined. These people do not seem to be aware that they are rejecting the narrow way of the Cross and choosing to save their lives in this world. The day will come when they will awaken to the fact that the people whom they judged as wrong and despised them, are those whom the Lord truly loves and uses. They are the overcomers. They live a separated life - in the world, but not of it.

Abram's Temptation

Note the sequel. Satan was the same old wily foe of the people then as he is now. He comes immediately to Abram with a temptation; for Abram had just won a great victory. This is the manner of the devil's ways. It is when we have accomplished a bidden task, done a great service; obtained a good report; borne a good witness, that we have a great temptation. It is at such a time that we are weakest and more easily a prey to Satan's allurements. We feel good, elated with the progress we have made, with the work done, the battle won, the victory achieved. Satan, in the person of Sodom's king, comes out to meet Abram upon his return "after the slaughter of Chedorlaomer and the kings." Here we are informed of the magnitude of the battle. It was no little victory and Abram had reason to glory.

But the Lord knew of all this and He had great care for His dear friend. Before the king of Sodom arrives to tempt Abram, even as he is yet on the way, Melchisedek, king of Salem, met him with bread and wine. It is explicitly noted that he is "priest of the Most High God." He is typical of our great High Priest, Jesus Christ. This is not our own reasoning or our imagination. We have the absolute word of Scripture for this. "For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the son of God, abideth a priest forever." Hebrews 7:1-3.

He met Abram at that critical point and blessed him saying, "Blessed be Abram of the Most High God, Possessor of heaven and earth. And blessed be the Most High God who hath delivered thine enemies into thy hands." Is this not most wonderful? The priest strengthens him with bread and wine, figures of Christ's death and resurrection, and with the mighty powerfilling Word. The man who is blessed by the Most High God, needs no favors of man. And happy indeed is the one who is so conscious of God's favor upon him that he can turn away from all the bribes and rewards of Satan without one regret. Such a man acknowledges God in all his ways; hence is independent of men. His faith makes him invulnerable to all the seductions of Satan. If he has won a great victory; if he has gathered a great spoil; if he has delivered the poor and needy from the enemy; God receives all the glory. He continually boasts in the enabling of grace, taking no honor to himself.

It is the absence of faith in God's Word, unbelief in His protection and power, that makes saints scramble after the things of the world and bow down to the folks that have the money, many of whom are not even the people of God. But not so with Abram, the pioneer of faith! He acknowledged the High Priest and His superior place by giving Him tithes of all he possessed. We read in Hebrews of this circumstance - "the lesser is blessed of the greater, and that levi paid tithes in Abram." Here, God is surely calling the things that be not as though they were; for Levi was not yet born. In fact he was the grandson of Abram, Jacob's son; yet Jehovah counted him as giving a tenth of the spoils of conquest to Melchisedek. Later, Israel were bidden to pay tithes to the Levites.

We are thus taught that the priesthood of Melchisedek, figure of Christ, is greater than the priesthood of Aaron. And Salem ("peace") the city over which he was also king, is later named Jerusalem ("founded in peace"), the city over which Christ will have His throne. Wondrous typical views of future realities into which we are privileged to gaze.

And now Abram is ready for the king of Sodom. He is protected against temptation, for he has heard from Jehovah, and has been strengthened by Him. And though he is given the choice of keeping all the goods which he has taken from the enemy, he refuses the offer. He is not afraid to

tell the reason either, but boldly declares his faith. "I have lifted up my hand unto Jehovah, the Most High God, possessor of heaven and earth, that I will not take a thread nor a shoe-latchet, nor ought that is thine, lest thou shouldst say, I have made Abram rich." Ah, this is victory indeed! He will owe the flesh nothing. God is his Backer and he desires that no man may be able to take credit for making Abram rich. The Mighty God fills his vision, so the greatest of kings has no influence over him. We admire his stand. He has courage and faith. He is learning from God and going on from strength to strength. May we imitate him. He had the victory of Christ, "the Author and Finisher of faith." He refused the kingdoms of this world from the hands of Satan. He will take no honor except from His Father's hand.

PRAISE FOR GOD'S CREATION

I sing the almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.
I sing the wisdom that ordained
The sun to rule the day:
The moon shines full at His command,
And all the stars obey.
I sing the goodness of the Lord,
That filled the earth with food:
He formed the creatures with His Word,
And then pronounced them good.
Lord, how Thy wonders are displayed,
Where'er I turn my eye,
If I survey the ground I tread,
Or gaze upon the sky!
There's not a plant or flower below,
But makes Thy glories known;
And clouds arise and tempests blow,
By order from Thy throne.

-Isaac Watts

ABRAM'S REWARD

Chapter Fifteen

"After these things, the word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy Shield and thy exceeding great Reward." 15:1. We have a new beginning here. Abram is now ready for a greater revelation of Jehovah's will and purposes concerning himself. There are crises in every overcomer's life; times when he comes against some great temptation. He is for the first time pronounced righteous by faith, though this was not the beginning of his faith life. This had begun when he left Ur of the Chaldees at the command of Jehovah. Now the Lord witnesses to his justification by faith.

Note at what point in his career this occurs - after his unconditional surrendering of all Sodom's goods. He gives up the riches of the world, openly manifests his victory over all the reward of the wicked and acknowledges God as his enabling. He has his reward now. The Lord openly witnesses of His good pleasure in His dear servant. Oh, we can never get ahead of the Lord! For every testimony to Him and for Him, He will give us a double measure even as in the case of Abram.

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

The First Assurance

"Fear not Abram: I am thy shield and thy exceeding great reward." Our worthy man of faith must have been fearing. It is often true after we have won a great victory, there comes a sudden drop to our emotions. The ecstasy and joy of victory subsides, and the enemy takes advantage of the occasion to discourage us. He tries to make us fearful. We begin to wonder if we were not too rigid about the circumstance. Maybe we were a little too hasty or extreme in the stand we took as to the Truth, and in our separation from the world. It is at these times of great religious fervor and renunciations, that Satan comes to tempt us. But praise the Lord, God is there also.

Abram had spoken and acted in the power of the Spirit, strengthened by the bread and wine with which Melchisedek served him. He had obtained a great victory, not over the king of Sodom, but what is much more essential, over himself. God's grace had been his enabling in both cases. Shall God forsake him? Never! He finds the same grace for this need. He who shielded others in their need, now finds the Lord to be his shield. He who had refused the reward of Sodom, now finds the Lord as his reward. Happy exchange. God his defense! What arrow of the enemy need we fear? It cannot pierce him; God is his recompense! What is Sodom's riches compared to such wealth? What can the world give that equals this reward? Abram finds God a place of shelter and of unsearchable riches.

Abram is comforted. His heart is assured by his fears being allayed through such grace. He believes this is a propitious moment for the question which trembles on his lips. "What wilt thou give me?" he cries. He wants one supreme boon from Jehovah and he can wait no longer to voice the cry of his heart. God had said, He was his reward; but Abram desired one special reward, "What wilt thou give me, seeing that to me Thou hast given no seed?" He wanted a son; he could not be fruitful otherwise. And as the Lord had previously promised him seed - as the dust of the earth in multitude - we see that Abram is in Divine order in asking this. Some would argue that Abram's faith failed here; but we do not agree with this. It was in perfect harmony with his growth in grace, though it fell short of God's full promise. He was not up to such marvelous disclosures. He could not take in all God's purposes in grace for him. His faith was not yet perfect; but he was on the way to that happy consummation. Such is the case with every pilgrim who goes Abraham's way. His faith develops as he walks and talks with God. The immensity of this promise to Abram is enough to stagger anyone. God was his portion! Can we grasp such grace? The promise is for us too. It takes years of experience on this overcoming path to take it in; yet Jehovah condescends to our little faith. He has patience, yes, tender patience and comes down to meet the slightest hint of our appropriation of His promise. So with Abram - God's compassions fail not. When Abram asked for an heir, the Lord said to him, "Look now toward heaven and tell the stars if thou be able to number them; so shall thy seed be." The stars were dotting the sky in multitude and Abram could not count them.

It is written for the first time, "Abraham believed Jehovah and He counted it to him for righteousness." The marvelous doctrine of justification by faith is taught by Paul - Romans 4:3. Abram's One Seed and the Many seeds are more or less familiar to all of us now. Isaac was but a figure of that greater Seed, Christ. "He saith not, And to seeds as of many; but as of one, and to thy Seed, which is Christ." Gal. 3:16. Here is more of Paul's doctrine confirmed and witnessed to by the type of Abram's seed. But note that this is the heavenly seed, not the earthly, with which Jehovah is here concerned. As we have seen, there is the earthly line also; but the heavenly is the greater, the more exalted; for it is an upward calling. And, until the heavenly seed are taken home, filling the heavens, the earthly seed cannot enter into their inheritance. Every blessing to Israel and the world depends upon these saints; for God cannot consummate any of His purposes until Christ has His Bride, as well as His body, the Church, with Him.

The Second Assurance

Abram is now given another positive assurance that he will inherit Canaan. The Lord said unto him, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it." This calls forth Abram's second question - "Lord God, whereby shall I know that I shall inherit it?" The Lord is pleased to give him the answer by deeds, and not by words. He put the symbols of Christ before him, as the pledge of his inheritance. "Take me an heifer of three years old, a she goat of three years old and a ram of three years old, and a turtledove and a young pigeon." These are types of Christ and His precious death for us. Their significance, so versified and many-sided, are unfolded more distinctly later in the Scriptures.

The three beasts are domestic animals, not wild or fierce, not resisting efforts to capture, but rather the gentle, willing servants of man. That they were each three years old is also significant. It is a hint of the Divine mystery in Christ's personality - God manifest in the flesh. Two were females, type of fruitfulness; while the heifer would suggest Christ as the patient servant of Jehovah, never swerving from the path of duty. The goat vividly portrays Him as the substitute for sinners; the ram, afterwards noted as the ram of consecration and the ram of the trespass, figures Him as the aggressive, energetic holy Man, come to do the Father's will. He went to the cross in full consciousness of what it would mean to Him. He laid down His life. John 10:18. The birds figure Him as the heavenly One in two phases. The turtle dove pictures Him as dwelling

with man; a pilgrim and a stranger, and a man of sorrows in a foreign land. The typical phase of the pigeon suggests the other side of Christ's life. It makes its home in the rock (this bird of sacrifice is often called the rock-pigeon), which emphasizes the fact that although He came down to earth, identifying Himself with men; yet His home was in God, safe and secure from all alarm. These offerings represent a five-fold view of the One perfect Man, the Man Christ Jesus. His perfect, complete work of redemption is the basis of every blessing to mankind. He who came down to our level can alone lift us up to His level. The creature must obey the Creator. He was the Creator, yet He voluntarily chose to submit Himself to His Father. No human obedience, though it be perfect, could have the value of Christ's obedience. Adam's disobedience robbed us of an earthly paradise, human righteousness, and fellowship with God. Christ's obedience provides us a heavenly Paradise, a Divine righteousness, Divine life, and of course, fellowship with God. He has lifted us to a much higher place than we lost, even the same place which Christ enjoys. This is the essence of the Gospel as preached by the Apostle Paul, the immense Good Tidings, which it is our privilege to hear and appropriate in this age.

This is the answer to Abram's second question, "Whereby shall I know that I shall inherit the land?" All the wondrous fulness of Christ and His obedience unto death is set before Abram as the positive guarantee that his faith should be rewarded. It was all secured to Abram by promise on the ground of sacrifice. It is of promise as contrasted with the Law. Gal. 3:18. Abram believed, but did not yet know the contrast; for the Law had not been given.

According to God's Word, Abram divided the animals in the midst and laid each piece over against another, but the birds he did not divide. We, as well as Abram, are taught by the type, that our great Kinsman Redeemer, having been laid open on the cross, His body broken for us, is the basis of all the promises of God. He is thus displayed by the Word of God; set forth crucified, even as Paul emphasized in his letter. Gal. 3:1.

Timothy, also, was admonished to rightly divide the Word of truth (2 Tim. 2:15) for the instruction and edification of the people of God. They are to enter into and understand all the moral as well as the Divine beauty of Christ, and the purposes of God concerning Him. The birds, not being divided, has Divine significance also. As a man we may understand Christ; but as the heavenly One, the Son of God, He cannot be laid open to our gaze. He said, "No man knoweth the Son." He is hidden from us.

The Great Tribulation in Type

"And when the sun was going down, a deep sleep passed upon him and lo, an horror of great darkness fell upon Abram." Abram is a wonderfully typical man. Here he figures the nation of destiny, Israel, and the tribulation which they are yet to pass through in the awful night of darkness when the sun will indeed be going down. It will appear as though all faith is gone with the sun. We read that gross darkness will cover the earth; darkness, physical, moral, and spiritual. The fowls are typical of wicked, satanic powers that will have power for a time, when deep sleep will have fallen upon the man of faith. They will then pick the work of Christ to pieces and thus make void the promises given to Abram. But, at that very moment, the Lord speaks to His servant and assures him that though he is viewing his seed in tribulation, afflicted and persecuted, yet His promise holds good.

He will deliver them out of the hand of their enemies and bring them back to the land and bless them. Apparently He is speaking of their sojourn into Egypt out of which they were taken; for all of this in a measure has been fulfilled. But that deliverance was only a miniature exodus of the Jew, a partial and feeble fulfillment of the promise to Abram, even as that bondage and affliction was but a little tribulation compared to that great one which is yet to come upon the Jew.

Under the symbol of the "smoking furnace and burning lamp," God Himself passes between the pieces, pledging Himself by sacrifice to perform His promise of an inheritance to Abram. God is the only party to this covenant of promise, founded upon sacrifice. That is the basis of our faith today. I want to emphasize this fact, as it is too little known, that God alone was the party of the second part to this covenant. It is said that it takes two to make a covenant. They are both here - the Father and the Son, in the power of the Spirit - taking upon themselves, the responsibility of man's redemption and blessing. Abram, the man of faith, looks on and agrees to all that God says and does. His responsibility was to believe God, yield to His Word, and accept the scepter of mercy extended to him. God did it all.

In the Sinaitic covenant, the law, the children of Israel made themselves the party of the second part, God being the party of the first part. They were responsible to carry out this contract to the

uttermost. There is also here the custom established as to the ratifying of agreements between two parties - dividing several animals in twain, both parties then passing between. A Scripture in Jeremiah seems to indicate this: "I will give the men which transgressed my covenant (into the hands of their enemies), which have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof." Jer. 34:18. Whether the covenant referred to by Jeremiah refers primarily to Sinai, we do not say; but we learn what is meant by passing between the parts of a divided animal. And we also learn that man is weak. He is powerless when it comes to obeying God and redeeming this promise. He cannot fulfill his part of the contract. Blessed be God, he does not have to! The covenant with Abram, which was altogether of promise (Gal. 3:18), comes before the covenant of law. The law was given to multiply transgressions, not to control man. Rom. 5:20 and Gal. 3:19. It came in that man might learn his need of the covenant of promise, that is, of grace. This was its office - handmaid to grace. The answer to this covenant is simply faith on our part. Dependence on another is the essence of faith. Everything is assured to us by this covenant to Abram without any conditions. To take freely that which is freely given is the secret of a happy, mighty, victorious life. Faith in one's self is the opposite of all this. It will only bring failure, discouragement and gloom in a believer's life. Grace secures holiness and is itself the power of it. God, the covenant-keeping God, acts of His own will and glorifies Himself in helping man.

THE HAND OF GOD

("The Lord is my strength and my shield; my heart trusted in Him, and I am helped.")

My times are in the hand of God,
That strong, Almighty Hand
Which will not suffer me to fan,
But makes me surely stand.
And when His hand has pressed me sore,
And I have felt the rod,
What comfort to my soul to know
'Twas still the hand of God!
The hand of God was pierced for me
Upon Golgotha's tree,
When Christ my Savior bore my sins
And suffered there for me.
And when at last there dawns for me
Heaven's great eternal day,
'Twill be the hand - the Hand of God
That wipes the tears away.
- Grace Robinson

HAGAR ON THE SCENE

Chapter Sixteen

"Now Sarai, Abram's wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar." 16:1.

Another figure now enters the stage of action. We have not heard of her before; and as all these characters have spiritual value, we must enquire into Hagar's signification at this place. The Apostle Paul comes to our rescue once again, and informs us that she represents the covenant of law, even as Sarah represents the covenant of grace. "For this Hagar is mount Sinai in Arabia and answers to Jerusalem, which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all." Galatians 4:25, 26.

Hagar was an Egyptian which Abram brought up out of Egypt after his sojourn there. He portrays so wonderfully the children of Israel who brought up the principle of law with them when they were delivered out of the land of Egypt. But God undertook for them upon the ground of absolute grace - "He remembered His covenant to Abram, Isaac, and Jacob" - that of promise. Ex. 3:25. He appeared to Moses in the wilderness in recognition of that covenant of grace and said, "I have surely seen the afflictions of My people that are in Egypt ... and I am come down to deliver them out of the hand of the Egyptians." Ex. 4:7, 8.

Later, after the wonderful victory of the Red Sea, when they saw Jehovah's mighty out-stretched

Arm in their defense: after they had eaten manna which had come down from heaven; after they had drunk water gushing from the rock at his command; after all this grace, they virtually asked for the law, that they might do the will of God. They were still ignorant of their own weakness; yea more, they vainly imagined themselves strong. Instead of falling back upon that wonderful covenant of promise to Abram, pleading His grace alone, they boldly said to Moses, "All that Jehovah hath spoken, we will do." They failed to hear His tender words of love - "You have seen what I did to the Egyptians and how I bare you on eagle's wings and brought you unto myself." Ex. 19:4, 8.

This was all His doings; all in grace. They did nothing but follow at His leading, and yet they insisted that they would do their part. As we said, they brought Hagar, the covenant of law, up out of Egypt with them. God was obliged to let them have the law if they would not accept grace. When they refused to accept His doing for them, He allowed them to do for themselves. They took their place under the dark, sinister shadow of Mt. Sinai, when they might have revelled in the glory upon the mount of grace. They desired to try to merit Jehovah's favor, to earn salvation and be fruitful by their own works and they were given that opportunity.

The Personal View

Sarai is the principle of grace, which when joined to faith, is the very essence of fruitfulness in a believer's life; but strange to say, Sarai is barren. It surely is an enigma, that the very principle which assures of fertility in life and walk, should fail of power to conceive. It is written, "Sin shall not have dominion over you, because you are not under the law but under grace;" and yet at the same time, the believer may be crying out, "When I would do good, evil is present with me," or, "Wretched man that I am, who shall deliver me from the body of this death?"

The explanation of Abram's inability to beget a son by Sarai is found in Romans seven. The struggle depicted there is not a striving after the forgiveness of sins and the peace thereof, but a struggle after a holy life; not a seeking deliverance from the guilt of sins, but from the power of sin. These are two vastly different stages of experience; the latter cannot be known until the former is a fact. It is only a justified man, a believer, who longs to be fruitful in holiness; but he too, must learn by repeated failures that he is just as unable in himself to attain unto sanctification as he was to obtain justification. It is Sarai's barrenness that is puzzling to us. And it is she that finally persuades Abram to leave her and seek fruitage through her handmaid. She expects to claim this fruit for herself.

Abram hearkens to the voice of Sarai. He takes Hagar (who represents the law) that he may be fruitful. Even in this present day, believers take up the law, not as a means of justification, but rather as the means of sanctification. "Many thousands there are today who are zealous for the law," Paul said. Acts 21:20. They know that they are saved by grace; but they cannot grasp the immensity of the salvation to which they are heir; neither the grace which is its basis. The first effect of appropriating Hagar appears to be all that can be desired; fruit is at once in evidence. It is only after God speaks and repudiates the son of Hagar that there is any question. In the meantime though, the handmaid is jubilant. Her mistress, note this, her mistress (grace) is thus made dependent upon the bond-maid (law) for fruit; and immediately Hagar is elated. We read, "When she saw that she had conceived, her mistress was despised in her eyes."

This is always the way. When once we admit the principle of law in the very least measure, as relating to salvation, grace must take a back seat. "If it is by grace, then it is no more of works." Rom. 11:6. That is, salvation, entire, complete and eternal, is either all of grace or all of works. You cannot mix them in the least measure. They are separate and distinct, even as Sarai and Hagar were two different personalities and could not be mistaken the one for the other. Faith (Abram) may endeavor to be fruitful by Hagar and yet at the same time cling to Sarai and claim her as his very own; but the principles are totally at variance. In fact, they are absolutely opposed to each other as is manifest even in the type.

Sarai refused to yield her place to her handmaiden. She blames Abram for appropriating Hagar instead of herself. She asserts her authority, informing Abram of the handmaid's attitude of superiority toward her. He stands with Sarai. In Paul's language, faith acknowledges that grace is sovereign; that she is mistress in his house, saying, "Behold thy maid is in thy hand; do unto her as is good in thine eyes." Hagar is but the servant and Sarai deals roughly with her; no doubts slaps her in the face for presuming to be the lady of the house. "And she fled from her face." She is true to the meaning of her name, "fugitive." When we actually give grace the place which is hers in the purpose of God, the law must take a back seat or flee. The two cannot reign at the

same time.

Dispensational Lesson

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the way to shur."

In the remaining portion of this interesting "love triangle," as many would call it today, we have an instructive lesson of the time between the promise of the Seed and its fulfillment. It is the instruction of Divine history. Hagar, as representing the law, teaches us by the record here, God's connection with the law. It came in four hundred and thirty years after the promise was given; and it was added till the Seed should come to whom the promise was made. Gal. 3:19.

Furthermore, it was not the Lord who first gave Hagar to Abram; but Abram took Hagar. God sent her back to Sarai after she flees, so that the experiment may be fully worked out. Abram must learn by his own experience the difference between the two sons; the one by a bond-maid, the other by a free-woman. God does not acknowledge the one born after the flesh, the one born of Hagar; but the one born of Sarai. Herein are some deep, fundamental principles that the children of Israel have yet to learn.

"The angel of the Lord said to Hagar, Return to thy mistress and submit thyself under her hands." He also adds, "I will multiply thy seed exceedingly so that it shall not be numbered for multitude." He informs her that she shall bear a son, and He names the baby. He shall be called Ishmael ("wild ass man"). His hand was to be against every man and every man's hand against him. Ishmael shows us the character of that which is born of the flesh - selfish, self-willed - cannot be controlled, even though it is under law. It can only bring forth fruit of the flesh, never the fruit of the Spirit. So, Israel under the covenant of law, only gave full proof that they were flesh, even though morally religious. Hagar returns to Sarai and must allow her to be mistress in Abram's house.

Thus the lesson which Israel must yet learn is that the law came upon the scene in their history years after faith and grace had been joined as the way of fruitfulness. Furthermore, that it was they themselves who first sought Hagar. God took her and used her for His own purpose to educate and tutor them. Gal. 3:25. He finds her by the fountain of water, which is convenient to the spiritual truth of which the fountain is the symbol, and He thus joins them together; but thus, law is not law. It is rather, the necessary means to an end. Hagar being sent back to Sarai, foretells of the second giving of the law, when Israel were apparently under law and grace, even as Abram had both Sarai and Hagar in his house. Note that it is to Hagar and not to Abram that God appears in this connection. In fact, we read of no further intercourse between God and Abraham for thirteen years!

THE RITUAL OF CIRCUMCISION INSTITUTED

Chapter Seventeen

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said, I am the Almighty God; walk before Me and be thou perfect." 17:1.

Here we note a new beginning. It seems that all the years that intervened from the time of Abram's taking Hagar until this time, are counted as a loss. The Apostle Paul refers to this period in the Patriarch's life as that time when Abram's body was dead; "but not being weak in faith he considered not his own body (that is, he did not take it into account), nor the deadness of Sarai's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform; and therefore his faith was imputed to him for righteousness." Rom. 4:19-24.

It would appear as if Paul had confounded times far apart by the above statement as to Abram being counted righteous. It was at least 14 years earlier that it had been written that "Abram believed God, and it was counted unto him for righteousness." Gen. 15:6. While it was true that Abram was justified the very moment when he first believed, yet he did not consider his body dead at that time. Ishmael was born later, and his birth was in the energy of nature, in contrast with the power of God that was later demonstrated in the birth of Isaac. It is to this later time that the apostle refers in his eulogy of Abraham's life-giving faith. All the intervening years is thus covered and the two periods are brought together.

Abram had to come to the end of his own strength before the power of Jehovah could be displayed. He was now called to walk before the Almighty God. He had been acquainted with Him as the Mighty One, his Helper, his Shield, and his Reward, which are all good; but there is more for him to know of God. He must know Him as the Almighty God - the God who is not only

necessary; but who is more than enough.

He had not until now reached the limits of his own strength. In the measure we think we are strong, in that degree we limit God. He can only work in the fullest sense when we quit. The apprehension of power in ourselves hinders God; but this, sad to say, is a lesson we are slow to learn. We think we know it when we assent to the truth of it; but afterwards we are a life-time making it practical. Generally all the tests and trials of our Christian life are for the purpose of weakening our natural strength or withering our natural resources, so that we may be entirely dependent upon God. And thus, He said to Paul, "My strength is made perfect in weakness." 2 Corinthians 12:9.

It is in this way we learn the grace of God, even as our father Abraham. We too, must receive the sentence of death in ourselves that we may not trust in our natural strength; but in God who raiseth the dead. The Lord now reiterates His promises to Abram; but notice that it is upon the ground of circumcision that they are established to him. What does this mean? It is only as a new creation that Abraham's seed will inherit the blessings of the covenant of grace.

Circumcision means a cutting round, a cutting away. Literally, the knife was used on the body of the man, to teach us in the most powerful way the truth of the death of the old man. God could not have spoken in plainer language, and yet how few have ears to hear. If they do hear, to many it is only a theory. They refuse to have it carried out in their lives; because it hurts - it hurts our pride - we are not able to bring forth anything acceptable to God when we are identified with the old creation. Surely it hurts, even as in the natural; it was a painful ordeal. It made the men unable to work and temporarily incapacitated them for service in every sense; but the suffering was soon over.

In the spiritual sense, it is then that we truly rejoice, "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3:3. We have put off the body of the flesh, by the circumcision of Christ; for the Cross was where the anti-typical circumcision was carried out. This was where the old creation was cut off in the purpose of God. The axe was laid at the root of the bad tree and it fell with all its boasted pomp and power - all the glory of the old Adamic race passed away.

Christians are not counted as being in the flesh by God's reckoning. We are counted to be in Christ. As we have received Him by faith, so we should walk in Him, even as Abram was admonished to walk before God and be perfect. God Almighty promised to back him up. As Abraham took a step of faith, God was right behind him to strengthen him to take another step. To be weak practically is to be strong practically.

Paul tells us the result of the faith of such a weak fellow. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand of the seashore innumerable." Heb. 11:12. Abram and his sentence of death is but a foreshadowing of Christ's death on the cross, which is the basis of the covenant of promise. It teaches emphatically the need of death as the means of life. The corn of wheat must fall into the ground and die, or else it abides alone. John 12:24.

In the ritual of circumcision is the very condition upon which any man may call him, Father. They must be of the circumcision - the natural is only a symbol of the spiritual. The Jew today carries in his flesh the sign of circumcision, a seal of the righteousness of the faith which Abram had before he was circumcised; and any Gentile, in spite of the middle wall of division between them, could freely appropriate the sign of such righteousness and sit down in peace with the Jew to the feast of redemption, the passover feast.

"And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or he that is bought with thy money." This is another precious hint of a new creation and God's delight in the Last Adam. Only those circumcised could dwell in Abram's house. Every one who has been born again, has been bought with a price, not of silver and gold; but with the precious blood of Christ as of a Lamb without blemish or spot. The "eighth" day, the first day of a new week, tells us again of the new creation, a new beginning. It also tells us of the inheritance that belongs to those who have stepped out of the first Adam, and have stepped into Christ, the last Adam, who is alive forever more. It is only in the power of His resurrection life that true circumcision can be practically realized. When Israel wandered around in the wilderness they failed to observe the rite of circumcision; but before they could possess Canaan and dispossess their enemies, they had to be circumcised. Here is certainly food for reflection for those who would enjoy the heavenlies. It is only as we count ourselves dead to the

old creation and alive in the new, that we can qualify to walk in Christ's steps.

Important Change of Names

Observe that it is in this connection that Abram's name is changed. The "high father" becomes Abraham, "the father of a multitude" by circumcision - the death of the flesh. His progeny, the children of faith are all counted as a new creation. Sarai's name is also changed - from "my princesses", she is singled out by the definite pronoun to "the princess." She is not merely one among many; she is the one through whom the promised son shall come; for God, for the first time, positively announces that Sarah shall have a son. By doing this, He declares Himself the God of resurrection; and on no other ground does He promise to bless and multiply humanity. It is preposterous to suppose that a holy, sin-hating God would bless men in their sins and excuse their wrong doing. No indeed! He does not bless the old creation.

It is Sarah, heretofore barren, unfruitful, who is to bring forth the seed through whom all nations are to be blessed. But some one may say that He also blessed and promised to multiply the son of the handmaid. Yes, He did; but this was also dependent on the spiritual seed. There must first be that which is natural and then that which is spiritual. Jehovah must have His twelve tribes for His Kingdom on earth and they must first be born of the flesh that later they may be born of the Spirit. These two sons of Abraham, Ishmael and Isaac, figure the natural and supernatural seed of Abraham. They are only a figure, not the reality. We will see more of this in our further studies.

MY KING'S BUSINESS

I am a stranger here, within a foreign land;
My home is far away; upon a golden strand:
Ambassador to be of realms beyond the sea,
I'm here on business for my King.
My home is brighter far than Sharon's rosy plain,
Eternal life and joy throughout its vast domain;
My Sov'reign bids me tell how mortals there may dwell,
And that's my business for my King.

ABRAHAM AND LOT CONTRASTED

Chapter Eighteen

"And the Lord appeared to Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day." 18:1.

Abraham is now ready for a full revelation of the Almighty God who has called him out of Ur of the Chaldees unto a land which he is afterwards to inherit. He has been learning to know Him, getting better acquainted day by day as he walks in the light. God revealed Himself to this pattern man of faith by degrees, even as his spiritual growth warranted. We do not come to know God in one day, neither do we receive a full revelation of Him at conversion. We are merely introduced into the grace of God when we accept Christ. It takes years of overcoming before we know Him in the unmeasured depths which was Abraham's privilege at that time.

We learned previously that Abraham obeyed the mandate of the Lord, as to circumcision, for his whole house. That was a crisis period in his life. It marked him out as one cut off; therefore, we need not be surprised that he now receives a visit from the Lord. Abraham had acknowledged his absolute dependence upon Him for his fruitful life; hence, God is under obligation to appear in his behalf and make good to him His promise that Sarah should have a son. Then follows communion with God in a fuller sense than we have ever experienced. We affirm that this is one of the first results of counting our old nature dead.

The Tent Of Abraham

We would emphasize at this point that this tent of Abraham's is not a little thing in his life. It is wonderfully suggestive of the position that he maintained all his life. He is now found sitting in his tent door; a deep settled peace in his heart. The soreness consequent upon the circumcision was all gone when the Lord appeared to him. He is glad that he has learned his helplessness; glad that God does not look to him for strength; but for weakness. He desires to display His own Almightyness. The latter glorifies Him, not us: therefore, the reason is obvious as to why man is slow to let God weaken him.

Abraham is "sitting." He has ceased from his own works as God ceased from His, and is resting in his tent door. He is not fretful nor cumbered with care. God has the responsibility. The government is on His shoulders. Why should he worry about that son? God has said that he

should have a son by Sarah, and he is resting on that promise. There is nothing for him to do in such a case, but believe and praise God for the answer which is on the way.

Faith is now for the first time appropriating Grace. We can see the victory manifest in this chapter. Abraham is living in Mamre, the place of "fatness." He had lived here previously to his day of cutting off; but now he appreciates his place. It is real. He enjoys his happy home. It is a tent - symbolic of a pilgrim life. He is resting at noonday in the full blaze of light, when the Lord appears to him. He has passed out of the kingdom of darkness into the kingdom of light and has no fear of meeting God. Why should he?

These three men, in which form the Lord appeared, were old acquaintances of his. They figure the Trinity of Persons in the Godhead. Abraham salutes all three of them as Lord. He used the plural pronoun in addressing them, never the singular. He runs to meet them, we read, and bows himself to the ground. He worships them. He is in full favor with the Lord and so acts out the terms of intimacy he enjoys. He stands on no ceremony with God. Come in and rest with me, he intreats His Friends. He desires them to tarry with him. "Let me fetch a little water and wash your feet. Let me fetch a little bread and comfort your hearts," the man of faith speaks. He wants to have a feast with the Lord who has condescended to pay him a visit. He is an honored Guest and is so acknowledged. Faith will always recognize the Lord in whatever guise it meets Him. It was so in the case of the woman who washed Jesus' feet with her tears and wiped them with her hair. She knew Him in the house of Simon the leper. While the latter, blinded by his own self-righteousness, failed to recognize the Lord, she instantly did so and sought fellowship with Him. Abraham is not disappointed. The Lord says, "So do as thou hast said."

Abraham's Banquet

Let us observe closely what the man of faith prepares for his visitors. He loses no time, but hastens into the tent and talks to Sarah about it. He says, "Make here three measures of meal, knead it and make cakes upon the hearth." He had three guests; hence he must have three measures; for the Trinity is represented here. The meal is representative of Christ, in whom the three Persons of the Godhead were imaged. But, this is not all the feast. The meal would not be complete without an offering from the herd or from the flock. Calvary, the basis of fellowship, is represented. The holy humanity of Christ is not enough for faith to rest upon. There must be the shed blood in evidence. Abraham was in harmony with the will and purpose of God. Notice the energy - he hastens and brings the fatted calf and gives it to a young man (hint of Christ as the High Priest offering Himself) to kill and dress it. Soon the feast is ready and he bids his guests to partake of his hospitality. That invitation is quickly accepted. They did eat, we read. Yes indeed, God can have fellowship any time with the man of faith upon such grounds.

And now the Lord asks a question, "Where is Sarah, thy wife?" Notice the emphasis is on "thy wife." The Lord insists that this union must never be dissolved. He does not enquire as to Hagar. Then He says, "I will certainly return unto thee when the season cometh round, and lo, Sarah, thy wife, shall have a son." 18:10, R.V. Sarah was overwhelmed with such a promise. She could scarcely believe such good tidings. It is also at this point that we read again, that Abraham and Sarah were old and well stricken in age, as though the Lord would call attention to the supernatural birth of Isaac. The parents were both dead as far as being able to bring forth a son. God must certainly come upon the scene if Sarah is to conceive. She had always been barren. Abraham did have strength, as witness the son of Hagar; but now he too, is helpless. God has His chance at last. It is His opportunity and He takes advantage of it. Sarah laughed, more in anticipation than in unbelief, and the Lord asked, "Wherefore did Sarah laugh?" It was too much to expect to have a child when she was old. The Lord assured her that she would, by asking a question, "Is anything too hard for the Lord?" Now Sarah was laughing with delight that she was to have a child, but she still thought it was too good to believe. Grace laughs, no matter how much she denies it. Grace is still laughing, and the people who are born of her, laugh too.

Abraham's Prayer

"And the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way." 18:16.

The time of fellowship and feasting is over. The Lord rises up to depart; but Abraham is reluctant to let his Friends go. And the Lord said, "Shall I hide from Abraham that thing which I do?" The three held a council. This man was an important personage, made so by God's own sovereign choice, and the Lord wants to reveal His present purpose to him. He tells Abraham that He is on His way to investigate matters which have reached Him concerning Sodom and Gomorrah.

Judgment is ready to fall on those wicked cities because their sin is very grievous in His sight. Immediately Abraham is deeply interested (as the Lord knew he would be); for he remembers Lot.

Observe the tactful way in which he addresses Jehovah. He draws near and says, "Wilt Thou also destroy the righteous with the wicked?" He drew a distinction between these two classes. He has a leverage with the Lord, and then commences a most realistic and striking illustration of effective intercession. After a glorious time of fellowship, feeding on Christ (the tender calf with the unleavened bread, the figure), we are in the right condition for intercession. And it is only then that Abraham is told of the destruction that is threatened on Sodom, and then he is given the opportunity to intercede. The majority of saints are always asking God for something without first worshipping Him. Worship leads to prayer, even as it was in this case.

After Abraham uses this leverage of God's justice, he asks, "Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous?" And then he boldly adds, "That be far from Thee to do after this manner . . . Shall not the judge of all the earth do right?" Ah, he is wise indeed. His intercession is in keeping with Jehovah's sovereignty, power, and character. He gives Him His place; has faith in His power, but trusts His grace. This wisdom comes from above.

The Lord answers, "If I find in Sodom fifty righteous . . . then I will spare the place for their sakes." But Abraham is not yet satisfied. He is concerned for Lot; and although he had separated himself from Abraham, yet there is no malice seen. Abraham's thoughts are only good toward him. He is praying for Sodom only because of Lot. This is the manner of grace. It makes one gracious in his ways toward others and bold in faith toward God.

Abraham continues to lay hold of the grace of God and says, "Behold now, I have taken upon me to speak unto the Lord; I, which am but dust and ashes; but yet I must speak. Perhaps there lack five of the fifty righteous; wilt Thou destroy the city for lack of five?" Then the Lord tenderly answers, "If I find there forty and five I will not destroy it."

And yet Abraham continues his prayer. He is somewhat dubious as to there being that many righteous men in that wicked city. He had no doubt heard of some of its doings and wanted to deliver Lot. He keeps reducing the number with his plea of forty, thirty, twenty, and finally, ten. The Lord graciously answers him each time. Abraham ceases, for he is sure Sodom with its people is safe; for surely there are ten righteous folks there. Lot's own family, counting the "in-laws," would almost make that number. He is content. He has implicit confidence in the Word of God. What an illustration of faith! Observe also the mighty preservative power of the righteous - ten such holy ones would have been enough to save Sodom from destruction. But, alas, even that number could not be found!

So it will be in the end of this present evil age. Jesus applied it to the end time (Luke 19:28). These two cities, Sodom and Gomorrah, picture the whole world just before the coming of the Son of Man to judge the wicked living. Gomorrah may refer to the Gentile world, while we have Scriptural proof that Jerusalem is likened to Sodom (Rev. 11:8). But for the saints who are on the earth, He will not utterly destroy it. He will remember Abraham and send "Lot" out of the midst of the overthrow. He will care for His own in that time, even as He does today; though some, like Lot, are worldly, and carnal, justified as to their standing, but not as to their state.

We cannot understand how anyone can read this narrative and not see the difference between spiritual and carnal believers. There is a most striking and suggestive contrast between these two men, Abraham and Lot. We see it most powerfully expressed in chapters 18 and 19. Lot, for the first time, is seen as a type of those who shall be saved, yet so as by fire (I Cor. 3:13). These lessons are worthy of deep and prayerful study.

We have been permitted to see the intimacy which Abraham enjoyed with the Lord. God not only appeared to him in His fulness, but associates Himself with this man of faith as with one of whom He is not ashamed. Abraham was sitting in his tent door, while Lot sat in the gate of Sodom. These different positions express the character of these two men. In the one is shown the persistent pilgrim; in the other, one who has settled in the world, and is untrue to his heavenly calling. He is more interested in making the earth a good place in which to live, than in getting out of it.

THE HOUSE OF LOT

Chapter Nineteen

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing

them rose up to meet them; and he bowed himself with his face toward the ground." 19:1. There is a decided contrast between the man of this chapter and of the man of the preceding chapter. First, observe the manner of Jehovah's approach to Lot. He came under the form of two angels, disguised as it were; for Lot had always been under cover, as his name signifies. God is called the "God of Abraham" but never the "God of Lot." If we confess Him, by our lives as well as our words, He will acknowledge us, even as it is written: "Come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18). A life of separation unto the Lord, tells the whole story. Are we living in Canaan or Sodom? The reason, therefore, that the Lord makes Himself strange to Lot is because he is living in Sodom. His justice requires Him to so display Himself. Sodom is at a distance from Him. He is rejected there; hence, it is not that Lot had taken part in the city's government that had displeased the Lord; but simply the fact that he was living there, in like manner, it was the tent life of Abraham that marked him out for Divine approval, not something which he had done. It was his faith that made him a stranger in the earth, and it is by faith that we please God. The angels speak of distance, not intimacy. Evening has fallen. They come in gloom and darkness in contrast with the noonday, the blaze of light in which they greeted Abraham. Lot is under cover because his life is not open and above board. He is a pretender in a great measure. And though he rises to meet his supernatural visitors, there is no hastening to greet them, no display of gladness, or emotion in his demeanor. And while his hospitality is as real as Abraham's, yet the response to it is lacking. Lot is obliged to constrain them to come in. "He pressed upon them greatly and they turned in unto him and entered in unto his house." His uncle had only a tent.

Observe the marked difference in the provision for the feast. "He did bake unleavened bread and they did eat." No fatter calf was killed and roasted for them; they have simple city fare. Lot has provided the basis for fellowship - the blood has not been shed; hence, there is little communion. He brought only a meal offering which could not be offered without a sacrificial animal, except in cases of great poverty. (Lev. 5:11). This figures spiritual poverty, and is the condition of many believers today. They have faith in Christ, believe that He died for them; but if you ask them what the basis is of God's favor toward them, and His acceptance of them, they do not know. They are ignorant of the absolute need of the atonement which has been provided by the Holy Son of God. They bring Christ as a meal offering (His holy humanity) for their sin; and He accepts them, even as He did Lot.

His feast is meager, and it figures one who has little conception of the sufficiency of Calvary; consequently the fellowship and rest of such a one is soon disturbed. How full of instruction is this narrative at this point! The men of Sodom rudely break in upon Lot and his heavenly guests. The very attempt on Lot's part to entertain them provokes an outbreak of the flesh. And instead of the blessing which Abraham hears, he receives a message of judgment, which is to fall immediately upon all those with whom he has chosen to associate himself. It is surely evident to anyone, who is not wilfully blind, that there is a vast difference between these two men, Abraham and Lot, and their positions. And yet, they were both believers; but one of them was out of the path of faith and the will of God. Even a believer can be mastered by his circumstances, and become helpless before the power of the enemy.

There is deep instruction for us in these recorded events. There are Christians today who eagerly join themselves to benevolent, political, social, and even religious organizations with unbelievers, even as Lot tried to do. They enter politics in hopes of electing good men to office; fight the wicked and unscrupulous politicians, They generally lose in their fight. We need to live practically as did Abraham, live in separation from the world, and trust God to clear up all the evil in His own time. Men of faith own that heaven is their future home, and the world is in no wise their present abode. The carnal believer cannot understand how a Christian can live a heavenly life while still on earth. They forget that it is by faith that we understand, and it is by faith we walk; not by sight or feelings.

The real motive of carnal believers is that they desire to sit as judges in the gates of Sodom, instead of waiting for Christ, who is the judge, and taking their place with Him when He will judge the world. This is too narrow a way for some. The Word is unmistakably plain on this point. We are not to be unequally yoked with unbelievers. This is one condition which God insists upon. We are to be purged from vessels of dishonor - "He shall be a vessel unto honor, sanctified and meet

for the Master's use and prepared unto every good work." (2 Tim. 2:2 1). Lot sacrificed deep fellowship with heaven in order to satisfy his fleshly endeavors on earth. God had little communion with him. There are many who go Lot's way. They have substitutes - religious meetings, Sunday School work, Church work, whereby they endeavor to deceive themselves and others as to their sincerity and reality. They usually succeed with all that is not spiritual. They do not have much fellowship with those who are spiritual; for the spiritual ones discern the flesh. The carnal believers walk and talk as men because their hearts are divided. They are not true in their allegiance to God. Their communion with Him is so seldom enjoyed that they never grow to know Him intimately. When they do seek His face because of some need, unwelcome "visitors" crowd in to mar the intimacy. Thoughts will come in unexpected and unwelcomed, as were the visitors who clamored to come into Lot's house. But why was Lot found to be in such associations? Abraham had no such disturbers of his peace. There is a cause.

The men of Belial, who compassed Lot's dwelling, clamored for the men who had come to visit Lot. They call them "men" not "angels. Their desire is altogether in the flesh. They insist on knowing them. Do

you see the meaning? Men, the wicked and defiled, would dare to claim fellowship with God. Lot's life among them had put no conviction upon them. They insisted that they knew God too. He was their Father too, they claimed. Lot had not taught them anything of a new birth, or an overcoming life, or of a heavenly home. He had been one of them; therefore we can understand why they insisted on the company of these visitors. Lot seeks to quiet them and send them away, but he has no influence. The lessons are many.

We see the weakness of his subterfuge. Lot had no influence whatever and neither has any worldly Christian. He offered his two daughters to those evil men if they would leave his guests unmolested. Is this not a sad and solemn lesson? He realized that his daughters were more in harmony with them than his holy visitors; but no, the men at the door insisted otherwise. They cried, "Stand back." And they begin to accuse, "This fellow came into sojourn and he will needs be a judge." Their anger is now aroused against Lot, and it would have fared badly with him if the angels had not interfered. They pressed sore upon Lot, but "the men put forth their hands and pulled Lot into the house unto them." Notice that the angels are now called men. They are taking the part of Lot against the men of Sodom, and showing a difference between them.

The world may claim fellowship with God, insist on an equal share at any rate, with a carnal believer, but God makes a separation even there. Lot was a just man as to his standing and the Lord treats him as such, even if his state is low. The wicked crowd at the door is smitten with blindness, which is also full of instruction. If men insist on knowing the Lord without a new birth; they become blind, and weary themselves in vain trying to find the door into His presence.

The angels now inquire of Lot as to his household, "Hast thou here any besides? . . . bring them out of this place; for we will destroy this place." We are taught by this how tender is the care and consideration of the Lord for His people. He includes all of Lot's relatives in His offer of mercy; even the in-laws are given a chance to escape the coming judgment. Like Rahab, in a later day, all that Lot has in his house had a chance to flee from the wrath of God. Alas, how few availed themselves of the opportunity! The reason is not hard to find — Lot's testimony was in word only. He had not evidenced any fear of God before them. They had seen no reality in his life, but had shown the same desire for money, fame, and earthly gain as had any of them. He appeared no different. He was no more heavenly-

mindful or sincere as to his life. His testimony was as a wick, not a light, though he was a righteous man.

God's dealings with Lot should not be difficult to understand. Some of the very ones who clamor the loudest about not being able to reconcile Lot's deliverance with God's holiness, are not far removed from being in the same boat with Lot. Their testimony is not worth anything before their friends and neighbors, either. They fail to pay their debts, or fulfill their contracts. They endeavor to get ahead or "get the best" of the other fellow. They are covetous, railers, etc., and yet at the same time condemn Lot, and marvel at the mercy of God shown to him. If this same grace were not shown to them and their family, it would be worse with them than it was with Lot. The world is just as attractive to them as it was with Lot. They are buying and selling, getting gain, forgetting that it is written that God is going to "rain fire and brimstone upon the wicked." (Luke 17:28). And when they witness to their children, they seem as those that mock, for their lives are not in harmony with God.

We note another contrast between Lot and Abraham, for the Lord had said of him, "For I know him that he will command his children and his household after him; and they shall keep the way of the Lord." (18:19). Nothing like that was ever said of Lot. His children proved otherwise. His testimony carried no weight with them. If we train up our children in the way they should go, we have a promise for their old age; but if we train them in the ways of the world, we have none whatever. They may not escape the judgment that is sure to fall.

"When the morning was come, the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest they be consumed in the iniquity of the city." He was able to induce only three of his family to take this one step of faith; the others all perished in the ruin of Sodom. And even these who left were no blessing to him. In the midst of all this gloom, we see the mercy of the Lord shining forth. The Lord can send no judgment upon Sodom until Lot and those with him were in safety. Still, they do not seem to appreciate it. They are reluctant to leave that wicked city. It looks good to them even to the last.

"And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." 19:16. The deliverance is altogether of the Lord. He had come in and actually forced Lot out of the place of his choice. Lot loved it there. All his ambitions were centered there. Oh, what a warning for Christians in this little inspired history! What did Lot receive as a reward? Nothing. His end was in defeat and disgrace. His testimony lives today as a lasting memorial, even as his wife, who was turned to a pillar of salt - a reminder of the danger of a believer seeking a path which the Lord has not ordered. Lot surrendered his tent - the life of a pilgrim - for that of a settler in a wicked city. No doubt. Lot intended to live in his tent apart from the people of that city when he first moved there. He was gradually seduced from his seclusion, dwelt in the city, and finally his children married and lived among the Sodomites. He would quiet his conscience, as saints do today, by saying, "I can use my influence for good;" but we see that he did not influence one person. His entire family was destroyed with the exception of his two daughters, who later brought everlasting shame and contempt upon their father.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." 19:17. This

Scripture reminds us of the words of Jesus, describing the times prior to His revelation to the world, in which He warns the Jews, "Let them which be in Judea flee unto the mountain." (Matt. 24:16). This entire narrative concerning Lot's escape is redolent with the judgment of that time. The Word positively declares that some believers will be taken out of the burning judgment and some will not, even as in the case here. We are also told to "Remember Lot's wife," that is, consider her conduct and attitude, that we follow not her example.

"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." 19:17, 19. We are impressed with the fact that Lot acknowledges the grace of God. He admitted that he deserved nothing from the hand of God, and also acknowledges his defeat as the reconstructor and judge of Sodom. He realizes now that it was all but an illusion of his own carnal reasoning, that he was called of God to dwell in Sodom and authorized to clean up its politics and morals. Oh, how sad! Whatever good he did, was all in vain. There are many among the people of God today who will wake up too late to come to the same conclusion. They will see, even as Lot, all that for which they labored, going up in smoke.

Lot may have been sincere at first; but he was sincerely wrong. Many people find this to be the truth. We may be sincere in religious things and yet be wrong. We may be sincere in believing what we have been taught, but yet be sincerely wrong. It could cost us our life. The One and only Arbitrator is the Word of God. Does God's Book tell us to clean up the world? Does His Book admonish me to go to the polls and cooperate with wicked politicians and grafters of the cities? Are we to reform politics? If we follow the "Thus saith the Lord" we will be right; if not, we will be wrong. Let us discover His mind on the subject, or one of these days, we will be rudely awakened and be forced to flee from the ruin, and without one thing to our credit.

OBSERVE ADDITIONAL CONTRASTS

The history of these two men, Abraham and Lot, is a prolific subject. The very contrasts, as well as similarities between them, are interesting. They were both sitting down; one in his tent door in the full blaze of the noonday sun under the oaks of Mamre ('fatness'). The other one sat in the gate of Sodom at eventime. Both had visitors; one received a promise of blessing; the other a message of judgment. The one prayed for the deliverance of the other from the ruin where he willingly lived and was reluctant to leave. The flesh was silent in Abraham's case while he was feasting with his heavenly Friends; but in Lot's house there was trouble. Abraham was not concerned with the ungodliness of Sodom, but he was occupied with worshipping the Lord; while Lot was more in sympathy with man's affairs, than with God's desires. Where are you living, my Friend? It means a great deal to God. He knows.

Whom did God remember? "God remembered Abraham" (19:29). It seems that He scarcely knew that Lot existed except through Abraham's prayer. That is wonderful! God remembers in a special way, those people who are separated from the world; and because of their prayers, delivers the carnal believers out of the troubles which they bring upon themselves. The man or woman who is in the perfect will of God, separated from this world, has power with God. Lot had neither power with God nor with men. Lot lived as did the people of Sodom; hence, he had no testimony. Abraham proved his faith by living afar off from the scene of judgment, and was not forced to flee at the last minute. If we do not live a life of faith before others, they will only laugh at our efforts to testify to them.

The Impudence of Unbelief

Even after God pulled Lot out of Sodom, he would not obey Him. He did not want to go in the way of God's choosing. "Let me stay in this little city. It is not as bad as Sodom." If we do not let God choose for us from the very first, it seems that we never will. We find that "He does the very best for those who leave the choice with Him." Lot wanted his own way even to the last. He did not want to flee to the mountain which God pointed out to him, but wanted to remain in Zoar. The way of faith is narrow. It is a rough and rugged trail, of which the mountain speaks. It is also lonely; there are not too many who climb the mountain heights, it is too strenuous. The majority of people want the city, the plain, the multitude, the smooth and easy way. And, the Lord will let them have their own way, if they insist upon it. He will not coerce. He speaks His Word, and it will fall on good ground.

What a shipwreck of faith! Some would say, "Well, Lot did not have faith for that path." We cannot have faith for any path, but the path of God. Lot was walking in unbelief, even in Zoar, because he was walking in his own way. Oh, yes, he may have said, "I asked the Lord and He said that I could go this way. I feel fine about it. I am sure I am in the will of God, because I put out a fleece and it happened just as I asked. I am so happy now, much more than I used to be." And so, these Lot-like Christians rattle on and on. They deceive no one but themselves, and I wonder if they themselves do not know that they are in the way of self-will; in the city of their own choosing. Lot figures the very lowest rank of justified men, though the principles exemplified in his life apply in some measure, to all saints who are not overcomers. There are many degrees of attainment among believers. Many go no farther on the racecourse than did Lot, while a few go on to perfection and finish their course with joy, as did Abraham.

Note the further grace extended to Lot. The little city to which he fled, escapes destruction because he is there. He did that much good, anyway, saved Zoar, but this was because the Lord was taking care of Lot, for Abraham's sake.

There follows in our story the shameful conduct of the two daughters of Lot who fled there with him. We could scarcely believe it if we had not read it in the book of inspiration. He begets two sons, one by each of these girls. One is called Moab, the other Ammon. They were never friendly to Abraham's seed to whom they were related. They were the bitterest of enemies to Israel; always at war with them, either singularly or united against the chosen people of God. The same conditions are seen today in regard to the antitypical relation of Lot. The worldly Christian, after the pattern of Lot, brings forth that which is worse than himself. Sometimes he is so despicable that we wonder whether he is a believer; but his children are worse yet. These are the enemies of the Cross of Christ; consequently they are opposed to the true circumcision, those who boast in the cutting off of the Cross.

Moab figures the worldly-minded religious pretender; the careless, indifferent church member who laughs and mocks at the reality of the true Christian. He has never been born again, but has merely joined some denomination and calls himself a Christian.

Ammon, Lot's other son, strikingly figures the higher critic, who is often a professor in some theological school, or else, a so-called minister of the Gospel. Apparently, he is deeply interested in Divine things, but not being born again, he endeavors to solve theological problems by his own carnal mind. He becomes a "religious picker." He picks the Bible to pieces. It has been said, "Daniel is not in the lion's den today; but in the critic's den." How true, for Daniel's prophecy is especially the battle ground for the high critics. They would take away the power of the Word of God. They claim that Daniel was never in the lion's den; that this story is only an allegory, and that the book of Daniel was written many years after Christ. They know that this book is a most powerful proof of the inspiration of the Bible because of the literal fulfillment of most of its prophecies. They have all, with but a few exceptions, become history, and the rest will shortly come to pass.

The Ammonite in New Testament phraseology is a critic of God's eternal Word. The worldly professor, the Moabite, does not even develop sufficient interest in the Bible to tear it to pieces. He is content to "eat, drink, and be merry, for tomorrow we may die." He loves pleasure more than he loves God. His slogan is, "Live and let live." Both these classes of professed Christians are the enemies of the overcoming Church; for they profess to be Christians, but they do not believe God. And, the sad part of it is that they are generally the offspring of Christians, who failed, as did Lot, in not setting an example of the reality of salvation.

The end of Lot is not given to us. The last we read of him is in shame and dishonor. God records neither the day of his death, nor his age. We read much more of Abraham. The man of faith lives on. He leaves his footprints on God's eternal ages, not on the shifting sands of time. He becomes the friend of God while on earth (Isaiah 41:8), and will reach that glorious city which was the object of his hope. (Hebrews 11:10).

ABRAHAM IN GERAR

Chapter Twenty

"And Abraham removed thence and dwelt between Kedesh and Shur and sojourned at Gerar." 20:1. We are confronted once again with another apparent lapse in the life of our mighty warrior of faith. The carnal, world-loving believer laughs at this and says, "See, no one overcomes." We must remind ourselves again, that this man is a wonderfully typical character, and we cannot judge him by our little 2 x 4 rule. He is so far beyond the comprehension of the

carnal, the great majority of Christians, that they cannot understand him at all. But let us seek prayerfully to get the mind of God upon this chapter; for the Lord witnesses to the faith of this man in no uncertain terms.

The city where Abraham now went to sojourn, was in the land of the Philistines; but they were usurpers there, for that was part of the land of Canaan. These people always represent the natural man coming into the "land of Canaan," and claiming spiritual things through natural means. There are many such folks in Christendom; but the most perfect expression of them is Roman Catholicism. This system, with its claim to be in apostolic succession, therefore the only true church, aptly teaches us the signification of the Philistine. She claims all the inheritance of the child of faith without a new birth, and attempts to take hold of the things which belong only to the new creation. Abraham in going to Gerar, was really putting his feet on his own inheritance. He was saying, "This is my land," and was in the will of God in so regarding it. The old creation has no part in Canaan.

The Philistine was not a native of this goodly land; but was the descendant of Ham, the ungodly son of Noah, through his offspring Mizraim, who settled in Egypt. Now, we find some of his children in Canaan. According to God's edict, he did not belong there; nor did he get into the land by the way which God opened for Israel. The Philistine had a way of his own, as is so often heard today. It was not the long, toilsome journey of the Red Sea and the wilderness, the way that God endorses. The way which Israel travelled, tells of the death of the old creation and the coming up out of death another creation; of this the Philistine knows nothing. It is this new man who enters Canaan, the heavenly land. The formal, religious old man may lay claim to faith's inheritance, but he cannot have it in reality without faith's way.

Abimelech, whose name means, "My father is king," aptly figures the successional authority of Rome. He would speak of the papal authority which is claimed to be infallible. Each pope is supposed to be the descendants of Peter, who is claimed by them to be the first pope. How differently does the Word speak of Peter and his authority. When he entered into the house of Cornelius, the Roman centurion, he refused to allow him to bow down to him, saying, "Stand up, I myself also am a man." How contrary to these religious lords today! You can kneel down and kiss their toes, and they will foolishly imagine they are doing you a great honor in allowing you this privilege. In fact, it takes great influence to have an audience with them. These are not the true successors of Peter; no, they are not even the children of Abraham. They are related to Ham's descendants.

The story of our warrior's visit is interesting. Immediately the king wants Sarah. Everyone wanted her. Age seemed not to dim her lustre, nor impair her desirability. She is still fair at 90 years of age. What would women today pay for her "beauty secret!" A fabulous sum, I may safely say; and yet, they may have eternal youth which she holds in her hand by simply taking it by faith.

Abimelech desires her, and Abraham claims, even as he did in Egypt, "She is my sister." The Philistine takes her into his house; but God takes a hand in this affair quickly. He has joined Abraham and Sarah and He will not allow her to be taken by a Philistine. Judgment comes upon them, because they insist upon claiming the grace of God apart from faith.

There is a difference between Pharaoh and Abimelech. The former is a representation of the man of the world, who lays claim to Sarah on the basis that God is the Father of all men. The Philistine takes her from Abraham on the ground of his church affiliation, his character, or his works. God says, "No, you cannot have My princess, except by way of faith." Abraham has the exclusive right to Sarah. The Word says, "Without faith it is impossible to please God."

Some may contend with this by claiming that Paul and James differed on this important question. Paul insists that we are justified by faith only; while James declares that we are justified by works. They both bring Abraham as their witness to the truth of their statements. They are both uttering the truth, and are not fighting each other at all. If Paul could speak to us today, he would probably say, "James, I am glad you told them just what you did. Faith can be just a theory and accomplish nothing." James would say, "Yes, you are justified by faith apart from works, but you must show your faith by your works." Faith that never has anything to show for it, is nothing. True faith moves the immovable; it is active and aggressive.

Real faith enables us to lay hold of God's promises. Faith through grace, enables us to do the will of God. God has joined these two principles, faith and grace, hand in hand, and we will never receive anything from Him apart from faith. Grace is God's side and faith is our side. All the grace on God's part is there for my faith to appropriate. Paul says, "I can do all things through Christ

who strengtheneth me." People say, "Oh, for grace to trust Him more." This is really not scriptural. There is plenty of grace, as much as we will take.

God comes on the scene and says to Abimelech, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." Abimelech is forced to give her up. God will not allow the professed church have grace without faith, any more than He will allow the worldly, unregenerate man that privilege. In fact, Sarah in the Philistine's house brings judgment. It is dangerous to try to claim grace on any basis other than faith. The lesson here is that it is so easy to compromise and allow the religious professor a part in Sarah. "He is such a good man," we hear; or, "He is a Christian, he belongs to the church." Is he really saved? Is he born again," we ask. When the Philistine comes into the land, we are considered too narrow, or too extreme in our view on this subject. But, we must be as extreme as God. There is only one way into God's land and that is His way. Men have devised many ways to come into God's presence, and, though it may seem right in their eyes, it leads to destruction. (Read Proverbs 14:12; 16:25). It was God who withheld Abimelech from claiming Sarah: "I withheld thee from sinning against Me." At this point, God calls his servant a prophet and makes it manifest to Abimelech that his safety from further judgment depends upon his attitude to Abraham. The latter prays for the Philistines and they are healed. There is also a correspondence in this incident with that in the history of Israel. Sarah was in the house of the Philistine for many years, because faith did not appropriate the covenant of grace. She did not belong there as the inspired history teaches. The Pharisee, which was the expression in that day of the Philistine, did not want God's blessings by way of faith; he wanted it by way of his own works.

At the end Abimelech and Abraham part friends. Abraham is invited to dwell in the Philistine's land if he so pleases. He is also given 1000 pieces of silver, the right to redemption. Sarah is apparently chided by his reference to her "brother" whom she had proclaimed Abraham to be. He said, "It is for thee a covering of the eyes to all that are with thee and in respect of all thou art righted." 20:16, R.V. He thus acknowledged Abraham's exclusive claim to Sarah (i.e. the grace of God), and that she is for him ("faith") alone.

ISAAC AND HIS CAREER

The Birth of Isaac

Chapter Twenty-one

"And Jehovah visited Sarah, as He had said, and Jehovah did unto Sarah as He had spoken. And Sarah conceived and bare Abraham a son in his old age at the set time of which God had spoken to him." 21:1, 2.

At last the promise is fulfilled. Abraham's heir, so ardently desired, is born. Many weary, trying years he waited faithfully for him. God could not lie, he insisted. He believed God, although it is true that he endeavored to help Him make His Word good. And this is because he did have faith, even though his faith was not yet perfect. He had not learned at that time that God desired no help from him - that He wanted to give Abraham a son, a supernatural son. God's gift was so much greater, and so far beyond his anticipation! Hagar's son would have answered His purpose as to an heir; but oh, how far short of Jehovah's purpose for him. God often gives us far more than our feeble desires warrant. He gives us that for which we would have asked, if we had only known the future.

The promised son was born at the set time of which the Lord had spoken to Abraham. Sarah, symbolic of grace, conceives and bears a son. This is wonderful. How few of God's dear children have ears to hear salvation's story told in these Old Testament characters. We have the perfect explanation of this chapter in Paul's letter to the Galatians, chapter four. Isaac, born in Abraham's house in his old age, is a most positive type of Christ, born in the house of the Jew. Israel already had begotten a son by "Hagar," figure of the covenant of law; but that was not the son that God had promised.

Ishmael did not suit God. Abraham's heir must be the child of barren Sarah, and inherit the promises that He had made to the man of faith. They were oath-bound promises under the covenant of which Jehovah Himself was the only party. Abraham had no part in it except as to his faith. God did it all. When Abraham and Sarah were both old and there was no chance of them having a child, then it became Jehovah's opportunity to do the impossible, even as with the nation whom they represent. Israel had been proven ungodly and without strength to do any better. They could not redeem themselves by the law, though God gave them every opportunity to beget a son that suited Him. Finally, He Himself enabled Sarah to bear a son, because she

judged Him faithful who had promised.

Abraham called his name Isaac, "laughter," wonderfully significant of the joy and happiness of the child of Faith and Grace. They who hear and understand, still laugh with Sarah, when "Isaac" is born; for this has a personal application also. We too, even as Abraham, have an experience when Isaac is born in our house. This is when we realize that Christ is born in our heart. We then begin to say with Paul, "It is no longer I that live; but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2:20. And this sometimes occurs after we have tried by our own efforts to satisfy the claims of God against us; after we have tried and tried to do that which was right, but failed on every hand. In other words, after we have endeavored to obtain a son by the law ("Hagar"), and were disappointed with the result; we saw the grace way of salvation, and of God's promise to us in Christ. Then we quit trying to save ourselves and trust in the promise of God. Christ is born into our house. He is the Child of grace by faith. There is also an interesting dispensational meaning.

Isaac in Abraham's house, after all the years of waiting, represents the birth of Christ and the beginning of the Christian era, with Sarah as the mistress. The covenant of grace is on the throne; the covenant of law is not even in the house of faith; but alas, how few are aware of this great fact. The majority of Christendom have coaxed Hagar to come in, and are busying themselves, trying to beget a son by her, in hopes of pleasing God; but their labor is in vain. Sarah insists on Hagar being cast out. These two cannot reign at the same time; in fact, Sarah refuses to allow Hagar any place whatever. Hagar (as representing the law), had her place in the purpose of God for a specified time, but that period ended at the cross. That is when the anti-typical Isaac was circumcised (when Christ was cut off). His death marked an end to the old creation, for He was on the cross as the representative and substitute.

Isaac, growing in the house of Abraham, nursed by his mother Sarah, fittingly speaks to us of the first halcyon days of the Church, triumphant and vigorous; though Hagar with her child is still in the house. At first, there appears to be unity between Ishmael and Isaac; just as believers were still going to the temple, offering up sacrifices and otherwise still under the covenant of law. But, there came a change. Jehovah spread a great feast for Isaac, even as Abraham had done; for the "child" needed more than a milk diet. It became weaning time. He must separate these children. Isaac cannot, and must not, be confounded with Ishmael; therefore, Paul was taken captive by the Lord and given a revelation of marvelous truths in the grace of God.

The Apostle Paul was sent to tell the Church of the feast that was spread for them, and invite them to eat and drink to the full - all without money and without price. But what happened? Ah, Ishmael was envious. When Paul came to Jerusalem to spread the table with his solid food, his strong meat of the Word, the Jews were stirred up, not only to persecute, but to kill him. Even the Christian Jews did not take kindly to the message which Paul brought. It cast Hagar and her lusty son, Ishmael, outside, and for this they were unwilling. They refused to surrender the covenant of law and its issue. They would rather give up Isaac; therefore, they cried, "Away with this fellow." What does the mistress say when she views her son mocked and the feast refused? She commands Abraham to "cast out the bondmaid and her son; for the son of this bondmaid shall not be heir with my son, even with Isaac." God stood by her declaration, and insisted that he hearken to his wife, though it was grievous to him. He suffered, and the flesh suffers when mother Grace insists on her rights in the house of faith. The law, with all that comes of her, is cast out when Isaac is weaned. No marvel that the children of Sarah laugh with her. They are born free and they quickly assert their rights to laugh when they are well fed. They soon kick off the bands, the swaddling clothes of infancy, when they discover that they are heirs of God, and can be joint heirs with Christ through the covenant of grace. After Faith is come, we are no longer under our old schoolmaster, Mr. Law. (Gal. 3:25).

The Weaning Time

The believing Jews were finally weaned from the milk bottle by the Apostle Paul's letter to the Hebrews. We see in the history of the Church, the two sons of Abraham in the same house for a while; but there arose a persecution about the time of Stephen (Acts 8), and the separation is soon manifest. The bondmaid and her son were cast out by the edict of God, though on the surface it appeared as though it was the children of Sarah that were cast out. They (the Church) were scattered. God desired this separation, for it was written, "The son of the bondmaid shall not be heir with the son of the freewoman." Gal. 4:30.

Marvelous was the victory those Christian Jews experienced in the early days of this age. They

stepped out from the traditions of their fathers, grandfathers, etc. They cast out the bondmaid, and yet it was not really so, that they were leaving the faith of the fathers. They were in fact, coming into the understanding and enjoyment of the covenant, which had been given to their fathers - to Abraham, Isaac, and Jacob. The covenant of the law, through Moses, was added later after the nation had come up out of Egypt. It was given for a specific time, not as a means of salvation, but as a teacher, to instruct them as to their ruined state, until Christ, the Savior should come.

It was the epistle written to the Hebrews which should have really opened the eyes of the "child Isaac." It was Paul's teaching therein that loosed them from the bondmaid and her son, and caused them to throw off its shackles. He taught them of the covenant of grace, which was given prior to the law, and showed the loving care of their mother Grace, all through their journeyings. Hagar was also dwelling in the house of Abraham. He proved from the Old Testament Scriptures that the priesthood and the sacrifices were all pertaining to the grace covenant and that the legal covenant was only a servant, a handmaid. Sarah was always the mistress, the wife of Abraham. Paul gave those Hebrew believers some strong meat; but he had to cut it up in small bits; for he exclaims, "For when by this time, ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God." Heb. 5:12. Therefore, we insist, that no one is eligible to teach the Word, until he is weaned from the milk bottle and able to eat the meat of the Word. Peter, writing to those same Hebrews, said in reference to Paul's letter, that he wrote "some things hard to be understood, which ignorant men, wrest or pervert to their own destruction." 2 Peter 3:19. These words of Peter is one proof that Paul did indeed write the marvelous epistle to the Hebrews.

Abraham was shocked at the thought of casting out Hagar and his son Ishmael. He refused to do so at first. The flesh never takes kindly to the grace-plan of God. It hurts the flesh to put away Hagar. We cling to our own works; our own efforts are dear to us. The cutting off, the separation from the flesh is painful; but it must be done. Grace cannot reign in the same house with the law. Her son cannot grow and develop with Ishmael, mocking, sneering and persecuting. God tells Abraham to obey Sarah and do as she commands. Grace has the throne. Israel, after the flesh, were also cast out. The Isaac seed were separated from them. Hagar in the wilderness with her son, would picture the present condition of the Jew - cut off from fellowship, cast out of Abraham's house, for a season.

The Jew of those days felt this severance deeply, even though he saw the necessity and the purpose of God. Paul said, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Rom. 9:3. Although Abraham detested the idea of Sarah's, God insisted. He encouraged him with a promise of prosperity and fruitfulness of Ishmael. Abraham obeyed God. "He rose up early in the morning and gave bread and a bottle of water unto Hagar and sent her away. She departed and wandered in the wilderness. After a time, the water was gone and Hagar was weeping for her son who was about to die of thirst. This too, is most significant of the condition of the Jew today. They are dry. The water of life is all spent for them. They have no hope - no springing water. They are always craving something, never satisfied. They feel that they are not what the children of Abraham ought to be; but they are not able to change their condition.

Hagar is there, looking on, but she cannot help them either. Only God can rescue them. In the wonderful figurative narrative here, Jehovah speaks to Hagar, asking her why she is weeping; and then assuring her that He has heard the voice of the lad. He assures her that her son shall yet have the promise to Abraham fulfilled in his case; for even the natural seed of Abraham shall come into the land of Palestine and be blessed of Jehovah. Israel, the nation, will have their eyes opened and they will see the well of life opened for them. Hagar went and filled the pitcher with the water and gave the lad to drink; thereby, teaching that the covenant of law will yet fulfill the office for which it was intended. She, herself, will be the means of blessing to them. They will understand God's purpose through Hagar. They, the Jews, will go back to their own land still under the covenant of the law, the protection of Hagar; but God will bless them because of His covenant of grace. They will be born again and will thus be both the natural and the spiritual seed of Abraham. The Gentiles cannot say that of themselves. The Jews will know their identity, and will rejoice in their mother, Grace. They will let her give the orders and they will obey with delight. The laughing son of Abraham will be seen in the house. Christ will be received and worshipped. He will grow and increase.

In the remainder of this chapter, we have a further view of the Jew and the place he will occupy when Christ is in their house. The religious world especially is pictured by Abimelech, as we have previously seen. Phicol adds further positiveness to this interpretation. His name means, "The voice of all." The tongues of All men will be moved, their mouths opened, to acknowledge the Jew as God's people. The God of the Jews, the faithful, Covenant-keeping God of Abraham, will be known and given honor, because of the fulfillment of His promise. The Jew will reprove the Philistine for having taken away the well of water that belonged to him. The Philistine will acknowledge the wrong done, and also the rights of Abraham's seed to the well that was digged at Beersheba, "the well of the oath." Then there will be a covenant of friendship made between them and they will swear to abide by its decrees. Abraham took possession of all the land, as it were. He planted a grove there and acknowledged his God, Jehovah, the everlasting God, who had indeed proved His faithfulness to His Word in giving him a son.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest.
He emptied my hands of my treasured store,
And His covenant love revealed,
There was not a wound in my aching heart
But the balm of His breath had healed.
Oh! tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him,
And nothing on earth beside.
He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.
Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
Is the covenant care of my God.

THE DEATH OF ISAAC

Chapter Twenty-two

"And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham: and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of." 22:1, 2.

How often in the Scriptures, we read these words, "And it came to pass"! Events are always transpiring with those who are going on with God. So with Abraham and Isaac; there is more for them to learn of God and His ways.

In our previous lesson, Isaac was born to Abraham and Sarah in their old age. He figured Christ born in the house of faith (Israel), when it appeared all hope was taken away. In this chapter we are to look to this laughing child of promise under far different circumstances. Isaac is now grown. He and his father appear to be dwelling at Beersheba, "the well of the oath." Sarah is not

on the scene, and at this point on Abraham is a figure of God the Father.

This is a marvelous fact of the Scriptures: at one time, a man may figure a certain person, and later one, he may figure yet another. Abraham has been seen as representing the principle of faith, and now he portrays the Father; but then, in a sense, there is only a little change, for it was God's faith that was in evidence in Abraham. If God did not have faith in His own Word and ability to bring that Word to pass, no man could have had faith. Christ, the glorious, fullfledged antitype of Isaac, is the Son of God, the Child of His faith in Himself, born of His own grace toward man. "Have the faith of God," Jesus said on one occasion to His disciples.

This is a marvelous scene! God's ways with His people are so wonderfully portrayed, as well as His ways with His Son at Calvary. Abraham and Isaac are truly honored to be chosen to show forth such mighty, far-reaching purposes of God. It is here that Abraham is justified by works of which James speaks. God brought out and showed to others, the faith of His friend to which He had borne witness. (15:6).

Abraham is now called to the supreme test. God exacts an absolute obedience from him in a matter which called for greatest sacrifice and in which there was cause for great misgiving and doubt. He calls him to offer up his son as a burnt offering. Yea, more, Abraham's own hand must slay him. And note the answer: "He arose early," as though in a hurry to obey the will of God. It is not recorded that he murmured or questioned God's command. All the promises of God, given to this man of faith, are bound up with and dependent upon the life of Isaac, even as all of God's blessings depend upon Christ His Son.

What a troop of questions must have invaded Abraham's bosom; what doubts must have overwhelmed him; but we read of no delay or reasoning on his part. His obedience is perfect. God had spoken. The responsibility is on Him. He takes two young men and Isaac, his son, and the wood for a burnt offering. Here we have the journey to Calvary figured, from the moment that Christ offered Himself to God on the banks of the Jordan, until He cried out on Calvary, "It is finished!" After the third day, the young men can go no farther with Abraham and Isaac. Likewise, the disciples of Jesus were constantly with Him for the three years of His earthly ministry, even going into the garden of Gethsemane with Christ; but from that time on, He and His Father went alone together to the mount upon which He was crucified. The suffering of His Son was just as real and poignant to God as to Christ. He was the only One that could enter into the depths of its renunciation and self-abnegation.

Abraham's faith at this time was indeed like unto that of God. He did not question that Isaac must die; but he knew that he must be raised from the dead. He could not be fruitful without Isaac, his son, and God's promises must be fulfilled to him. He had already proved God's Word, and God proved Abraham's faith. Abraham had found that there is nothing impossible with God. Isaac was a supernatural child, born out of barrenness and impotence. He was given in his old age when there was no hope of him or of Sarah having a child. Now, He calls upon Abraham to surrender this miracle child to death.

The marvel of this is that Abraham did not refuse to obey God; for when he was ordered to cast out Ishmael, he wavered and was grieved for him. He has grown in grace and in the knowledge of God since that time. He proves that he has victory over the old man, when he can take this lovely laughing son, this supernatural child, and offer him in sacrifice. Just think of the test of it! He was enabled to take the knife and slay the object of his heart's desire. It was as real to him as if he had put him to death; he intended to do it.

Grace (Sarah) is not on the scene. Judgment now has the throne. Grace must step aside for the time being. It was mercy to man that God gave His Son; but it was His justice that was in evidence on the cross. He slew His Son when He took the sinner's place. Abraham is acting this out in his obedience to God. Isaac is fulfilling, in figure, Christ's obedience to His Father in His surrender to death.

Abraham said, "We will go yonder and worship and come again." What faith! "We will come again." He knew his son would rise from the dead and that he would come back with him when he returned to the young men. The wood is now laid upon Isaac, representative of the cross which Jesus carried up to the mount of Calvary. The knife and the fire which Abraham carried, speak of death and judgment which are both in the hand of God. Jesus suffered the eternal judgment for sin first, and then He died, but in the sinner's case, the order is reversed. His suffering is not over when he dies, but eternal death and separation from God comes afterward. "It is appointed unto men once to die, and after death, the judgment.

Isaac could not quite understand why there was no burnt offering with them when his father said they were going to worship. Think of calling the slaying of his son, worship; but greater marvel still, the fact that Abraham entered into the mind of God as to Calvary. How wonderfully Isaac figures Christ in his meek surrender to his father's will. Christ, of course, was not ignorant as to the whereabouts of the burnt offering, when He went up that rugged hill of Calvary. It is true that He as a Lamb was led to the slaughter; but He was perfectly aware of the fact and was in perfect accord with the justice of it all. He had offered Himself as the Lamb of sacrifice, to take away the sins of the world and He had been accepted. He yielded Himself to His Father's will; therefore, as the sheep before the shearers is dumb, He opened not His mouth. (Isaiah 53). But, Isaac did not understand. He asked, "My father, behold the fire and the wood; but where is the lamb for the burnt offering?"

Abraham's answer, wonderfully significant, in which the whole heart of the Gospel is revealed - "My son, God will provide Himself a lamb for a burnt offering." This answer no doubt refers both to the substitute which God would provide instead of Isaac, and of the future Lamb who died on the cross. This is the first time that "lamb" has been written in the Scriptures. Sacrifice has been spoken of, but the kind of animal has not been specified. Again, it is written, "So they went both of them together." In both the type and antitype, the father suffered in the pain and anguish of his son; but there was no other way to justify the sinner. Mount Moriah on which Isaac was figuratively offered, was afterwards chosen as the site of the temple which Solomon built. No doubt, it will again be the place on which the greater than Solomon will enter.

When they finally came to the ordained place of the sacrifice, Abraham built the altar and laid the wood in order upon it, and then he bound Isaac, his son, and laid him on the altar. It is not recorded that Isaac said one word. There is no more mystery as to the lamb. He now understands, and yields submissively to his father's will; though no doubt he is now a grown young man. Isaac, being bound, speaks of Jesus being nailed to the cross. "And Abraham stretched forth his hand to slay his son." Oh yes, his obedience was real. He meant to do the will of God; but oh, what joy it was for Abraham and Isaac to hear a Voice out of heaven: "Abraham, Abraham . . . lay not thy hand upon the lad, neither do thou anything to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." This is where God proved Abraham; his faith is perfect. Words are good, but deeds are better.

"And Abraham lifted up his eyes and looked and behold, behind him a ram caught in the thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." Here we have a change. There is a double figure from this point on. As we have noted already, Isaac is a type of Christ, but now, he becomes the figure of the Christian, while the ram represents Christ. Isaac was sentenced to die, the knife was raised ready to plunge into his heart, but God intervened and provided a substitute, and Isaac escaped. He was set free, but there was no escape for the ram. He had to die. He was caught in the thicket by his horns. So, in like manner, Christ was caught by His "horns" (His power, or ability as the sacrifice). The thicket speaks of the net in which He found Himself - the will of His Father. He could not fail to obey His Father. Oh, it is marvelous God's will is like a net in which He was caught and He could not extricate Himself. No other man possessed this ability, to die for another. Moses had the Spirit of Christ when he requested to be blotted out, and took the place of the mediator between God and the children of Israel. He was only representative, for it was not possible that he could actually die for them. He was sinful and needed a mediator himself. He interposed his own life as a ransom and God accepted him, for the time being, as a type of Christ. God was always looking forward to Calvary and to His holy Son, the real, effectual Mediator. He was found in due time in the thicket. The ram seemed to be waiting to be taken. Abraham took him and offered him as a burnt offering in the place of his son; and Isaac was free. Thus, we are free because Christ has died in our stead. It is as though we had died, in our Substitute. There is therefore no more death to the Christian. He may fall asleep, but will awaken in the morning at the resurrection.

Abraham called the name of the place, "Jehovah-Jireh - the Lord will provide." We can say the same thing of our altar. The Lord provided an offering for sin at Calvary. It is there we have the basis of all provision - salvation for all men, for spirit, soul, and body. As it is said to this day, "In the mount of the Lord it shall be seen," pointing to Golgotha, "the place of a skull." What is a skull, but a ruin? We were a ruin, but Christ died in the place of that ruin. Now, we are a new creation, the building of God, a sure abiding place, the tabernacle of the most high God.

The promises of God to Abraham were now confirmed by an oath. The Voice of the Lord called

out of heaven the second time, saying, "By Myself have I sworn, saith the Lord, because thou hast done this thing and hast not withheld thy son, that in blessing I will bless thee ... because thou hast obeyed." It was as though Isaac had been actually slain; it was that real to God and to Abraham. How deeply God appreciates our whole-hearted surrender to His will. How greatly glorified He was by this acting out of the death of His beloved Son. He had given these far-reaching and eternal promises to Abraham before; but now He swears to them. We read, "God confirmed His Word with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong consolation, who have fled for refuge to take hold of the hope set before us." Heb. 6:17, 18.

His Word was one immutable thing, and His oath another. Abraham had both (the number of witness), sure, abiding, which strengthened his heart and hands. And these immutable things are also for our consolation. He has not only given us His Word that we, as well as Abraham, are counted righteous by faith, but He has sworn to bless us in Abraham's Seed, which is Christ. (Galatians 3:16). He swore by Himself, for He could find none greater; therefore, no one can make His Word void. All the people of the world will one day be blessed because of Abraham's faith. He gave up his son to death, and Isaac was raised from death in a figure. God actually gave Jesus up to the death of the cross, and He was literally raised from the dead for our justification. His seed shall be as the dust of the death; that is, they will cover the earth. All nations shall be blessed in Jesus Christ.

After these things, Abraham and Isaac went back to the young men, and they all returned to Beersheba. This figures what happened after the Cross and Resurrection. Christ returned to His disciples in person, and later, in the person of the Comforter. In fact, the Father, Son, and Holy Spirit came to dwell with them, by Beersheba - "The well of the oath" - God's immutable Word. Faith still stands on the promises of God. These have not yet all been realized in outward manifestation. Jehovah's wheel turns slowly; but it turns exceedingly sure. Though the promise wait, yet tarry for it.

The Fruitfulness of Faith

Again we read, "And it came to pass." It was told Abraham that Milcah, his brother Nahor's wife, had borne children; and their names are given. This answers to the present fruitfulness of the family of faith. Jesus said, "Go ye into all the world and preach the Gospel to every creature," and immediately after the commandment, the disciples were qualified and credentialed by the endowment from on high. They went everywhere with the Gospel.

There were eight children born to Nahor; and this is the number of the new creation. Nahor and Mileah give us a wonderful type of the union of Christ and His Church. Mileah's name means "queen." Nabor signifies, "snorter," which at first, appears incongruous as relating to Christ. Further insight into the definition also means, "one that laughs loudly," or one "that blows powerfully through his nostrils." These are both suitable appellations of Christ in resurrection. He blew powerfully upon His Church on the Day of Pentecost. The Holy Spirit fell on the disciples gathered in that upper room. They became mighty through that dynamic breathing, and three thousand souls were saved in one day.

Isaac laughed loudly and constantly; but Nabor laughed loudly and begat eight children, a large family, and joined to Mileah, the queen. Bethuel the eighth child is especially noted as being the father of Rebekah. This young lady stands forth later as a most perfect and complete figure of the Bride of Christ, the select company taken from the whole body of Christ. Bethuel, "One that points out God," stands for the true and faithful witness of God in the world. This cannot be claimed by all the Church, but only those who are willing to bear the name of Christ fearlessly. Observe that it is this one, Bethuel, from whom Rebekah springs. This plainly teaches, in type, that the whole Church is not the Bride of Christ; but made up of those who are begotten by "Bethuel."

He always wins who sides with God,
To him no chance is lost;
God's will is sweeter to him when
It triumphs at his cost.

THE DEATH OF SARAH

Chapter Twenty-three

Sarah dies at the age of 127 years. She is the only woman that has the honor of having her age

recorded in the Scriptures. She is a wonderful and typical character. First, her life figures the covenant of grace, whose headquarters is Jerusalem above. She is the "Mother of us all," Gal. 4:26. That is, all believers are born of the grace of God. They are the new creation.

But Sarah also has another place accorded her; for here in her death, she figures the putting away of the Jews for this present Church Age. God has no dealings, nor fellowship with them now, as a nation; but individuals only. The Jews as well as all men are invited to the Gospel feast and to the wedding in the air. As the natural seed of Abraham, they are buried out of His sight for this age. But, we have more than this in this narrative. We have the fact figured that Jehovah has bought the field wherein they are buried. Abraham, type of the Lord, paid 400 shekels of silver for the field in which his dead was buried. Silver speaks of redemption, and the number four, of the whole earth, which has been purchased by the death of Christ. And yet, He is a stranger here, as note Abraham's words, a stranger in the world which His own hands have created and His own blood has bought.

The sons of Heth, "terror," are wonderfully significant of Satan and all his power to enslave and bind man. But God has loosed his chains at the Cross of Calvary. He bought back this world, took it out of the hands of the devil, as it were, by paying the price of redemption. The world was under the power of death, the sword wielded by Satan, and in this man, Ephron, "dust," who is prominent here, we have figured the wages of sin. Jehovah said to Adam after he had sinned, "Dust thou art and unto dust shalt thou return. Notice how Ephron, the curse of sin, yields to Abraham, type of death yielding itself to Christ. He delivers us from even the fear of death and the terror of the grave. He stepped into the stronghold of Satan and robbed it of its power by coming out again. And though we may go into the grave, fear gives way to faith. If we enter in, we have the hope of the resurrection.

Abraham's purchase of a sepulchre brings with it a fruitful field. It speaks to us of the Garden of Eden. Man was expelled from Paradise because of sin, but that has been regained for man by Christ. Israel, the nation, is buried now in hopeful anticipation. Abraham's faith in the immutability of God's council, secures it for them. It is opposite Hebron, "Communion," where they will dwell in fellowship with God when they awaken from their long sleep. Their night of sorrow will flee away with the dawn of Christ's coming and the whole world will participate in the victory of their resurrection. The curse will be removed from all nature and the fruitful field will yield her increase to the Lord. The earth, as well as its inhabitants, will be regenerated and glorified and made beautiful for the people of God; suitable for a new creation. There will be no cemeteries then.

THE MARRIAGE OF ISAAC

Chapter Twenty-four

"And Abraham was old and well stricken in age ... And Abraham said unto his servant that ruled over all that he had, Put thy hand I pray thee under my thigh; and I will make thee swear by Jehovah, the God of heaven, that thou wilt not take a wife for my son of the daughters of the Canaanites among whom I dwell. But thou shalt go unto my country and to my kindred and take a wife for my son, Isaac." 22:2-4.

We have now arrived at a most interesting point in the career of Isaac. Abraham is sending out his servant to find a wife for this supernatural son, given to him twice, as it were, out of death. The woman he marries must also be an unusual woman; therefore, all the detail that is recorded here, shows that it could not be just any woman. No indeed. She must be prepared, qualified and willing to go all the way with her guide. Again, we are confronted with more of wonderful figurative teaching; certainly interesting and instructive.

It is a pen picture of the Holy Spirit going out to seek a wife for Jesus Christ. After the Cross and the Day of Pentecost, the Father sent the Spirit for this very special purpose, even as we see in the type here. Observe at what time in the history of Divine Teachings that this supreme purpose of God begins to take prominence - after the burial of Sarah - or after the Jew rejected the Gospel. It is the Apostle Paul who is the Divinely-chosen instrument for this great work, gathering of this Bride, as is clearly seen from the record in the Acts of the Apostles.

The Apostle Paul began the gathering out of this Bride. He declares in II Corinthians 11:2, "I have espoused you to one husband, to present a chaste virgin to Christ." Weymouth's translation is beautiful: "I am jealous over you with God's own jealousy; for I have betrothed you to Christ, to present you to Him as a faithful bride to her one husband." Paul engaged this woman, by the workings of the Holy Spirit within him, moving him, to preach the Truth that would gather this woman out of the Church. He embodied this truth in the letters which he later wrote to the various

churches. By an understanding and an appropriation of the grace which is contained in the writings of the Apostle Paul; this woman is being called and prepared to sit with Jesus Christ on the throne for His Millennial reign.

Abraham, representing the Father, sent out this servant. He said, "Go unto my country and to my kindred, and take a wife unto my son Isaac." This shows, in type, that Rebekah was already a Christian, because she figures the one born of God. Abraham said, "Do not take a wife from among the Canaanites," the unbelievers. God does not take a wife for His Son from among the world; but among those already saved who will listen to His Word concerning this high calling. Most believers do not think that there is anything more to being a Christian than just getting saved from hell. Some say, "Just so I get inside the pearly gates. That is all I want." Shame on us, if we talk that way! We are not so easily satisfied with what the world has to offer; why not esteem God's things of the greatest worth?

THE TWO CREATIONS

Sermon One

"Isaac was forty years old when he took Rebekah to wife. And Isaac intreated the Lord for his wife, because she was barren; and the Lord was intreated of him, and Rebekah his wife conceived" -- Gen. 25:20, 21.

"Therefore if any man be in Christ, a new creation, old things are passed away; behold, all things are become new" -- 2 Cor. 5:17.

The Gospel of Paul is concerning the two creations. Paul is our Apostle. He received his teaching by revelation from God thru the Old Testament. Everything that happened in the Old Testament times, happened unto them for types for our instruction today. We never can give the Word of God due credit for what it is, because our finite minds will not permit us to take it in.

The Scriptures inform us that there are two Adams, heads of the human race. These are called the first and Last Adam. There are two men, the first man and the Second Man. All men are a part of the first man by fact of their birth in the natural; but all men that believe on Jesus Christ as their Savior come into the Second Man. This too is by means of birth, the new birth. There is an outward man and an inward man (2 Cor. 4:16), an old creation and a new creation - 2 Cor. 5:17. There is an earthly people and a heavenly people - 1 Cor. 15:45-50. And these two distinct lines of the human race are most marvelously depicted by these two men, Esau and Jacob. Let us notice how they came upon the scene.

Rebekah is a Barren Woman

Barrenness is a type of the fruitlessness of the old creation. It means that God Almighty must come on the scene and do something for us, even as Abraham who was hopeless and helpless, who stood before God as already dead; and dead men cannot do anything to please God, or man. That is the way God regards the human race. Rebekah was a barren woman. Isaac prayed for her because she was barren. He is typical of the Lord Jesus Christ who prays for us. We read in John 17 where He prays for His disciples. He did not pray for the world, but for them that God had given Him. This speaks of our being saved. We are born again. We get a new life, which speaks of our new birth. The Holy Spirit puts conviction on us. But even before we were saved the Lord knew us. We were chosen in Christ from "before the foundation of the world". So that proves that God knew us before we were saved.

The children of Israel in Egypt were children of God in His purpose before the blood was sprinkled on the door posts, or before they were delivered. The Spirit of God broods over us and convicts us of sin. We have a new life after we are saved, but we also have an old life. "The good that I would I do not; but the evil which I would not, that I do" - Rom. 7:19. When I was saved, some said of me that I did not see the flesh at all. People seem always to want you to see the flesh. I did not see the flesh, for I thought I was holy and without blame. I loved God and felt that this new life in me was wonderful. I saw such a separation from the world. I had a wonderful beginning. I loved the things of God and ran in the way of the Lord. I loved this glory way to God; but found after running a little while that something began to chafe in me and would not let me do the things I wanted to do with all my heart. This new life does make us love everybody; but the old life is still there. It does not love everybody because it loves itself first and last and all the while. Jesus said, "Bless them that curse you". I found that I did not want to bless them that cursed me. I heard saints say things about one another. Some things were said about me, and I heard them. They hurt me. I found there was something in me that was not right, but did not know what it was. The love which I wanted to show I failed to show altogether. I wanted the feeling to

be there. I did not want to feign what I did not feel. I was in the same condition of which Paul tells us in the above citation, in Romans 7.

The Two Natures

"And the children struggled together within her; and she said, if it be so, why am I thus? And she went to inquire of the Lord." Notice, the children struggled together within her. This is typical of the two natures, the two creations warring in a believer, "the flesh lusting against the Spirit and the Spirit against the flesh." Rebekah went to the Lord. That is the wise thing to do. The Lord gave her the answer. Let us learn from her example and when we get into trouble let us inquire of the Lord and seek the remedy for that condition. I wanted to get rid of feeling unkindly toward others, so I went to inquire of the Lord; then He showed me that I did not live any more, but Christ lived in me. I was praying to love as I Cor. 13 instructs. I said, "Lord, why don't I have this love?" for I was in real trouble over it. So I consecrated myself to God. I had heard rumors about people getting wonderful deliverance by consecration; but the more I consecrated, the more disturbed I became, and finally I said, Lord, why is this? It did not seem as tho anything did me any good. I picked up the Word and began to read; but the Lord did not give me any blessing at all. I turned to I Cor. 13 and read, and said, "Lord, I want that love".

He gave me Gal. 2:20 - "It is no longer I that live; but Christ liveth in me." I already knew that verse by memory, but had never known the meaning. It is so different when God gives the power of it, when one really knows that Christ lives within. If you will let Him in and count the old man out, Christ will be in you just as God was in Christ. If there are times when the old man rises up in you, you can always judge him and count him out, and you will find that Christ lives in you. You will have the victory of it. He is the surest remedy for the lack of love, the fault-finding among the people of God. Thus I gained the victory. I said, "That is sanctification -- Christ lives in me." I was filled with joy, tho that was before I was filled with the Holy Spirit. Christ living in us is the secret of victory. You may be filled with the Spirit; but your experience of joy and glory will not last all the time. If you do not know the Word of God, the enemy may get you down. Our experiences of yesterday do not help us today. We need something today. The meal which we ate last week does not do us any good today. So with the things of God always. We need the Lord today to come in and help us. Past experiences do not hold us up. The Word never changes, but our experiences do. The Word is adapted to every new experience. God makes His Word good to us if we just stand on it. Christ living in me is victory for me, not only today, but every day.

Rebekah inquired of the Lord and He told her what was the trouble. "Two manner of people are in thy womb". They do not act at all alike. They want to go in opposite directions. They certainly act differently and talk differently, the one from the other. Their conversation is just the opposite. The old creation is doubtful, fearful, unbelieving. The other is full of faith, courage, hope and love, a continual victor. It may be one will talk one hour, and the other talk the next hour. Two manner of people! They are exactly the opposite from each other. One is the old Adam living, the other is Christ. The one never fails, the other always fails.

Points of Difference

Notice some of the things that distinguish them. "The one people shall be stronger than the other people; and the elder shall serve the younger." Here is something that is contrary to nature. In our families, the younger person serves the elder; but in God's things the elder has to serve the younger. It is not for the new man to serve the old man, but the old man is to serve the new man. The new man lives in the old man's house. The old man has no right in the house anymore. The new man is the boss there. The new man always wants to come to meeting, so the flesh has to come along. He has to bring the new man. The new man is the ruler of the house. He is to be obeyed. The flesh is never to be obeyed any longer. He is a servant. The new man's word is supreme. He is the stronger. The flesh seems the stronger; but the new man has come from Almighty God. "The flesh lusted against the Spirit" - Gal. 5:17. Hence, this is the opportunity of overcoming. There would be nothing to overcome if we had our glorified body. The Lord Jesus Christ did not have a glorified body. He did not have any outward sign of being the Son of God; tho inwardly He had the life of God. He had no old creation; neither had He a new creation body.

"And when her days to be delivered were fulfilled, behold there were twins in her womb." Here again are the two natures; but this speaks of the time when we recognize them. There is a time in our life when we do not understand the two natures, but later some of us find where is the trouble. Rebekah now understands the restlessness she felt and the trouble she had. That is the

way with us. We go to the Lord and inquire of Him. He shows us and we are delivered.

Reckon as God Reckons

The first child came out red. That is, we recognize the old man. We bring him out into the light and we name him. Some never name him. They handle him with kid gloves, but he is a robber and a thief and everything that is bad, and we should designate him as such. Here is the trouble with God's people; they try to keep him hidden, controlled and kept down in the corner. They will name him somebody else, or say they never had any old man. They almost deceive themselves. Show him up to yourselves and let him feel his total depravity. They named him Esau and afterwards called him Edom (which is really another word for Adam); for the first came out red. This speaks of earth. The first man was of the earth, the reddish clay of which he was made. Let us name the old man and declare that we see and recognize him. "That which is born of the flesh is flesh;" it will never be spiritual. Speak of it as flesh. One nature is flesh; and the other is spirit. One will not bear the fruit of the other, no more than Esau bore Jacob's children, or Jacob, Esau's. They are as distinct from each other as Jesus Christ is from the devil, and the world from heaven.

"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob." The word Jacob means "supplanter"; for he was to supplant his brother Esau. Jacob is a type of the Second Man who supplants the first man. The first Adam was but a figure of the Last Adam Rom. 5:14. Likewise, Jacob supplanted Esau, getting his birthright and inheritance, which was all in God's purpose, and teaches divine election. Did not this all happen in the will of God, that Esau was born first and Jacob afterwards, and that Jacob took hold of his heel? God had this happen as a picture of Jesus Christ and our election in Him. The last Adam was right on the heel of the first Adam.

Their Habits Differ

"And the boys grew and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Now the two men are out in full light, fully manifested and seen. Esau was one that men call likeable, a good mixer, pleasing to everybody. He would have made a good politician. He was one that could get a crowd. Jacob was the opposite. He was one that nobody liked very well. He did not make many friends. He was more occupied with the inheritance. He knew it was Esau's according to birth, but he wanted it. And he decided to get it; for his brother did not care for it. Then, when Rebecca told him that God meant for him to have it, he was more determined to possess it.

Esau, the natural man, lives in the world, a polished fellow, everybody likes him, and pats him on the back. Jacob is a plain man, living a simple life; he is not popular, does not care whether the world likes him or not. He is contented in the will of God. In the Gospel records, we are shown the Antitype of Jacob, the Lord Jesus Christ, in the will of God. He preached to a little crowd and told them the most powerful things. He took the twelve away alone from the multitude. Why did not Jesus Christ always preach to the multitude? Because He did what His Father instructed Him to do. He preached what His Father gave Him to preach, and He went where His Father led Him. He never deviated one iota from this attitude. He went to Samaria to talk to one woman. Jesus did not say, "I wonder what the Father brought me up here for. I want a crowd. I am tired, and it is warm." No, He knew He "must needs go thru Samaria," for the Father said so. The new man wants the Lord to give him his orders. In Mark 11, we read that the multitude was running after the Lord Jesus Christ. They ran out to meet and greet Him with loud hosannas, saying, "Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David." They wanted to make Him king. A few days later this same crowd was saying: "Crucify Him: crucify Him." They were easily influenced, easily moved, because they were not led of God. They were of the flesh. The devil can come along with all his boast and eloquence, but the spiritual man counts it all as nothing. He wants the Word of God. Jesus knew the Voice of God, and His will. Paul, too, was likeminded. He knew the will of God. And he wanted the people to so learn the Lord. He was not trying to get their eyes on himself; but to give them the Word of God which would build them up and give them an inheritance. He walked in the new creation and made the flesh serve him continually and run with him that he might win the prize. The flesh was having a hard time to hold up in the race which Paul was running.

"And Isaac loved Esau; but Rebekah loved Jacob." This suggests that Isaac did not get the mind of God; but Rebekah did. It was thru woman that sin came, and it was thru woman that redemption came. The Last Adam was born of a woman. Rebekah had gotten the mind of God

about this. She knew which one was going to get the inheritance. She knew it was Jacob's; so she loved Jacob. He sold pottage. He just lived by what the Lord caused to grow. He was not endeavouring to make a great amount of money. He was not of this world. That is, he figured the heavenly man. Isaac had to get a great victory, because his strength and dignity were wrapped up in his first-born - Gen. 49:3. In blessing Jacob, he renounced the flesh.

Esau was out for a good time. He came in tired, faint and hungry and said: "Feed this red", (pointing to himself), "with that red", or the pottage. Perhaps "that red" was a pot of beets. The thought here is, that he was trying to make a little pun on his name. I have heard it said that Esau was the first punster. He was a hairy man and looked like he was a red fellow. Esau is just another name for the old man. He proved it by his lack of reverence. Some people will make a joke in the presence of death, in the very presence of God, and about divine things.

Esau came just at the time when Jacob was wondering how he would get the birthright. He had been thinking and scheming, and here is his opportunity; hence, he says: "Sell me this day thy birthright." Esau answered, "Behold I am at the point to die: and what profit shall this birthright do me?" It did not amount to anything to him. You would think Esau would have wanted his children to have that birthright. HE DID NOT BELIEVE GOD, and that was the whole secret of giving it up. He did not appreciate the fact that he was born first. He said, "Sure, you can have my birthright. It means nothing to me; for I am ready to die." Jacob was in earnest. He said, "Sell it to me, or give me your birthright if you do not want it any more."

An Important Lesson

Friend, if you do not estimate your birthright any more than Esau did, you too, will lose your inheritance. You will not lose your life; but you have a birthright in Jesus Christ to sit with Him on His throne, which you may lose. No one can rule con-jointly with Jesus Christ if the birthright is estimated to be no more than pottage. God calls everything in this world a mess of pottage. Yes, we are despised. During the time of David, his friends went away into the wilderness with him. They were separated entirely from the religious and national life. They were outside with David; but they had David with them. To have our David with us is to have everything with us. David is the anointed King. We have Christ, so we have everything in the world. To know we are outside the camp with Jesus Christ is the best place this side of heaven. It is joy unspeakable to know that we are reproached for the name of Jesus Christ. Oh, the exceeding weight of glory that is ours for suffering with Christ. "This light affliction is but for a moment", Paul says. He suffered toil and necessities, such as few people know anything about for at least 35 years; but he counted it all joy to go outside the camp, to be identified with the Lord. They reproach Christ when they reproach us. They hit the wrong fellow when they hit us. They do not know that it is Christ they are reproaching. Oh, the wasted life, when turning away from Christ! Oh, What we lose if we refuse to run after the inheritance! Oh, to know that we might have run the race and shared jointly with Christ! It seems to me that even in eternity men will feel a loss; for there will be a most awful loss. It seems to me that I could not be happy there without winning this race. What is the use of going half way? Why be willing to come in last? At a horse race, they come in first, second and third as winners. Concerning other names they write thus, "These also ran." Likewise, it will be said of those who come in last in the heavenly race, "these also ran". They will get no prize, or reward. If you turn back and sell your birthright, the devil may feed you well. You may get fame and pleasure and riches; you may have an easier time; but you will miss what Jacob would not have missed for all the world. At most, you will only receive a pottage of lentils. You may obtain all that you lust after. God sometimes lets people have what they lust after, "but sends leanness into their souls" - Psa. 106:15. Christ has secured for us an inheritance by buying the birthright for us; but we gain it by our faith.

Paul pronounced Esau "a profane" man because he despised his birthright. Jacob did not get his birthright because he bought it from Esau; but because God ordained it so. We do not get our spiritual birthright because we do something. We do not buy it. Jesus bought it for us. All we have to do is to come and take it. We can get it if we want it. But we must lay hold of it; then, having obtained our birthright, we will run in the way of righteousness, and make our calling and our election sure. "Know ye not that they which run in a race run all; but one receiveth the prize? So run that ye may obtain" - I Cor. 9:24.

The Birthright and the Inheritance

The birthright is not the same thing as the inheritance. The latter is the result of the former. We get the inheritance because of our birth, if we seek for it. Jacob bought the birthright, which

belonged to Esau, because the latter was the older son; but he stole the inheritance, or blessing. Though he had received the birthright, yet he might have failed to obtain the inheritance. And this is all of special interest as relating to the two creations and their respective Heads. Christ, the Last Adam, bought all the rights of the first Adam, with His own blood. The first man was about to die; hence, the birthright was of no use to him. He had already sinned, and the penalty, death was hanging over him. So the Heavenly Adam stepped on the scene and bought from the earthly Adam (red) the right to redeem the inheritance. Therefore, it is as though He stole the inheritance; that is, He was as a deceiver - "He came in the likeness of sinful flesh." He had as it were, "the hands of Esau, but the voice of Jacob" - the voice of the heavenly Man. The people said, "Is not this Joseph's son?" We know His brothers and sisters; and He looks like the family." Thus Jesus secured the blessing, or inheritance, for man, by identifying Himself with man in his ruin, and buying the right of the new birth for him. But we must seize hold of the inheritance.

NOT I, BUT CHRIST

I will keep faith with Christ the while I stay
In vale of tears and fears, with groans and sighs.
'Tis but a little while; the tear soon dries-
These light afflictions quickly pass away.
One little hour to watch and wait and pray:
Then hear the glory shout - "My love, arise!"
Gethsemane gives way to Paradise.

Sermon Two

"And not only this, but when Rebekah also had conceived by one, even by our father Isaac (for the children being not yet born; neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth); It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated" - Rom. 9:10-12.

This scripture connects with our previous lesson, as to Jacob being the elect one. It proves the fact which we emphasized before, that Jacob is representative of the Last Adam, who supplants the first Adam. We formerly thought Jacob got his name because he was a crooked, deceitful fellow, who endeavored to get his brother's place; but this is not the true interpretation. His very name, "Jacob," was a prophecy: he was ordained to "supplant" Esau. Before the children were born God said to Rebekah "the elder shall serve the younger." Paul assures us, that Jacob is the elect one, that it was not because of his works that he obtained Esau's birthright and blessing, but because of the sovereign choice of God. But God did not say, "Jacob have I loved and Esau have I hated," when the children were born. He said this years afterwards, when they had both demonstrated their true nature - Mal. 1:1-3. Esau proved by attitude toward the birthright that he did not believe God: Jacob demonstrated that he did believe God. He appreciated the blessing of God. He wanted the inheritance. But the fact we desire to emphasize in these lessons, is this, that God knew before Esau was born what he would do, and therefore He had another man ready to step in when Esau stepped out. His name was Jacob. But let us look further at these two men.

"And it came to pass that when Isaac was old and his eyes were so dim that he could not see, he called Esau, his eldest son, and said unto him: ... Behold now I am ready to die, I know not the day of my death. Now therefore, take I pray thee thy weapons, thy quiver and thy bow and go out to the field, and take me venison and make me savory meat, such as I love, and bring it to me that my soul may bless thee before I die." Isaac wants to bless Esau. According to the natural order, he should get the blessing. It went with the birthright, and he was the eldest son. Isaac does not know that Jacob is the elect one. Perhaps Rebekah never told it. Sometimes God tells us secrets that we never can tell any one. She reminds us of Mary of whom it is said that "she kept all these sayings," concerning Jesus, in "her heart." Maybe Isaac would not accept the truth if she told him. But Rebekah knew that Jacob was the chosen one. She is a representative woman here, standing for faith. She heard Isaac tell Esau to bring him savory meat that he might eat and bless him before he died. It appears that we have a hint here, in Isaac, of God giving the "first man" a chance to get the blessing by bringing God "savory meat." But faith, personified by Rebekah stands guard and calls for Jacob, the "Second Man," who was ordained, before the foundation of the world, to bring the offering - "savory meat," - which would delight the Father.

Esau could not do this. So Rebekah was a deceiver as well as Jacob. Faith often appears so. She worked things just like she wanted them; did she not? O yes, even James says, "Faith without works is dead." She believed God and acted like it, tho' she made the mistake, even as you and I, of imagining that she had to help God fulfill His Word.

There is a dispensational lesson here also; but I will give the lesson first which tallies with our experience. All this record in Genesis is a type for us. We all have experiences just like this, after we are saved. In the preceding chapter, we saw the two men, Jacob and Esau. Before they were born, Rebekah had an inward conflict; then later they are manifested. There is no more mystery regarding them. They are out in the open, as it were. This speaks to us of the time in our experience as Christians, that the truth of the two creations is made plain to us, when we really find out that we are possessed of the two natures, flesh and spirit. After this we are not confused any more. We do not have that inward struggle of which we read in Romans seven. We have discerned the two men. There came a due time when we saw that one was flesh and the other was spirit and that they were absolutely separate and distinct the one from the other. One never becomes good, for he is born bad; the other never becomes bad, for he is born good. They are both unchangeable in character and in life, even as were Jacob and Esau. God had said it; and it is good for us when we find it out. We then become of some use to God: for until we discern the two natures and learn the way of victory, the flesh generally dominates and endeavors to rule the spirit. "When Esau has dominion, he will break off the yoke of Jacob."

But in our present chapter the scene is changed. Now we see Jacob in another aspect. He himself is here viewed as possessed with two natures; each of them is in evidence in his own person, even as is the case with us after we are born again. We then appreciate the blessing of the Lord. We know we ought to be fruitful; be blessed ourselves and be a blessing to others. And just like Jacob we endeavor to get the blessing by our own effort. We seek after it. We try to earn it. We get in a hurry. We do not wait on God until He fulfills His Word. God had told Rebekah that the elder should serve the younger; but Rebekah could not wait. She saw that Isaac was going to bless Esau and something must be done for Jacob. As we intimated, this is faith's attitude toward the promise of God. It is somewhat the same relation that Sarah bears toward Abraham, except that she represents grace and Abraham himself stands for faith. She says, "God promised you a son. You must have him." So he takes Hagar and endeavors to get the blessing that way. But that was not God's way. God had a due time and Abraham had to wait upon Him eventually. He did not hurry matters in any wise by taking things into his own hands. If Rebekeh had waited upon God, Jacob would have received the blessing anyway; for it was his by promise. God could not fail His Word. We do not get blessed by endeavoring to earn the favor of God. It is ours in Jesus Christ. The blessing is attached to the life. Get the new life, our birthright in Christ, and the blessing will follow as we believe and yield to God. It is born to an inheritance, "incorruptible and undefiled and that fadeth not away." It is the chosen seed. It is blessed and will be a blessing. We have only to get out of the way and "let God."

Rebekah here stands for faith that wants to hurry the thing up. She gets scared. Because of the old life in us we get in a hurry and have to steady the ark; do something to get the blessing. We are not willing to let God give us the blessing; not willing to let God have His will done, and let Him make us a blessing in His own way. We want to get it in our own way. So Rebekah wants it in her own way. Faith stirs us up to enjoy the blessing.

The Scripture, "It is finished," is the one on which I trusted when I was saved. I never saw anything else than that Jesus did it all. But tho' I was not under the law to be saved, yet there was a law in the very being of my old creation that said I must do something. When I was born again I got so very active; but it was the old life that wanted to accomplish things. We think it is the life of God; but it is the old life that wants to run ahead and do things for God. We do not yet know that it is only the new man that can serve God. I had this experience exactly. I was trying to get the blessing myself, running in the way of works to get it.

Rebekah tells Jacob to deceive his father. Does that not look terribly crooked? But God is not displeased with her. He would rather see someone like Rebekah and Jacob that would do anything to get the blessing, than some one that is so nice and proper in himself and indifferent to the things of God. Jacob proved that he would not let the blessing go. Rebekah proved that she would not let it go for him. She wanted it for her son because she had faith in God's Word. She heard God say that "the elder shall serve the younger," but she made a mistake when she thought she had to help God out. God would have made His Word good without her help and has

recorded it for our admonition. We have tried to do the very same thing, tried to earn a blessing from God. We came up very complacently and thought that we had done so much for God and so we deserved a blessing. Sometimes when we do not think we deserve a blessing at all is the very time we get the greatest blessing. That is the grace of God. He blesses the new man and he shall be a blessing; and no one can hinder God from making that life a blessing if we yield to Him. All we have to do is to count the old man out, and God will bless the new man.

So Jacob went and fetched the two kids of the goats and Rebekah made "savory meat," such as Isaac loved. "And Rebekah took goodly raiment of her eldest son Esau, which was with her in the house, and she put it upon Jacob, her younger son. And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck."

This is all most marvelous; and it suggests deeper and more significant truth as we meditate upon it. Notice that now Jacob is in the likeness of Esau. He goes in to his father thus attired. And he comes to his father with the savory meat, saying, "I am Esau thy first born. I have done according as thou badest me: arise, I pray thee, and eat of my venison that thy soul may bless me." As we said, Isaac at this place represents God, the Creator of the first man as well as the Father of the Second Man. He calls for sacrifice because of sin. He cannot bless man until blood has been shed and "savory meat" provided for His satisfaction. The first man endeavors to bring the offering to God as witness Cain's sacrifice; but it is in vain. While Esau is hunting for venison (a wild animal), the second man comes with his offering, a kid, which does not require any skill, or trap to catch; for "the kid of the goats" was lying at his door. It was at his service, waiting for his appropriation, as it were. This all signifies that the Last Adam came in the likeness of sinful flesh; but He brought to God an acceptable offering -- His own perfect holy life, which He presented to His Father. He was the "savory meat" in which the Father delighted. He was the "kid of the goats." The latter animal always figures the substitutionary aspect of the cross.

Isaac accepts Jacob's offering. He eats of his savory meat and he calls him near and kisses him. And he said, "See the smell of my son is as the smell of a field which the Lord hath blessed.

Therefore God give thee of the dew of heaven, the fatness of the earth and plenty of corn and wine. Let people serve thee and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee; cursed is every one that curseth thee and blessed is every one that blesseth thee."

Then comes Esau and says, "Let my father arise and eat of his son's venison that thy soul may bless me." He then learns that his brother, to whom he sold his birthright, has got the blessing too. And he cried with a loud and bitter cry, "Bless me, even me also, O my father." Does it not sound pathetic? The flesh too wants a blessing. He likes the grace of God. Isaac says, "Jacob came with subtilty and took away thy blessing." And Esau answered, "Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright and now behold he takes away my blessing." Ah, the loss of the birthright, which Esau esteemed as less than a mess of pottage, necessitates the loss of the blessing. The first man lost the birthright when he ate the forbidden fruit. "Hast thou not reserved a blessing for me?" Esau cries. The father answers, "Behold I have made him lord over thee and all his brethren have I given to him as servants." But Esau still entreats for some favor, and Isaac, his father, is constrained, and he says, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven." The old man is indeed an earth dweller; all his blessings are of the earth, earthy, with which he is fully satisfied.

But Jacob also shares in these earthly blessings of the rain and dew and increase of the earth. The new man gets these things as well as the old man. The rain is on the just and on the unjust. The old man is blessed in this world, but so is the new man. He gets as much as he needs. They both till the ground and it bears fruit for the old and new creation. Those things are apparently equal. The new man does not get as much as the old man, because prosperity is the worst thing for God's people. For they are always more blessed when they are in need. I have seen people go on beautifully with the Lord when poor; but as soon as they had plenty of the world's goods, they began to draw back. But there comes a time in the Christian experience when nothing will change us, a time when we are so grown up that nothing moves us from our steadfastness. But God has so few grown up people. We are so apt to be turned aside. God does not always trust us with a big bank account because it would make us independent of Him. He loves to have us dependent on Him. The more dependent we are on God, the more blessed it is. We may think if we could do so and so we would be so much more blessed; but the man or woman that trusts

God most, like Paul, is the greatest blessing.

But notice Jacob's blessing further. He gets the "corn and wine." Corn speaks of strength and wine of joy. Plenty of strength and joy in the Lord. And moreover, not only individuals; but whole nations are going to bow down to him.

And even now God makes people serve the new man. He makes people come clear across the country and do things for us that they had no idea of doing, when we trust Him. People have said they would not do some things, but we prayed and they went right back on their word, because we trusted God. Saints take hold of things before they know the wonder of them. I knew some who took hold of that scripture, "blessing I will bless thee," and they did not see the whole scope of it, that it belonged to the new creation; but just took hold of it in simple faith, and God made it good to them. "Promotion cometh from the Lord." God will bless us and make us a blessing when we trust Him. I believe that verse literally, that God will make us a blessing and we shall be blessed.

The old man curses us. It is the devil that makes him curse us. But God will make people serve us tho' they may intend to curse us. No matter how things may seem, we are blessed and we shall be a blessing. This new life is a blessing and as I said, people have to serve us. And later on this new life is going to sit on the throne of Jesus Christ and nations are going to bow down and serve us and bring us gifts because we belong to Him. The blessing that comes on Him will come on us. It comes on us now sometimes in a different way. Apparently we are not blessed. Apparently we are having a hard time. We are in distress; but these are all blessings in disguise. "All things work together for good to them that love the Lord." We are blessed and we shall be a blessing and no one can curse us. They come around and seek to injure us; but God will turn it into a blessing. They have to come and acknowledge us. They can turn away from us and curse us; but God will make them come back and ask us to pray for them. God is wonderful when we trust Him. He will make them come and worship before our feet and know that He has loved us. All we need to do is to trust Jesus; for "we are bone of His bone and flesh of His flesh." This life of Christ in us is loved of God, even as Christ. We are really His own sons.

So Esau feels terrible when he finds his blessing is given to Jacob. He wants the blessing; but he will not have it God's way. It was the same way when Abraham and Sarah went down to Egypt and those people wanted to keep Sarah. They wanted the favor of God. Everybody wants the favor of God on them. "Sure," they say, "we want to be saved. Sure we want the blessing of God;" but they will not come in the way that God wants them to come. They think that God is under obligation to them, that He must bless them; but they will not be blessed in His way. They want to be blessed as deserving it. The Egyptians took Sarah. They wanted her, but they did not want her with Abraham. They wanted to get rid of faith. So also did Abimelech king of the Philistines. Oh yes they all want Sarah. She is very fair to look upon. Everybody wants grace. Christian Scientists want Sarah. They take the blessing, claiming it is for them; but do not want it with faith. They want faith to get out of the country. God made the Philistines barren until they acknowledged that grace was the property of faith; for these two cannot be separated. God made Abimelech give Sarah back to Abraham to whom she belonged. This is the same thing in another aspect. Esau wants the blessing: but God cannot bless the flesh except in a material way on this earth. It is wonderful! Blessed in material things; loaded down with money, having every thing heart can wish. Esau getting things in greater abundance than Jacob. That is the way. But we read that the wicked are laying up for the righteous. They have to give it to us when we need it. They come along in due time.

Notice that Sarah did not stay in Abimelech's house. You cannot appropriate grace without faith. And Abraham himself had to come to the place of utter helplessness before he even could bear fruit of her. What kind of fruit are people bearing who do not see these things? Why did God have these facts written? Did He have these things recorded for nothing? And yet God's people have so little respect for His Word. They do not even respect it enough to read it and trust the Lord to teach them the wonderful things written in this portion of Scripture. It takes too long; for the Holy Spirit has to search them out, and they will not wait on the Lord. To really know Scripture, we are dependent upon the Spirit of God. Esau did not get the blessing tho he cried. We are shown in chapter 25 that he sold his birthright for a mess of pottage. Therefore the blessing goes with the birthright. When we are born again we have a divine right to the inheritance.

"By thy sword shalt thou live." This was said to Esau. They kill with the sword. The flesh will not yield and let God have His way. No, the carnal defend themselves, taking the sword against one

another. While the nations are crying "peace," and preparing the League of Nations to enforce it, they are making preparations for another awful war. They are preparing terrible implements of war. They are preparing terrible implements of war. They are using the best scientists in the world for this purpose. They are preparing gases that will wipe out a whole town when miles and miles away, and wipe out entire villages of people that are not even fighting. And all the while they are talking peace. Is it not true, that "the heart of man is deceitful above all things and desperately wicked?"

"Thou shalt serve thy brother, and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke off thy neck." As soon as you let the flesh have his way he will break the yoke of the Spirit entirely off. Just as soon as you let him have the least bit of rule, give him an inch, he will take a mile. If you begin to let down, begin to let the flesh have his way, you are at his mercy. The new man will then have to serve him. People begin to give way in a little measure. They yield to the flesh and commence to nurse themselves. They say, "I am awfully weak; I cannot do much. I can not work like so and so. I will have to let some one else wait at the altar, or visit the sick." They begin to take their ease in the little things. As soon as you do that, there is the flesh endeavoring to rule. You are beginning to let down. You are getting tired of serving the people of God, and begin to let Esau have the rule.

There is another lesson here, a dispensational lesson in this verse. Jacob is representative of the Jew who sought the blessing in a carnal way. He knew he was blessed in Abraham and he wanted to get that blessing in his own way. "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." The Gentiles finally broke off the yoke of the Jew. The Gentiles are ruling today. So that has actually come to pass. The Jew has the yoke of Esau on him. That is, the Gentiles are in dominion. They have broken off the Jewish yoke from their neck. They are not bowing down to the Jew; but the Jew bows down to the Gentile, fulfilling Gen. 33:3. The Jew is not the head of the nations. He has no nation at all. But in a little while he is going to get the blessing that God promised him. We see this coming to pass in our day. All Jacob's wanderings are typical of the wanderings of the Jew, whom God is bringing back to his land and will bless him in due time.

But all of that life of Jacob is typical of our experiences also. We all have a Jacob experience. It is wonderful to understand these things and put ourselves in here when reading the history of these two men. We each have a Jacob and an Esau nature, the spirit and the flesh. If we truly know this, we have the secret of the overcoming life.

"LOOKING UNTO JESUS"

"Look away to Jesus,
Soul by woe oppressed;
'Twas for thee He suffered,
Come to Him and rest;
All thy griefs He carried,
All thy sins He bore;
Look away to Jesus,
Trust Him evermore."

Sermon Three

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God" - I Cor. 3:9, 10.

These things which we are studying are some of the deep things of God. The natural man cannot understand them. The Spirit has to search them out and reveal them unto us; and then we marvel at the manifold wisdom of God, who has hidden these things in this Book of books from the wise and prudent of this world. Though they may read and even study them; yet, they can never find them out.

When we have divinely anointed eyes, we are amazed at the spiritual teaching herein contained. Sometimes one typical man may have different applications as in the present case of Jacob. I never did see before how marvelous a type he is of Christ as the Last Adam, the Elect Man. It stands out in bold relief. He also figures the children of Israel, the elect nation; and finally he figures each one of us, the election of God of this age, a new creation. Every one of his

experiences has a spiritual application to us.

In our last lesson, we saw that Esau was angry with Jacob, so angry that he was going to kill him, and Rebekah comes to his rescue again. She calls Jacob and informs him of Esau's attitude and gives him some wise counsel. "Arise; flee thou to Laban, my brother, to Haran; and tarry a few days until thy brother's fury turn away." But tho Jacob may be willing, there is yet Isaac's consent to gain. But Rebekah is equal to this also; nothing is impossible to faith. She resorts to subterfuge again. She says to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob take a wife of such as these which are the daughters of the land, what good will my life do to me?" Is this not all wonderful when viewed in relation to the Lord Jesus Christ? Was not Esau's fury hot against Him? Did not the flesh hate and seek to destroy Him continually because the blessing of God was upon Him? He had to flee from His enemies many times, and finally He was sent out of the country. He died, and it was, even as with Jacob, because He must get Him a wife of His own kindred and His Father's house. So Jacob fled from the face of Esau his brother. It was as tho Esau had killed him; for murder was in his heart. It is written, "whosoever hateth his brother is a murderer"- I John 3:15. Jacob was fleeing from the flesh; and this is as it should be, applying it to Christ, or to us. We are not called upon to fight the flesh, tho we would like to get rid of it, but the Scriptural mode is fleeing from Esau, even as Paul exhorts, "Flee also youthful lusts" -- 2 Tim. 2:22.

Isaac, entreated by Rebekah, instructs Jacob, saying, "Arise and go to Padanaram, to the house of Bethuel, thy mother's father." The meaning of the names, as in all these typical things, is significant. Padanaram -- "their ransom is high", tells us of Calvary. It is as tho we hear the Father say to Christ, Arise; go to Calvary -- the place where their ransom is high, to the house of Bethuel, "the one who points out God". Did not Jesus point out God? "He was God manifest in the flesh". So Jacob went to take a wife from Bethuel's house.

Esau therefore infers that his father does not approve of the daughters of Canann; hence he goes to take a wife of Ishmael. He apparently wants to please his father; but he has no spiritual discernment. Ishmael is just another type of the flesh. He is the offspring of Hagar, type of the covenant of law; and flesh is flesh whether it is religious flesh, or not. Esau judges according to the natural man. He knows that Ishmael was also a child of Abraham. He Identifies him with Isaac, the supernatural seed. It is the same way with people today. We hear it so often: "O yes, he is a good man; he belongs to the Church. He is a very moral man; his father was a preacher. He comes of a fine family, all religious people." Thus the flesh talks, and acts accordingly, even as it did in those far off days of which we are reading.

They are good people, Esau said. What is the difference? They claim to be Abraham's seed; and so he gets a wife of them. He makes a mistake again. The flesh cannot understand God's way. It is foolishness to the natural man. Here is a hint of Israel according to the flesh, refusing to marry among the Gentiles, thinking that thus they were pleasing God; but not realizing that God had another seed of Abraham's, a supernatural seed, for whose sake, and because of whom He was for a time dealing with the natural line of the father of the faithful.

But let us follow Jacob on his journey east. He goes toward the sunrising in search of his wife. "And he lighted upon a certain place." Oh, yes, that was no haphazard journey which Jacob was taking. He was a typical man, a vessel of election. God was in his life; therefore his was an ordered life and sure. He came to a "certain place", even as you and I have done. Everything in his life has significance; so in our life. We look over the past years and see how God led us. We got saved in due time. God ordered a certain woman to live next to me that I might get the Truth. She had been a Catholic, even as I; but she was now saved. She knew I was a very devout Catholic and she was annoyed when she found I lived so close to her. She said, "O Lord, why did you bring that woman to live by me?" She thought she was going to have the worst time in her life. But she was mistaken. She had a good time instead. God made it all work good for both of us. He knew I would not listen to the Gospel from a Protestant, because of my strong prejudices; but to see a Catholic, who seemed so victorious, so happy and contented; so delivered from the things of the world, was a novelty to me. She was the first of the kind that I had ever met. And God brought this certain woman to instruct me as to the way of salvation, and I was saved. Does this not prove God's omniscience and His ordering of our lives even before we know Him? There is no chance, or accident to the child of God.

Yes, the Lord ordered Jacob's path. He had to go that way; for he was a child of destiny. O how wonderful! He thought he was running away from Esau, doing as he pleased; but he was not. He

was going just where God wanted him; tho he did not know it. This applies to our conversion. We have an experience when we try to get away from the flesh. We want to get rid of sin; and in our perplexity God meets us and we behold even as Jacob, a ladder set up to heaven. And Jacob learns that all he has to do is to get on the ladder, when in fact he may have been thinking he would have to make a ladder of his own to get there. But God shows him that there is a ladder already there. And Christ has told us that He Himself is the ladder. He said to Nathanael, "Ye shall see heaven open and the angels of God ascending and descending upon the Son of man"- John 1:51. Christ brings heaven and earth together. He brings God to man and man to God. He did it all. He opened the way to God. He bridged the gulf that sin had made between God and man. He, Himself, is the safe and secure means of getting to heaven, even as Jacob found there. And the ladder can never break or fall.

"And behold, the Lord stood above the ladder," and blessed Jacob. He gives him the blessing of Abraham. It comes along the chosen line. It is the blessing of the election, the chosen Seed, the new creation. It is not Abraham's children after the flesh, but a spiritual seed that inherit those promises. Notice God's "I's" here.

There is not one word of Jacob's obligation. It was his privilege to believe God's Word; that is all. Jacob had apparently bought the birthright and stole the blessing; but that was not why God now blesses him. No; it was because he was the elect seed. Before he was born, God had said, "The elder shall serve the younger". And now God put His seal, as it were, upon Jacob. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed." Oh what promises! What unconditional promises are here given to Jacob. But the fulfillment of them wait upon a greater than Jacob; the real Supplanter, Christ, the Last Adam; for He supplanted the first Adam. And only thru Him, can they be fulfilled to Jacob's literal seed. And we too are included in this blessing. It is for every individual in Christ Jesus. We may appropriate it personally; we may be multiplied, tho ours is a heavenly land. The Spirit assures that we are "blessed with every spiritual blessing in the heavenlies in Christ." He is the chosen Seed, and we are blessed in Him. But we must put our feet upon the land and claim it. We must appropriate the blessing that belongs to the new creation. We will not enjoy all these blessings unless we accept them. No one gets saved, altho' redemption is for the world, unless he accepts Christ as his Saviour. So in all these things, Christ must be taken for them all. He must be appropriated for every distinct blessing. For instance, if I do not believe His Word as to healing, I will not get healed; tho I may be saved, may have accepted Christ as my Deliverer from the power and guilt of sin. Then too With the Holy Spirit. I may admire the truth regarding the Comforter and may believe it is all true; but until I appropriate Him as my own Comforter I cannot really say I have received Him. And it is only the Holy Spirit who can make this blessing of Jacob a reality to us. He only can cause us to multiply. I never was a blessing until I received the Holy Spirit. I heard the Gospel as purely and Scripturally preached as we hear it today: but power and unction were lacking. It did not grip the heart, except in some young believer who was walking in the light. The older ones were puffed up with their so-called knowledge of the Word. They were heady and highminded. They thought they were the only people that had the Word of God. They told me, after I became a seeker for the Holy Spirit in the latter rain fullness, that the people who claimed this experience were the most ignorant of all religious bodies, that is, ignorant of the Scriptures, and that they did not rightly divide the Word of God. Sad to say, there was much truth in this statement; but that did not excuse their refusal to accept Pentecost. And by the way let us make them take back that statement, and say instead, "No one knows the Scriptures like these people." We ought to know the Word of God. The Holy Spirit has come to guide us into all the Truth. We ought to appropriate and thereby secure all the blessings. I would be ashamed to say that God could not reveal anything new to us today. Why there remaineth yet much land to be possessed. Only let us be sure that it is a revelation from the Word of God and not some new prophecy from the devil. And I will tell you how we may generally tell the source of our vision -- if the revelation is of God, it will never conflict with foundation truth, but will be in absolute conformity with all Scripture. "If the foundations be destroyed, what shall the righteous do?" But these saints said, we had everything in Christ the moment we are saved; therefore they discouraged any attempt to appropriate and make these truths our own. In other words there was no such thing as an overcoming life. They said that we were claiming too much, that we thus made ourselves better than other saints: and that these things were written for all of us, judicially

for all the people of God. We agree with them heartily; only we go a little further and take hold of these judicial blessings, which are made over to the Church of Jesus Christ, and thus these things become experimental. Sure we believe that they are all in Christ; but we do not want to leave them there. We want them in us. We believe in experimental salvation, the old time religion that makes soul and body happy.

And this does not exalt us above other saints; not at all. It is Christ who is exalted. Thus by our appropriating faith, He is formed in us. Surely the more He is grown up in His people, the less likely are they to manifest, or feel any superiority. Rather the opposite; they take the lowest place and serve carnal believers even while suffering their flings and taunts. They continually seek the good of God's people, never injuring, nor seeking the downfall of one of them. If the Word of God is not practical, let us give it up and try something else. A young man asked Bro. Copley one day, when he was speaking on our death with Christ, "Well is it practical? does it work out?" Yes, praise God! it works out, and in, too, when we truly believe, not as a theory, but with the heart. If God's Word does not mean just what it says, and if we do not get results from believing it, there is something the matter either with us, or with God. Which is it? God says to us even what He said to Jacob - "I am with thee and I will keep thee. I will bring thee; I will not leave thee." It is all God's "I's." If we would say, "I, I, I," it would be egotism. "I will do this. I will do everything that I say." We are only, frail earthen vessels; as Jesus said regarding the subject of vows, "Let your yea be yea and your nay, nay." But God can say, "I will do it;" for He can make His Word good. He cannot fail.

"Jacob awaked out of his sleep and said, Surely the Lord is in this place and I knew it not; and he was afraid." That is the way with many people. They are afraid when they know that the lord is in a certain place. Jacob was of this character. He was afraid of God, afraid of the manifestation of God. You see, he did not come to this place to meet God. I was not seeking God when He met me. I went to the theatre and card parties the week before I was saved. But I was turned from darkness to light and never enjoyed those worldly amusements any more. It was an instantaneous work. One week I was in everything worldly, seeking pleasure in this old world, dissatisfied, always looking for something new, for a change -- out from the kingdom of darkness into the kingdom of the Son of God's love; and I was satisfied at last.

"Jacob called that place Bethel: but the name of that city was Luz at the first."

The change of name here is significant. Bethel, "the house of God." The place of resurrection is where we meet with God. It becomes our home. We dwell in Christ. He is our Bethel. Then Jacob vowed a vow; and tho God had given him a multitude of unconditional promises, yet now he says, "If God be with me, and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house and of all that thou shalt give me I will surely give the tenth unto thee." Was not Jacob generous? Just see what he says he will give to God. "If you will keep me, I will pay you. Make me rich ; make me prosperous, and I will give the tenth to you." Even then he was more generous then most Christians; but I often wonder if he really kept his promise. Anyway God kept His Word which was the principal thing.

"Then Jacob went on his journey, and came into the land of the people of the east, and he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place." There were three flocks of sheep there. I think they figure the Jew, Gentile and Church of God. The Holy Spirit has given us this threefold classification by Paul -- I Cor. 10:32. Today God is interested in the Church; but He has another flock, which is Israel. They will be His people again. Then later another flock, "all the Gentiles upon whom My Name is called". We see in Rev. 21, that the nations that are saved shall walk in the light of the New Jerusalem. God only sees three peoples in the world.

The well speaks of Christ. He is our well, where we can come and get re- freshment any time in the power of the Spirit. All the flocks were gathered at this well, because in Christ there is refreshment for all. He is the provision for Jew, Gentile and the Church. He meets our every need. It is in this well that refreshment is found. Millions have come and drunk, and as we sing, there is plenty for millions more. The very meaning of their dwelling place told of the necessity of the well. "And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we." The name means, "dry ground". There is no moisture in the world. We are of Haran, in a dry

place. It is not time for all the cattle to be watered; but one flock comes right away and Jacob waters them and that flock is the Church. While he yet spoke with them, Rachel came with her father's sheep. She was the shepherdess over them. These Scriptures especially emphasize Christ. We will note some interesting applications to Him later. Just now we will look at the application to us. It seems to me that the people of God who are now dwelling in the house of God, in the place of resurrection, are figured by these favored sheep. The true ministers are opening the well and giving out the water to thirsty souls. There is plenty of water for every one. Rolling the stone away speaks of faith. The stone against the well's mouth is nothing but unbelief. The people who give out the Word of God are the ones that roll away the stone of unbelief. Jacob watered the flock of Laban.

"And it came to pass when Laban heard the tidings of Jacob, his sister's son, that he ran to meet him, and embraced him and kissed him and brought him to his house"-V. 13. It seems to me that Laban in this respect speaks of the Father; Jacob of us. The former speaks of the holiness, the righteousness of Him to whose house we are brought. Laban's name means "pure, white". Here in relation to us, like all these people, Rachel and Leah are principles that have to do with experience. When we see it, it is really interesting; but it is not easy to understand by those whose heart has not been opened. I thought of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," and how that Paul's Gospel is understood by revelation. God had to give us a revelation before we took in his Gospel. All these are deep experiences which we have to go thru in coming to the full grown man in Christ. The Spirit searcheth the deep things of God. There is such a thing as being increased with the increase of God. As we grow with this increase, we understand. Laban said to Jacob, "Surely thou art of my bone and my flesh", which sounds like Paul's language, "For we are members of His body, of His flesh and of His bones".

Sermon Four

In the Scriptures, there is what is called objective truth, and also subjective truth. The former embraces God's side, what He has done for us thru the cross of Calvary; the latter embraces our side, that which we may lay hold of by faith and which therefore becomes experimental. These lessons in Jacob's life which relate to us are subjective teaching. They have to do with our growth in grace in the Christian life. We pass thru such experiences as are herein described in type. Rachel's name signifies ewe, a female sheep, a mother sheep, a fruitful sheep. So the first thing in order, after we have had a meeting with the Lord, is fruitfulness. We love it. We must have fruit - "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," appears so fair and desirable. Therefore, Jacob loves Rachel; for she is very fair to look upon. It was a case of love at first sight. He immediately kisses her and lifts up his voice and weeps with longing for her. He said in his heart, "Thou art mine. I will never let thee go." He wanted her more than anything else in the world. And she was his from that very moment that he appropriated this fair daughter of Laban, "the white;" tho he had to wait and toil many years before she actually was in his arms. Her father would not give her straightway to him, tho she was his promised wife. He had to serve more than seven years for her. O, yes, eternal life is a free gift; but we do not come into possession of fruitfulness in a day, as witness the lack among the people of God. We, like Jacob, have to serve some time for Rachel. We must yield and obey our Master, and toil as it were for her. Then she only comes by way of Leah. Jacob had to take the one he did not love before he could get the one he did love; tho he did not know that this would be the case. And so it is with us. We give ourselves to the Lord. We tell Him we want Rachel, fruitfulness. We will serve for her. We will wash other people's feet. We will do anything our Father tells us; for we want Rachel to embrace and call our own. She belongs to us, and it is our privilege to possess her fair, lovely self. It seemed but a little while that Jacob served for Rachel. He was so happy in anticipation of possessing the object of his heart's desire, that the days passed rapidly.

"And Jacob said unto Laban, Give me my wife for my days are fulfilled." This is a love story. Jacob loved Rachel and served for her gladly. But he had a great disappointment. When the time came that he should have embraced Rachel, lo, it was Leah that he was given instead. Her father deceived him and gave the undesirable, the unloved one into his bosom. What shall we understand from this? Leah's name signifies "weary". She tells us of "the weariness, the painfulness, the watchings, the hunger, the fastings, the cold, the nakedness" - the sorrow in general that is connected with the service of the Lord, all of which works good for us. These bring Rachel to our arms. We cannot get her otherwise, sweet and desirable as she appears.

So Jacob awakened and found he had Leah instead of Rachel. He went at once to Laban for the understanding. "What is this that thou hast done unto me? Did I not serve thee for Rachel? Wherefore hast thou beguiled me?" You knew I did not want Leah. Rachel was the one I loved. But Laban said, "It is not so done in our country to give the younger before the firstborn." You cannot have Rachel except by way of Leah. She is the eldest; you must fellowship her first. And so with us: the fruitage comes by way of the toil and sorrow, the tribulation which we must endure. But we learn to enjoy Leah afterward for her usefulness. "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" - Rom. 5:3-5.

But Leah does not look good to any one at first. We want to be fruitful, but not that way. We thought that God could give us Rachel without Leah; for no one loves her. No one desires a hard place, a place of infirmities, necessities, a pressed-out-of-measure kind of an experience, such as Paul endured; but notice what a beautiful Rachel, Paul enjoyed later. He possessed her to the uttermost; but he had to take Leah first. He was willing to take her that he might have fruitfulness in his life. If we are hunting an easy route; if we are not willing to follow Jesus; if we cannot say "No" to the flesh, in ourselves, our family, or friends; if we are ashamed of Jesus and His Words: then we will never have Rachel; for we are not willing to take Leah. But when we can sit down and enjoy "the all things which work together for good to them that love the Lord, who are the called according to His purpose," we are on the way to being fruitful. Have you had experiences when you were pressed out of measure? when you were brought into the very dust of death, out of which you felt you would never emerge? Why, these hard places were the means to the very end you desired. They made God real to you, taught you His care, as you could never otherwise have learned it. There is no experience of this kind which we can ever say we wish we did not have. We bless the Hand that guided and the Heart that planned the way; that, brought us thru the waters and walked with us in the fire. This is the way we get fruitful, more fruitful, and then much more fruitful. We read that the Father is the Husbandman and He prunes His vineyard. He takes the knife, the sword of the Spirit, and cuts back the flesh. He gives us Leah when we think it is due time for Rachel. All at once we have an awful trial. It appears as tho we would never more bear fruit. The Husbandman has cut us back so dreadfully. Everyone is talking about us. They say, "Well at last he is done for. It is just what I expected. He will surely never survive this defeat." But this is the very way to get the best fruit. There is no other way to fruitage. Jacob had to get Rachel thru Leah, and Laban tells him the why of it all. It is not a custom of the country to give the younger before the first born. So we have to take the older first. It is no use trying to be fruitful without the eldest one; it is impossible. Therefore, we must praise God for Leah.

"Leah conceived and bare a son and called his name Reuben," which means "see a son." Leah bears the first child. Tribulation worketh patience. We begin to see that the affliction has brought us to a place of victory. We see some result of the trial of our faith. So Leah sees the son which was the result of her affliction, and she now thinks that Jacob will love her. "Now I will have an easier time;" for she holds in her bosom the result of her suffering. The experience, the trial, brings us something. We are beginning to have patience, we are beginning to become stable and steadfast. We realize that there is a change in us; the tribulation has worked something in us, and we know we have a son. He is manifest. All of these sons speak of some phase of growth in us. Christ's lovely character is on the way to being formed in us.

Later, Simeon appears. His name means "hearing." God hears us. We get answers to prayer. God is propitiated toward us. We pray for people, and we get the answer, tho at the time we may not know, and generally do not know, these things. It is sometimes years before we realize these experiences fully. We are not fullgrown in a day, tho some saints grow faster than others. All growth is gradual. In the first chapter of Genesis, we read of the creation in six days, and everyone of these days is an experience in our lives; so each one of these sons figure an experience in our lives.

The third son is Levi, which means "joined." We see more and more that our life is that of Christ. By these tribulations we are necessitated to call upon God. They send us to God. He hears us. We have the ear of the Father. We begin to realize that we are joined to the Lord. We have power with God. We live in His presence. He hears and answers us, because we are joined to His Son, one with, Him, a new creation.

Then Judah, appears on the scene. His name signifies "praise." We have a song of praise. The

tribulation has worked patience; patience worked experience, and experience worked hope. Perhaps at first, we felt so burdened and beaten that we could not praise God; but afterwards, it yielded the peaceable fruits of righteousness. So we can praise Him in the midst of the suffering. At this stage, Rachel the fruitful one, gets envious. It seems like Leah is bearing all the fruit, and Rachel cannot stand it any longer. These experiences express the wrestling of our souls. They tell of every day realities as we walk with God; the Holy Spirit working in us to will and to do of God's good pleasure. God uses providences, family relations, social relations, everything in life to bring us to the place which we long to reach, if we set our will to go all the way. We have our eyes on the goal and the Holy Spirit tends to the experiences as we believe God. Yes, this is all we have to do; but when we believe Him we have some experiences. We come to some place in God. We come to bear fruit; we have children, the fruit of the Spirit; and the fruitfulness is seen by others. We will come to experience even what Paul did and then we are not only blessed ourselves, but are made a blessing to other people. Yes, Rachel became envious. She felt she must have children. "Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?" So we see that it is God that withholds us from being fruitful right away. We could not stand it. He has to cut us back first and then cuts us back again. I know the very day when He began the cutting on me. He takes off a little at a time with some and others He appears to cut back all at once. Some people run fast at first; but lo, all at once the growth is stopped. It looks now as tho they would not bear any fruit. It looks as tho it was a demolished plant. It seems at a standstill. But that is God's way. The plant is too young yet. The young vines have so many little runners that never bear any fruit, which must be removed ere real fruitage will come.

When I was a child I lived in California and everyone had a vineyard of more or less dimensions; but some gave no attention to the plants; consequently the grapes were of little value. They were grapes; but they were not in demand, for even the children who could eat most anything did not care for them when there were any of the better sort available. The husbandmen were not wise. They never cut the plants back; therefore there was a great loss. But our Father is not that kind of a vinedresser. He pays attention to His vines. He will not let one of those who desire to bear fruit, run about uselessly and fritter away their time and opportunities. He wants the much fruit which will glorify the Father. Some people are always indifferent and never have any ambition to go ahead; but God takes an interest in those who really want to follow Him. If we start out to win the prize He will attend to cultivating the vineyard and will not let us run around and bear no fruit. And tho it sometimes looks as if we are not bearing any fruit, yet the Husbandman is attending to us. He looks after the cut places and binds up the parts that are smarting. He has plenty of oil to take away the soreness and afterwhile the pain is gone. We say, "Do not let my life be wasted. Cut me back again. Let me bear much fruit that will glorify Thee at any cost." Our Husbandman is a perfect one. He is all wise. He knows what we all need and will not fail to give it to us.

Rachel says, "Now Lord, I must have some fruit," and she tells Jacob the same thing. "So she gave him Bilhah her handmaid to wife; and Jacob went in unto her, and Bilhah conceived and bare Jacob a son." When Rachel really begins to be fruitful you notice that Leah does not bear any more fruit. Trial worketh Patience, but "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The first child which Rachel gets is from the bondmaid and she names him "Dan." This is significant. The first necessity to the bearing of the fruit of the Spirit, is to "judge" ourselves, and say, "Lord, you did right by cutting me back. I am glad you cut me back. I am glad you allowed this trial." We just agree with God. We are glad He attended to us. We are glad He looked after us. Some people never judge themselves but rather judge God, when in a hard place. If God's people are allowed to ride over our heads, we are to acknowledge God and say, "It is from my Father's hand." He never allows one thing to happen to us that is not of Him. We just say, "That was good for me, the Lord allowed it. I would not have missed it for anything in the world." Here we begin to bring forth this child Dan. How many here have had Dan yet? He is a lusty son. He comes thru many tears. He is born thru travail of soul. When he is born there is something doing in that house. He was never Rachel's real child. She adopted him. But she never can be fruitful till she gets Dan. It is generally difficult to justify God in times of trouble. Folk want to justify themselves and not acknowledge the hand of God in sending the trial. But we should justify God in allowing it and say, "It worked good for me," tho we do not need always to justify the follow that caused it. But he could not have done it if the Lord did not allow him. Therefore, the birth of Dan makes a great

change in us. We have no hard feeling, no bitterness against anyone. Then Bilhah conceived and bare another son. Notice that Rachel names all the children. "With great (or divine) wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." I have prevailed over the tribulation, she says. (Notice that fruitfulness owns tribulation as her sister.) That was a terrible trial; but God came to my help and I have prevailed over my sister at last. Now I am bearing children and am having something to show for my sorrow of heart. She called his name Naphtali, which means "wrestlings." We learn to wrestle, to take hold of the situation and prevail. Naphtali always comes after Dan. There came a time when I had Naphtali in my arms after wreatling thru deep agony of soul. He is not born in a night. He is a child of prayer, of sorrow, of anguish; but when he comes on the scene, Rachel's heart is made glad. She sees her way to fruitfulness. She is coming into the place she desires. And Jacob too rejoices that she is having children, even tho it is thru the bondmaid, Bilhah, "languishing," that Rachel is being fruitful.

But now Leah steps in again. She gives Zilpah, her maid, to Jacob. Her name means, "dropping tears" She bears a son, and Leah names him Gad, "a troop cometh." A troop of sorrow, which brings a troop of tears, brings forth a troop of blessing. "Tribulation worketh patience and patience experience and experience hope, and hope maketh not ashamed;" for thru these deep wrestlings, the love of God is shed abroad in our hearts. The Holy Spirit comes with a troop of love. The "all things" work good for those who love the Lord.

"And Zilpah, Leah's maid bare Jacob a second son," and Leah called him, Asher --"happy;" for, said she, "The daughters will call me blessed." O yes, Zilpah (dropping tears) is fruitful. She emphasizes the bondservice of love which constrains us even to tears: but "the tears endure but a night; for joy cometh in the morning." And others see the happy son that is born of tears and toil and they call us blessed. God makes them come and worship at our feet and know

Part 20:

that He has loved us. The daughters speak of other believers who see the blessings of the Lord upon us and are made to acknowledge the fact that God is with us.

But yet Leah is not satisfied. She must have another son. Tho she cannot have the love of Jacob, yet it is thru her that he begins to be made fruitful. God harkens to her cry and she bears the fifth son and calls his name Isaachar, "my hire," or reward. She gave her bondmaid to Jacob that he might be fruitful, and now she is rewarded. She is more than compensated for the sacrifice -- Jacob has another son. But she is not thru yet; for immediately we read, "She conceived again and bare Jacob the sixth son." Now she is encouraged; she believes Jacob will surely dwell with her, seeing she has borne him six sons; therefore, "she called his name Zebulon," which signifies "dwelling." We realize at length the blessing in our lives which has resulted from the tribulation, the sorrows, the tears, the defeat; and we rejoice. We are willing to "dwell" all our days with Leah, the unloved, if thereby we are enriched spiritually. We see that Rachel is barren all this time, that we cannot really have the fruitfulness we desire: therefore, we learn to "glory in tribulation." And when this is a real experience in our lives, we are close to real fruitfulness. Rachel is on the way to real motherhood.

"And God remembered Rachel and God hearkened to her and opened her womb." She had not yet borne any children of her own. It was her handmaid who had borne them. But at last she has the unspeakable joy of holding a child of her own in her arms. "God hath taken away my reproach," she exclaimed. Again we are reminded that barrenness was a reproach. It is a reproach to be weak and helpless and dependent upon God. But this is Rachel's especial glory now; for her child is supernatural -- the fruit of the Spirit, not the fruit of sorrow. For while God uses Leah as the mother of the latter, yet He Himself is the Begetter of the former. We are shut up to God for real fruitfulness, wholly dependent upon Him; yet it is for us to be barren. This seems like a paradox, that we cannot bear fruit; and yet God does not want us to be satisfied with our barren condition. He wants us, like Rachel, to cry mightily for the taking away of our reproach. Grace must be fruitful. We must have this supernatural child in our arms; for he is ours in Christ. Rachel called him Joseph, which signifies "adding;" for, said she, prophesying, "The Lord shall add to me another son." O yes, she knew the end was not yet. This is but the beginning of her real fruitage. She "adds" to her faith virtue, or boldness, then knowledge follows, and the condition continues indefinitely. So we finally have the all round, beautiful, nine-lobed fruit

-- "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We add one to the other until our state corresponds to our standing in Christ. And the beauty of it, while we are unconsciously adding, the Holy Spirit being the power of this addition, Benjamin, representative of the Christ of power, is being formed in us. Joseph represents the suffering, humbled, defeated Christ of calvary; but Benjamin, Rachel's later son, speaks of the Christ of glory and power. There had to come the first, or there could never be the second. So with us; suffering and humiliation must precede honor and exaltation. It is the one who is killed all the day long, counted as a sheep for the slaughter, who is the conqueror whom nothing "shall be able to separate from the love of God which is in Christ Jesus"- Rom. 8. Is this not all wonderful? Is it far fetched, or imaginary? Does it put saints under bondage to teach such a possibility of attainment? No indeed, subjective teaching has a most important and necessary place when based upon the objective, and then the attainment is limited only by our faith.

"All things are possible to him that believeth." And according to our faith will it be done unto us. God is not mocked; what a man soweth that shall he also reap. Rachel did not limit God. She knew He had to give power for her conception; but she was assured all things were possible with Him; therefore she got the children of her desire.

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THE FAITHFUL OX

Pull on, Pull on,  
The laborers are few, we cannot stay,  
While looms the harvest in its vast array:  
For to each servant does the Master say:  
"Go work today, go work today."  
Pull on, Pull on,  
Tho fruitless seems the toil, and very vain;  
The husbandman hath patience for the rain,  
Till all around Him waves the golden grain;  
Our way is plain, our way is plain.  
Pull on, Pull on,  
No time for rest till glows the setting sun  
Across our pathway, when the race is run,  
And we've heard the Master's voice,  
"You have won."  
"Well done, My friends, well done, well done."

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SERMON FIVE

"And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto my own place and to my country."  
From this point on, the interesting story of Jacob has special reference to the children of Israel who have been out of their land for almost three thousand years, counting from the time the ten tribes were carried captive to Assyria -  
II Kings 17:3-6. As I read, I am impressed with the wonderful correspondence of the history of Jacob to that of the nation. Not only are they exiled, even as our hero; but they too are endeavoring to get rich by whatever means convenient, honest, or otherwise. And it appears too as tho they are generally successful; for God had said, He would bless them and multiply them; and when in some measure even as the old creation, we see the promise fulfilled to them today, what shall their harvest be as a new creation?  
The Jew's blessing is upon the earth. His inheritance is an earthly inheritance; so today they are scheming to acquire the inheritance, even as they formerly sought their own righteousness, by their own strength and wisdom. For as you observe the Jew, you see that he is the wealthy man of hte world. And tho the world mocks and sneers at his deceitful, crooked ways; yet they are forced to recognize his forceful personality, his push and almost superhuman ability to rise above adverse circumstances and surroundings. He begins as the servant and ends as the master, in like manner as in the case of Jacob and Laban. The latter had the money, when Jacob came to sojourn with him; but Jacob had it when he went away. And all things appeared to be working in harmony with his scheming mind. Even nature served him. He got what he went after. Likewise the Jews today. They themselves are often astonished at the quick returns on their investments,

as one was heard to remark to another; "Ach! Abie, where do these Gentiles get all this money that we get away from them?"

So now Jacob is rich, rich in every way. He is increased in goods, has need of nothing; and he has a great desire to return home. It was after Joseph was born to Rachel that his heart turned toward his own land. And Laban's daughters were of one mind with him. They loved him and his country instead of their father and fatherland. We see the same lesson all the way thru, the Supplanter supplants. There is no use in denying the fact. All things, all people, all circumstances, all schemes, all powers, all laws, and by-laws serve him. He is a conqueror and comes up smiling out of every trial, the victor in every battle. He is not obliged to hold the little placard, "Keep smiling," before his eyes to enable him; for his joy is in his heart, and it cannot be hid. He gives you the glad hand; for his very life is glad. He does not have to push "Gloomy Gus" out of the room so that the sunshine may enter in; for the above mentioned fellow cannot live in the same house with Jacob. God is for him and no one and nothing can be against him. This is the one supreme lesson which confronts in his history whether we give the application to Christ, to the Jew, or to the Christian.

"And Jacob stole away unawares from Laban, the Syrian, in that he told him not that he fled." The prosperity of Jacob alienates Laban's affections, just as spiritual increase separates us from the world. And tho Laban cannot get on with him anymore, yet he is rendered openly hostile by his withdrawal, like as the world resents the separation tho they do not enjoy our presence. So Laban pursues Jacob in anger; but God again appears in his defense: and he finally departs in peace with a covenant of friendship between him and Laban to which they called God to witness, and he said, "Jehovah watch between me and thee when we shall be absent one from another." The latter parting is no doubt a hint of the future exodus of the Jew from among the Gentiles and the covenant of peace between them.

Let us now follow Jacob as he goes on his way. He must meet the Angel at Peniel and thus be prepared for Bethel. The former is an absolute necessity to the latter. God must take the Jews in hand and cripple the natural strength by which they wrestle with Him, that they may prevail in weakness; for they must have power with God before they can have power over their enemies. Thus broken down in repentance, they will, in their weakness, hold Him fast in blessing.

But before God meets him, he is met by a host of angels, the comforting assurance of Jehovah's protection. "The angel of God encampeth round about them that fear Him and delivereth them." He calls the name of the place Mahanaim - "two camps," no doubt counting himself and family as the other camp; for he speaks directly, to Esau, of his "oxen and asses, flocks, men-servants and women-servants," as our host, associating them with God's angels and therefore with His power. And yet such is man, that a little later we find him dividing this great camp of his family into "two camps," saying, "If Esau come to the one camp and smite it, then the other camp that is left shall escape." Such is man's faith in God when he is yet strong in himself.

The fear of Esau overwhelms him. The messengers, whom he had sent before his face to learn his brother's plans, now return with the alarming news that he is coming to meet him with an escort of four hundred men. He immediately commences again to depend upon his own resources, tho already he has received evidence that God was for him and no one could be against him. He appears to reason, as the natural man always reasons, that "God helps those who help themselves." So he betakes himself to his own devices first, then to God, and then to his own scheming again. He cannot believe in all the goodness of God. Tho God had spoken to him and told him to go back to the land whence he had come, and had assured him He would bring him back: yet Jacob is afraid and endeavors to protect himself by appeasing Esau with a present. He argues according to the dictates of his own heart that if his brother is assured that he is rich, he will be propitiated toward him; for he knows the flesh praises us, when we do well to ourselves. Wealth influences people. That is natural. So Jacob was acting just like the natural man. He was not trusting God; for he did not have to curry favor with Esau. God had promised to bring him back; therefore God was responsible to take care of him and of Esau also. He was responsible to protect him from his brother's anger and appease Esau. God must do it all. As with him; so with us; it is a long time before we are able to believe all the wealth of God's grace toward us. And tho Jacob prays; yet he is panic stricken, because he knows that he had sinned against his brother; but the greatest sin, and the source from whence all others spring, is unbelief. It is terrible. It is awful not to believe God. See what fear brings. And "fear hath torment." We are not believing God when we are fearful. But when we can say, "I know whom I have believed; if He

cannot heal me then I will die; if He cannot keep me, then I will fail." That is faith. Jacob's faith is not yet perfected, because he has not yet learned his helplessness. He fixes the thing up so as at least to save some of the servants and cattle. Is this not the way we all act? We do everything we can, and then say, "Lord, I have done all that I can do. I have sent for the doctor; now you bless the medicine. Lord, bless the operation. Lord, bless the surgeon as he cuts." But God Himself can just as easily heal and operate as to bless the efforts of the puny instrument. Why not ask Him to do it all? Why not leave it with Him? Faith does not fix things up; but lets God do all the fixing up. Faith rests. Faith depends on the Lord alone. But Jacob does not trust God in this absolute way, tho he prays most earnestly, saying, "Oh God of my father Abraham and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant: for with my staff, I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children."

People talk in that manner to the Lord. They say like Jacob, O God, we are not worthy of the least of thy mercies. We are only fit for hell. We are not worthy to hold up our heads in thy presence. So folks go on speaking to God as if He did not know all about us. He turned His searchlight on us long ago and diagnosed our condition in every detail. His verdict is, that "the heart of man is deceitful above all things and desperately wicked." Hence, He judged us guilty and condemned us to death; then He gave His Son to die in our stead - as our Substitute. Now God says, that we died in Christ. He put our old Adam head out of His sight forever. He is not accepting us in our own worthiness. He could not do that. We have a new Head, when we believe the Gospel, even Christ, the holy, harmless God-Man. We are accepted in Him. We are not worthy in Adam; but we are worthy in Christ. We can come right up to the Father and claim our place in Him. If we do not take this attitude before Him, we cannot get into His presence. The old creation has no part, nor lot with Christ. It is good that God does not judge us according to our knowledge, but according to His grace. He sees us in His Son, worthy, lovely, perfect, complete.

God had shown Jacob that He was able to fulfill His Word to him. He went over the Jordan alone with his staff in his hand, a pilgrim, and he came back with a big company that had to be divided into two parts; it was so great. God did it all, altho he thought he did it and took some of the glory to himself. But this was God's promise to him. "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Jacob went on and said, "Lord, I hope you will do this for me. I have divided my family and flock into two bands. You surely can protect one band anyway. I have helped you all I can." "He lodged there that same night and took of that which came to his hand a present for Esau his brother." What would you call such actions after that prayer? He thinks he will propitiate Esau by giving him fine cattle and sheep, 350 animals. Now that was quite a little present. In our day it would be worth some thousands of dollars. So he sends these over to his brother Esau. Just see the unbelief of all this!

But that is the way we are. We trust God, and yet we do not trust Him. We try to help Him fulfill His Word to us. We go ahead and endeavor to perform His promise to us. We have done it and in some measure we are doing it all the time. Now notice what Jacob says: "Pass over before me and put a space betwixt drove and drove." He put the 200 she goats first, then a space; for he wanted Esau to be impressed with the present. "Just look what is coming!" Each flock was to be separated by a servant, then Esau would say, "Whose are these?" The servants were to say, "They belong to Jacob. It is a present sent by thy servant Jacob. He is coming along behind us. This is a present for you. It is all yours, my lord Esau." God had said he was lord over his brother, and that "The elder should serve the younger." But Jacob was bowing down and calling Esau "lord," and taking the place of the servant. He kept his wives with their children for the last cohort. He thought, that if Esau was really incensed against him he would have time to get away and save the wives and children anyway.

"But now Jacob was left alone and there wrestled a man with him till the break of day." Most people misunderstand this little narrative. They think Jacob wrestled with the Angel, and that he was so strong that he held the Angel by his strength. Jacob prevailed over the Angel by his weakness. He said, "Do not leave me. Do not leave me." He was not feeling his importance now. The Lord made him feel his need. He crippled him. People feel awfully bad when they are crippled. Every one of us is lame when God gets thru with us. Every one of us who has learned

God, is a cripple. We never get over it. Some people are praying to be healed who are cripples; but the crippled supplanter never gets healed. This is a dependent helpless clinging to God that brings God to our help.

"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh." The Angel was there all night with Jacob. He would not let Him go. He plead with the Angel, who had a controversy with Jacob. God has a controversy with us. He wants us to feel our helplessness, our need, and that we are weak. Jacob was so strong in himself that the Angel had to break his thigh and make him a cripple. It is a picture of us learning our weakness. What does God call Jacob then? "Israel - one who has power with God." That is, we have power with God when we are weak. Paul saw this when he said, "When I am weak, then am I strong." When I am helpless, then is when I am strong. It looks like a contradiction. It is clearly against nature. God's ways are just the opposite from the natural. When we are strong in the natural, we are weak with God. We cling to God when we are weak. Then is when we say, "Oh God, we will not let you go for you are our only hope. If you do not protect us; if you do not keep us, we will not be kept. We will not be healed. We will not get the promised inheritance." And neither will we. Some say, "Every one will get the inheritance;" but indeed he will not. Jesus Christ did it all on the cross; but the Holy Spirit must work in us. How much of Christ do we have in us? Christ gets the inheritance. He is the one that is going to reign over the heavens and the earth. How much of Christ are we going to take out of the world? Not how many houses and lands; but how much have we of Christ? That is all we are to take out of this world.

So Jacob grows weak and helpless. He has learned a wonderful lesson. This is the most important thing in our life, to learn that we are absolutely weak and helpless and will never get anywhere unless God gets us there. We do not need to be powerful. He will be the power. All He needs is to have the yielded vessel in which He may have His way. The Angel tells Jacob that his name has been changed to Israel, but as yet he has not taken hold of it. You can know you have power with God, and yet not be in the power of that knowledge. As we say, "We are weak;" but we do not take God for our strength. We do not want to be taken on surprise. We want to prepare ourselves and be ready for every emergency. We want to be strong, tho professing to be weak. We do not want to be weak when He brings us to the place of weakness. Here is where many people drop with discouragement. God has made them weak; but they do not like it. They do not know it is the place of strength. God permits things to happen to us, so that our strength may be broken down. In a sense we are all strong in ourselves, tho some people are naturally timid and backward, and the strength is not manifested; but when He breaks them down, they are discouraged. They think there is nothing for them; but the Lord desires that we learn that our name is Israel. This is when we have power with God. Do you know what I am talking about? When you were so weak and helpless, felt you were no good at all, but took hold of God, you came into the place of Israel, "one who has power with God," one that prevails with man too. Now Jacob is ready to go on. He is weak and goes out limping. He lifts up his eyes and looks. "Behold Esau came with 400 men," right at the very weakest point. I can just see him now. He is certainly in a terrible plight. Has it come to this? when he had no hope, but in God. Notice which ones he protects the most. "He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost." He did not want to give up Rachel and Joseph till the last moment. Then Esau comes. This speaks especially of the times of the Gentiles when the Jews are bowing down to them; when the blessing which Isaac gave to his son Esau was fulfilled: "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." And this actually happened when Nebuchadnezzar carried the Jews captive to Babylon, 606 B.C. The yoke of Jacob had been broken. The Jew is in subjection; and as long as this is the case, the world is out of harmony with God. When he is in his right place, the world will be in subjection to him. Here we see Jacob bowing his neck to Esau. He is doing everything to curry favor with his brother. While he is the ruler, and knows it in his heart, yet he is bowing his knee to Esau. The Jew knows that one of these days his people are going to be the head and not the tail of the nations. It is so written in the Word, and the Jew knows it. He is the most able man today because God is for him. You never see a Jew begging. They get rich whenever they are given half a chance. They may commerce poor, uneducated, illiterate; but give them the opportunity, and in a short time they are ahead of everybody. They endeavor to get the blessing of the Lord in a carnal way; trying as Jacob did, to buy the blessing. They are seeking to get the promises of God by their own strength. The Jew has been bowing down to

Esau for 2520 years. The Gentiles have had the dominion for that period.

And now notice how Esau treated Jacob. This is a wonderful dispensational lesson. As the Jew comes back to his land, even the nations will be glad. They do not know all that is coming to pass. They do not believe God like we do, not even like the Jew does; but many of them are glad to see the Jew return home. The allied nations have given the land of Palestine to the Jews. They are going to meet them and be glad that God has fulfilled His Word. God is working for them just like He is working for us. He makes everything serve us now. God is back of His Word; therefore, He is back of the Jew. He is a sign to all the people of the world that God's Word is true. The Jew never changes. He is like God and the Bible in this respect. The following verse shows the attitude of the Jew toward the Gentiles. "What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord." Jacob is acting as tho he believes his brother is lord and he is endeavoring to find favor with him; but God does not want us to act that way. He does not want us to bow down to the flesh, nor acknowledge that the flesh is lord in any sense. God will attend to the flesh. We are not to curry favor; not to own the flesh as our master in any sense of the word. God says, "Make no provision for the flesh." Do not lay up anything for the flesh. Do not be under any obligation to the flesh. Do not be afraid of the flesh. Just count the flesh of your family, your children, as well as your own flesh, dead. Let God do the rest.

God will bring the Jews back to their own land. He said the land should never be sold, and yet the Jew is bowing down to all the people that gave them the land. They are saying, "I have seen thy face, as though I had seen the face of God." Instead of bowing down to God and thanking Him, they are thanking the nations. They are thanking men for doing the will of God. Do not let us thank the flesh for doing anything; but if the people are made to serve us, let us give the glory to God. It is God that makes the flesh serve us.

Jacob urged Esau to receive the present. "Take, I pray thee, my blessing that is brought to thee." And Esau accepted the favor and invited Jacob to go with him. And now we see more of Jacob's guile. He has not yet learned that his name is Israel. He knows his weakness, but not yet his strength. And many fail right here. They give in, and yield to the flesh because it is easier than to withstand. Such are easily discouraged. The people who are really gifted are the people God has the hardest time with. He never gets hold of the majority of them, because they are strong in themselves and refuse to become weak. If He puts them in a place where they would learn their weakness, they wriggle out some how. That is why today there are so many religious men, great in themselves, that are not led of the Spirit of God. But oh, the joy and victory there is in learning both our weakness and the Lord's strength. Jacob has learned his weakness; but he has not learned his strength. He is still afraid of Esau, afraid to go along with him. He thinks Esau is just leading him on to his ruin. He thinks that he wants to get him in his power and when he is alone with him he will kill him. He has little faith in God. He can talk big; but when it comes to deeds, he fails to trust in God.

"Esau said, Let us now leave thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord." Jacob will not accept Esau's offer, saying, I do not need them. You take them on with you. He did not want his brother to leave any of his people. He yet was deceitful. His weakness made him fear. He had no faith to go with Esau. He was afraid. He told him he would come after him, but did not intend to do that at all. And yet this all works good for us. God will make even our unbelief and fear to serve Him. It was not His purpose that Esau and Jacob should dwell together. No indeed; they are separate and distinct, the one from the other. So Esau went his way expecting Jacob to follow. But he said, "there is no use for me to go that way." Maybe at the time he did intend to go, but later changed his mind. Esau shows a good spirit. He seems a pretty nice sort of a fellow. He does not appear to hold any grudge against Jacob because he does not believe God and consequently does not know what he has lost.

Jacob journeys to Succoth and builds himself a house. He is going to settle down now as he has had a strenuous life. There is no need of being so busy all the time. He intends to take life easy from now on; but he has forgotten God. He thinks he is going to order his life as he pleases. He forgot that God was the Master. We think that we are going to do just what we want to do. Did you ever plan what you were going to do and God turned all your plans away? He said as it were, "You are not going to do that at all." How long it takes us to learn His will. Some folk always refuse to do the will of God. They stiffen their necks, and try to make everybody believe they are right. "Their speech betrayeth them." They cannot fool either God, nor spiritual saints.

Jacob bought a piece of land to go with his fine house. He must have things to correspond. His children must have social advantages; they must get acquainted with the people in the neighborhood. This is the manner of speech one hears today. We are urged to consider our children and the opportunities for success of which we are depriving them by our separation from the world. We ought to stay in an influential church; for our family needs the privileges and prestige it affords them. All this is unbelief and carnal reasoning. If we walk in the light, God will take care of our children, their success and their name in the world. And Jacob soon found to his sorrow that this was not the place for him. His daughter was humiliated and shamed, while his sons got into trouble on her account and had to run for their life. Just think of the shame, that Jacob, "a prince with God," had to run away in the night, for fear some one would kill him. But previous to this, his children made friends with the young people of the country. "Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Here we are confronted with more dispensational truth, relating to the Jew in the last days; but it is also filled with instruction for us. Jacob did not obey God's Word entirely. While it is true he returned to his own land; yet he did not return to the place of fellowship to which God had called him. And the latter was the sole purpose of God in calling him back. He wanted him to dwell in Bethel - "God's House," all the days of his life. Therefore, because of his disobedience, his daughter was defiled. Her name signifies "judgment." It is akin to Dan. This refers to the chastening which will fall upon the Jew after the nation returns in unbelief to Palestine. They will still be out of harmony with God: and will make friends among their neighbors for selfish purposes. And the nations will respond to their advances on account of their prosperity which is manifest among them. They will observe the Jew's wealth and influence and will even consent to be known as a Jew, if necessary, for, as they say, "Shall not their cattle and their substance and every beast of theirs be ours?" But the sons of Jacob are just like their father: they too appear deceitful and crooked, and do not act according to their words. But God is in all of this. He wants them to so judge all the nations, "to cut them off," of which this story is the figure. Dinah, whom they apparently loved, is the means of their downfall. They defiled her and for this they are destroyed. And the sons of Jacob took all their sheep and their wealth. They were enriched with the spoil of the slain. This is a striking picture of the career of the Jew. He will have somewhat such an experience after he is established in the land of Palestine.

And now after this awful slaughter, Jacob's eyes are opened. He again hears the voice of God calling him up to Bethel. This time he hastens to obey. He calls for a house-cleaning - "Put away the strange gods that are among you, and be clean and change your garments." God's house demands holiness; one may keep his gods and defiled garments (habits) in Shechem, but not in Bethel. So Jacob came to Luz, that is Bethel, where he had met God years before, and there he built an altar to the Lord and called it El-Bethel -- "To God, the God of His own house." He had built an altar in Shechem to the "God of Israel." These altars teach us a great lesson. There is a vast difference in our experience when we learn to acknowledge God as the God of His own house, the One in authority, the Master - all our being, spirit, soul and body, brought into subjection to Him. If we do not acknowledge ourselves to be God's house, and yield to Him as the only One in authority over us, we come short of going all the way with Him; and we know we are drawing back for advantages, ambition's sake, or something pertaining to our family. We run away; do not want to yield to live an overcoming life; for it is a strenuous one. It is like a race. I never saw a race-horse that was not running with some kind of force to him. If he came along slowly and indifferent, he did not win the race. It is not an easy thing to run a race. I never saw either a horse, or jockey that had his eye to either side of him. They ran with one object in view, turning neither to the right hand, nor to the left. I am not saying this to put anyone under law. It is the life of Christ in us that runs. It cannot help running if we let it. Jesus Christ ran the race knowing the joy that was set before Him. He saw the people with Him over there. He knew the cost. It is going to cost us something.

We say, "Jesus paid it all." He did, yet when we run this race it costs us something too, but we let it all go and count it as nothing. We are stripped for the race. We cannot be weighted down, or we will not win. A jockey wears the lightest kind of clothing, and if he is weighted down, he is handicapped. Just so, the flesh hinders our running fast, whether it be with cares, pleasures, or anything of this world as a weight; we are handicapped. We cannot afford to have on us one weight. That is not law. There is a prize over there for us, and we have a life that wants to win that prize. The horses have the running blood in them. You do not need to put it there, nor whip it

in, but just let it go. Jacob did not let it go, for he settled down short of where God sent him. When God calls us and we start out to win the race, He will not let us settle down, if we have really purposed in our heart to win Christ. We may not go all the way at once, but God will cause something to happen to rouse us up because He loves us.

Hence, we see the daughter got into trouble, and they had to run. The people were treating them kindly. They were not persecuted, but just the opposite, the world loved them. If you do not show the running blood in you and that you are on the race track, the world will love you. They will say, they "love you so much." You will have a good time with them. The people of Shechem said of Israel, "We will do well by them; then we will get their riches." The world says, "These people are good folk. They will pray for us in sickness and they will be a blessing to us." The world wants to use us. It comes after us for blessings, but is not willing to come to God in the right way.

Now Jacob told his household to put away "the strange gods" that were among them and be clean and change their garments. What do you think of that? Put away the strange gods! So he had some strange gods there. They were those which they had brought with them from Padan-aram. The Lord says, "Be clean!" When one stops short of the place where God wants him to go, he is not clean. He begins to fellowship the world. We cannot stop short of the separation God calls us to and be clean. "Come out from among them; be ye separate and touch not the unclean." That is the word that God is saying to Jacob. This is not law. "Be ye not unequally yoked together with unbelievers." They were living at Shechem, having fellowship with those worldly people. What part have those that believe with infidels. We are a new creation. Our fellowship is with God. What agreement has the temple of God with idols? He is saying to us, "Ye are the house of God," and that is just what He was saying to Jacob. "Come out from among the unclean." He is head of the house. He must put away the strange gods that are among them. Garments always speak of habits, or associations. Change them. God's people must have habits that suit the place in which they live. If we are living in the heavenlies, we need heavenly habits. Having taken our place in the heavenlies with Christ, we want to show that we are living there and our garments should be according to the place where we dwell.

Finally, Jacob agrees with God and says, "I must go up." Here is the place where Jacob goes up and does valiantly. He goes up, stays up and never comes down. There comes a time when we get our eyes fixed on Jesus and we never come down. The storms come; but they make the roots go down deeper, because we have already settled it that we are going on. We are in the heavenlies in Christ and are complete in Him.

Jacob took all the earrings which were in their ears and hid them under an oak. Typically, their ears had been turned to fables. That does not mean that if we are wearing earrings we should not wear them anymore; but that we turn our ears over to the Lord. His ears were not turned to the Word, that he might walk in the power of it. Everything that was out of harmony with God, they gave up. Their ears had not been turned to God to hear His voice. I am impressed with this, viz: what authority he had. And they yielded to his authority. A man can do that for his whole house. His family will have to come along. If they do not come right away, he can hold them there by faith if he is out for God. He buried the ear rings there. That speaks of death. God buried in the grave with Christ, all the splendor of the old creation. It all perished.

Jacob came to the place of resurrection. He took his place judicially once; but now he comes there in reality. He was appropriating the place. We are in the place of resurrection, and we are blessed with every spiritual blessing in the heavenlies in Christ when we get saved: but it is far different to come up in our experience to this place, to actually put our feet upon the inheritance that is ours. This comes afterwards in a gradual growth; a constant attitude of hearkening and obeying the Voice of God; a moment by moment, day by day, year by year yieldedness. We are being brought in this new creation, to the most exalted place in the universe of God that could be given to a creature, and the Creator considers no price, nor time wasted, that is spent in the perfection of His greatest handiwork. We Christians must remember we are the offspring of God and not be discouraged, or impatient if the growth appears slow. All nature teaches us that the great and stable things in the natural creation do not attain to their maturity in a day, or a season. It takes nature only a few months to make a pumpkin, yet it takes years upon years to perfect an oak tree: but see the difference in the size, and the usefulness to mankind, of each. There is no comparison; therefore we see that time is no object to God, who is from eternity. It is the result in which He is concerned. He is the Potter; we are the clay. We are only to let Him work, by His creative Hand, and He will perfect that which concerneth us. And this will be the state of Israel at

the last; they will be completely yielded up and in perfect harmony with God, everything in perfect tune with the Infinite, no discord in all the realm of Palestine. To bow down to the God of Israel, as Jacob called his altar at Shechem, has the thought of endeavoring to bring God into subjection to him, to use Him, as it were, and make Him conform to Jacob's way of reasoning. And that is what the Jews will seek to do when they are again a nation in the fatherland. But Jehovah refuses to come down to Jacob's level; tho He does call Israel, by the prophet Isaiah, to reason together with Him; yet He assures us, as we read further, that He intends to do all the reasoning Himself. They are but to listen and yield to His words -- Isa. 1:18.

"And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak, and the name of it was Allon-bachuth"-- Gen. 35:8. After Jacob built the altar and called the place El Bethel, Deborah, Rebekah's nurse died. We did not know her name before. Deborah means "the word;" but it also has the meaning of "a bee." It here refers to the sweetness of nature. It seems to me she represents that the last link with the flesh is gone. She was a link with the old creation. She was always with Jacob till this time, and was a continual reminder of his mother's youth. She had come with Rebekah from her home. Now she dies; the last link with the flesh is put away under the oak tree. It speaks of the burial with Christ, the old man put away forever.

God now appears to Jacob, when he stands as a new creation in Bethel, which was the place where God had ordered him to stand. The last link of the flesh being gone, there was nothing now to draw him away any more. The nurse speaks of childish things, of petting, etc. We crave being humored and cared for. But he has no nurse any more. He is now a full grown man. It is significant that we never read of Rebekah's death; for she figures faith: but we have the record of the death of her nurse.

We find that God never visited Jacob after he came out of Padan-aram, until he went up to Bethel. He did not appear to him at Shechem; but he heard God say, "Arise!" He heard the voice of God; but never had full fellowship with God till he did His will, and came to Bethel - "God's house." People do not have full fellowship with the Lord when they fail to walk in His perfect will. They hear His voice calling them to go on and obey Him when they have been disobedient; but they do not get a vision of the Lord. He appears to them at Bethel. Then they touch Him and begin to have an intimate acquaintance with Him. "God appeared unto Jacob again, when he came out of Padan-aram, and blessed him," as tho all the time between had been blotted out. God blots out the time that we did not live in fellowship with Him; when we were not in the place to which He had called us.

"And God said unto him, Thy name is Jacob. Thy name shall not be called any more Jacob; but Israel shall be thy name, and He called his name Israel." Why did God say this again? He had told Jacob this before. The reason was, he never heard it in reality. He was not in the power of it. He was cut back, weak and helpless. God had put His hand on him and crippled him. We saw him limping; but he had not yet taken hold of his name as Israel. He was just feeling his weakness, and we have this same experience in our lives. Every one of us comes up to God's best things in the same way. We come to a place where we feel so weak. We know we are weak and helpless and do not deny it. Some people never are as strong as others. Every saint must go thru this in some measure. They must come to the place where they realize they are weak, and glory in the fact that they are weak.

This is the beginning of blessing; but we must not stay here. We must realize our place of strength. Our name is Israel. The new man supplants the old man; but, even the supplanter is weak. Jesus was weak when here as a man. He took the place of absolute helplessness and weakness. He depended absolutely on the Father for His strength. He never moved except as God told Him to move. Therefore Christ, the Supplanter of the first Adam, was weak. God had to come in and endue Him with power, and then He became Israel. This new, lovely, holy man, who is going to enjoy God forever, is weak. That is why we need the power from on high. Then, tho we are weak in ourselves, we are strong in the Lord; for God endues us, clothes us with power. Sometimes we are so weak and helpless, we think we never can do anything again, but God comes in. We learn our name is Israel. We take hold of our new name. Saints think that because they are naturally weak, they cannot do anything for God. They do not rise up in the power of the Holy Spirit. They do not rise up in the power of their new name. When God first told Jacob that his name should no longer be Jacob, but Israel, he said, "I know I am helpless and cannot do anything. I am a supplanter." And he went on limping, and settled down in a place of his own choice instead of going on as God had told him. However, God came along now and said, "Thy

name shall not be called any more Jacob; but Israel shall be thy name." God said, "I am God Almighty: be fruitful and multiply." Is Jacob going to take hold of this new name? This encouragement is for us as well. God Almighty is back of us to make us fruitful.

"A company of nations shall be of thee and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Is that not wonderfully encouraging? It sounds just like the way God talked to him in the beginning. He was the same God and Father as at the first. We, like Jacob, do not apprehend Him so, nor appropriate Him. Did not Christ say, "He that eateth me, even he shall live by me?" That is, taking Him for every need, appropriating Him moment by moment. So finally we too, as Jacob, come to the place where we realize that we are "Israel, a prince with God;" a man that has power with God; and then we move men. This conqueror is dwelling in Bethel, the house of God, and he never leaves that place. He dwells in the fellowship to which God has called him.

"And they journeyed from Bethel; and there was still some distance to come to Ephrath; and Rachel travailed, and she had hard labor" - Gen. 35:16. Now Rachel is going to get another son, but in so doing, she dies. "We which live are always delivered unto death." This is the new life in us. When we get to this high place in God we count ourselves a sacrifice. We gladly are poured out. This new life in us is given over unto death. For what, reason? That Christ may be formed in us.

Benjamin stands for Christ, this Mighty Man that is going to rule the heavens and the earth. The life of Jesus is made manifest in our mortal flesh. That is, as the new life in us dies, is given over to death, God must come in with resurrection life. This is service. This is pouring ourselves out for other people. In pouring out ourselves, "dying daily" for others, we are laying down Christ's life again. In that way Benjamin is born in us. Paul says, "I travail in birth again that Christ may be formed in you." Of course that necessitated a death in him. There was pain and real sorrow of heart. Paul also says, "I fill up that which is behind of the sufferings of Christ." That is the way Benjamin is born. You know Rachel had a son before. His name was Joseph; he was the firstborn. Joseph is Christ in humiliation, Christ in suffering, Christ in sorrow. Afterwards Benjamin is born. He is the Christ in power, the Christ in victory. We have here both phases of the Christ life in type. But Rachel does not call him "Benjamin." She calls him Benoni, "the son of my sorrow." Yes, sorrow of heart.

When we serve the people of God, give them our very life and they in turn do not appreciate it, do we say, "We will not do it again?" Jesus could not do that. The life of Christ is born to suffer. In giving up it gets all. It spends itself; but that is the way it is enriched. Rachel dies; but up comes Benjamin from her grave. Up from that giving of ourselves comes Christ, the great, glorious, conquering Christ. We love to be fruitful: but we give up the fruitful life; we die as it were; then out from that death comes Benjamin. Yet when we have come to this place of giving ourselves over to die, we may say, "Oh, if it be possible, let this cup pass from me; yet not my will but thine be done." It seems more than we can bear: but Benjamin comes from that life that died. Christ was willing to be a "corn of wheat" and die, that He might come up in resurrection, that Benjamin might be born. This is a most vivid type of Christ Himself. However, everything that pertains to Christ pertains also to the Christ life in us. We have a wonderful life. Let us prove that it is really Christ. Let us really see if it works. Let us make it practical, every day; take Him for the little trying things. After a while we shall find it easy to take Him for greater things.

Rachel called her son, "Benoni, the son of my sorrow;" but Jacob said, "No, his name is Benjamin, the son of my right hand." That is, it is Benjamin that comes up from that grave. Benjamin is born where Rachel died and was buried. It is good when we even cease to rejoice in our fruitful life. There comes a time that we do not rejoice in anything but Christ. We even cease to care whether we are so fruitful, or not. We cease to love Rachel so deeply. We even bury her that we may get Benjamin. We go on and take greater lengths, depths, heights and breadths. There is much land ahead to be possessed. Israel, the nation, will come into this great experience. They will forget all the sorrow and travail in the joy of possession. The Mesisiah, the Prince of power will be with them, their King forever.

"And Israel journeyed, and spread his tent beyond the tower of Edar." According to the prophet, Micah, we learn that Edar signifies "flock." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." Therefore, the daughter of Jerusalem is the tower of Edar. Jacob journeys beyond the tower of the flock. He journeys far beyond Jerusalem, is the meaning. This

has a special reference to the children of Israel. When Christ comes, He will spread His kingdom from one end of the land to the other. He will "lengthen His cords and strengthen His stakes" - Isa. 54. Israel will journey and spread their tents and take possession of the lengths and breadths of the land as it has been promised to them. They will take their possessions in the will of God as they have never done. This will all take place in the end of this age and the beginning of the new age.

There is a three-fold typical application of Jacob's life. He figures Israel; then each of us personally, and lastly, Jesus Christ. When reading about the birth of the two men, Jacob and Esau, we saw the two heads of the race. Jacob supplanting Esau, speaks of the last Adam supplanting the first Adam. The first Adam came into this world with the last Adam on his heels. That is, in the purposes of God, He was the Man of God's choice, the Last Adam. The first Adam was only a figure of the Last Adam. God's purposes were already planned before He formed man. He went to work to fulfill His own plan. It is wonderful when we get hold of this because we realize that God was back of everything. He knew all about the failure and sin of man. He had something in His purpose greater than that of Adam not sinning. Do you think if God did not know that He was going to get greater glory out of the ruin and failure of the old creation that He would have allowed Satan to tempt Adam? No indeed. He could have kept man from sinning. Adam had a free will. He was a free moral agent in a sense in which we are not; for we have the sin principle in our very nature. Adam did not. He was created good. He yielded to his wife whom he loved. "When Israel was a child, then I loved him and called my son out of Egypt" - Hosea 11:1. Some of the things that are said of Israel are also said about Christ. Even Israel was called "the apple of His eye." When they were afflicted it is written that Jehovah was afflicted. The reference just given from Hosea was said of Israel, but really has reference to Christ. His father and mother took Him to Egypt that He might escape death at the hand of Herod, from whence He was later called out.

All the experience of the people of Israel was the experience of Christ. He entered into all that befell them. He was born in Canaan; but had to go down to Egypt. Four hundred years afterwards, they were called out under the leadership of Moses. So also Christ was called out of Egypt.

"He took his brother by the heel in the womb and by his strength he had power with God; yea he had power over the Angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spoke with us" - Hosea 12:3, 4. Here we have all the experiences of Jacob told us in a few verses. Two crisis periods are mentioned together. Yet there was a long period between the time he took his brother by the heel in the womb and the time he prevailed over the angel. Such is the marvelous scope of the Word of God. It has many sides and many phases.

"And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep" - Hosea 12:12. This relates to the Son of God. Jesus is keeping sheep today for a wife; but this is history also as relating to Jacob. And notice these two women in Jacob's life. They both have an application to Christ. Rachel figures the Bride. Jacob saw her first; but he did not get her right away. So also Christ has to take the whole Church before He can get the Bride. Leah represents the entire Church. It is thru Christ taking the Church, that Rachel, the Bride, comes in to her place; but He has to wait for her. Christ gets the whole Church before He really is married to Rachel. So here we see the whole life of the Son of God, in this typical man. It was as tho He stole the birthright from Adam. Adam had it; but he did not appreciate the honor of being the head of the race; so Another gets it. The first Adam did not care for it. He failed. He transgressed. The Last Adam wanted the birthright and purchased it with His blood. But He stole the inheritance. He put on the likeness of the first Adam. He was holy, harmless, undefiled: but He put on the likeness of sinful man, sinful flesh. "For what the law could not do in that it was weak thru the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us" - Rom. 8:3-4.

Jesus Christ put on the likeness of Esau. He clothed Himself with humanity, and thru humbling, He gets the blessing from His Father. Isaac stands here for God the Father. Jesus Christ got the birthright, as it were, thru buying it and the inheritance by stealing it. His Father saw Him as tho He had the hands of Esau; but the voice was Jacob's, and He blessed Him in resurrection. Jacob is as tho put to death when he flees from Esau. He had to run away on account of the flesh. He gets out of the country.

All this is figurative of Christ's death. It was the flesh that was the cause of His death. It was the sinful hands of Esau which nailed the holy lovely Man to the cross. But, He escaped in resurrection, and is serving today for a bride. He is "keeping sheep" for a wife. We are viewed as sheep now. He waters and feeds us; but it is for the sole purpose for which He took the long journey to earth, to get a bride. His Father sent Him away to get a wife. This was the principal motive of His coming, as regards man's side: and later He will actually come into possession of and enjoy His wife. Then He will take possession of His inheritance. He will come into the land of Canaan; and the children of Israel will also come into their place. As long as Christ is rejected by them, they are rejected by Jehovah.

Again we are reminded how wonderfully these types fit Christ and Israel also. They are both out of their inheritance. They were cut off and sent out; but will both come back and become a blessing. But before this is possible, Christ must have His wife; for only thru Christ as blessed and made fruitful by the company taken out of the world today, can Israel be made fruitful. They are dependent upon us being blessed, and the whole world is dependent upon them being blessed. Thus God's purposes and plans are all one chain of blessings for man; yet they are all dependent upon and flowing from Christ the Last Adam, the Head of the New Creation.

"Now Israel loved Joseph more than all his brethren, because he was the son of his old age; and he made him a coat of many colors" - Gen. 37:3.

We have here, in this noted character, a new beginning. Genesis is surely a book in harmony with its name, as we have proved several times. One by one these worthies of faith, with their several histories have passed before us, and then left the stage, as the principal actors, while another took the place: and now Joseph is the leading character. He is the star, as it were, of the present act of the drama. And he is an interesting figure. He plays the game, as the saying goes, according to the rules.

Each of the prominent men of this book of beginnings, tells us of some characteristic exemplified in Jesus Christ and necessary to our Christian development. In Abraham, it was the life of faith that was emphasized: while Isaac gave us the picture of surrender. Jacob portrays the disciplined child of God, the supplanter of the first Adam; while Joseph, our present subject, most wonderfully figures the righteous life. He is the fullest type of Christ (of which the Scriptures abound), not only in his exaltation at the end, but in his suffering all the way; for his way assuredly is the martyr life of Genesis. He was scarcely grown until his troubles began. And observe carefully, he did not suffer for disobedience or foolishness. He suffered for righteousness' sake.

Joseph was the first son of Jacob, by his dearly loved wife, Rachel, after her barrenness of years. He was especially desired and longed for by his mother, type here of the godly remnant of Israel, whose faith and tears were instrumental in bringing forth the promised Messiah, the Messiah of suffering and sorrow. His mother died when her second son, Benjamin was born, which is also significant, as we shall see later.

Our record here begins when Joseph is seventeen years of age. We find him out feeding the flock. Observe how many of these men of God, who ruled over Israel, were first shepherds. They learned to rule men by ruling sheep. Joseph brings a bad report of the doings of his brethren to his father. We have in this occurrence a figure of Christ's coming to earth to feed the flock of God. And the contrast was so manifest between His unselfish love and care for the sheep and that of the false shepherds over Israel, that it was as tho a bad report of them was brought to God, even as was said of Joseph. His holy life and conduct were a continual fragrance to God, while their unholy life and conduct were a perpetual ill savor. And the reason is obvious; for these sons of Zilpah and Bilhah, which are especially marked out here, "as those whom Joseph gave a had report," figure the children of Israel who were under the covenant of Law. They were children of the bondmaid, not of the free. We have noted these same people before in Ishmael and his progeny and have already learned the lesson which they so vividly portray. Joseph, on the contrary, was the son of the free-woman, even as Isaac. His father loved him more than all his children, which needs no comment as to the typical lesson. Note that Jacob is now called Israel which we have noted in our previous book, is very significant. He stands here, in the character of Joseph's father, as a feeble representation of God; for Joseph, as we intimated, is a most striking figure of the Son of God. Joseph was the son of his love even as the son of his old age: likewise Christ was the Beloved, as well as the Only Begotten Son as to His Deity. He was the Son of God's old age, When He became a man.

And his father made him a coat of many colors. Oh, yes, his father loved him and singled him out from among his brethren as being the chief one. We have what answers to this and gives its interpretation, in the priestly robe which was given the high-priest when he entered upon his priestly office. That garment was profusely embroidered with cherubim and pomegranates in cunning work, or masterly skill, as we would say. Jesus wore a garment of like beauty, when He was taken to be offered up; tho where He got it is a mystery, for no one was allowed to wear the high priest's garments except the son of Aaron in charge of the office. But God saw that His Son, the real High-Priest, had the beautiful robe upon Him. He gave it to Him even as Jacob gave the coat of many colors to Joseph. They divided His other garments; but this one they could not divide, therefore they cast lots for it. It could not be given to another except by lot which is significant. Christ was the only one that it would fit as we shall see later when we give the interpretation.

Christ always did those things which pleased the Father, therefore His Father loved Him more than all the people. He continually witnessed as to who He was and what He was ordained to accomplish and the glory and exaltation that awaited Him, which should follow, as the result of His obedience. He made His brethren envious because of these declarations, even as Joseph marvelously figures. In John's Record of the history of Jesus and His sayings, we especially note its correspondence with that of the character of our study. The more that Jesus declared His origin and place in the counsel of God, the more His Jewish brethren hated Him and conspired against Him. One would have expected the contrary, when they beheld His gracious ways; but instead that was the very cause of stirring them to envy. They felt the contrast between their own selfish, greedy hearts and His unselfish, longsuffering service. They hated Him, for He put them under conviction by His words and actions. They could not speak peaceably to Him, even as was the case with those evil brethren of Joseph. They became envious, when he told them of his dreams and visions, especially two, which are given us in the biography.

In the first dream, Joseph seems to see himself and his brethren in the field, binding sheaves; and lo, a miracle - his sheaf of wheat arose and stood upright. Thereupon, the sheaves of his brethren came around and bowed down to his sheaf. He guilelessly told his dream, not realizing the envy he was about to stir into a flame of burning hatred; and then he added further fuel by his second tale. He saw the sun, moon and eleven stars making obeisance to him. The latter statement amazed even the father. He was apparently not much pleased with it; for he rebuked him, saying, "What is this that thou hast dreamed? Shall I and thy mother and thy brethren come indeed to bow down ourselves to thee?" He did not like the suggestion that even he would be subject to his son; but so it came to pass. Both of these dreams were God-given and there is no stopping Him on His onward march of fulfilling His Word. Joseph, marvelous type of Jesus, was exalted in due time; tho in the meantime and for the greater part of his life he dwelt in rejection and shame. Yet

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## LESSONS IN GENESIS

**PREFACE** In 1922, Mary M. Bodie, the author of this book, gave a series of Bible lessons on Genesis. These were published in book form in 1933. These lessons were originally issued in four volumes, entitled "The First Creation" "The New Creation", "The Two Creations Illustrated", and "The New Creation Crowned." These lessons were reprinted in 1955 and compiled in two volumes. We are reprinting them in these two volumes once again. The first book covers Chapters 1 - 25; the second, includes an illustration of the two creations from the lives of Jacob and Esau, and the life of Joseph. We commend this precious treatise to hungry saints, and commit it to God to be used for His glory. These writings have been a source of great enjoyment and enlightenment since they were first printed fifty years ago. 1983 The Publishers

Genesis, the first book of the Bible, is also the first of the Pentateuch, the five books of Moses. Genesis means "beginning" and it is the beginning of God's revelation to man. All the truth that is later unfolded, whether it is history, prophecy, or doctrine, is found in this Book in germ form. It is truly the "Seed Plot of God's Word," as one has named it. I would also call it the Counsel Chamber of the Almighty God. All God's purposes concerning man are found in this book, some hidden in type and shadow, but here, nevertheless. Man's creation, his fall, his redemption, his discipline, his exaltation - counsels which have been in a state of development for six thousand years - all are found in Genesis. In this book, we are let into the secret of Divine plans and purposes, the ordained counsel of God, which were formed before the foundation of the world.

### OUTLINE

1. The Creation - Chapters 1 and 2.
2. The Ruin - The entrance of sin and the results - Chapters 3-11.
3. The New Creation - Separation from sin and the results - 12-50.

### THE FIRST CREATION

#### Chapters 1 and 2

#### The Literal View

There are different ways of studying any book of the Bible; but we have found that the best way is to read the entire book through until we become familiar with the events as they occurred and therefore, the book as a whole. Genesis is first of all, literal history. The men and women mentioned were real people. These things actually happened as recorded. There are not allegories in these narratives as some would fain insist. Creation is told here as a fact. God actually reconstructed this world in six days, as it is written. We cannot emphasize this fact too much; for there are many who would deny the inspiration of the Scriptures and the supernatural which occur here. We will look at the creation in a literal sense, but there is also spiritual significance which we will find most interesting. "In the beginning God created the heaven and the earth." Between this verse and the one following, there may lie many ages. This may startle some, but it is the truth nonetheless. Geologists have found the proof of this fact in the strata of the earth. They claim it is impossible that the earth could have been created only six thousand years ago. Their opinion and positive assertion have not caused us to believe the above statement. It has been forced by the very language itself. We are amazed that anyone ever connected the creation of the heaven and the earth in the beginning with this later six-days work; for it is plainly evident that there was a first creation of the heaven and the earth, then a fall or devastation of that earth, but not of the heaven. The earth is found in darkness, without a heaven, and buried under the deep the salty barren waters. The earth had some sort of mishap, of which the devil was the cause. It was no doubt the time when he sinned and fell from his high estate in the presence of God. He may have been the authorized head over the earth, but the Scriptures are silent regarding the cause of the ruin. The Lord has not revealed the mystery, and it is written, "the secret things belong unto the Lord." Therefore, we will leave it alone and not inquire further into its mystery. This we do know, that it was in the beginning that God created the heaven and the earth; for it is plainly evident that they were in existence before the first days work of reconstruction began. The earth simply had a new birth on that first day. "And the earth was without form and void; and darkness was upon the face of the deep." God had not created it so; but it was found in this condition before the first day's work. Note that it is only the earth which is found in this ruined state, not the heavens. God had created them and joined them, but now we see them separated by some awesome cataclysm. He had created the earth beautiful, perfect, ready to be inhabited, as the Word positively affirms: "For thus saith the Lord that created the

heavens, God Himself that formed the earth and made it: He hath established it: He created it not in vain (not a waste, R.V.). He formed it to be inhabited. I am the Lord and there is none else." Isaiah 45:18. The earth was formed to be inhabited, but it was not found so. The waters covered the earth, and darkness was over all the earth. "And the Spirit of God brooded (not everywhere, but only) over the face of the waters;" therefore there is hope. The word "brooding", R.V. used in this connection is the same as that of a mother dove sitting upon the eggs which are shortly to be hatched. The Spirit of God brooding over the ruin simply means that there is expectation, there is hope of life. He is the active Agent in all the work of creation. He wrought according as the word was spoken. His work is limited and controlled by the Word of God. "And God said, Let there be light, and there was light." This was the first day's work. Note this fact. The light was not created that day. God simply brought it upon the scene of the darkness and ruin on this first day. God Himself is light and He let a little of His own radiance shine upon the earth, and darkness had to flee. The devil is darkness, as opposed to God, who is light.

Light itself proves that God is a Trinity. Science informs us that light is composed of three primary colors - blue, red, and yellow. These three rays combined, form one white ray. Blue would speak of the Father; red, of the Son; yellow, of the Holy Spirit. There is but one God, yet three Persons in the Godhead. Also, scientists tell us that there are three powerful principles in light - the luminous ray, the heat-giving ray, and the active, or chemical ray. These are all distinct, yet most Perfectly united. This is most wonderful and so expressive of God Himself in His threefold mighty display of power. The luminous ray represents the Father; the heat ray, the Son; and the active ray sets forth the all-around working of the Holy Spirit. "And God divided the light from the darkness." God always divides. He divides the light from the darkness and He names each as distinct from the other. He abominates a mixture. Men are not this way. They cannot distinguish between light and darkness. They say, "All religions are good," or "I think there is some good in everything." God is Light, distinctly so, and has no affinity with the devil, who is darkness. God calls white, white; and black, black. He does not mix truth and error and call both good. There is truth and there is error; light and darkness; God and Satan; heaven and hell. They are each separate and distinct. They cannot be made one any more than oil and water can be mixed. "And God called the light, day, and the darkness He called, night. And the evening and the morning were the first day." As we have noted, He names and limits each to a certain time and there is never complete darkness any more. The effect of the light remains and even the darkness is in measure dispelled; the night gives way to morning. And God pronounces His work good; but it is not finished yet. There is more to be done. "And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters." God continues to divide. He separated the light from the darkness, and now He divides the waters, taking up by evaporation water from the deep below. These most marvelously balanced clouds form the atmospheric heavens which are nearest the earth. These waters are thereby in some inexplicable manner purged of their saltiness and then come down as the rain upon the mown grass, and as floods upon the dry ground; thus moistening and making fruitful, the earth. This is the result of the second day's work. "And God said, Let the waters under the heaven be gathered together in one place and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas. And God saw that it was good." The earth now has its resurrection. It is brought forth from under the barren waste of water, which is then bounded and set in its various places. And the waters remain there. There is the Atlantic, the Pacific and the Indian oceans, as well as other large bodies of water, as a consequence of this day's work. These waters were never allowed to submerge the entire earth again; for though there was the deluge later; these were not the waters of the deep overflowing their banks, but rain sent down from heaven. "And God called the dry land earth and the gathering together of the waters He called seas." And we call them as He named them nearly 6,000 years ago. All things that He does, He pronounces them good; for they are all in due time and perfected for its day. God works in an orderly way. He does not confound nor mingle one day's work with another. However, on this day He speaks twice and works in a two-fold way. "And God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit, whose seed is in itself, after his kind." The resurrected, stable earth is now made to bring forth fruit. There are three grades of fruitage - grass, herb and fruit - each increasing in value. This fruit has seed in itself; that it, it has within itself the power of reproduction. This is the marvelous law of nature of which God is the Creator. There is no hint of

evolution here. The fourth day followed. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night-" God is still dividing, though the sphere of His operations is changed from earth to heaven. He is now garnishing it with beauty; but also in view of the needs of the earth. The sun and moon are now presented, or set in the sky as light-bearers, and for signs and for seasons, for days and for years. These lights remain unto this day. They are always there, though at times the clouds may obscure the light. The sun is always in the place where God set it, and the moon faithfully travels its ordained orbit without an accident. "And God said, Let the waters bring forth abundantly, the moving creature that hath life and fowl that may fly above the earth in the open firmament." Here again there is a change of scene. We are brought back, not only to the earth, but to the barren waste of waters; and rather abruptly too, it would seem, when we might have inferred we had left it forever. But here the power of God is working, though He does not call this day's work good, as in the previous days. Howbeit the waters do swarm with the living objects of His making, while birds fly in the air above. It is still in progress in the vast creative plan of the Divine Mind; for new and greater forms of life are reached with each successive day's work. It is not now such inanimate things as grass and herbs, but the living soul is that which concerns Him. He blesses and bids them multiply in their own environment. "And God said, Let the earth bring forth the living soul after his kind, cattle and creeping thing and beast after his kind." This is the last day, the sixth, a second third, as it were, for again God speaks twice and works twice as on the third day. First the earth brings forth the living soul and God saw that it was good. He was pleased with His handiwork. It was all that He expected for the time being; but He speaks again and the masterpiece of His six days work, a man, comes forth from the hand of God, perfect and complete. "And God said, Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Observe that God holds a special meeting. The three Persons of the Godhead confer with one another, hold a secret session, as it were, relative to the creation of man. They decide, "Let us make man after our image." Now, this "image" is expressed in several aspects. First, man is a trinity, even as God, though with a difference. He is three natures, spirit, soul, and will, in one body, or person; while God is a trinity of Persons in One Nature. Secondly, man was created male and female, two persons, yet one, and they have the power of reproduction, even as God. Thirdly, man is made absolute ruler over the earth scene. Everything is given into their hands. All the fruit and green herbs are for their food; not one restriction on anything. They are monarch of all they survey. In this, too, they are in the image of God, who is Sovereign over all. "And God saw everything which He had made and God saw that it was very good. And the evening and the morning were the sixth day." It is finished, He can now say. Seven times He has pronounced His work good, but He calls the sixth day's work very good. He is well pleased; therefore, He can rest. "And on the seventh day, God ended His work which He had made and He rested on the seventh day from all the work which He had made." God rested in delight over His finished work. He blessed and sanctified the seventh day, as we read later. He had a man upon the scene who would rule for Him while He rested and enjoyed the man whom He had created and loved, and put over the work of His hands.

#### THE SPIRITUAL VIEW

As was intimated, these six days work, as well as the whole of the book of Genesis, are not only literal history, but also symbolic. As there was a literal creation, afterward a fall; first, a heaven and earth together, then an earth without a heaven in darkness and desolation; so we have as the figure, the natural man fallen away from God. He too, even as the earth, was not created in a fallen condition. He came from his Creator's hands good; yes, very good. But, he had a fall. He was no longer in fellowship with heaven. Darkness, dense darkness, covered him. The restless waves of sinful passions rolled over his wicked soul, which was once fair and beautiful. The verdict is - "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Isaiah 57:20.

#### THE FIRST DAY'S WORK

But God came upon the scene of the ruin of man's soul, even as He did upon that of the earth. He could not rest while the masterpiece of His creative art was in this ruined and desolate condition; so, man also, must have a new birth. Therefore, now mark its beginning and process - "The Spirit of God moved upon the face of the waters." As was noted in our previous lesson, a

better word is "brooded" which speaks in spiritual language of the work of the Holy Spirit in convicting man of his sins. This must come first, before God can speak the word of regeneration. He says, "Let there be light," and it was done - "there was light." The Word and the Spirit move in absolute harmony; the one dependent upon the other. The Word is spoken, and the Spirit acts. Thus we are "born of the Spirit" (John 3:6); "born of the incorruptible seed, by the Word of God which liveth and abideth forever." I Peter 1:23. The psalmist says, "The entrance of My Words giveth light." Psalms 119:130. This is the first day's work in the human soul. The state of the creature, even as the earth, is not changed one whit as yet; though now the ruin is manifest. Here in true judgment of self before God is the first step toward fellowship with Him. The Word has been grafted in and a reconstruction has begun. The darkness has now given way, in a sense, but there is still nothing upon which God can look with favor except the light. The light He pronounced good and severed it from the darkness, giving it a name and a place. The darkness also has its place and is so named. They are separate and distinct. The darkness is not removed, for the source of light is not in the earth. That would make it independent of God. The source of the light is God Himself, from whom the first ray shines. The day is not all light; it is composed of "evening and morning, but never, now that light has shown upon the scene, is there complete darkness. The evening always gives place to the morning. How wonderfully significant! How truly typical of the new birth of fallen man! But there is more. There is development; there is growth in God's plan as we will see.

#### THE SECOND DAY'S WORK

The second stage of this Divine creation, the separation of the waters, is easy to read spiritually. It teaches that, through the compelling power of the unseen things above, there is the beginning of a mighty inward change in the soul. Heavenly longings and desires attract upward. There is a strong pull away from earthly things and the heart is thus purified by the power of a new object. The Kingdom of heaven has begun. The heart is now subject to Divine restraint under the government of God. Intercourse with heaven has begun. "Behold he prayeth," may be said of such a one. However, the general state of the newborn soul remains the same; for there is yet no fruit, no solid ground, no stability visible whatever. It is the state upon which Paul comments when he says, "In me, that is in my flesh, dwells no good thing." Yea, more of such a one he could say, "How to perform that which is good, I find not." He added further, "To will is present with me, and with the mind I myself serve the law of God." Such a man is not lawless, but powerless. There is no settled peace yet, no abounding victory; but the intercourse with heaven which has commenced, will bring down showers of blessing in due time. This is the only day's work which God does not pronounce good. This is significant, whether we view it in its character of literal history, or at its typical application. In the former view, it no doubt would teach that the firmament formed above on the second day, hid from man the dwelling place of Satan. He is called "the prince of the power of the air," and he has his throne in the heavens. God cannot call that good. Also in the latter aspect, the typical, while this day's work is absolutely necessary to attain to a better state; yet there is nothing fruitful, nor stable connected with it. God is not much glorified; neither is man much blessed, or changed thereby. Many of God's children never get any further in their spiritual growth than the stage of this second day's work, which God cannot pronounce good. Is it not sad? Observe that every stage of this reconstruction work is produced by the Word. Each time as God's voice is heard, there follows the display of Divine power. Both the Spirit and the Word are necessary to accomplish the Divine counsels in the human soul as well as with the earth.

#### THE THIRD DAY'S WORK

This day speaks deeply to the Christian heart. Resurrection is its vibrant theme, and that power marks it out here - the earth comes up out of the waters. There is something now in evidence which can be worked upon and made fruitful. The waters stand for the evil within us. This is not removed as some would insist, saying that they have had an experience whereby sin has been eradicated. In reality it is still there, only restrained. It can never return to cover the earth; though it gets its name from God - "the gathering together of the waters, He called seas." In the new earth there will be "no more sea." Revelation 21. That will be the day when sin in the flesh will be no more. Meanwhile He lays the foundation of this dry land which He has reclaimed. But, this is only half of the third day's work. It is a double workday with God as is also the sixth day. He speaks twice, and twice He pronounces His work good. In the first half, the earth is separated

from the waters; in the second it brings forth fruit - the grass, the herb and the tree yielding fruit. So the spiritual teaching of this day is doubly instructive and fruitful. It is typical of Paul's teaching in Romans Six. "Risen with Christ" is proclaimed by the earth coming up out of the waters. Christ died and rose again for us. His death was therefore our death. We passed out of our old Adam head, in whom we had fallen, when Christ died on the cross. His resurrection is our entrance into the last Adam, in whom we have risen into a new state and sphere. "In Christ," signifies a new creation. "Old things have passed away; behold all things have become new." And the acceptance of this blessed fact, like the dry land in type, we, a new creation, have risen out of the old. We are brought into a place of rest and peace. It sets us high above the water floods of wrath and judgment, on the solid ground. Sin in the flesh is not removed, neither does the flesh become spiritual. Rather it is fully recognized as an evil that is present and incurable; but the new man is triumphant over both. He has risen out of that condition; he is no longer in the flesh, but in the Spirit. And yet, there is more to the results of this third day's work. The second part makes manifest the fruitfulness which is the immediate consequence of resurrection. "Being now made free from sin, we are become the servants of righteousness." Notice some significant features in this connection. God names the dry land, Earth. The root meaning of the word is "crumbling," which condition is absolutely necessary to the fertility of the ground. The more continually the clods are broken up and the finer the dust into which they crumble, the more promise of a profitable harvest to the farmer. Herein is a great and a most necessary lesson for us all. We should never complain, or wonder at the trials which our wise Husbandman allows. It is only that we may bear more fruit. The broken and contrite spirit, which yields continually to the Father's will, is the principal element in the fertility of the soul. God seeks not power from us, but yieldedness. An absolutely surrendered will is imperative for fruitbearing. This truth is most vividly illustrated in Romans. In Chapter Seven, we have the experience of the man who is profoundly conscious of the two I's which are in opposition to each other. With the mind he serves the law of God; with the flesh the law of sin. There is a continual struggle; one part for good and for God, the other always contrary and stronger too. But, in Chapter Eight there, is a definite change. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death. There are still the two contrary parties, the flesh is still there as always, but its victorious opponent is no longer the "I." It is flesh and Spirit that are now in conflict, the Holy Spirit instead of "I." Victory comes from the realization of this. The Lord Himself has taken up the fight (when we let go and give it over to Him), and He will conquer the flesh in us. We have but to acknowledge our need - let go the good, the strong, the holy I - and depend on the Christ in us. All of our good resolutions and purposes are weak and unstable. We must declare and believe - "Yet not I, but Christ that lives in me." Then fruit follows as a matter of course. There is progress seen here also - from grass to herb and finally to the fruit tree. Observe that the seed has within itself the power of perpetuating its kind; also that it is the earth, figure of the new life, which brings it forth. All this is easy of interpretation and proves again that there is a voice even in nature if our ears are tuned to hear its message. All of God's works in creation testify to redemption. They are designed to witness to mankind. "He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit and bringeth forth, some an hundred fold, some sixty, some thirty" - three grades answering most beautifully to the grass, herb, and tree. The good ground is the Divine life, the newbirth, which we receive upon the simple condition of faith in the Word, the seed, and which will bring forth a full harvest, if not hindered by unbelief. The fruit is in the life - love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. "Being now made free from sin and become servants of God, ye have your fruit unto holiness." Romans 6.

#### THE FOURTH DAY'S WORK

Here the scene is entirely changed. The heavens are now garnished and beautified; a further step in this marvelous six-day's work of a new creation. The Lord speaks again and the sun and moon and stars are presented in their practical relation to the earth; which has come forth, as it were, from death. These are to remain for signs and for seasons and for days and for years. Here the truth for the Church is precious. We are not only risen with Christ, but more; we have been "seated together with Him in the heavenlies." This is a further step in personal experience. It follows that of resurrection; and no real victory for the Church, which is the body of Christ, is complete without it. The heavens, in which these luminaries are placed, are the lower heavens, or

firmament, the visible expression of the unseen dwelling place of the infinite One. The first object, the sun, speaks for itself. It presents Christ, whom Malachi the prophet designates, "the Sun of righteousness." He is back again in the glory from whence He was absent for a little season, even as was the luminary which sets Him forth. Notice several other significant items in this Connection. The sun is the source of heat and light to the earth. Its light is self-derived, unchanging, as the day of which it is the herald.. It is the center of the universe of God, the hub of the wheel around which the earth revolves; all of which is redolent of Christ and His relation to the new creation. He is the life, the light, the power.

The moon, on the contrary, is the light of the night. Its light is derived from the sun and it is cold and dull at its best without the sun. It is also changeable; full-faced, or dwindling in size and shape. It is easy to see the marvelous interpretation of this aspect of the moon. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The moon, apt figure of the Church, has many valuable lessons to teach. She clearly suggests, by her apparent faults, the path of failure that the Church has trod. Her changeableness is the first. She belongs in the heavens according to God's ordinance; yet one cannot always observe her there in her God-appointed place. She is more often, according to sight, more out of the heavens than in it. That is, she does not take her place there, shining upon a dark world. When she is visible, how seldom seen as full-orbed, but often turned away from the sun from whence her light and radiance comes. Her part is to receive only and reflect the light of the sun. It is not by any power or light of her own. And without the sun, this planet of rock is cold and dark. When the moon is full-orbed and reflecting the sun fully, it is beautiful to behold. The Scripture assures us that precious things are put forth by her, yea, abundance of peace is promised "as long as the moon endures." Psalm 72. Yet, the direct sun rays are the power, the real fruitful, life-giving influence of all that is written of her. Can we not read the interpretation? The moon represents the Church as the whole body of Christ. This does not preclude the stars in heaven also. These no doubt refer to the full overcomers with heavenly glory, shining in their own personal glory, not by borrowed or reflected light. They have appropriated Christ as their light and have become like Him, full of light, though in lesser power and degree. And there are different ranks, or glories even among the stars; some of them shine brighter than others, for it is written, "One star differeth from another star in glory." I Cor. 15:41. They are not independent of Christ as to their shining.

#### The Fifth Day's Work

We are now brought back from the heavens, as it were, to behold the barren waste of waters which we might infer had been left behind forever. But not so; we are to see the manifold wisdom of God displayed even here. "All things are truly working good" for this new earth, risen out of the depths of the sea; therefore, what seems like going back is not really so. We have the same occurrence in the Pentateuch itself - a real progress in the way of apparent retrogression. For instance, Genesis commences with life for God's people. Exodus tells of them being taken out of the world; while Leviticus brings them into the presence of God. All is progress, but at the next step this appears to have ended, for in Numbers, they are seen passing out again to face the trials of the wilderness, and still worse, the exposure of themselves, as identified with the old creation. This day's work appears to be a backward step; yet in reality, it is not. There is no dislocation of His plans. He is ever working things out after the counsel of His own will. God wants the Truth made practical; so after we have known redemption and have enjoyed the fellowship of the sanctuary, He sends us forth to demonstrate to the world that we are of heavenly birth. There is discipline in all this, and failure too. However, we are chastened that we may become partakers of His holiness. The Divine life in us assumes practical form and embodiment, even as "tribulation worketh patience," which in turn begets experience, and experience, hope; and "hope maketh not ashamed." In the words of our lesson, the living soul is produced out of the midst of the waters. These waters are the restless, fallen nature of man; and it is this, within ourselves or in others, that makes this world the place of trial it is. Yet, out of this evil, which appears to be against us, God produces good. The living soul, representing the living energy within, is made to lay hold of eternal things, amidst the pressure on every hand. Paul testified, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I have been apprehended of Jesus Christ." And the fifth day's experience must precede the sixth; for we cannot have the perfect Man and Woman without

going this way. There must be a counterpart of these six creative days in each believer's life. Some believers never go beyond the second day, which seems to be a convenient stopping place; while others go on to the fourth, where the real fight begins. We never know much of the power of the lion, though we may have read and heard of him, until we attempt to enter his lair and wrest the spoils of conquest from his paws. So, in like manner, we know little of tribulation, persecution, or reproaches until we experimentally take our place in the heavenlies in Christ. These things will follow as a necessary consequence, for the lion is there. We are entering Satan's realm, and he will most certainly stir himself and roar; but this is all that he can do. God is for us, and Satan cannot hinder nor hurt us; for the waters only make manifest the living soul. The Lord is never defeated and neither is the new creation. To come into experience of this day is great victory and is soon followed by the perfect day.

#### The Sixth Day's Work

This day also has two parts, even as the third day. God speaks twice. At His first command, the earth, not the waters, brings forth the living soul. This is not the result of discipline, nor of the persecution of the way because of contact with sin and Satan; but it is the development of what is proper and necessary to the New Man as such. The Man who is going to have dominion over the new heavens and earth, is coming into view. The earth itself, which has risen out of the waters brings him forth. This day's work proves that all the things seen in the fifth day is working good. If sin and Satan had never marred God's beautiful handiwork of the first man, there would have been no second Man.

The animal creation of the sixth day represents the new man, but not manifested in his glorified body. He is yet in a body of earth. He waits, as does the whole creation, for the day of his manifestation. For even these creatures were "made subject to vanity (or nothingness as to the body), not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Romans 8:20, 21. As to the body, the old creation partakes with the beasts that perish. The beasts are also called "living souls", but the new man will have no affinity whatever with the beasts. He will no longer be a natural man, but a spiritual one. We have the earnest of this already in our renewed Spirit. Paul instructs us concerning our bodies, "if our earthly tent of this natural man were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Corinthians 5:1, 2. Then follows, in figure, the manifestation of this spiritual man, coming from the hands of his Creator - perfect and complete. Note that this is the result of a conference of the Godhead - "Let us make man in our image, after our likeness; and let them have dominion . . . ." The glorious, eternal destiny of this full grown man is to be in the image of God. He speaks and lo, it is done - "male and female created He them." This twain is the climax of God's creation. We will learn later that the woman was taken from the man.

Man - male and female - is the manifest head of the newly-created scene; and was made in the image and likeness of God. He is plainly the image of the God-Man. The dust of the earth, inspired by the breath of the Almighty, is the foreshadowing of the marvelous union of the Divine and human in one blessed Person, the Son of God joined to His Bride. The place of headship over all is in anticipation of the greater Headship of the Son of Man. The image and likeness to God have an immeasurably greater meaning to us when viewed in their relation to the Last Adam and His Eve, than to the first.

This is the last work day, representative of the end of this ChurchAge, when the marriage of the Lamb is consummated and Christ and His Bride are on the throne - Rev. 19. Then will come the Sabbath rest of God, the Millennial age when all things are in the hands of the Son of Man who takes absolute control of the situation and reigns for one thousand years as Almighty God. The Father will sit back and rest, for Christ "must reign till He hath put all enemies under His feet. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, after He has put down all rule and all authority and power." I Cor. 15:24, 25. Then God the Father shall be all and in all.

And this must actually be accomplished in each of us who expect to reign in the fullest sense as the Last Adam's wife. All rule and authority and power must be put down; everything brought into subjection, before God can rest from His work in us. He will not cease until the sixth day's work is consummated in our experience and the Man and Woman are ready to reign. She must be His

equal, having dominion even as He; for He cannot reign without her.

Some would insist that such victory, such attainment is impossible and not required; but we insist just as strenuously, that it is not only possible, but imperative. Paul, one of this company, prayed earnestly for the saints that they might be sanctified wholly; and that their spirit, soul, and body preserved blameless. Did Paul make a mistake in praying for such victory? Is God unable to perform such a miracle? Is not the power which raised the Lord Jesus Christ from the dead and which is at the disposal of our faith, sufficient for our enabling? Is not the work of Calvary basis enough for such victory, here and now? Is Christ, as the Last Adam, to have no wife without spot or wrinkle, to present to Himself? (Eph. 5:23-33)

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

#### Dispensational View

In these six days of work which we have been considering, there is a most marvelous correspondence with the six thousand years of labor which precedes the Millennium, the world's sabbath. Each of these days of re-construction has had in some measure its counterpart, or that which answers to it, in some phase of the world's history. And while we cannot go into detail as to this, yet we will mention the last work day, the sixth, as an illustration of the others. In the end of this day, we see the perfect man and woman upon the scene, made in the image and likeness of God. They are ready to assume the headship over the earth; all other creatures being subject to them. And this Adam with His Eve, as we learn later, (Rom. 5:14), were but figures of the Last Adam and His Bride, who at the end of six thousand years of history, will assume control of the situation and reign over the restored earth during the Millennium. God has been working these many centuries to this end; in fact, everything has been created in view of this perfect day when the new man, male and female, will be perfected. God will then rest from His work which He has made, and Man will reign with authority for the thousand years. All His desire will be that God may be glorified.

#### Seven Character Sketches

Many details of these final blessings of the earth are presented in the second chapter; but before we proceed to this, we would contemplate for a brief moment the series of lives of prominent characters mentioned in Genesis. There are seven of these, the number of dispensational perfection, which is in itself significant, and they plainly have their counterpart in the six days work. Adam is the first. After his fall, his experience corresponds with the first day's work. In him we have the new birth in grace emphasized, and the promise of life in Christ Jesus begins to be manifested. The light shone upon the deep of his soul; conviction and repentance followed; then he was born again, a new creation. (Chapter Three) Cain and Abel represent the second day's work. There is a division between them, even as the division of the waters below from the waters above. This breach is plainly manifested in the world at large in the two seeds the Seed of the woman (the new creation) and the seed of the serpent (the old creation). And these two natures, the one, good; the other, evil, are at strife within the believer, as well as in the world. Noah and Abraham illustrate the third day's work; and as we noted, it was a double-work day. God spoke twice. Noah represents the first part of the day's labor. In his time after the deluge, we have the resurrection of a world corresponding to the earth, the stable and fruitful ground coming up out of the waters, typically answering to the saint raised up with Christ (the Ark). Abraham's life corresponds with the second part of the day's labor. The resurrected earth is made to bear fruit. He manifests to us the pilgrim walk and trial of faith. He exemplifies the fruits of resurrection in a practical life of obedience. Isaac, the fourth-day parallel, is shown in the yielded son of Abraham. He emphatically speaks of the heavenly man. Even Abraham was found out of Canaan once, while Jacob spent almost his entire life away from this goodly land; but Isaac never left it. Here, as the heavenly planets made on this day, he pictures Christ Himself, as well as those epistles of Him, "known and read of all men," by their surrender into their Father's hand. Jacob, the

disciplined son of the surrendered one, becomes a perfect parallel of the fifth day's work. The type is self-evident. "All things," especially evil things, are seen working good in each case. The living creatures from the waters are manifested, answering to the peaceable fruits of righteousness in those who are exercised thereby. Joseph, the climax of all, corresponds with the sixth day's work. God spoke twice on this day also, but Joseph answers to both parts. In the first, as representative of the creatures from the land, he shows the growth of the new man, but still in a mortal body, or body of humiliation. His life is plainly the spontaneous fruit of the new nature and the attainment of sovereignty over all things; every circumstance is made to serve and afterwards exalt him. Finally, in the second part of this day, we see Joseph as corresponding to the full grown man, who is created on this day. He too, has a bride and is ready to reign; having come out of suffering and trial and cast off his prison garb. He is hidden no longer. All the world is dependent on him. Pharaoh has given over all things into his hands. He sits upon the throne and reigns, while Pharaoh, as it were, rests. And here is where the millennium, in type, begins. God will sit back and let His Son have absolute sovereignty over all things for a thousand years. All is harmony, most blessed and complete. His saints will share His royal glory.

#### JOINED TO THE LORD

There is no more condemnation,  
For God's blessed new creation;  
And there is no separation,  
For we are joined unto the Lord.  
We're delivered from the mire,  
Set on solid ground much higher;  
Filled with Holy Spirit fire,  
For we are joined unto the Lord.  
By the Pillar safely leading,  
On the Living Bread we're feeding,  
As the homeward way we're speeding,  
For we are joined unto the Lord.  
Egypt's stigma gone and dying,  
Canaan's corn we now are trying,  
For the crowning day we're crying,  
For we are joined unto the Lord.  
Chorus -  
Joined unto the Lord,  
Yes, joined unto the Lord;  
One with Him forever,  
Living by His Word.  
O such matchless mercy -  
Man has never heard -  
We are joined unto the Lord.  
- Mary M. Bodie (Grace & Glory Carols)

#### ADAM IN HIS GARDEN

##### Chapter Two

In this chapter we have another inspired account of the creation of man, not really different from the former report, except in its detail. This is not an allegory nor the history of the creation of a man by another being inferior to God. It is simply a fuller account of Adam's creation by his Creator, written by the same hand as the first account. Moses' purpose in this chapter is quite different, however. Here he would exhibit the relationship of the man to the whole scene into which he has had an introduction, as well as his relationship to his Maker and Lord, and also with his wife. God is not simply called "Elohim" as in the first chapter, but "Jehovah Elohim" - Lord God. This title has for its primary significance, God in covenant relationship with man, a Husband to His people. It is the name by which He afterward revealed Himself to Israel as their Redeemer - the covenant-keeping God of Abraham, Isaac, and Jacob; the triune God in fellowship with man. (Exodus 3:15)

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

only a picture, but a prophecy of what we are given to see in the last book of the Bible, "the tabernacle of God is with man" (Revelation 21:3). Thus we have here in the garden, a marvelous type of eternal things. Its central figure, Adam, with his relationship to Eve, his wife, we have elsewhere noted as being typical of Christ and His Bride, or help-meet. Paradise with the tree of life no doubt feebly foreshadows our eternal home with its river of water of life and its tree with its twelve manner of fruit in the New Jerusalem. The first four verses plainly connect with what has gone before; but after these we have a decided change. It appears as though man was created that he might till the ground which was made all ready for him, watered and fertile, but needing his master hand to husband it all. In the first section, as has been previously noted, man's first relationship is to God; hence, Jehovah's breathing into his nostrils emphasizes this affinity. It is not characteristic of the animal creation; no beast has it. Man alone becomes a "living soul" by the inbreathing of the Lord God. It is not merely the breath of life which is imparted, but the living activity of life. Thus we may readily see why man can never totally die, as does the beast. He does not differ from the beast in the fact of being a living soul, but in the manner of becoming one. It is this very inbreathing of Jehovah into the nostrils of the dust - formed creature which makes Adam a proper foreshadowing of the last Adam - "God manifested in the flesh." How wonderfully significant was His action after His resurrection when He breathed upon His own - John 20:22. This breathing symbolized the introduction of His people into the new creation, of which He is the Life, the Source, the Head: manifesting Himself as the "Quickening Spirit" in contrast with the first Adam, who was only a "living soul." (I Corinthians 15:45). Wondrous, marvelous Book of books, Divine, complete, and perfect. Then the Lord God would teach man the lesson of dependence. So He planted a garden in Eden, eastward toward the sun-rising and there He put the man whom He had made. Man was provided with everything that can gratify and satisfy his human need. The tree of life in the midst of the garden teaches him that he does not have life in himself, and the prohibition as to the tree of knowledge enforces the lesson. He is the creature and his Creator is master and Lord. There was also a river there, gushing, bubbling, flowing; which afterwards, as it flowed outward, was parted and became four streams, furnishing water and refreshment to the whole earth. The name of the one was Pishon, meaning "flowing", which suggests its penetration and speed. The second, Gihon, "a breaking forth," tells of its power; the third, Hiddekel, "secret of the palm tree," assures of growth and prosperity wherever it flowed; the fourth, Euphrates, "fruitfulness," needs no comment.

When we realize the typical import of these things, we are amazed at the wonders of the Word of God; for this garden, with its trinity of refreshment and provision for man, loudly proclaims the ministry of the triune God in man's behalf. The tree of knowledge, of which man was forbidden to eat, indicates the government of the Father whose right it was to rule the creature of His hand; a rule, though of love and all for his good, hiding pride from man in that he is a creature of necessity. The tree of life speaks of Christ, the Source of Life for His people; while in the gushing fulness of those flowing streams, we have the unmistakable type of the Holy Spirit. From the innermost being of Spirit-filled believers today, these rivers flow. (John 7:38)

Adam and Eve

We have now, as a third section of this chapter, man's relationship to his wife; but before she exists, we are given a view of Adam's superiority over all other creatures. They are brought before him that he may name them and see that no union with any of them was possible. He must realize that he is master and lord over all. In the first view of creation, it appears as though Adam and Eve were both made with the same stroke of God, but here in the detailed account, we see that this was not the case. "The Lord God caused a deep sleep to fall upon the man," and while he slept, the Lord took one of his ribs, from which He built a woman. An interval of time elapsed between the creation of Adam and the building of Eve. The above interpretation is absolutely necessary to harmonize with the typical view; for Christ as the Last Adam comes into being long before His Eve is ready for Him. She has been in process of being built since the death and resurrection of Christ; but the Lamb's wife, the New Jerusalem, is not finished yet; for His Body is not complete. Adam's deep sleep represents the sleep of the Church of God; the greater number being actually asleep in Jesus during the two thousand years of Christ's absence. She is the body of Christ, "the fulness of Him that filleth all in all", but she is not yet manifested as such. The real Church is invisible, hidden in the visible Church. By provisions she is joined to Christ as His body. (I Corinthians 12:12).

But notice this clearly - the wife of Adam was not his whole body; but she was formed of just one rib, a portion taken out of the body of the man while he slept. Likewise, the Bride is a company who will be taken out of the mystical body, the Church. Men object to this saying, "Christ will not have a mutilated body." Was the typical Adam's body mutilated by the taking out of a rib? His body was perfect even without the rib; for the Lord God performed the operation, and "He closed up the flesh thereof." Thus the man had a bride as well as a body.

The application is not farfetched as some would say. The Bride of Christ will be just a small number of saints as compared with the mass of believers who form the Church. She is being built during this age, being taken out from among slumbering believers. She will be taken out from among physically dead believers when the trumpet shall sound. That is, some saints will arise from their graves, from among other believers who have died, and along with those who are still alive, but living among drowsy indifferent, slumbering believers, will be caught up to meet the Lord in the air, in the first company, or rank of believers. As in the type, Christ will have both a Body and a Bride; and the Body will not be mutilated in the least. Neither will Christ marry the whole mystical body of believers, even as Adam did not marry his whole body. To be part of this Bride company was the goal toward which Paul, the untiring zealous, overcoming Christian was running. He exclaimed, "If by any means I might attain unto the resurrection from among the dead ones" (Philippians 3:11, Gr.). To be raised from the dead is no special attainment; for babes in Christ as well as mature saints, will arise from the dead; but Paul was after a Prize. He was pressing forward, as a racer, with one goal in view -- the out-resurrection. Only such Christians will constitute the Wife of the Lamb. This company will own His headship at all times. They yield to His every wish. They must submit to Him to be His Bride. There are qualifications for this exalted place of jointly sharing with Christ. Paul gives us these qualifications in his writings.

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. 5:14. It would be well to read the entire chapter. It is fragrant with truth about the Woman, the Wife of the Lamb. She will have made herself ready to be His Bride. (Revelation 19:7).

We would add in connection with this that the Bible begins and also ends with a wedding. The marriage of Adam and Eve, whom God Himself joined, and at which He appears to have been the only Guest, was the central figure in that idyllic scene. All the purposes of God regarding the natural man revolved around that prominent and important event, which was but a type of the central and more glorious consummation, the marriage of the Last Adam and His Eve. All the counsels of God concerning the new creation, the spiritual man, depend upon and flow from the joining of this Divine Man and His Wife, who will be the central figures of the universe. All creation will rejoice and give honor to the Lamb when the wedding takes place. (Revelation 19). How perfect and harmonious is the figure pointing in every detail to the Antitype, and how wonderful to contemplate the Lord of creation at the very beginning, occupied with these thoughts of His love and eternal purposes toward a new creation which was once again to be wrought out of the old. To wisdom such as this, we bow our heads and our hearts, and acknowledge even as Job, that we have nothing to say. What is Satan's craft, or man's weakness in comparison with such magnitude of might? We are to be as the potter's clay in the hand of the master sculptor to be moulded according to his will. Therefore, we have but to yield to Him and let Him have His way with us, and through eternity we will praise Him for His masterpiece.

"SHE HATH MADE HERSELF READY"

The Bride is standing all glistening bright  
In her wedding garments so pure and white.  
Her own hands have sewed the needlework fine;  
The gold was wrought by inward life Divine.  
It was not easy, this garment to make,  
But all she did was for Jesus' sake.  
There were trials and pains and heartaches sore;  
And many needle pricks and cuts she bore.  
There were times when dark doubts flooded her soul,  
Yet His wondrous Word again made her whole.  
Disappointments came, and trials to test,  
But in all these she learned to trust Him best.  
At last her garment was ready to wear;

Tho' many dire hardships she oft did bear.  
Her Bridegroom came to call her away,  
And gone was the night, behold now the day!  
Her life of toil is remembered no more,  
Since she and Christ entered that open door.  
Glory and light fill her once-burdened heart,  
She's with her Bridegroom, never to depart!  
- Paul Smith

## THE SECOND DIVISION

### The Ruin

#### Chapters 3-11

The first division of Genesis opens with a ruin, that of the earth; the second division opens in like manner, but now it is the ruin of man. He had come from his Creator's hands perfect and complete, even as the earth. We have seen him in the garden, his mind developed in harmony with his full-grown body, naming all the creatures in turn as the Lord God brought them before him. The wise of the world are inclined to look down from the height of their fancied superiority upon this first man, and think of him as being ignorant and inferior because of the accumulated wisdom and knowledge which the ages have bestowed upon them.

However, the first man with simple God-given ability, easily performed what the scientific minds of today are unable to do without spending years of study and help from numerous earthly sources. If it were possible for us to compare man today with that first man, fresh from the hand of his Creator, empowered in spirit, soul, and body; pure, true, poised, vigorous, strong, and upright, we would truly exclaim, "How have the mighty fallen!" instead of exclaiming over the advancement of man.

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

And Adam was master of it all. He was a king there in that scene of perfection, and his every need was supplied; for we read that the Lord made to grow first, "every tree that is pleasant to the sight" - shade trees, for his comfort and to gratify the perception of beauty with which he was endowed. Secondly, there were trees "good for food," furnishing man all he needed for the maintenance of his physical life. Thirdly, there was "the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." As the last two named trees were not to furnish food for the body, nor emotional satisfaction for the soul; we must conclude that they have to do with the spirit of man. The tree of life was said to occupy the conspicuous place, in the midst of the garden, and permission was given to eat of it: the other, the tree of the knowledge of good and evil, had a less exalted place and its fruit was prohibited. The tree of life was made prominent, as though to hide the lesser tree from man; which is indeed, suggestive.

#### Sin's Entrance

We now begin the second division which opens with a ruin. Herein is a narrative recorded that would be unintelligible had we not the clue to its understanding in other portions of the Scriptures. What was the meaning of this strange temptation? Who is the tempter? How could he enter into the garden of God? We read of him immediately, "Now the serpent was more subtle than any beast of the field which the Lord God had made." We need not be in any doubt as to his identity; he was none other than the devil, or Satan. The beast itself was not the real tempter; for it is on the plane of animal life and has no God-consciousness. The serpent simply allowed the real personality, Satan, to take possession of him and bring the curse upon man. The fact that Jehovah did not allow the devil to come in angelic beauty to allure man, clearly lessened the temptation. Hence, the serpent was but the instrument, the mouthpiece of the greatest created being, Lucifer, "son of the morning."

We read of Lucifer in Ezekiel 28:12-17 and also in Isaiah 14:12. In both texts, it is apparently an earthly ruler whom God is addressing; but the language goes far beyond anything that could be

said of the King of Tyre, or the King of Babylon. Those men were but tools of a master, a greater mind than theirs, fulfilling his desires through them.

In Ezekiel we read, "Thou sealest up the sum, full of wisdom and perfect in beauty." He was all that even his Creator could desire, so marvelously complete in every gift and glory. And yet there was a discord in the harmony of the universe, and that same glorious angelic being was the cause. He had been in the Eden on high, God's garden; and every precious stone was his covering. We read that he was perfect in his ways from the day he was created, until iniquity was found in him. God pronounced judgment upon him - "Thou hast sinned; therefore I will cast thee as profane, out of the mount of God. I will destroy thee, O covering cherub, from the midst of the stones of fire."

If we will turn to Isaiah 14:12-15, we will learn the cause of his sin. The Lord addresses the same angelic being, calling him Lucifer, telling of his fall and its cause. "Thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God. I will also sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High." That angel had determined in his heart to usurp the throne of God. It was a fixed purpose with him, which is revealed by the five times he said, "I will."

He had evidently been given dominion over the earth in the beginning, as well as over the atmospheric heavens; but more, he was in the very presence of God as the anointed cherub. He was created to magnify and glorify God, even as the living ones of whom we are given a glimpse in Revelation. From the expression, "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created," we would infer that he was a pipe organ in himself, and was to lead in the worship of heaven.

Nevertheless, he was not content with even this exalted place, nor with these honors. He desired to ascend into the very heaven of heavens. He would wrest God's throne and dominion from the Creator Himself. He indicates the position he is seeking by the language - "I will exalt my throne above the stars of God; I will sit upon the mount of the congregation in the sides of the north." He intended to reign as universal sovereign. "I will ascend above the clouds," reveals the fact that the place of his dominion was in the atmospheric heavens, but he was planning to extend his rulership over all the dominion of God. "I will be like the Most High," clearly shows his hand - he would be equal with his Creator. Yea, more, he would hurl Him from His throne if he could.

Observe that he had said all of this in his heart; but God, the Omniscient, knew his thoughts. "Thou hast sinned," was His solemn verdict. Never before had these words been uttered. Here was the origin of sin, and Lucifer, the star of the morning, was the first sinner, ages before man was created.

We notice also that sin is first an attitude, rather than an act. Lucifer had not performed one sinful act, yet sin was found in his heart. "I will" is the essence of sin in a creature. It is "MY WILL" against God's will, a state of lawlessness which is sin - I John 3:4. It puts Self, the creature, on the throne in the place of God, the Creator.

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

We saw in our first lesson that the primary result of this fallen angel's insurrection, was the collapse of this little earth ball and its burial in a vatory grave. We have also viewed its Creator in the reconstruction of the earth, making it habitable again and placing Adam over it. Now, Satan is deeply interested in the man to whom God had given this dominion. He is assured that if Adam remains in his perfect obedience to God, he, the devil, will have no power over this terrestrial globe; and sooner or later, may be ejected from his place in the upper regions. He reasons that he must cause the man to show the same attitude toward God that he has. He is determined to tempt man to become independent of his Creator and come over to his side. Alas! How well he

succeeded, the sequel shows.

Observe his cunning. He enters Eden and approaches the woman, not the man. He knows that he stands a better chance of success with her, as she had not been given the prohibition personally. The Lord had spoken to the man, as he was the head of the woman, and therefore he was responsible for his helpmate. Her safety lay in recognition of her husband's place. Right at the outset was where the woman erred. She should have referred the beast to her husband and not have attempted to answer him.

As we examine the account here and meditate upon it, we are impressed with the fact that the tree of death is now to the center of the stage. The tree of life is not even mentioned. The attention of Eve is directed by her questioner to the forbidden tree, and so interested does she become, that she sees no other tree. She is fascinated, gazing upon the tree "in the midst of the garden." Evidently she had never dared to look upon this tree except with dread and alarm. Yet now, she is standing without fear, gazing with great desire upon that very tree. Satan has projected the thought of disobedience into her heart. He has so gained control over her that she ignores the tree of life.

It was apparently a simple question, but it brought about the loss of man's innocence forever. Satan appears to be very much interested in this forbidden tree and deeply solicitous to its prohibition. He asks, "Yea hath God said, Ye shall not eat of every tree of the garden?" That is, "Has God indeed forbidden you to eat of every tree?" In her answer, it is evident that she is reasoning with God's command. A doubt of God's love is already forming in her mind. She is questioning. Why the prohibition? She cannot understand God's way with them. Next, she judges His motive, thus getting away from His presence and protection.

It is impossible to learn God, or understand His purposes by the cogitations of the mind; but Satan has so completely dazzled the woman that she thinks like him. She admits a question as to the love of the Creator and His dealing with her; immediately she is in the power of the evil one. The woman became an infidel and doubted God in Paradise with the evidence of God's goodness all about her. She answered the serpent's question, saying, "We may eat of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die." Notice that she has added to the prohibition; as nothing was said as to their touching the tree. She must have grounds to justify her thoughts and spirit of disobedience to God. He has lost His sovereignty over her heart. "A mere touch," she was saying, "will bring death." She continues reasoning, "Why then has He put it in the midst of the garden only to forbid us to go near? What is He guarding from us?"

God had indeed planted the tree of life in the midst of the garden - Chapter 2:9. It was the central object and the one to be desired, and there was no prohibition regarding it. But, she fails to see this tree. In her distorted vision, the forbidden tree occupies the place of honor. Instead of life, to which the Lord God had given them free access, she chooses death, or its equivalent at the bidding and suggestion of the serpent. The garden of beauty and delight has faded; she sees instead only one tree with golden gleaming fruit, much to be desired, hanging in profusion from its branches, and jealously guarded by the Lord.

Then observe that the woman, after adding to Jehovah's word, now takes from it. She lessens the penalty which He had enjoined for disobedience. Instead of stating, "Ye shall surely die," which were God's exact words, she says, "lest ye die." She puts the construction on the words which her heart desires. There is no real certainty in her statement, that death would be the result of her eating. It is only "for fear ye may die." A doubt of God's love leads to a departure from His Word. The source of such departure is doubt. The heart deceives the head - "If I do not desire to be true to the Lord, I will reason away the power of His Word and the penalty for breaking His commandments.

The woman is fallen before she partakes of the fruit. The serpent is sure of her now. He goes further and assumes the authority over her that God once had. He says to her, "Surely ye shall not die." (R.V.) This is not a lessening of the penalty, but an absolute denial. The woman has invited this presumption by her feeble statement of the facts. Jehovah's love and truth are both denied. "Surely ye shall not die; for God doth know that in the day that ye shall eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." He insinuates that the Lord is withholding good from them and she does not defend Jehovah. Had she been loyal, she would have stopped the first suggestion of the enemy; but instead she listens and believes the lie

of the devil rather than the truth of Jehovah. She needs no further solicitation. She is ready to eat. "And when the woman saw that the tree was good for food - she is looking through Satan's eyes; for the Lord had not told them it was good for food; this is an appeal to the appetites of the physical part of man - "and that it was pleasant to the eyes;" this is an appeal to the soulish part of man; "and a tree to be desired to make one wise;" an appeal to the man is fallen; spirit, soul, and body - all came under the temptation of the devil and all yielded.

Then the woman tempts her husband. She induces him to eat. He is not deceived in any measure, but eats with full understanding of the consequence. As we read, "Adam was not deceived; but the woman being deceived was in the transgression." I Timothy 2:14. She usurped authority over the man and caused his fall; but it was not against his will. He knew she was fallen, but he loved her and would not live without her. He had said previously that she was flesh of his flesh and bone of his bones. He cannot desert her now.

How wonderfully significant this is of Christ and His love and attitude toward the wife of His choice. He also, as the first Adam, identified Himself with her in her ruined condition. She was fallen, but He stooped to share her shame and penalty. But here the antitype goes far beyond the type. Christ came down to her estate that He might lift her up to His exalted place as the Son of God. Adam could fall into the mire with her, but he could not lift her out.

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

"And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." 3:7. The fall of man was consummated. Conscience at once awoke when the sin which began in the heart was perfected in the act of transgression. Immediately they were conscious of evil in distinction from good. They had only known good in knowing God, but now they are able to distinguish between the two principles. They were afraid to meet God in their naked condition; consequently they endeavored to clothe themselves. And here is exemplified the saying, "Necessity is the mother of invention." They made aprons of fig leaves. We might enquire where they got the thread and needle. Ah, they began to invent independently of God. The devil may have put suggestions in their minds to make them yet more independent of God.

And let us not forget that he is still doing business in the same old way. He does not want any of Adam's race to get back into fellowship with God from whom they are now estranged. We must remember that we are beholding another scene altogether from that with which we started. A new age has begun even before this third chapter closes. How short was the age of innocence? How long the ages have been since, in which God's plan of redemption, purposed before the foundation of the world, is being perfected!

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

Today, one often hears excuses for rejecting Christ, such as, "Oh I am not so bad;" or "I'm no worse than other fellows. I go to church every Sunday, pay all my debts and do no one any harm. My parents were Christians and I was raised in the lap of the church, etc. etc." And yet, none of these good things are sufficient to cover our sin, and make us presentable to God. These are only fig leaf aprons. When death draws near, they who wear such flimsy excuses send quickly for the preacher, or some one to pray for them. They have found out that their covering is too thin. They need something more durable to hide themselves from the eyes of a holy God.

So Adam and his wife ran and hid among the trees. Here we now have a most marvelous presentation of the Gospel. God comes upon the scene of man's failure and guilt and calls him. He seeks the sinner who is hiding. The sinner was not seeking Him. He wanted to be left alone,

but the Lord will not have it so. He called, "Adam, where art thou?" He calls today, again and again, "Lost sinner, where art thou? Come into the light."

Adam is finally found. He said, "I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself." Adam gave himself away. He disclosed his own condition by his words. Jehovah enquires, "Who told you that you were naked?" Ah, his conscience was his accuser. God's presence showed him his condition. The Lord's next question is a call to confession: "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Adam tried to excuse himself. He put the blame on God in saying, "The woman whom thou gavest to be with me, she gave me of the fruit and I did eat." You gave her to me. It is your fault, he is really saying to God. "If you had not given this woman to me, whom I now dearly love, I would not now be identified in her sin.

This is all fragrant of the Last Adam. He, too, could say as the first man, "The woman thou gavest to be with me, is the cause of my being numbered with transgressors. Thou didst give this fair woman to me, and I loved her and gave my life for her." So the woman was the cause of Adam's downfall. God did not deny the man's accusation. He simply turned to the woman, "What is this that thou hast done?" Little did she realize what she had done by beguiling the man into that one act of disobedience. Sin entered and judgment and death upon all men was the result. This reign of death continues to this day. Although the old tyrant, Satan, was destroyed at the cross; yet he refuses to abdicate and will have to be forcibly dethroned after Christ takes His throne in heaven. The woman excuses herself by accusing the devil. "The serpent beguiled me and I did eat." The Lord asks no question of the serpent. He proceeds to bring judgment, in which the serpent comes first. "Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." It is evident that this curse was put on the beast because he allowed Satan to use him as the instrument of the woman's fall. According to the language the serpent was of an upright stature; otherwise, it would not have been a judgment to crawl in the dust and be abhorred above every beast of the field. And this curse will never be lifted until death has lost its sting and the grave its victory. Even in the Millennial Age, when the animal creation will be delivered from the bondage of corruption; the adder will lose its poisonous sting, and the lion its bite, but the curse will not be removed from the serpent; he will still crawl upon his belly and dust shall be his meat. Isa. 65.

#### Redemption Foretold

The real personality behind the fall, Satan, receives his sentence from the mouth of Jehovah - "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." This is essentially typical and prophetic, but it is nonetheless true that all the seed of the woman hates a serpent. The most deceitful among men are called "a snake in the grass" - hidden and dangerous.

This great prophetic verse of Scripture given to Satan is a volume of truth in itself. The seed of redemption lies enfolded in its grasp. It is the first direct prophecy concerning the Lord Jesus Christ and redemption. It connects with the last book of the Bible, Revelation, where we are given a view of its fulfillment - the Seed of the woman absolutely triumphant over all the power of the devil.

The woman's Seed is emphasized. The supernatural birth of the coming Redeemer has its first announcement. The unique manner of His entrance into the world is also prophetically foretold. It is her seed, not the man's. Isaiah foretold, "Behold a virgin shall conceive and bear a Son and shall call his name Immanuel." (Isaiah 7:14). Paul confirms its fulfillment, "God sent forth His Son, made of a woman." (Galatians 4:4).

The woman's Seed shall bruise the serpent's head, while the serpent will bruise the Redeemer's heel. This has already become history; the bruising of the heel of the Seed of the woman was done on Calvary. There Satan showed himself as prince of this world, able because of his power over men, to put Christ on a cross. But the death of Christ was really Satan's eternal defeat. "Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto me." John 12:31, 32. Christ's wounding was only temporary; deadly only to His physical body, but He arose from the dead. The Seed of the woman provisionally bruised the devil's head at Calvary, but the actual fulfillment will not come to pass until he has been cast into the lake of fire, which will occur at the end of Christ's millennial reign. The Lord then turns to the woman and adds, "I will greatly multiply thy sorrow and thy conception:

in sorrow thou shalt bring forth children and thy desire shall be to thy husband; and he shall rule over thee." Before the fall, although the woman was made for the man, he was not to rule over his wife. They were created with equal dominion; they were made one. But because she did not consult her husband when she was confronted by the serpent, and transgressed first, she is made subordinate. Eve beguiled Adam and lost her equal rights, as it were. She has had to bear the heavier load of sorrow, and her conception has been multiplied because of sin.

Conception was not part of the curse, as some suggest, but multiplied conception was the judgment of Jehovah. Woman would have borne children even had sin not entered into the world. When God created man it was said, "Male and female God created them. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth." There would not have been travail, the extreme labor pains which now accompany the birth of every child born into the world.

And yet, wondrous grace! It is by her very ability to conceive that she was made the vehicle for the Redeemer to come into the world. He was the Seed of the woman, no man having part in His birth. We can say here too, "where sin abounded, grace did much more abound." After Calvary, where she was delivered from the curse, woman was the first preacher of the Good News concerning Christ's resurrection. She is commissioned, "Go, tell thy brethren that I ascend unto My Father and your Father; unto My God, and your God." John 20:17. She is privileged to tell that fellowship with God is restored; a heavenly Paradise opened to him. Because of Christ, woman has brought more to man than she took away. Man was not merely restored to the place he had before the fall, but to a much higher place. Redemption has not only removed the curse of sin, but it has brought into existence a new creation. The Seed of the woman is emphatically the Second Man, the Last Adam, the new Head of a new race of people. And all these find in Him their title as sons of God, born "not of blood (naturally), nor of the will of the flesh, nor of the will of man, but of God."

To the man, Adam, Jehovah speaks these words of judgment - "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life." Adam had to work for a living; before the fall, he had it easy. The ground brought forth plentifully without much toil. Man was dependent upon God for his living, but he was not satisfied. He wanted his independence. He gets his desire, in some measure. He is now independent of his Creator. He must earn his own living by the sweat of his face; hard work, for the ground is cursed as well as the man. It brings forth thorns and thistles without any cultivation; while the wheat, the corn, the good fruits are the result of toil and sorrow. He, too, must travail to bring forth life. In the sweat of his face, Adam is to get his daily bread until he returns unto the dust from whence he was taken. "For dust thou art and unto dust shalt thou return," is the verdict of Jehovah. No cessation of toil is promised until death comes at the end of a weary life.

This is indeed a hopeless outlook as far as Adam is concerned. If there is a change, or if light comes, it must certainly be from some other source than man. And praise God, this is what happens! Here is a promise, which though it comes in the form of judgment upon the serpent, it is nevertheless a gleam of hope for Adam.

The Lord made no new covenant with man. Men are shut up to the mercy of God. He announces what He will do for them, while they are to simply listen and believe in His power to overrule the wreckage and ruin into which they have fallen. And this hope of deliverance is the SEED of the woman in whom they are invited to have faith. Adam and Eve were left with this bud of mercy, waiting its fulfillment in a future day.

The Divine purpose concerning the redemption of men begins to be disclosed immediately after the fall. God asked no aid, nor makes any condition whatever with the fallen creature. His principles in this respect are unchanged today. It is plainly evident here that He has laid the responsibility of man's redemption upon Another; but it was through the suffering and shame of the Cross that He overcame in behalf of those of whom He is the Kinsman.

Adam must bow to the sentence of judgment upon him and acknowledges its justice, while at the same time, receives the mercy held out to him. He calls his wife's name significantly, "Eve," for, as he adds, "she is the mother of all living." We might have judged that she should be called the mother of all dead; but Adam believed the prophecy of the Seed of the woman. He understood that life was to be in the woman as associated with her victorious Seed. Weakness and

transgression in her are met with and triumphed over, while at the same time the headship of the first man is set aside.

Adam acknowledged God's righteousness as well as His grace by accepting God's terms of reinstatement to His favor. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." Before the fall God had defined the wages of sin - "In the day thou eatest thereof thou shalt surely die." His law had been broken, and justice cried aloud for the enforcement of the penalty; but mercy desired to spare the offender.

The Lord found a substitute for man - animals were slain. This is the first illustrated Gospel sermon and it was preached by the Lord God Himself. It was the setting forth of the fundamental truth that "without the shedding of blood there is no remission of sin." And thereupon, the Lord replaced the inadequate fig leaf aprons with the durable clothing of skins. Thus the fruit of death, the penalty of their disobedience, is now made to supply their need of clothing; and this was not by their own acquisition, but by Divine Gift. The shame of their nakedness was put away forever by the fruit of death. The animals killed that far-off day in the Garden of Eden, figure the coming of Christ the promised Seed.

God instituted sacrifice as the ordained way of blessing for man. The guilty conscience which made Adam flee from the Lord, is now removed by Jehovah's own hand. The sanctuary is open to them once more, and restoration is on the wing.

"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." And, strange as it may seem, they were sent forth out of the garden. It seemed that they were again in fellowship with God, and He would allow them to remain there. But, no. They are on different terms of fellowship now than they were at the beginning. At first, they were on probation. God wanted to see whether as the creature, they would obey Him. They failed; now they are under no restriction whatever. God has undertaken, and He is responsible for their salvation. Earth's paradise was closed to them, but heaven has already opened. The tree of life is denied them, lest the old creation is continued forever; however, these beings whom God created, shall partake of His own life which is stored up for them in His Son. The woman's Seed shall bruise the serpent's head and deliver them from eternal death. And although they will never be restored to that creature perfection which would have been theirs had they not sinned; they have a much greater heritage in Christ, even as that of sons, and will eventually be conformed to His image in righteousness and true holiness.

Said the Robin to the Sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."  
Said the Sparrow to the Robin,  
"Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me. "

## THE TWO SEEDS MANIFESTED

### Chapter Four

"And the man knew Eve his wife and she conceived and bare Cain, and said, I have gotten a man from the Lord."

This is where our history upon the stage of life really begins; for we were all born outside of the Garden of Eden. Adam and Eve did not transmit sinless life to their posterity. We have all come into the world with a sinful nature. The poison of sin is in the human germ and soon manifests itself in the unfolding life, regardless of learning or environment. It cannot be otherwise. It is inherited and is the very essence of our being. It is the law of our life which dictates to us. The words of the Apostle Paul are in fullest harmony with the teaching here, which proves that all men are helpless in the absolute power of this inflexible law of heredity. "Through one man, sin entered into the world and death by sin; and so death passed upon all men; for that all have sinned." Romans 5:12.

With the fall of Adam we enter upon a new period. Innocence is gone forever and this necessitates new dealings on God's part with man, even though judgment is stayed. Judgment

upon man was never in the mind of God; for Christ, the Lamb of God was slain before the foundation of the world in God's provision. He had foreseen and had provided for that sin. And while judgment does indeed follow Adam's sin; yet it is not the final judgment upon lost humanity. We must distinguish between the provisional death pronounced and inflicted on Adam and his seed; and the second and final death of the lake of fire.

It is plainly physical death that was announced, and the proof of it is before our eyes today. Every where in the world the dissolution of the body is inevitable. God has spoken - "unto dust shalt thou return." We have further evidence of the truth of the above interpretation in the fact that physical death necessitates the suspension of eternal judgment until it be taken out of the way. The final judgment of the great white throne judgment will not take place until all the unbelieving dead are raised. Then the wicked dead will be judged, not for Adam's sin, but "according to their own works." Revelation 20.

Spiritual death, or the death "in trespasses and sins" (Eph. 2:1), is not judgment for Adam's sin. It is only the result of the fall, even as the moral state of a criminal is not judgment for his crime. Man's depravity is the cause of his wicked deeds, but it is not the reason he is judged and sent to prison. In like manner, God will render unto every man, not according to his sinful nature, but according to his deeds. It's us upon this ground that the whole world is pronounced "guilty before God;" otherwise God would not be just to sentence men to the lake of fire for the sin of Adam. He would also be forced to cast out the little children, and the infant of an hour if such were the case. The original sin, the result of the disobedience of Adam, has been more than met and compensated for by the obedience of Christ. The penalty, death, has been taken and overcome by the Last Adam.

In Cain we have both the first seed of the woman manifested as well as the seed of the serpent. The natural outcome, or issue of fallen man, is expressed in the first man born into the world. He is therefore the elder; for we have "first that which is natural and afterwards that which is spiritual." I Corinthians 15:46. His mother names him Cain - "acquisition," which is certainly expressive of his character, and of natural man's character.

Eve so named him in the joy of his birth, and the hope that he was the promised seed through whom redemption was to come. She exclaimed, "I have gotten, or acquired a man from the Lord." But she was mistaken, as history proved. She had forgotten that there was also the seed of the serpent to be reckoned with. All goes well apparently. It takes time for the development of the nature of the seed; but it finally shows itself according to that which was spoken, and by way of contrast with the other seed.

"And again Eve bare his brother Abel. He was a keeper of sheep; but Cain was a tiller of the ground." This second man stands out in every way, an absolute contrast with the first. His name, meaning "breath" is in harmony with the character of himself and his descendants. He is short-lived, a breath, a vapor. He is not a success on the earth as far as men judge, though he tends his sheep faithfully. His descendants are the people of "the bruised heel;" for Seth, the third son of Adam, continues the line. God takes pleasure in numbering the days of this seed. Their life is precious and rare in His eyes. It is the line of the new creation.

The first man, Cain, continually seeks the things of this world. Gain is what he is after in conformity with his name. When cast out of the presence of the Lord, he flees to the land of Nod ("wandering"). Here he lived in apparent forgetfulness of God. He was the first builder in the earth, for he wanted a city whose builder and maker God is not! He desired to adorn and beautify the world in which to settle down and find his home. His descendants are the world's great men and lust and violence mark them out as being away from God. They are also religious, but too often after man's ways. The name of God, "El" is found in the names of his progeny; for Cain begat children after his image also. And, we may as well answer the question most often asked, "Where did Cain get his wife?" He evidently found her among one of his sisters. The Lord had not yet forbidden such marriages. To Adam and Eve were born many daughters (Chapter 5:4). God never tells us something merely to satisfy our curiosity. His words are always purposeful, pointed, and powerful.

Offerings Contrasted

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

Here we have expressed the first and most essential contrast between these two men - the

difference in their approach to Jehovah. They begin to manifest their different natures. In fact it is only by the manner of his sacrifice that Abel's nature is changed from that of Cain. He proves his kinship with the chosen Seed by his offering.

Cain, the elder, comes first with his offering to Jehovah. It is of the fruit of a sin-cursed earth. It may have been something rare and beautiful. He may have spent much labor on it; but that is just the point. It represented the work of his own hands. He had toiled to get it. His best efforts were bound up in his sacrifice. It was the best he could do. The Lord God did not accept his offering though it had cost him much labor. Why is this? we may well ask. In his offering, Cain denied the fall of man, denied his need of atonement, and refused to yield to the verdict of Jehovah, that he needed a blood sacrifice. By his offering he claimed a place of fellowship with the Lord on the basis of his own good works. He was insisting that he was able to save himself, thereby calling God a liar; for the Lord promised his father, Adam, a Redeemer who would save him and thus bruise the serpent's head.

Abel, on the other hand, had heeded the words of his parents and brought the firstlings of the flock as a sacrifice. He did not deny that he needed a blood atonement. He admitted by his offering that he was fallen and could not lift himself up. In other words, he confessed he is a sinner, naked and undone and one who needs a Savior. Jehovah was propitiated by Abel's offering; but He refused the offering of Cain.

In these two men and their approach to God, we have a most striking figure of all men and their two ways of salvation. All the religions of the world are resting upon one, or the other of these foundations. We say ALL the religions; for they may all be summed up in either the way of Cain, or the way of Abel - the way of works, or the way of blood. There is only one right way, only one way that God accepts. We have it here in Abel's offering - the firstlings of the flock, the lambs, representative of Christ's glorious redemptive work on the Cross. God accepts no other way.

They are all wrong, whatever system of religion, whatever the morality, or the beauty, the culture, the wisdom of its ethics; God refuses them all. Men must bring a blood atonement by which they acknowledge that the penalty for sin, which is death, has been met by Another - Christ.

Nature would never have dictated Abel's way; but rather that of Cain. Who would ever suppose that the death of an innocent victim could atone for the guilty, or that the blood of lambs and kids could put away sin? When we look at it from reason's standpoint, such a salvation seems utterly foolish; but God takes the foolish things to confound the wise. The Cross is the most foolish method of redemption to the natural man, but in it is expressed all the wisdom of God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him."

Therefore we see that Cain is just the natural man, religious in a way, but he cannot see the reason for bringing the blood of an animal as his way of salvation. He thus refuses to acknowledge the penalty for sin which is death. Therefore, God refuses him and his offering. He is very angry; yet God reasons with him. "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." The word for "sin" in this place is the same word used for "sin-offering." Jehovah was endeavoring to convince Cain that he must come by way of the blood if he were to be accepted of God and have fellowship with Him. This was not the way of works, for he had only to put his hand upon a lamb, or a kid, which was outside the door, ready for just such a service.

In the same manner, God is speaking to men today. "If thou do well, I will accept you." But who does well? Who has never sinned? Then He offers, "Come to me with a sacrifice. Come the way of Abel, the blood way, the way of the Cross." The Lord spoke the same message to the children of Israel. They were given the Commandments to keep, but when they sinned, God had provided the offerings, so that He would be propitiated. But no, Cain would not accept God's way then, and neither will man listen to God today. He continues to reason it out for himself to his own eternal sorrow.

"And Cain talked with Abel, his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him." 4:8. The Revised Version has "And Cain told Abel . . ." No doubt they had an argument as to the way of salvation. Men can be very zealous for error. Satan can influence the mind of the old creation against those who differ from them as to their religion, or their church. It is sad to see such zeal of the flesh; a zeal which made Cain slay his brother. He lost control of himself through his deep anger - this nice fellow who had brought

such a beautiful offering to the Lord. He is infuriated with envy and jealousy to such a degree that when he finds his brother alone, he kills him. His religion could not stand the test.

When God confronted him with his crime, he lied. Self-righteous folks commit more sin in a moment than others who trust in the power of the blood. Cain does not get by with his denial. The Lord tells him that the blood of his brother accuses him from the ground on which it was spilled.

Still he does not repent, nor does he confess his sin. God pronounces judgment on him. Cain accepts the judgment, though bewailing its severity, and the separation from the presence of Jehovah which it entails. He speaks the curse himself - "Behold, Thou hast driven me out from the face of the earth, and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth. And it shall come to pass that every one that finds me shall slay me." 4:14.

"And Cain went out from the presence of the Lord .... " 4:16. This seems to be one of the saddest verses in the Bible. It reminds us of the words relating to Judas: "He went out and it was night." (John 13:30). It was certainly outer darkness forever for both these men. Oh, sad, sad, doom awaits every rejector of the blood way of salvation. They go in the "Woe" way. Cain was the first man to prove his kinship with the devil. He was the first murderer. He killed his brother, but that death is only temporary; for Abel shall rise again in the resurrection of the just.

Cain is a fitting type of the Jew, the self-righteous nation. He was the first "pharisee." The sin offering, Christ, was "lying at their door," but they would not have Him. They insisted upon claiming their own merits, refusing God's way of salvation. They killed their Brother, the Lord Jesus Christ, and brought a curse upon themselves. What was meant for their eternal good if they had accepted Jesus, has instead worked for evil against them. His blood cries out for vengeance even to this day. They were driven out of Palestine, the place of blessing, and have been wanderers on the face of the earth, scattered among the Gentiles who have ruled over them. As it is written, "The children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim." Hosea 3:4.

The Lord set a mark upon Cain lest any finding him should kill him. How marvelously pregnant of meaning as referring to the Jew! Cain had been fearful of men's rage against him because of his doom; but Jehovah says, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And so it has proved. It has been a dangerous thing for a nation, or a people to hurt the Jew - sevenfold has been the retribution meted out to them. There have been nations which have afflicted these ancient people, holding them in contempt and ridiculing them; but they have gone into oblivion because of their attitude against God's chosen people. Happy and prosperous have been the people who have been kind and considerate to the Jew. At the present time (written in the 1929's and still true, Ed.) there is much agitation for and against them. The world, like the whale with Jonah, would like to vomit them out. They have never been digested, or assimilated among the nations; for they have been out of their place. Soon, they will be in their place according to God's purpose (and are now a nation, though still hated by many, Ed).

After Cain's deliberate disobedience to God and his departure from the presence of the Lord, we are given a list of his posterity. As previously noted, they are the great men of the world; the men who do things; men who get there - the self-made men - not God-made. They were inventors of musical instruments of all kinds, as well as cunning, intricate work in metal and jewelry. He is certainly of the earth, earthy. Someone may ask, "Is it wrong to use these things? Should a Christian have no instrument of music in his home, or place of worship?" We would answer: "All things are yours, and ye are Christ's and Christ is God's." If we can use these things for the glory of God, then we have perfect liberty to do so. The Lord can make even the wrath of man to praise Him; so why should we not make all things to serve and glorify Him?

But we must always remember that this world is not our home. Our life here is but a breath, a vapor. We are looking for the same city which Abraham looked for, whose Builder and Maker is God - and not Cain. We may seem "old-fashioned" according to modern standards. One liberal modernistic preacher said, "Not to be up-to-date in everything; not to be dressed in the very latest style; not to be conversant with the latest book, or most celebrated poem of the day: this is the greatest folly, the modern folly." But we answer that the greatest folly, whether modern or old-fashioned, is to reject Abel's way of approach to God; to reject the Lord Jesus Christ as Savior.

We would infer that Cain's issue, Lamech, was a very important personage, judging from the space devoted to him in the record. He was the first recorded polygamist. His wives' names were

Adah ("ornament") and Zillah ("tinkling" or musical instrument). Perhaps he married one as an ornament and the other to entertain him. He was seeking to be happy without God in that far-off country. He said to his wives, "Hear my voice; hearken to my speech; for I have slain a young man to my wounding and a young man to my hurt. If Cain shall be avenged sevenfold; truly Lamech seventy and sevenfold."

Note the lesson here: violence and murder follow in the line of Cain. The end is marked, even as the beginning. There has been no improvement, no change for the better; rather for the worse. The last name of the line which is given, is Tubalcain ("Cain's issue"), which emphasizes the truth taught from the beginning to the end in the Bible - "That which is born of the flesh is flesh."

"And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel whom Cain slew." 4:25. The birth of Seth marks a new beginning. We have many "beginnings" in this book of Genesis. Seth, the third son, represents first of all, Christ in resurrection; secondly, the man in Christ, who also came up out of the tomb. All of these personalities who represent Christ, have also a personal application to the saints of God.

There is the same enmity and breach manifested in every individual believer as we have seen between Cain and Abel. In this personal connection, Cain represents the flesh in us - a self-righteous, Christ-rejecting old creation, away from God; yet marked not to be slain by human hands. Abel represents the new life in us which is born of God, is even as Christ; therefore, there is a continual strife between the two. As Scripture states, "The flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other." Gal.5:17.

However, Abel died, how then can he illustrate the new man in us?" Paul's words are: "I die daily." (I Cor. 15:31). If he dies, how does he live? Here is the secret of the spiritual life. It dies to live; and gives to get. This principle is just the opposite of the flesh. Abel represents, then, the surrendered, yielded Christ-life that is given up to God absolutely.

"As it is written; for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Rom. 8:36. Is this defeat? Nay, nay; it is the way of victory. The conqueror, the ever-living one, travels this road. Seth is thus born in the place of Abel, or Christ formed in us. "We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." Our new life is ever seeking the good of others, even at the expense of our health, strength, time and pocketbook. Jesus said, "For whosoever will lose his life for my sake, the same shall save it." Luke 9:24. The royal road to the crown is by way of the Cross: "If we suffer with Christ we shall reign with Him."

We are thus lifted out of ourselves. "It is no more I that live; but Christ" - Christ in resurrection, the powerful, the great, the King, lives in me. Seth bears fruit, a son is born, and he calls his name Enos ("frail man"). He is the opposite of Lamech, the strong, self-assertive, boasting issue of the flesh. The child of the Spiritual Man is always weak in himself, finding Paul's words a reality - "When I am weak then am I strong."

It is here that we read, "Men began to call on the Name of the Lord." Prayer expresses this life. It is dependent. "We are the circumcision who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh." Confidence in the flesh is the spirit of Cain. After Enos is born, there is no more of this self-reliance; for in the genealogy given, we have no Cain, nor even Abel, but Seth - Christ in resurrection, and his progeny only. There is nothing great concerning their lives; no mighty deeds, no noted achievements. The account seems meager and trivial in comparison with the Cain line. It seems that the Seth line only lived and died. They did not seem to leave any footsteps in the sands of time; but they were all well-known to God! He records their births and their deaths; even their days are numbered by Jehovah; each day precious in His sight. They confessed that they were strangers and pilgrims on earth, seeking a heavenly country. (Hebrews 11:13).

#### A NEW BEGINNING

##### Chapter Five

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

In this chapter God gives us the record of creation as though Cain and Abel had not been born. It is a "new beginning." In Seth, we have a type of Christ in resurrection. Abel figures Christ before His death; here we see him as risen from the grave, a new creation. It is only a picture. This man

was still connected with the old creation. The whole human race was still on its downward path. It is only a figure that God began anew.

In the words, "In the day that God created man, in the likeness of God made He him," we have as it were a new record and God had wiped all the rest off the slate. Seth is a wonderful type of the new creation in us. The meaning of all the names of these sons is remarkable. We have noted that Cain's line was progressive; they were pioneers of civilization. He built a city. His descendants were the great men of the earth; and they are still the great ones. But, the great, mighty, and wise men of the earth today belong to the old creation for the most part. Paul tells us that "not many wise men after the flesh, not many mighty, not many noble are called." I Corinthians 1:26. People who are so big and great in themselves, do not want God in their lives. It is not God's fault. He is offering salvation to them, but they will not take it.

By way of contrast, Seth's line just lived and died; but we do not know how many years Cain's descendants lived. Their age meant nothing to God; but He knew when Seth's progeny died and exactly how many days they lived. Thus, with the new creation. There were no wonderful things recorded of them. Jude spoke of Cain and those like him: "Woe unto them, for they have gone in the way of Cain" - away from God. The way of sacrifice leads to God; but the way of self-effort leads away from Him.

The people of God are not great in the world today. They are here to represent Him; to witness by their lives of separation from the world that He is a reality to them. They are to be witnesses, nothing more. Oh, how God loves them! He knows when they are born and He knows when they are to die. He knows when they begin to bear fruit. He knows all about them. In the record of Seth's progeny, the age of each is given before he begat a son. These children speak of fruitbearing. They speak of the new birth and the development of faith. Afterward they begat other sons and daughters. Up to a certain age, they were childless, which emphasizes the fact that in the natural, they are barren as regards to God. The first son born to Seth is Enos, "frail man." This is surely the primary experience of every one that is born of the Spirit. He feels so frail, so weak, so helpless; for he is only a babe. But there is hope.

The next son born is Cainan, which means "their gain." in a spiritual sense, after we find out we are frail, we learn it is a gain for us to be weak, for then are we strong. In these lessons, we see not only the literal history but also spiritual lessons. There are no secrets to the historical part, but the secret is in getting the mind of the Spirit. We learn this by a knowledge of the New Testament. When we learn the way of salvation, our place in Christ, the secret of victory, from Paul's writings; then we see it outlined in type in the Old Testament.

The fourth son born is Mahalaleel, which means "the praise of God." We become the praise of God after we find our strength in Christ; or when we praise Him out of our weakness. God is delighted in that.

Then Jared is born. His name means "let him contend." The one who is the praise of God, becomes a fighter, a wrestler. He stands his ground. He is clothed with the armor of God. He learns to fight the good fight of faith.

Enoch is the sixth in the line of Seth. His name, meaning "dedicated," tells the whole story. He is a consecrated man. His father must have so dedicated him to the Lord and he actually lived it. He walked and talked with the Lord, and was taken to heaven without dying. He was translated. "God took him."

Then comes Methuselah. His name signifies "at his death it shall be seen." We see a wonderful correspondence in his name to the things which follow in history. At his death, the deluge came. it was actually seen, even as his name indicates. There is Divine accuracy in all this account. Methuselah lived 187 years and begat Lamech and then lived another 782 years which brings us to the flood.

Enoch represents full overcomers, who will be translated out of the world before the tribulation period. Methuselah figures the whole body of Christ who live on after the first company are translated. When they go, judgment will fall upon the world. When the heavenly people are gone, the full measure of iniquity will have been reached. The climax of sin will be met with the climax of God's vengeance.

Methuselah lived 969 years, just short of a thousand; and as to the spiritual application, there will be just a few years to follow after the Church has gone, ere the great tribulation will have passed. Notice the exactness of the Word of God and the wonderful significance of names. Methuselah

was 187 years old when Lamech was born. Lamech was 182 years old and Methuselah was 369 years old when Noah was born. And 600 years later, the deluge came which made Methuselah 969 years old, the very age at which he died. At his death the judgment was seen. He believed the preaching of Noah, but he was not preserved upon the earth in the ark as were Noah and his family.

Lamech, "strong man," comes upon the scene after Methuselah. He represents the able man, the man in Christ who will be developed in the end of the age. He is the full expression of the man who is weak in himself, but strong in the Lord. He says with Paul, "I can do all things through Christ who strengtheneth me." He begins in weakness, but afterward his faulty is seen no longer. He ends in power. Christ only is seen. Now, Cain had a son named Lamech too. He was a boaster in the old creation, boasting in his father. He said that he killed a man; and "if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." This Cainite Lamech was taking advantage of God's grace, shown to Cain. He was abusing that grace, mocking at it in a way. "Look at Cain" he would say, "he got away with it and so can I." He was mocking, talking even like people today. They say, "Oh, you religious folks have been talking of Christ's return for years and years. Why hasn't He come? Things have continued the same ever since the world was created."

Peter tells us of these mockers, that they are wilfully ignorant, that all things have not continued in the same condition from the creation; but that there was a flood upon the earth, a judgment of the wickedness. The earth that then was, perished, and there was a reconstruction, a new beginning, as it were. And the same thing is going to happen again, only the next judgment will be by fire. (2 Peter 3:4-7) This is the speech of Lamech, the strong old man; but there will be a strong New Man to take his place when he has perished from the earth. This New Man boasts in Christ Jesus, of the line of Seth.

Then Noah comes upon the scene. His name signifies "comfort, rest," as is plainly evident in the words which his father Lamech spoke, referring to Noah. "This same shall comfort us in our work and from the toil of our hands." He is prophesying of the Millennium and the rest which the world will find in Christ. The curse upon the earth will be removed in great part at least. Rest will be found in Christ from physical as well as spiritual toil. And then we read, "And Noah was 500 years old and Noah begat Shem, Ham and Japheth." Very significant are these births; for later we are to see a new beginning, a figure of the new creation in them.

#### IT MATTERS MUCH

It matters little where I was born,  
Or, if my parents were rich or poor,  
Whether they shrank at the cold world's scorn  
Or walked in the pride of wealth secure:  
But whether I live an honest man,  
And hold my integrity firm in my clutch,  
I tell you, my brother, plain as I can,  
It matters much.  
It matters little where be my grave,  
If on the land or in the sea;  
By purling brook, or 'neath stormy wave,  
It matters little or naught to me;  
But whether the angel of death comes down,  
And marks my brow with a loving touch,  
As the one who shall wear the victor's crown,  
It matters much.

#### THE CONDITION OF THE WORLD

##### Chapter Six

In the next chapter we see the evil conditions upon the earth. Wickedness prevailed to the uttermost. The people were corrupt and vile. The same evils are told us in Romans 1 - 3 concerning the world in Paul's time. Man is no different today; he has not become better, rather, worse. In fact, the degeneracy and ruin of the last days is pictured in this first book in the Bible. It is a realistic likeness of the end of man's day.

Many people wonder about the sons of God and daughters of men spoken of here. We believe that they represent the two lines that we have been reading about. Seth and his line were believers. They turned to God. They were not like other people, which line figured the new creation. There were two creations in the world then just as there are today. In time, these two lines intermarried, consequently they all became bad. When believers marry unbelievers today, their children get farther and farther away from the Truth. Many students of the Scripture have a far different interpretation of this portion of Scripture. They state that these sons of God refer to fallen angels who left their first estate (2 Peter 2:4), and in some way sought cohabitation with man. Now, as to the physical, we cannot believe this. Angels cannot have physical relations with humans. As to the spiritual realm, it is the truth. In the end of the age, the climax of all evil, there will be the manifestation of mighty giants in the earth; not so much physically, but rather mentally - giants in intellect, statesmanship, education, philosophy. Super-men will rule the world, men of marvelous ability, intricate skill and colossal engineering schemes, who will invent the most mighty contrivances, both good and bad; for blessing and destruction of mankind. Most of this will be due to satanic power. Later, the arch-enemy himself will possess, energize and fill one man; but other men will be moved mightily by his power and skill. The age will end with dynamics from both God and Satan. The devil will counterfeit everything of God. The strong man, Lamech, will be in evidence both in the Godly man as well as the devilish one.

And yet with all this wickedness, it will be a religious age. It will be a deceptive atmosphere. It will not appear wicked. Satan has transformed himself into an angel of light, rather than darkness. He will claim to be "Christian." He will enlist under the banner of the Christ, and will do all his mighty works in this Name. We need not marvel at the signs and wonders as the end time draws closer. If one remains long enough, he will see yet greater works, for "God shall send them strong delusion; because they received not the love of the truth, that they might be saved." 2 Thess. 2. God allows these counterfeit miracles because of the unbelief and rebellion of man.

The end of this age will be as it was in the days of Noah. In the words of Jesus we have this confirmed: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered in the ark." (Matt. 24:38) It was a day of careous riotous revelry; eating and drinking, giving up to their bodily appetites. "Lovers of pleasure more than lovers of God," shows the correspondence.

Read 2 Timothy to get a description of the evil condition of the last days. There will be disregard of God and man; lawlessness in evidence on every hand. And yet with it all, "a form of godliness." Pathetic! is it not? Men will be going to church religiously, and yet at the same time, forgetting God. As God saw the wickedness of Noah's day; so likewise, He is not blind to the abominations of the end time. And He is not slack concerning His promise. Christ will come. There is coming the end of man's day. The Lord will say again, "I will destroy man whom I have created." Oh, how sad! that He must say of the work of His hand - "He repented that He made man."

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

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." 6:13, 14. This gopher tree is the same wood that was used in building the tabernacle in the wilderness in Moses' day. It is known there as the shittim, or acacia tree. It was a thorny tree which grew in the wilderness. It reminds us of Jesus as "a root out of the dry ground." He was the only fruitful tree that God could find in this wilderness world.

The tree had to be cut down first; wonderfully significant of Christ! He had to be crucified ere man could have an Ark of safety in which he could ride above the waves of Divine judgment without fear.

The ark was composed of different compartments, or nests as the Revised Version gives. All these creatures were not huddled together in one place. There were different orders of beings; therefore different ranks for the different species. Some may have been more exalted than others, but not more safe. All were equally preserved from judgment. The whole ark was pitched within and without with resin; all the seams were scaled. The resin was an exudation which flowed from the tree when it was cut. Again, we see a picture of Christ. His death not only saves us from judgment, but secures us eternally. No judgment waters could seep into that ark; not even one touch of water could reach them. Can you not see the wondrous provision of Calvary figured in that ark which Noah built? I want to call attention to the word nests, instead of rooms, in the ark. A nest is better than a room, which might be bare and comfortless. A nest speaks of love, of mother and father's care; of food brought to the small birds. It speaks of the rest and provision in the store house of God, sufficient to meet our every need. "And this is the fashion of which thou shalt make it. The length of the ark shall be 300 cubits; the breadth of it 50 cubits and the height of it 30 cubits." A cubit is thought to be 18 inches; therefore the ark was 450 feet long, 75 feet wide, and 45 feet high. It had marvelous dimensions, yet none too large for the creatures which it contained. Imagine the unreasonableness of a man building a monstrous ship on dry land! Folks then were the same as those today. They no doubt called Noah a fool, a fanatic, etc. They jeered and ridiculed him about his big boat on dry land. They no doubt laughed at his expense: "Where is the water, Noah? How are you going to take your boat to water?"

They surely must have hooted at him when he replied, "I am not going to take my boat to the water; the water is coming to my boat." It was a huge joke and afforded them much amusement. Noah had to bear their ridicule, criticism, and persecution; but he proceeded with his work. We can imagine how the people taunted him: "What are you going to do with your boat, Noah?" He could only answer: "God is going to destroy the earth by water, and I am building this boat to save my family." It was probably a great recreation for them to go by Noah's place. "Have you heard about that crazy fellow, Noah? Let's go over and tease him. He is crazy as a bedbug. He says that water is coming down from heaven and drown all the inhabitants. He says that it is going to rain."

Up to the time of the flood, there had been no rain. A mist watered the earth. (Gen. 2:4). Folks were just as unbelieving then as they are now; they could not believe what they had not seen. But Noah had faith, though he had not seen rain come down from heaven either. He had to trust the Lord for the material for the boat, and the wisdom to put it together. He built the ark by faith. That was a mammoth undertaking. He risked everything to obey the Word of the Lord. We think we have wonderful faith when we lay hands on a few sick folks and the Lord heals them; or when we, an entire assembly, will build a tabernacle. But Noah and his sons built the ark. It may seem strange to do what God tells us to do, but faith changes our point of view. Noah believed God and he was acting out his faith. And as he was working he was also preaching, for we read that he was a "preacher of righteousness." Every bit of physical effort he put into that ark was a testimony of God's Word and its fulfillment. And we can do the same today.

Noah was secure in the ark from the judgment to come, and so are we secure in Christ. Noah could not get out, for the door was shut and sealed by God and there was only one window, which was at the top. He could look up to heaven and God, but could not look down upon the scene of death and destruction round about him. God did not want him to see the awful destruction and be disturbed and sorrowful. Joy and peace reigned within the ark. They were all safe within the ark. This is all very instructive and impressive of Christ, the true Ark. His side was pierced to make a way for us to enter into safety. "I am the Door," I hear Him saying; "if any man shall enter in by Me, he shall be saved."

Judgment of all Flesh

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them from the earth." 6:13. After Noah built the ark, he waited for further orders, He had implicitly followed God's orders, though they may have appeared foolish to his natural reasoning. He was not the master, however, but the servant. Noah did not question God's way, nor think that there were better means to attain the same end. He did just what God told him, and by doing this, he put all the responsibility upon Jehovah. God was pleased with Noah's obedience.

God has not changed His principles since. He has not relegated the superintendency of His business to His creatures. No, indeed! He still insists on giving the orders, and expects His servants to obey them, regardless of what others may say, or think. It is sad to contemplate how men disregard the Word of God and substitute some of their own thoughts in its place. And the worst of this is, that it is done in religious circles, where the leaders are supposed to be wholly yielded to Him. Noah did not do so. He built according to the plans and specifications which the Lord gave him.

"And Jehovah spoke unto Noah: "Come thou, and all thy house into the ark, for thee only have I seen righteous before me in this generation." 7:1. The exact time to enter the ark was told Noah. Again he obeyed God. And not only he, but all the fowls, beasts, and creeping things did as they were bidden. He had told Noah to make rooms for them - seven pairs of clean fowls and beasts, but only two of the unclean. And the marvel of it, they all marched or flew into the ark. It was a mighty miracle. It was only God who caused them to enter into that safe place. He willed it so, and it was done. The flesh must obey those who are in the lead. God makes all things and all people to serve those who obey and serve Him. We just need to tell God about it and they come along. Jesus said, "No man cometh unto Me except the Father, which hath sent Me, draw him." The devil served God by causing wicked men to crucify Jesus; and the cross served God's purpose and also man's need. It was the greatest service ever rendered man, but neither the devil, nor man knew that in nailing the Son of God to the cross, they were doing the will of God. Oh, marvelous wisdom, a mystery indeed!

In due time, Noah went into the ark and he also came out in due time. God always has a set time for His acts. He does not perform His work in a haphazard fashion. He never hurries to accomplish His ordained purposes. And consequently, He is never late. Sometimes, we get in a hurry and rush things - God never. He always has plenty of time. We say, "Time flies"; but the Lord does not reckon time by our years. One of His days is as a thousand years, and a thousand years as one day.

Another thought worthy of mentioning is that Noah and all the creatures went into the ark. It would have done them no good to sit and look at it and even admire it. They might have expressed their delight in the ark, and may have expressed varying opinions as to its safety; but this would not have done them any good. It would not have saved them from the judgment. There was only ONE WAY of escape and that was to heed the Lord's command, "Come thou; enter into the ark." So, in like manner today. It is not enough to admire Christ and the marvel of the Cross of Calvary, nor even to speak well of Him and redemption. We must believe from the heart and obey God's command.

Men may even stand for the fundamentals of the Gospel, such as the virgin birth of Christ and His death and resurrection, as well as the inspiration of the Word of God, and yet perish. We must make all these truths practical - enter into safety in Christ - accept Him as the Savior. This is making the Word practical, or experimental. Some may even say that we have everything in Christ, but at the same time, deny their words by their actions. They substitute something else for Christ, even while they speak. They may use all manner of carnal means to draw people into the Ark, instead of letting God move them. If the Holy Spirit does not do the work, they may only get into an organization, or building which they call the Church.

It would have made as much sense for Noah to sit on a hilltop and talk about his wonderful ark - how safe it was and how marvelously it provided everything for their needs, as for us to talk about Christ, but not appropriate the shelter and provision of Calvary. Noah did not act so foolish. He entered into the ark when it was ready. After you are inside the safety of the ark, then you may admire the beauty and stability all you desire. No one really appreciates the strength and security until he has entered.

The rain really came; it was no joke. In spite of the mockers; regardless of the unbelief; contrary to the expectation of the masses, the deluge came. They said even as men today, "You will have to show me." And God showed them! It was too late for the mockers. The ark's door was safely shut with that "old fogey" inside. There is an inference that some of those who did not enter the ark did believe after the rains came - I Peter 3:14, 20. They no doubt repented of their unbelief and called upon the Lord for mercy when they saw the water actually falling from heaven. It is written, "Whosoever shall call upon the Name of the Lord, shall be saved. "

The waters rose 15 cubits above the highest mountain peak; and the ark rose with it. The higher

the judgment overflowed, the closer to heaven it brought Noah and those with him. But this also figures the end, showing God's judgment prevailing over the highest hope and national help of man. The greatest, the mightiest union of strength will not overcome the billows of God's wrath. All the cedars of Lebanon will be covered in that great day of judgment.

Christ is the Antitype of the ark. He is God's deliverance from wrath. The Church is not the ark. It is no refuge from judgment, but rather the company of people who are gathered into the ark, are safe from judgment. Noah and his family would no doubt represent the Church, but there are other creatures sheltered from wrath also. These represent other peoples, nations, etc., who will endure the tribulation period and take their place upon a renewed earth. We read that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of fishes." (I Cor. 15) Are these not all seen in the ark?

A New Creation

God never forgets. He did not forget Noah, but He "remembered Noah and every living thing."

8:1. He made a wind to pass over the earth that the waters might disappear. Judgment is over, mercy is on the wing. God made the waters to come, and now He makes them to go. Judgment is His strange work, but He delights in mercy. Noah and all that were in the ark were untouched by the devastation of the waters, and they are about to come out upon a renewed earth.

The ark rested in the seventh month upon Mount Ararat, which name signifies "the curse reversed." In type the curse is gone; the world has been regenerated by the deluge; cleansed by judgment.

At the end of forty days, the number of testing, Noah opened the window of the ark and sent forth a raven, an unclean bird (Lev. 11:13), type of the flesh. The inference is plain - the ark was only a figure and not the perfect image of Christ; for there was no "raven" or flesh in Him. These are all a new creation; but in Noah, this is only typified. There was not really a regenerated earth, nor were all those in the ark a regenerated people, necessarily. It was only the shadow of a future substance.

The raven may intimate the fact that there will remain upon the earth some unregenerate people even after the judgments of the end will have been poured out. The flesh will still be in evidence and manifest itself as the same rebellious old creation, even after the thousand years of Christ's righteous reign. Revelation 20:7-9.

After the exit of the raven, which did not return, Noah sent forth a dove from him. (Note the latter phrase, "sent forth from him," is not said of the raven). The dove, unlike the raven, could find no place for her feet. She returned unto Noah and the ark, while the raven was content to feed upon the death and corruption which was everywhere. The limited presence of the Holy Spirit is figured by the dove being sent out and returning to Noah. He was not yet sent forth to the earth to remain, but came only upon certain individuals for a certain work. He had not yet come to abide forever; for He could find no stable ground, no resting place for His feet, until Jesus died and brought in a new creation.

Noah waited seven more days, and then sent the dove out once more. She returned to him in the evening - faithful bird of promise - and lo, in her mouth was an olive leaf. Noah knew that the waters were abated from off the earth. This last seven days could suggest the time of Jesus' life and ministry, ending with His resurrection when He entered heaven, having made "peace by the blood of His cross." The olive leaf speaks of life out of death, the hope of a new beginning.

"And he stayed yet seven other days and sent forth the dove which returned not again unto him anymore." Here the seven days suggest the fifty days between Christ's resurrection and the advent of the Holy Spirit on the Day of Pentecost. At that time, He was provisionally poured out upon all flesh. All men, everywhere, could then receive the Holy Spirit on the basis of Christ's resurrection and ascension.

There is yet another aspect suggested here by the dove. Let us look at it. The deluge is over; judgment is past; then, in type, comes the Millennium. The new creation is on resurrection ground; therefore the first period of the dove's going forth would represent the Holy Spirit's presence on Pentecost. He was poured out first on Israel. The Millennium would have commenced immediately if they had received Him, but He could find no rest for His feet. They refused all the Spirit's wooing, because the raven was still there. The flesh was still in command, and the Lord took the dove back, as it were, from Israel. Note the language at this point: "Noah put forth his hand and took her unto him." She had found no resting place.

The seven days later suggest this present Church period. Noah sent the dove out again. She returns with an olive branch - the Gentiles hear the message of the resurrection. They received the Word of God. Peter preached the first sermon to them (Acts 10), and Paul continued to carry the Good News. Peace has been made. The olive branch assures of life and victory. Death is past. Satan's power is annuled.

After a while the dove will return, in a sense unto Him that sent her forth - the Church will be complete and gathered home. Then, Israel will come into remembrance again before the Lord. The dove will come out again upon them - poured out upon all flesh, and their sons and their daughters shall prophecy, their old men shall dream dreams, etc. Joel 2:28. The dove will return no more into the ark. Then the real meaning of Mt. Ararat will be in evidence. The curse will actually be removed from Palestine, if not from the whole world. No saint will die in that glad age. Death will be the sign of eternal judgment; for only the sinner will die, and that for his own sins, not for the sin of Adam. Isaiah 65:20. It will almost be a perfect state.

"And Noah builded an altar unto the Lord, and he took of every clean beast and of every clean fowl and offered burnt offerings on the altar, and the Lord smelled a sweet savor." 8:20. Calvary is figured in these sacrificed beasts and birds; therefore, we are taught that all the blessings of the renewed earth are upon the basis of redemption. The Lord smelled a sweet savor of Christ, even in type; for He was the Lamb slain before the foundation of the world. "And Jehovah said in His heart, I will not again curse the ground any more for man's sake." It is as though all the curse was lifted and that judgment would never again fall upon the earth. And in a sense, there will never be the absolute cutting off of all flesh as we view it here.

In the great tribulation, which is yet to come upon the world, the Jew will suffer the most; but even he will not be entirely cut off. Some will remain to become the nucleus of the Kingdom of God upon the earth. And the nations likewise will have a great number preserved during the dire time of trouble.

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#### AFTER

Light after darkness, gain after loss,  
Strength after weakness, crown after cross;  
Sweet after bitter, hope after fears,  
Home after wandering, praise after tears.

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#### THE AGE OF HUMAN GOVERNMENT

"And God blessed Noah and his sons and said unto them, Be fruitful and multiply and replenish the earth." 9:1. Man is given the dominion again over the earth which Adam had lost. But this too, is only representative for we see that man was not really changed and therefore, could not hold the sovereignty. No man is able to rule, or control others unless he is able to control his own spirit and appetites. And Noah was not able to do this. The New Man and His day had not yet come. it was only a picture of the better things. Noah and his progeny are now permitted to feed upon flesh, whereas before they were permitted to eat only herbs, etc. "Every moving thing that liveth shall be food for you; as the green herb have I given you all." The beasts could be killed for food, a hint of redemption; but the slaying of man was prohibited, and his death avenged.

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

The Lord made a covenant with Noah as to the promises which He had given. He knows how frail we are. This covenant included all the beasts of the earth and the fowls of the air. He gave him a positive sign to this effect - a rainbow. "I do set my bow 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 never more become a flood to destroy all flesh." We have this token of God's faithfulness with us today. No doubt, fear would have come upon people after the deluge, each time it rained, if they did not have the bow in the cloud; but there it was, and there it has remained ever since. The bow is always in the cloud, even if we do not always see it. God is faithful. The bow indicates mercy.

There is also a rainbow around the throne of Christ (Rev. 4:3). It is a complete circle, of an emerald green color, indicating the complete fulfillment of all His promises of mercy as covenanted to Abraham, but by the resurrection of Christ. The color green suggests spring time, a resurrection out of death - new life for all nature. Mercy will surround the throne, though for a little while there will be terrific judgment; but this judgment is only executed so that God may consummate His gracious purposes concerning mankind.

Human government begins now, not as an experiment of man, but as a Divine institution. From its beginning, we can see that "the powers that be are ordained of God," whatever their form. And there is no question that there is necessity for civil government. If it were removed, corruption and violence would soon overflow all bounds as it did before the flood. The worst forms of human government are better than anarchy, which will undoubtedly be in evidence before the Lord comes. The darkened sun and moon, the failing stars and the convulsions of the earth are its symbols in Scripture.

#### FAILURE OF HUMAN GOVERNMENT

"And the sons of Noah that went forth out of the ark were Shem, Ham, and Japheth ... And of them was the whole earth overspread." 9:10. We now view in operation the new order of things as established by God. It is a trial of the new world, but again, we see failure. The governor as well as the governed, is found wanting. There is weakness found in those who had authority; a lack of self-control. And, as in the case of Noah, they are held in contempt of those around them. Later, in Nimrod, we view the abuse of power, manifested in tyranny and oppression. Babel ends with the general revolt of those governed. They rebelled against God, the Source of power. Noah's failure was also the occasion of Ham's sin, and the curse upon his posterity. We will see that anarchy is primarily the fault of those to whom God committed authority. . He would of necessity be with His own institution to maintain it, if those in whom He vested authority did not betray this trust. "If God be for us, who can be against us?" can be said of human government. But subjection to God is the first requisite. When man gave up his supremacy to the beast, then the beast rose up against him. Man sinks to the level of the beast when he gives up his allegiance to God. Long after Noah's day, Nebuchadnezzar was driven from mankind to dwell with the beasts, until he acknowledged God's absolute sovereignty over all the kingdoms of the earth. It was only after this that his sanity returned to him and he was allowed in his kingdom once more. Daniel 4:34.

Noah's downfall was not pride, as was Nebuchadnezzar's, but rather the opposite. The one was strong; the other weak, but both were failures. Dependence upon God is the secret of power. Noah's departure in not judging the flesh, is the root from whence springs all other evils. The fullripe fruit of rebellion comes from this source. The unguarded enjoyment of legitimate blessings, away from the presence of God, leads to excess, which is sin. The one who is overcome, loses his hold on God and cannot do aught but drift. Noah is found drunk, loses his garment of God-given authority and is naked before his sons.

This uncovering of the one in authority is a matter of contempt to those who are in themselves wholly away from God. They use it as an excuse, a cloak for their own worse shame and confusion. And while there were extenuating circumstances in the case of Noah, there were none for Ham. The earth, renewed, gave forth such abundance that it tempted the appetite of man. He forgot the source of his blessings in enjoying the fruit of the earth. He celebrated his good fortune, but gave thanks to himself.

Noah's conduct at this time typifies the history of the Church, the body of people gathered together during this age. A little company began on the Day of Pentecost, as a result of Christ's resurrection; the judgment being past already. Soon, however, there is seen a division here, even in that one family. Failure began with the leaders of the newly constituted government. They commenced to indulge in the things of the world, to drink wine without restraint, and become intoxicated with the abundance of their blessings. They fell from the place of kingship to which they were called.

They were to have dominion over all flesh; but alas, they did not retain that authority. Today, we see that the flesh is the master, even among religious people, except for a small percentage who count the flesh dead, and yield themselves alive unto God.

The failure was gradual. The Church, though small and weak in its beginnings, grew and multiplied. They became prosperous. The world began to admire their steadfast courage,

patience and faith. They made friends with these heavenly people; for even Satan transformed himself into an angel of light. He had heretofore been a roaring lion, but could not destroy them. The more he persecuted them, the faster they spread the Gospel; so he changed his tactics and succeeded. They succumbed to his flattery and cajolment.

Today, instead of having an overcoming Church in the world, we see the world overcoming in the Church, and ruling the people of God. It is respectable to be a Christian now. They may compliment you on becoming a Christian though they themselves may be worldly and profane. They laugh at the pretentiousness of the clergy and in their hearts despise this weakness; while at the same time they are glad of their inconsistency because it tends to hide their own shame. They find the preacher no better than themselves, even as Ham saw his father's nakedness, and by his own conduct revealed his own character.

His brothers sought to cover up the nakedness of Noah, which was also their own as being his offspring, and thus escape the curse. Ham, "the sunburnt" represents those in the Church who have received the light but refuse to walk in its rays. It has thereby darkened them; for when light is rejected, it becomes a source of darkness to that soul. Ham was the father of Canaan, "the merchant," as his name implies. We may easily trace the origin of the trafficker in Divine things in our midst today. He springs from the man who refuses the light. And let me say, my friends, this is the case in some measure with every one who does not walk in the light. To some extent he is a trafficker with God's things. He barter, or peddles, the Truth for personal gain. He is a merchant and the balances of deceit are in his hand - Hosea 12:7.

Upon awakening from his drunken stupor, Noah denounced the conduct of Ham, though passing over him and fixing the curse upon his son, Canaan. Shem and Japheth are both blessed, and Canaan was to be their servant. This was fulfilled in a measure when God gave Israel dominion over the Canaanites, and told them to take their land for a possession. Spiritually speaking, this too, is significant. He who refuses light and is thereby darkened, cannot be a ruler over others, but serves those who will cover the weakness of the flesh with the garment of salvation.

The GOD of Shem is blessed, rather than Shem; therefore, we infer that he stands representatively for the new creation. We also know that he was the forefather of Israel. Abraham was of this line. It is the exalted privilege of the man of faith to have God as his portion and his praise. He is blessed with the blessing of God. Japheth, on the other hand, represents the Gentiles and also the natural man. In his blessing, which is that of enlargement and dwelling in Shem's tents, we have a hint of conditions today. Japheth is dwelling in Shem's tents in both aspects. The Gentiles still have dominion over the Jews in this age, or until the Times of the Gentiles will end.

This also speaks of the two sides of our Christian character. Many of the saints are religious Shemites. They are more occupied with themselves, with their own overcoming and victorious life, than with others. They are contemplative and introspective, enjoying the subjective and experimental truths more than the provisional or objective side. Madam Guyon was an illustration of this character of the Christian.

In the early days, these people were known as the Mystics. They have beautiful and noble characters, but lack in the sense that Japheth, or others, do not dwell in their tents. Japheth represents, on the other hand, the energetic, aggressive spirit that desires to serve, rather than worship or pray. He wants to be up and doing; practical and full of zeal and determination. Both of these are necessary for a full-rounded Christian character. The Lord would have them both united in one house. The stirring, busy fellow must dwell in the tents of Shem. He is the real man. God acknowledges Shem; but He will also use Japheth with all his ransomed power and zeal, if he will yield to the Shem character and let his tent cover him. Hidden in Christ is the lesson - this is the one God will use for His glory and honor.

Genealogy of Noah's Sons

"Now these are the generations of the sons of Noah - Shem, Ham, and Japheth." Genesis 10. We have pictured for us the distribution of the nations in the earth. Each son with his progeny has his distinct place. The eldest son, Japheth, gains little notice here. He finds his place with his family, on the outlying border lands. True to his name, he "spreads out." By them, the isles of the Gentiles were divided. This is the first mention we have of Gentiles, or nations.

In Ham and his descendants, we have the earliest development of the world empires and the most open and avowed opposition to God. They soon throw off all allegiance and subjection to

Him who had saved them through the flood, and manifest their kinship with those who had perished in the waters of judgment. It was from this line that the strong enemy of God's people, the Philistine, arose. Also, Misraim, the father of the Egyptian, was of the children of Ham. Nimrod, the first man to build a kingdom, had his beginning in Ham. Even Jehovah took notice of his power and strength - "He began to be a mighty one in the earth and was a mighty hunter before the Lord." He was thirsty for power. The beginning of his kingdom was Babel. Shem, "The Name," has the third place recorded here, though he is really the second son. He is marked as the father of the children of Eber, the pilgrim race. The Name of God is revealed in this line. He is the son from whence the, children of Israel came. Abraham, the father of those of the faith line, as well as the chosen Seed, Christ, was of the Semitic race.

## THE JUDGED CITY

### Chapter 11

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

All the sons of Noah with their dependents are viewed here. We also see how they have descended; though men would reason that they have rather ascended. As far as numbers are concerned, they have grown into a multitude. Note the unity of the language and mind. They are all of one accord, but it is not one accordness with the Lord.

We have in this interesting narrative, a most graphic pen-picture of Babylon, the Great, the city of which John is the advance agent and advertiser of her false wares. He reported of her almost 2,000 years ago, while Moses gave us a type of her 2,000 years previously.

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

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

"Go to, let us build us a city and a tower whose top may reach unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth." Observe that it was a religious city; for they wanted a tower by which they could reach heaven. Some will say, "Well, what does that matter? We are all trying to get to heaven." Ah, it matters a great deal whether we are building a tower of our own in order to get to heaven; by our own labor, or whether we are resting in the stronghold which God has provided. It is a very serious matter this business of building towers. Is it not remarkable how many churches have towers? It helps to identify the city and location. These people were the first tower builders, but not the first city builders. Cain built the first city; but these following in his steps, go even further. They too, have turned away and are wandering from the safe shelter of God's protection. They are going in the way of Cain, endeavoring to get to heaven by their own good works.

And yet we have a realistic picture of the great city of Babylon. It was a city after Cain's pattern; whose builder God is not, and whose tower of strength is human and not Divine. It is a carnal imitation; a cheap counterfeit of

God's ways and thoughts. This earthly city is a poor imitation of the heavenly one, and usurps all her titles and honors. But, note the marvelous correspondence, though a contrast, between the two.

The one, the heavenly, is built of living stones, which the earthly one cannot duplicate; for this is God-given material. These wanderers have moved down from the high places, left the hills whence the stone is quarried, and must be content to manufacture brick out of clay which the plain affords. Is this not true to life? Note the sad account - "they have brick for stone and slime for mortar." Slime cannot figure the unity of the Holy Spirit, for He will never unify the flesh. Such are stuck together by the glue of selfish, carnal motives, which though it may hold firm during

man's day, yet it will not stand in the day when God arises to shake terribly the earth. This is a striking picture of the Roman Catholic Church of ancient days, which began to assume its present character not many generations following the apostolic days. The unity was not of God. He came down to look on this gigantic structure in the course of its building, which was in defiance of His expressed will. He did not come to admire, nor to strengthen, but to destroy, to scatter.

And now, notice the result of His similar visit to Rome - the many tongues of Protestantism. These are His judgments upon the builders of the religious Babel. The diversity and the multitude of sects in our midst, are but the manifestation of the judgment upon the mother Church, for the tyranny with which she held men's minds and conscience. No one could say to her, Nay, until after the reformation, when she was forced, as it were, to leave off building the city. We believe that even then she had in her mind and purpose, a world-wide civil, as well as religious empire; but her power was lessened when the revolt within in her midst developed. She never regained this earlier power until the last few years - both politically and religiously. That great city Babylon will be built and perfected as far as God will allow men to go. All those warring, confusing tongues of Christendom will become one again in apparent unity.

The city and its tower is a most unmistakeable picture of a part of the drama which is even now about to be reenacted. It is somewhat hidden, yet it is a part of the last drama of this age. The actors are almost ready to step out upon the stage. We await the raising of the curtain which will disclose the city - the world empire, and the tower, the unified false church. It is all sure to come. It must come! Even the world is waiting for something to happen. The churches are coming closer together in unity and fellowship; as are also the nations. They want to get for themselves a name and worldwide fame, and they will apparently succeed for a time. The world will marvel at the beast, the anti-Christ. The news of his great accomplishments will be broadcast from one end of the earth to the other. The unity of the churches will be most wonderful. It will actually appear as the real thing. Only the elect will not be deceived. All men will stand off and look with amazement at the colossal undertaking of this end time which is but a poor counterfeit of God's own building and work.

God will say again, "Behold the people is one ... and now nothing will be restrained from them which they have imagined to do." He acknowledges their unity and strength. He virtually says, "They will do more if I do not stop them." So He adds, "We will go down" - the Father, Son, and Holy Spirit, counseling together. They will take the reins of government into their own hands. Christ will appear as God Almighty and scatter the power of the counterfeit kingdom. They will leave off building the city. Their great building as well as their name will soon be a thing of the past. God will make His Name great and His people will be great. He will finish His own city and work.

This destruction of Christendom, the apostatized religious system, remaining on the earth after the true believers have been translated, is not just the cogitations of our finite minds. They are taken from the words of Scripture. The Apostle John visioned these things nineteen centuries ago. He saw the destruction of apostate Christendom under the figure of a city - impressive, invincible and impregnable. He declared, "Babylon the great is fallen, is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird." Rev. 18:2.

In Chapter 17 of this same symbolic book, we see the false church pictured as a woman upon a scarlet-colored beast whom she is apparently guiding. This is a prediction of the union of the religious and national systems in their bid for world sovereignty. This is plainly seen today as on the way; but God will defeat them in their ambitions. This will be a time of great conflict upon the earth because of these opposers of Christ and His Kingdom. Satan will be energizing the earthly forces against the heavenly ones. The battle will be waged until the enemies of God are all cast down.

The church system will be destroyed before the national. God will allow the ten kings to turn on the "harlot" and rend her, after they have apparently achieved their end because of her help, and they will no longer need her. (Rev. 17:16) That is God's retribution upon her disloyalty to His Son and because of her own carnal, yea, devilish ambitions. After she has been dealt with and punished by the nations whom she exalted, God will proceed to punish them. He will also destroy the national system, the world empire, the satanic counterfeit of Christ's holy Kingdom. As was

the case here in Genesis, He will take a hand in these affairs. Then will be fulfilled the Scripture, "The kingdoms of this world have become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever." - Revelation 11:15.

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#### GIVE US HEARTS TO LOVE

Thy foes might hate, despise, revile,  
Thy friends unfaithful prove,  
Unwearied in forgiveness still,  
Thy heart could only love.  
O give us hearts to love like Thee,  
Like Thee, O Lord, to grieve  
Far more for others' sins than all  
The wrongs that we receive.

#### THE THIRD DIVISION

Section One

Chapters 12 - 25

A New Creation

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

#### ABRAHAM'S BIOGRAPHY

"Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor, and they served other gods: and I took your father Abraham from the other side of the flood and led him throughout all the land of Canaan and multiplied his seed and gave him Isaac." Joshua 21:2, 3.

The third division of Genesis extends from chapter 12 to the end of the book. This first section deals with Abraham only. Jacob, Esau, and Joseph will be dealt with in the final sections. We would know nothing of this man of destiny, Abraham if it were not for the sacred writings. The Bible contains the oldest history. It takes us back even to eternity past and discloses the secrets of the why and the wherefore of the creation of the world. How much more would we have missed had God not guarded these treasures of inspiration.

Abraham's genealogy is given to us at the outset. He is found to be a descendant of the line of Shem, the chosen son of Noah, through Arphaxad. the name of Arphaxad is expressive of the root cause of of all man's failure. It signifies, "I shall fail as the beast." And this failure is manifested in even the best of that which springs from man. When God called Abram he was an idolator, dwelling in Mesopotamia. Joshua 24:2. How quickly does man degenerate. God has had to come upon the scene again and again and revive him, or there would be nothing in this world in harmony with heaven. At the same time, men are religious. They will have their gods and their idols, even as Abram and his father. He was not seeking God; yet, God sought and found him.

"And Terah took Abram his son and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. And they came unto Haran and dwelt there." 11:31. It appears by this verse that it was Terah who was called to go out; but we later see that such was not the case. Abram, which was then our patriarch's name, was God's choice. Acts 7:1, 2.

It is the same with us at first. The flesh takes the lead and orders the spirit, if possible. And as always in this connection, they did not get very far. They came to Haran, "a parched place," and dwelt there. Is this not significant of our experience when the old man is having his way? We arrive at a "dry place" and dwell there until the old man dies. Paul explains it thus - when the believer reckons the old man dead (off the scene), he loses his power over that believer. He is simply agreeing with God that the old man was crucified over nineteen hundred years ago.

Therefore when Terah ("delay"), is gone, Abram rises to obey God's word which had been spoken to him, not Terah. He quickly leaves the parched place where he had loitered, for the green pastures and cool streams of Canaan whereunto Jehovah had called him. He was under no law to leave Haran; it was a privilege. He desired to do the will of God. He was tired of the dry and thirsty land. His heart and his flesh cried out for the living God. He was under absolute Grace, which was the enabling of his obedient life. Furthermore, he did not question God's leading. He walked out at the bidding of the Master, leaving home, friends, country, and all that the flesh counts dear. Grace alone will enable men to obey God; laws and regulations make them rebel.

The Lord took the initiative all the way. He was the Master; Abram followed His leading. God said, "Get thee out," and it was enough. He held no post-mortem, over leaving what might have been dear to him. He never uttered one word of regret that we read of; never told how much he suffered, etc. Perhaps his former friends were glad to get rid of him, especially if he told them of God. It is often so. We are called to separation from the world even as our father of faith was. He is a pattern for the faithful children of God. We can make no mistake in following him when we understand the lessons that his life is meant to teach, in the light of New Testament revelation. It may seem extreme to some that we are to follow Abram's example and leave all for Jesus' sake. They may look upon it as being fanatical, foolish, and hardhearted. The flesh will always judge so. Jesus took the same attitude. He never obeyed the flesh. He took orders from God only. He gave God the first place in His life; all others came second. Most saints love their families more than they love God. If we give God His place in our lives, we will not neglect our families. He will take care of our families and we will be saved much trouble and sorrow. Abram was extreme in his obedience to God. His reward will correspond to his faithfulness.

Listen to His words to Abram, "I will make thee a great nation; I will bless thee and make thy name great, and thou shalt be a blessing." He was promised fruitfulness, prosperity and fame for himself; and more than all, he was the channel of Divine favor to others. The man who believes and obeys God will receive the same favor. We will obey God when we believe Him. Abram did not come into all his blessing immediately, but his name lives today and it will live eternally because he believed God. Some one may say, "That was Abraham; we cannot do what he did." But, we can, the Lord does not change. He rewards us according to our works, though we acknowledge it must be a work of faith and a labor of love. His grace is the compelling power of both; yet He does not forget even a drink of water given in His Name. The man that goes this way is made a blessing in any age and any time. His name will be remembered, while the careless, indifferent, and slothful is forgotten. God says, "I will bless thee." When He says this, He does not forget; "though it tarry, wait for it."

And this is not all. He tells Abram that He will bless them that bless him and curse him that curses His friend. Notice it is the "many" who are blessed, but the "one" who is cursed. Men do not naturally curse God's people. It is the devil who is the instigator of all evil. Do you notice that Abram's blessing is seven-fold? It is a perfect reward for perfect obedience. Jehovah promised to bless him and make him a blessing if he heeded His words; but He did not say He would curse him, or make him a curse if he disobeyed. Abram was constrained by this grace - "He went out, not knowing whither he went" - Hebrews 11.

"And Abram took Sarai his wife and Lot his brother's son and all their substance which they had gathered and all the souls that they had gotten in Haran and they went forth to go into the land of Canaan and into the land of Canaan they came." 12:5. Abram prospered and had won some souls even while in Haran. The one who believes God is always a blessing. And though he had not gone all the way, yet it was not deliberate disobedience. He probably did not understand God at the outset. He yielded to his father, as being the elder, giving him the precedence until the latter was taken out of the way.

So with us. We may not have gone all the way and entered Canaan immediately after being called, either because of ignorance or false teaching; but the Lord looks on the heart. Our attitude of will, purpose of heart toward Him is that with which He is concerned. There are lessons also by the way that we must learn, precious lessons which are necessary and profitable for our growth. Some are more years in school than others. You will note on a map that Ur of the Chaldees is some distance from Canaan, with Haran in between; so we need not be discouraged if we have not traveled the entire distance in one day. The experiences, as we journey, yield profit which we

bring with us when we enter the promised land. We are always enriched by them, for all things work together for good to the believer who is walking in obedience. As we follow on to know the Lord, we are going to constrain others to come along with us. We will be even as Abram, the pioneer of progress in the path of the Lord.

Shechem was the first stop-over allowed Abram after leaving Haran. There is significance in this seemingly trivial incident. Shechem, which means "shoulder", foretells the strength of Jehovah which is most necessary for a successful stay in Canaan. In fact, we cannot even remain there for a short stay without learning the value of leaning hard on the everlasting arms. Moreh, or the oak of Moreh, affords him a shelter next. It means "instruction" and is close by Shechem. The one leads to the other. Strength and instruction go hand in hand. Even of Christ, it is prophesied, "The Lord God hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary. He wakeneth morning by morning; He wakeneth mine ear to hear as a learner" (or a disciple) - Isaiah 50:4, R.V. If Jesus could humble Himself and become a learner before He taught others; how much more should we. How sad when saints become so lifted up that they refuse instruction from those who are spiritually qualified. Those who will not take instruction will not have the tongue of the learned. They will never be God-called instructors, though they may deceive themselves by trying to be teachers.

The Lord appeared to Abram at this place, and it is here that he built his first altar and became a worshipper. It proved that he profited by his stay at Shechem and the oak of Moreh. It is especially significant when we consider that Canaan figures the heavenlies, where in God's provision, the Church has been seated in Christ. Although Satan is abiding there too and holds the place as his own; yet we are entreated to take our place there and claim our possession in the face of his opposition. Abram acted as if the land was his own. He worshipped God in the face of his foes. He saw the Lord and not the Canaanites. It is only after we enter Canaan and learn of its sufficiency that we truly worship God. The majority of believers do not worship Him. They are only beggars, coming to Him when they need something, always asking for something, but never praising Him. Worship is far different from prayer. We will one day cease our praying, for we will have need of nothing; but we will never cease to worship the gracious One who has given us freely of all things.

It is here that God appears to Abram; and it is after he has builded an altar and worshipped Him. God had spoken to him before now; but here is greater intimacy. He appears to him and confirms His promise regarding the land. He encourages Abram in the face of his enemies. It was a matter of faith; for the Canaanites had the land already. In like manner we are to hold our possessions by faith, take our place in the heavenlies and maintain the position which Calvary has purchased for us, and which God's Word assures is ours.

Abram does not abide here, though it is a good place to stay. He is now ready for greater victory. He believes in a progressive life and desires to enjoy all his possessions. He moves on until he arrives at a mountain east of Bethel - "the house of God" and west of Ai, a "ruin." There, between the two, he builded an altar. Bethel speaks of the new creation, the house of God; while Ai refers to the old Adamic ruin, of which we were formerly a part. It is here that we too build our altar and worship God in spirit and in truth. We learn the truth about the two creations. We gaze on the one hand, at the hole of the pit from whence we have been taken, and then behold the vision of what we are in Christ. We cannot but help to praise our great Redeemer's Name. We are never to forget that we have been brought out of ruin into the abiding City of God. "Old things have passed away; behold, all things have become new." And yet, here is a strange thing. We may know the truth, and in some measure enjoy the victory of it; and yet have a failure. This is seen in Abram's later history. We must hold our place on the resurrection side of Calvary, and not be moved away by any power or wile of the enemy.

#### ABRAM IN EGYPT

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

This leader in the faith line apparently made a mistake at this time. He should have held the vantage place where he had built an altar and called upon Jehovah; but we must always remember when reading these events, that they are inspired writings and therefore are spiritual value. Their significance may not always be on the surface; for while we may see some great

lesson and aptly apply it, there is hidden wisdom in all these lines. We should always seek to understand the typical interpretation, which is of utmost importance. All these Old Testament figures have a signification which, when understood, form a halo of sacred interest and edification. We are hesitant to ascribe failure to these worthies faith, but we must also realize that these people had to grow in faith even as we.

It appears as though Abram cannot hold his place between Bethel and Ai. The south country with its soft winds attract him and he moves on toward Egypt. It reminds us of the balmy winds which deceived the "more part" of those on the ship with Paul as he sailed to Rome. Acts 27:13. South winds are not to be trusted. The north winds are preferable for growth spiritually. Good fortune and ease often cause the immature and unstable to vacillate and waver. But God can make even this to work good as in Abram's case. He taught His dear servant some valuable lessons during his visit to Egypt, and left us a treasure box of truth, waiting only the hand of Divine Wisdom to unlock it and allow us to gaze upon its jewels.

The apparent cause of Abram's departure was a famine in Canaan. The true reason is that he did not hold the place of victory to which he had come. How many today move off from this strategic point - a constant view of the two creations - and so lose out from more spiritual experience.

Abram went DOWN to Egypt to sojourn there, He was not ascending, for sure. Spiritual death always follows when we look longingly toward the land of Egypt, a figure of the world.

Notice the further decline of our bold warrior of faith - He begins to fear. "Perfect love casts out fear;" but Abram's love for God is not yet perfect. He also does not know God's perfect love for him. He is afraid that he will lose his princess, Sarai, his wife. He forgot that God had called and chosen him.

As they drew near to Egypt, he warned her not to make known their true relationship to the Egyptians. She was a beautiful woman still, though past middle age at this time. He feared that Pharaoh would covet her for his own and that it would fare ill with him if it were known that he was her husband. Sarai yielded to him and declared that she was his sister, which in a sense, she was. They were children of the same father (ch. 20:12), and if Abraham's words there were literal, then she was his half-sister. This is not the lesson here. Behold to what subterfuge a saint is driven who seeks fellowship with the world. Abram did not have the faith to declare the truth; no faith to witness of the Lord or of his calling out of Ur of the Chaldees to the land of Canaan. He is afraid of the face of men, because he is out of the perfect will of God. And yet, there is far more in this interesting story than the fact of Abram's failure. He was a typical man, and this happened unto him and was written for our admonition. Abram is not only acting out the history of the Jewish nation of whom he is the father, but he is also prophesying by his actions, the path of the Church and also the life story of almost every individual who has trod the pilgrim way.

Sarah, in the house of Pharaoh, is the commencement of that which finds its full development and consummation in Babylon the Great - the guilty union of the Harlot with the kings of the earth. Revelation 17.

But this beginning is very different from the typical fulfillment, and Sarah has nothing whatever in common with the wicked woman of the Apocalypse. She is the gracious and beautiful princess of the covenant of grace, which was given unconditionally by Jehovah to Abraham. In the epistle to the Galatians, Sarai, as personifying this covenant of Grace, is in contrast to Hagar, the figure of the law given at Sinai. Gal. 4:22-31. God has linked the Grace in which we stand with Faith, and with faith alone. It does not belong to the world. Pharaoh and Egypt have no claim upon Sarai. We are not of this world. We are of God, while the whole world lieth in wickedness. 1 John 5:19. Sarah in the Egyptian court is a denial of the foregoing truth. She is Abram's exclusive possession and must be nourished and cherished by him only. He must not yield his claim upon her, even for an instant. She is his and his alone. God has joined them together and He says to Pharaoh, "Hands off!" Let no man put asunder what God has united. The world may covet Sarah, but they cannot have her apart from faith. The world will promise Abram wealth and honors if he will only claim a secondary place with Sarai. He may even be the king's brother-in-law, for Pharaoh wanted her for himself. Oh, she was a fair woman, this princess, very desirable and lovely, even though she was over 65 years of age. "Yes, Abram, don't be so narrow and selfish, keeping her all for yourself. Let Pharaoh have some claim on her too." So it is today. The world insists that all men have some good in them. God loves everyone, even the old creation, they say, whether he believes or not. Grace belongs to all men. The maxim of the hour is the

Fatherhood of God and the brotherhood of man, regardless of faith. The Word of God gives no warrant to such assumption. God is the Father of all them who believe; they are then of Abram's household, and Sarah is mistress there.

"And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife." 12:17. Abram feared a fear and it came upon him. In denying his true relationship with Sarai, he left the way open for Pharaoh's presumption in claiming her. But notice this striking fact - though the man of faith fails to assert his claim of Sarai and to witness to his rights, Jehovah does not fail! He testifies in His own behalf; He cannot deny Himself. He insists that Sarai is Abram's wife. He names her so and upholds their relationship. Although Abram virtually gives her up while he is in Egypt, the Lord protects her and defends her all the time she is in the house of Pharaoh.

Pharaoh learns of the displeasure of the Lord and the cause of the plagues. He is glad to send Abram away. He grants him and his wife a free passport out of the country. In all of this history, we have a most graphic pen-picture of the end time. The union of the church and the world empire, which is sure to come, is seen here. The world rulers would take and enjoy the grace of God without the attitude of heart toward Him which accompanies it. They do not want Abram. They will insist that faith in Christ's death, as penalty for sin, is not necessary to a right life. They will unite their forces, religious, moral, and humanitarian, and by their words and actions, endeavor, to make good their boast in their own integrity. "We will live right, not because of the fear of God, nor His judgment, but for right's sake," they will assert.

BUT GOD!! How good to know that He is still at the helm; still at the head of world affairs. He is not asleep either, nor off on a journey. He will send plagues on the nations, especially on the place of the throne of world powers, because of the fact that Sarai and their claim of being the people of God. And this judgment will continue until the Jew (Abram), is given recognition; until there is an exodus of this people of destiny from the four quarters of the earth. Just as the whale which swallowed Jonah, but could not digest him, so the world will try to get rid of Abram. They will let the Jew go with all his family, materially enriched by his stay in Egypt and spiritually enriched by having Sarai, the covenant of grace in his possession. When God finishes with His judgment of the nations for their usurpation of the Jew's place, the Jews will be glad to acknowledge their claim of being the people of God. The nations will come into blessing through the Jew; but the latter must first appropriate and become fruitful by Sarai (grace). In this present age, God is only visiting the Gentiles, taking out of them a people for His Name. He is not saving the world. His purpose for saving the world will come to pass in the next age, after Abraham and all his family have come out of Egypt. They must first return to Canaan, the land of promise from whence they have wandered. They must come back to Bethel where they had pitched their tent and builded their altar in the beginning. Then will come blessing, peace, and prosperity to the world. Do you not see now why we are loath to ascribe failure to these typical characters? They are prophesying, even by their history.

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizite dwelled then in the land." 13:7. The cattle (representative of the flesh), became the cause of the trouble. It is always so. Do we not read of the same manifestations of the flesh in the church at Corinth when Paul was forced to write, "Whereas there is among you envying, strive, and divisions, are ye not carnal and walk as men?" 1 Cor. 3:3. The worst part of such trouble between brethren is that it is an occasion for the mockery and ridicule of the unbeliever, who is always in the land, even as the Canaanite and the Perizite. They watched the strife and the division it caused. What was Abram to do in such a case? Was he to give up his stand and compromise in order to keep Lot in fellowship? No, indeed! Abram is the leader in the matter and he approaches Lot, "Let there be no strife I pray thee between me and thee and between my herdmen and thy herdmen; for we be brethren." Here is the secret of Abram's tender attitude to his ungrateful nephew - he is of his own family, the family of faith as it were. Abram was saying, "Let us not quarrel. If you cannot dwell in harmony with me, then separate from me; it is better so. We must be in one accord if we are to dwell together; there should be no strife between brethren." Let us do likewise. If we cannot agree with the brethren, let us leave them, rather than criticise, strive, and backbite. Let us seek more congenial fellowship, even as Abram suggests to Lot. We will be better for the change.

Lot is ready for the separation. He has been waiting for Abram to move. The way became too

narrow, and he longed to get away. He desired to become independent; to go away and prove to Abram, by his success, that it is not necessary to be so separated from the world. He is assured that the Lord will be as pleased with him as with Abram, and that He will bless him in the place of his choice. He may mean to do good, for he is called a righteous man, a just person (2 Peter 2:7). However, he is going in his own way and God cannot acknowledge nor bless the flesh, even in his own children. The man of faith gives Lot the opportunity for which he has been desirous for some time, and he readily avails himself of the chance to escape the fiery zeal of his uncle. But though he ran away from Abram he did not escape the fire. He fell into another kind as we will read later.

Abram allows Lot to choose where he will locate; he gives him first choice. We read, "Lot lifted up his eyes and beheld all the plain of Jordan, that it is well watered everywhere." Selfishness and covetousness express his condition. He looked with carnal greed, and consequently made the wrong choice. The land which he looked upon with delight was well watered; but how? by the water of death, the Jordan. It looked green and fruitful, but it was not so. It proved to be fruitful only in tears, sorrow, and trial. Lot's choice of countries looked much like the land of Egypt. He had noticed the similarity and was swayed in his decision. The world fills his vision; so he separated from the unworldly, Godly man, Abram. He moved his tent in the direction of Sodom and pitched its door toward that wicked city. He no doubt thought that he could clean up its inhabitants, correct their morals and convert the city. But it was not to be so. He was going in the way of self-choice, and the Lord does not bless carnal zeal.

Abram is God's choice. He waited upon the Lord and let the Lord choose for him; and he receives the best. Lot had lifted up his eyes in selfwill and Jehovah saw it. He now tells Abram, "Lift up thine eyes and look from the place where thou art." Look in every direction; all the land which thou seest, "I will give it to thee and to thy seed forever," the Lord says. He assures the man of faith that his seed shall be multiplied as the dust of the earth; that he will become such a great people, that they cannot be numbered. He urged Abram to arise and step out upon his inheritance, not to limit the promise in any measure, but to take all the ground he desires: "for unto thee will I give it."

There were no conditions to this promise; but simple appropriation on the part of Abram made the inheritance sure. Hallelujah! God is just as liberal a Giver today and His conditions are the same. Faith makes the "all things" mine. Then we read these expressive words: "And Abram moved his tent and came and dwelt by the oaks of Mamre ("fatness"), which are in Hebron ("communion"). Of course, he moved upward and onward. There is no stopping place when we see the wonderful, vast and glorious inheritance which is open before the eyes of faith. We, like Abram, come to the place of strength and fatness, which is found in fellowship with God. We pitch our tent, and build our altar there. The Lord is magnified to the uttermost by those who dwell in Hebron. They flourish even in time of spiritual drought otherwise.

#### LOT AND HIS CAREER

"And Abram went up out of Egypt, he and his wife and all that he had; and Lot went with him into the south." 13.1.

We are now informed of another character in this history. Lot enters the stage of action; for though we have read of him before, yet it was never as doing anything. He was only following Abram, but here he becomes a more important factor. He insists on taking a leading part in this drama. Lot means "cover," and this fitly describes the man. He was always under cover, concealed one way or another. He was not transparent. We never read that God spoke to him. He lived in the shadow of his uncle, sheltered by his faith. He does not appear to have had any definite dealings with God. He came over into Canaan because Abram moved in that direction, even as he left Haran and followed him down to Egypt and now comes back with him. He is still following, never leading.

Lot is figurative of Christians who never have any dealings with God for themselves. Their parents were Christians and they learned to pray at their mother's knee. They never really know when they came into the fold or why. It seems as though they were always children of God, being converted so young, and yet never exercised about Divine things. They go to meeting as a matter of course. Their parents and friends go. It is either duty or habit, not an enjoyment or privilege to them. Yet, they trust in Jesus to a certain extent. They believe that He is truly the Son of God and that He died for them. They are glad to be numbered among the elect, though never deeply

involved spiritually. The Lot-type believer goes along with the Abraham-believer, but never by his own experience.

Finally we see that there is a separation. Notice at what point this happens in Abram's life - after he returns from Egypt - having renounced the world with all its allurements and pleasures. He learned some great lessons, but he is becoming too zealous and extreme for his friend, Lot. The latter has had a taste of the world and he is no longer satisfied with following Abram. Abram's way is not popular enough for Lot, whose counter part in the New Testament is Demas. Besides, he has become enriched with goods and does not need his uncle to shelter him any more. He is lifted up with worldly prosperity and believes he can go alone now. He feels as big as his uncle and insists on having equal rights.

Abram too, was "very rich in cattle, in silver and gold," richer than when he went down into Egypt. All things worked good for him; he was enriched spiritually as well as materially. It is plainly seen that he is not lifted up by his riches, but rather humble. Every test and trial should add to our spiritual strength. We should be richer every day, every month, and every year than we were before. We should know God and His ways better; for the only true riches are spiritual blessings, far better than rubies.

Abram seems to have returned from Egypt with renewed faith, to which he added courage (2 Peter 1:5) to possess all that God promised him, even though it meant the withdrawal of Lot from his company. He may not have known that his nephew was out of harmony with his increased zeal. Lot, according to his name, may have cleverly covered it. Abram may have thought, even as we do, that all the people of God are desirous of going all the way with the Lord. Alas, how many times have we been shocked by the attitude of some to the Truth which they pretend to have received. That which stirred our hearts into burning, fiery zeal and caused every atom of our being to respond to the utmost call of God, only made others turn away from us, even as Lot turned from Abram.

There was another cause, but it was only on the surface. The real cause is carefully hidden for a while. Abram desired to be an overcomer and take all the land that is given to him. His inheritance will not only be gazed upon, but actually appropriated. On the other hand we get a little glimpse of Lot's true character. The land is not able to bear them together, we read, for they both have become so great. The difference in their wealth is displayed in their conduct later. Notice the difference between these two men.

Note the contrast. Lot has no altar, though he appears to be religious. He had much cattle, and well-watered land; so he did not miss the prayer and praise meeting. He had chosen a lovely place for himself, just like the garden of the Lord, he said. He was satisfied. He endeavored to convince himself and everyone else that he was in the will of God. We can hear him saying, "The Lord led me to separate from Abram. I do not approve of all he says and does. The Lord told me to come to this place and it just suits me. I am having such a good time. The Lord is with me." His land may be like the garden of the Lord, but it is like Egypt too. Lot wanted to keep in fellowship with Jehovah and with the world also. He figures worldlyminded Christians, who would keep their one hand on the things of God and with the other grasp the world. They want no truth of overcoming, no strenuous way of victory, no death route for them.

Therefore, the Lord lets them choose the lesser place; but oh, the consequence - the sadness, loss, and ruin which accompanies such self will! They never appear to be aware that they have lost anything. They will not acknowledge it even if they do realize it. They continue to justify themselves by pointing to all their possessions. Lot could say, "I am rich and prosperous. God is as well pleased with me as with Abram. But notice the sequel and be warned. He left no record of victory; no history of anything but failure, for us to read. He might have left his mark along with the worthies of faith and his footsteps on eternity's table ground had he chosen rightly. He wanted his portion toward the land of Egypt. He made his choice and later we read to what self-will led him. No one would ever know by the record here that Lot was a just man if Peter had not so informed us.

## WAR OF TWO FACTIONS

### Chapter Thirteen

When Lot separated from Abram, he pitched his tent in the direction of Sodom, but shortly afterwards he moved to that wicked city. He surrendered his tent life, the life of a pilgrim, for city life, and became one of its inhabitants. He may have intended to convert the wicked people; for

we are told that he was "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 2:7, 8. But how many did he influence for good? Not one. The pull was all the other way. He was carried in the downward current like any other dead fish. He himself was only "saved so as by fire." I Cor. 3:15. As has been said, "A Christian cannot toy with the world and play with sin. It is like blood to a tiger; you may flee too late." For though a Christian's life is secure in Christ, he will lose all reward.

Remember, Lot chose that place. It was not Jehovah's will for him; therefore he got into trouble. War was in the vicinity and he was soon mixed up in its conflict. Four kings (number of the world), were in a combination against another combine of kings, five (the number of the senses of man). We are confronted here with a most marvelous type. In these four kings named first, we have the religious element of the world figured. The one king was of Shinar, or Babylon. These were arrayed to put down the outwardly wicked element of the world, the one who lives by his appetites and emotions. There is constant strife between the two; for the one insists that man must have a religion, even if it has to be forced upon him.

Let us look at the meaning of the names of these kings with their respective cities. "Amraphel" the first of the religious fellows, signifies, "darkness." He represents the devil who is transformed into an angel of light, deceiving even the elect, if possible. "Arioch" means "lion-like", and tells of his power, the power of darkness. "Chedorlaomer" - "Binding the sheaves," speaks of the end of this combination of wickedness. The "tares" shall be bound together in bundles and burned. "Tidal", king of nations, signifies, "cast out from above," emphasizing the judgment of the wicked enemy, Satan. He has been the source of the sowing of the seeds of wickedness which are manifested later as the tares. These four kings speak of the false religious world powers banded together to clean up the world.

The first king of the second group is Bera, "in the evil." He was king of Sodom, "fetter." Birsha, "wickedness," king of Gomorrah, "bondage," was as a twin brother. They both tell us of the mastery of sin over the natural man. He is held captive and does not even want deliverance from its power. In fact, he hugs his chains and resists the one who would deliver him. Shinah, "his father's tooth," tells us of the biting and devouring of the old creation. His city is Admah, "earthly," which adds to the marvel of inspiration. Shemeber, "the name of wing," refers to the speed of sin's operation and its increase. Zeboim, "hyenas," speaks of the cruelty of sin. Its wages is death. And there was the city of Bela, "swallowing," or "bringing low," emphasizing the fact that death is not all, but after death, there is the judgment. "The wicked shall be turned into hell and all the nations which forget God." Psalm 9:17.

These two factions are both of Satan and both opposed to God and the Truth; but they are at war with each other. The first coalition appears to gain the victory over the five kings. We read that they served Chedorlaomer twelve years, but as he began to take more authority and exert more power over them, they rebelled. In typical language, they refused to yield to this cleaning-up process. The whitewashing was going too far. They resisted the efforts of the reformers. There was a battle and the five kings were again defeated.

The antitype of this narrative can be seen in our midst today. The world is putting on a sanctified veneer, trying to clean up the morals of man. They are getting whitewashed, joining some religious group. "Everyone should attend church services," is the slogan of the day. Oh yes, this looks good to the carnal and worldly-minded. They would purify the politics, clean up the city and country by putting Christian men into office. According to this bit of history, the religious element will succeed for a while. Christians who are luke warm will be taken captive in its snare. They will endeavor, like Lot, to clean up the wicked world which God Himself does not make any effort to reform. He will burn it up in His own good time, even as He burned Sodom and Gomorrah. "And they took all the goods of Sodom and Gomorrah and all their victuals and went their way." In figurative language, the wet world becomes dry; the immoral world becomes moral. Everything that appears to be wicked is hidden. Men will have to be good whether they want to or not. Law and order will prevail. Their garments (habits) are changed, while their victuals which delighted their soul, are gone. They will have to dress up in religious garb and no more feed upon the husks of sin, the refuse which the swine did eat; yet neither are they feeding on the fatted calf, with their feet under the Father's table. Rather, the elder son in the parable (Luke 15), would represent them. He was a good boy, clean and nice, but his father never made a feast for him. He was

never fitted with new clothes; for he had clean clothes of his own and did not need any from his father. In a soon-coming day the world will have been made safe, not only from war, but from every evil thing, apparently, there will be few who will acknowledge any need of God and His righteousness. They will be reformed but not regenerated.

Poor old Lot was taken captive in the melee. He was now with the clean folks. The influence of the reformers overpowered him and he liked it. He probably judged Abram for living in such separation from all the sin in the world and not coming right down to help. We can almost hear his extravagant talk which sounds so religious and enthusiastic to the carnal believer. "We should be doing something for the people; they are all going to hell. Abram is living up there enjoying himself in peace and quietness, not a bit concerned at the awful condition of the people."

But Abram was in the will of God. Lot was unnecessarily grieving himself about these conditions. His place was never in Sodom; but through self-will he was mixed up in its reformatory methods, while his uncle was up in the place of fatness (Mamre) enjoying himself with the Lord. He was not vexed with anything. There was no complaining in his street. All of Jehovah's paths were dropping fatness for him. Why should he worry? Why indeed? The Lord had all his care and responsibility. He did not even know about the great battle that was in progress. He was seemingly indifferent, but when he heard that Lot had been taken captive, he showed his interest in his kinsman.

"There came one that had escaped and told Abram, the Hebrew ....." Ah, now we have the secret of his spiritual attitude. The word Hebrew signifies "one passing through." He was a pilgrim and a stranger. The world was not his home. He looked for another city, "one that hath foundations whose Builder and Maker is God." He was a witness in Canaan that there is a living God. He believed God; so truly believed Him that He obeyed Him. The secret of obedience is faith. He is a wonderful figure of an overcomer, one that we may truly imitate with profit. He was a pioneer of progress in Divine things. He cut down the timber and made a way in the woods of doubt and uncertainty that the weak and wavering might walk with ease.

Abram was able to deliver his nephew from the captivity in which he was taken. He was a pilgrim on the earth; therefore, he had power with God. He ran to the help of Lot. He took with him the servants born in his house, which tells us of the fruitfulness of faith; and these servants were ready for the battle. Many lukewarm Christians, typified by Lot, do not realize that they are captive to the mind of the flesh, whether religious or immoral. They think that they are free and are doing what they want to do; but such is not the case. They are influenced and intoxicated by the religious spirit of this evil age, which is dominated by the devil. Spiritual saints are sometimes unable to tell them the truth of their condition, for these carnal ones cannot bear it. They are deeply offended if we declare that God has not sent us to declare war on whiskey, tobacco, and other evils; nor are we to campaign for political candidates. In fact, as good soldiers of Jesus Christ, we are not to care for the things of the world (2 Tim. 2:4). Abram was no reformer; he was separated from all humanitarian endeavors and he was the one whom God used to liberate Lot. Abram pursued the kings and overcame them. It seems that the real pilgrim and manger will yet have the privilege of delivering his worldly brother from captivity. We read, "And he brought back all the goods, also his brother Lot, the women and the people." Lot is brought back to his home, but note, he does not seem to desire to come to Bethel. The possibility of entering into Abram's inheritance is denied him. He probably does not even desire it. Spirituality is not gained in one day or through one battle. It is a growth, a daily walking with the Lord, daily judging the flesh. Here is where Lot failed and lost his great opportunity. Oh, how sad! And yet there are many who refuse to live on the resurrection side of the Cross, it means a hidden, persecuted, obscure life, to which we are not naturally inclined. These people do not seem to be aware that they are rejecting the narrow way of the Cross and choosing to save their lives in this world. The day will come when they will awaken to the fact that the people whom they judged as wrong and despised them, are those whom the Lord truly loves and uses. They are the overcomers. They live a separated life - in the world, but not of it.

#### Abram's Temptation

Note the sequel. Satan was the same old wily foe of the people then as he is now. He comes immediately to Abram with a temptation; for Abram had just won a great victory. This is the manner of the devil's ways. It is when we have accomplished a bidden task, done a great service; obtained a good report; borne a good witness, that we have a great temptation. It is at such a

time that we are weakest and more easily a prey to Satan's allurements. We feel good, elated with the progress we have made, with the work done, the battle won, the victory achieved. Satan, in the person of Sodom's king, comes out to meet Abram upon his return "after the slaughter of Chedorlaomer and the kings." Here we are informed of the magnitude of the battle. It was no little victory and Abram had reason to glory.

But the Lord knew of all this and He had great care for His dear friend. Before the king of Sodom arrives to tempt Abram, even as he is yet on the way, Melchisedek, king of Salem, met him with bread and wine. It is explicitly noted that he is "priest of the Most High God." He is typical of our great High Priest, Jesus Christ. This is not our own reasoning or our imagination. We have the absolute word of Scripture for this. "For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the son of God, abideth a priest forever." Hebrews 7:1-3.

He met Abram at that critical point and blessed him saying, "Blessed be Abram of the Most High God, Possessor of heaven and earth. And blessed be the Most High God who hath delivered thine enemies into thy hands." Is this not most wonderful? The priest strengthens him with bread and wine, figures of Christ's death and resurrection, and with the mighty powerfilling Word. The man who is blessed by the Most High God, needs no favors of man. And happy indeed is the one who is so conscious of God's favor upon him that he can turn away from all the bribes and rewards of Satan without one regret. Such a man acknowledges God in all his ways; hence is independent of men. His faith makes him invulnerable to all the seductions of Satan. If he has won a great victory; if he has gathered a great spoil; if he has delivered the poor and needy from the enemy; God receives all the glory. He continually boasts in the enabling of grace, taking no honor to himself.

It is the absence of faith in God's Word, unbelief in His protection and power, that makes saints scramble after the things of the world and bow down to the folks that have the money, many of whom are not even the people of God. But not so with Abram, the pioneer of faith! He acknowledged the High Priest and His superior place by giving Him tithes of all he possessed. We read in Hebrews of this circumstance - "the lesser is blessed of the greater, and that Levi paid tithes in Abram." Here, God is surely calling the things that be not as though they were; for Levi was not yet born. In fact he was the grandson of Abram, Jacob's son; yet Jehovah counted him as giving a tenth of the spoils of conquest to Melchisedek. Later, Israel were bidden to pay tithes to the Levites.

We are thus taught that the priesthood of Melchisedek, figure of Christ, is greater than the priesthood of Aaron. And Salem ("peace") the city over which he was also king, is later named Jerusalem ("founded in peace"), the city over which Christ will have His throne. Wondrous typical views of future realities into which we are privileged to gaze.

And now Abram is ready for the king of Sodom. He is protected against temptation, for he has heard from Jehovah, and has been strengthened by Him. And though he is given the choice of keeping all the goods which he has taken from the enemy, he refuses the offer. He is not afraid to tell the reason either, but boldly declares his faith. "I have lifted up my hand unto Jehovah, the Most High God, possessor of heaven and earth, that I will not take a thread nor a shoe-latchet, nor aught that is thine, lest thou shouldst say, I have made Abram rich." Ah, this is victory indeed! He will owe the flesh nothing. God is his Backer and he desires that no man may be able to take credit for making Abram rich. The Mighty God fills his vision, so the greatest of kings has no influence over him. We admire his stand. He has courage and faith. He is learning from God and going on from strength to strength. May we imitate him. He had the victory of Christ, "the Author and Finisher of faith." He refused the kingdoms of this world from the hands of Satan. He will take no honor except from His Father's hand.

PRAISE FOR GOD'S CREATION

I sing the almighty power of God,  
That made the mountains rise,  
That spread the flowing seas abroad,  
And built the lofty skies.

I sing the wisdom that ordained  
The sun to rule the day:

The moon shines full at His command,  
And all the stars obey.  
I sing the goodness of the Lord,  
That filled the earth with food:  
He formed the creatures with His Word,  
And then pronounced them good.  
Lord, how Thy wonders are displayed,  
Where'er I turn my eye,  
If I survey the ground I tread,  
Or gaze upon the sky!  
There's not a plant or flower below,  
But makes Thy glories known;  
And clouds arise and tempests blow,  
By order from Thy throne.

-Isaac Watts

## ABRAM'S REWARD

### Chapter Fifteen

"After these things, the word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy Shield and thy exceeding great Reward." 15:1. We have a new beginning here. Abram is now ready for a greater revelation of Jehovah's will and purposes concerning himself. There are crises in every overcomer's life; times when he comes against some great temptation. He is for the first time pronounced righteous by faith, though this was not the beginning of his faith life. This had begun when he left Ur of the Chaldees at the command of Jehovah. Now the Lord witnesses to his justification by faith.

Note at what point in his career this occurs - after his unconditional surrendering of all Sodom's goods. He gives up the riches of the world, openly manifests his victory over all the reward of the wicked and acknowledges God as his enabling. He has his reward now. The Lord openly witnesses of His good pleasure in His dear servant. Oh, we can never get ahead of the Lord! For every testimony to Him and for Him, He will give us a double measure even as in the case of Abram.

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

#### The First Assurance

"Fear not Abram: I am thy shield and thy exceeding great reward." Our worthy man of faith must have been fearing. It is often true after we have won a great victory, there comes a sudden drop to our emotions. The ecstasy and joy of victory subsides, and the enemy takes advantage of the occasion to discourage us. He tries to make us fearful. We begin to wonder if we were not too rigid about the circumstance. Maybe we were a little too hasty or extreme in the stand we took as to the Truth, and in our separation from the world. It is at these times of great religious fervor and renunciations, that Satan comes to tempt us. But praise the Lord, God is there also.

Abram had spoken and acted in the power of the Spirit, strengthened by the bread and wine with which Melchisedek served him. He had obtained a great victory, not over the king of Sodom, but what is much more essential, over himself. God's grace had been his enabling in both cases. Shall God forsake him? Never! He finds the same grace for this need. He who shielded others in their need, now finds the Lord to be his shield. He who had refused the reward of Sodom, now finds the Lord as his reward. Happy exchange. God his defense! What arrow of the enemy need we fear? It cannot pierce him; God is his recompense! What is Sodom's riches compared to such wealth? What can the world give that equals this reward? Abram finds God a place of shelter and of unsearchable riches.

Abram is comforted. His heart is assured by his fears being allayed through such grace. He believes this is a propitious moment for the question which trembles on his lips. "What wilt thou give me?" he cries. He wants one supreme boon from Jehovah and he can wait no longer to voice the cry of his heart. God had said, He was his reward; but Abram desired one special reward, "What wilt thou give me, seeing that to me Thou hast given no seed?" He wanted a son; he could not be fruitful otherwise. And as the Lord had previously promised him seed - as the

dust of the earth in multitude - we see that Abram is in Divine order in asking this. Some would argue that Abram's faith failed here; but we do not agree with this. It was in perfect harmony with his growth in grace, though it fell short of God's full promise. He was not up to such marvelous disclosures. He could not take in all God's purposes in grace for him. His faith was not yet perfect; but he was on the way to that happy consummation. Such is the case with every pilgrim who goes Abraham's way. His faith develops as he walks and talks with God. The immensity of this promise to Abram is enough to stagger anyone. God was his portion! Can we grasp such grace? The promise is for us too. It takes years of experience on this overcoming path to take it in; yet Jehovah condescends to our little faith. He has patience, yes, tender patience and comes down to meet the slightest hint of our appropriation of His promise. So with Abram - God's compassions fail not. When Abram asked for an heir, the Lord said to him, "Look now toward heaven and tell the stars if thou be able to number them; so shall thy seed be." The stars were dotting the sky in multitude and Abram could not count them.

It is written for the first time, "Abraham believed Jehovah and He counted it to him for righteousness." The marvelous doctrine of justification by faith is taught by Paul - Romans 4:3. Abram's One Seed and the Many seeds are more or less familiar to all of us now. Isaac was but a figure of that greater Seed, Christ. "He saith not, And to seeds as of many; but as of one, and to thy Seed, which is Christ." Gal. 3:16. Here is more of Paul's doctrine confirmed and witnessed to by the type of Abram's seed. But note that this is the heavenly seed, not the earthly, with which Jehovah is here concerned. As we have seen, there is the earthly line also; but the heavenly is the greater, the more exalted; for it is an upward calling. And, until the heavenly seed are taken home, filling the heavens, the earthly seed cannot enter into their inheritance. Every blessing to Israel and the world depends upon these saints; for God cannot consummate any of His purposes until Christ has His Bride, as well as His body, the Church, with Him.

#### The Second Assurance

Abram is now given another positive assurance that he will inherit Canaan. The Lord said unto him, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it." This calls forth Abram's second question - "Lord God, whereby shall I know that I shall inherit it?" The Lord is pleased to give him the answer by deeds, and not by words. He put the symbols of Christ before him, as the pledge of his inheritance. "Take me an heifer of three years old, a she goat of three years old and a ram of three years old, and a turtledove and a young pigeon." These are types of Christ and His precious death for us. Their significance, so versified and many-sided, are unfolded more distinctly later in the Scriptures.

The three beasts are domestic animals, not wild or fierce, not resisting efforts to capture, but rather the gentle, willing servants of man. That they were each three years old is also significant. It is a hint of the Divine mystery in Christ's personality - God manifest in the flesh. Two were females, type of fruitfulness; while the heifer would suggest Christ as the patient servant of Jehovah, never swerving from the path of duty. The goat vividly portrays Him as the substitute for sinners; the ram, afterwards noted as the ram of consecration and the ram of the trespass, figures Him as the aggressive, energetic holy Man, come to do the Father's will. He went to the cross in full consciousness of what it would mean to Him. He laid down His life. John 10:18. The birds figure Him as the heavenly One in two phases. The turtle dove pictures Him as dwelling with man; a pilgrim and a stranger, and a man of sorrows in a foreign land. The typical phase of the pigeon suggests the other side of Christ's life. It makes its home in the rock (this bird of sacrifice is often called the rock-pigeon), which emphasizes the fact that although He came down to earth, identifying Himself with men; yet His home was in God, safe and secure from all alarm.

These offerings represent a five-fold view of the One perfect Man, the Man Christ Jesus. His perfect, complete work of redemption is the basis of every blessing to mankind. He who came down to our level can alone lift us up to His level. The creature must obey the Creator. He was the Creator, yet He voluntarily chose to submit Himself to His Father. No human obedience, though it be perfect, could have the value of Christ's obedience. Adam's disobedience robbed us of an earthly paradise, human righteousness, and fellowship with God. Christ's obedience provides us a heavenly Paradise, a Divine righteousness, Divine life, and of course, fellowship with God. He has lifted us to a much higher place than we lost, even the same place which Christ enjoys. This is the essence of the Gospel as preached by the Apostle Paul, the immense Good Tidings, which it is our privilege to hear and appropriate in this age.

This is the answer to Abram's second question, "Whereby shall I know that I shall inherit the land?" All the wondrous fulness of Christ and His obedience unto death is set before Abram as the positive guarantee that his faith should be rewarded. It was all secured to Abram by promise on the ground of sacrifice. It is of promise as contrasted with the Law. Gal. 3:18. Abram believed, but did not yet know the contrast; for the Law had not been given.

According to God's Word, Abram divided the animals in the midst and laid each piece over against another, but the birds he did not divide. We, as well as Abram, are taught by the type, that our great Kinsman Redeemer, having been laid open on the cross, His body broken for us, is the basis of all the promises of God. He is thus displayed by the Word of God; set forth crucified, even as Paul emphasized in his letter. Gal. 3:1.

Timothy, also, was admonished to rightly divide the Word of truth (2 Tim. 2:15) for the instruction and edification of the people of God. They are to enter into and understand all the moral as well as the Divine beauty of Christ, and the purposes of God concerning Him. The birds, not being divided, has Divine significance also. As a man we may understand Christ; but as the heavenly One, the Son of God, He cannot be laid open to our gaze. He said, "No man knoweth the Son." He is hidden from us.

The Great Tribulation in Type

"And when the sun was going down, a deep sleep passed upon him and lo, an horror of great darkness fell upon Abram." Abram is a wonderfully typical man. Here he figures the nation of destiny, Israel, and the tribulation which they are yet to pass through in the awful night of darkness when the sun will indeed be going down. It will appear as though all faith is gone with the sun. We read that gross darkness will cover the earth; darkness, physical, moral, and spiritual. The fowls are typical of wicked, satanic powers that will have power for a time, when deep sleep will have fallen upon the man of faith. They will then pick the work of Christ to pieces and thus make void the promises given to Abram. But, at that very moment, the Lord speaks to His servant and assures him that though he is viewing his seed in tribulation, afflicted and persecuted, yet His promise holds good.

He will deliver them out of the hand of their enemies and bring them back to the land and bless them. Apparently He is speaking of their sojourn into Egypt out of which they were taken; for all of this in a measure has been fulfilled. But that deliverance was only a miniature exodus of the Jew, a partial and feeble fulfillment of the promise to Abram, even as that bondage and affliction was but a little tribulation compared to that great one which is yet to come upon the Jew.

Under the symbol of the "smoking furnace and burning lamp," God Himself passes between the pieces, pledging Himself by sacrifice to perform His promise of an inheritance to Abram. God is the only party to this covenant of promise, founded upon sacrifice. That is the basis of our faith today. I want to emphasize this fact, as it is too little known, that God alone was the party of the second part to this covenant. It is said that it takes two to make a covenant. They are both here - the Father and the Son, in the power of the Spirit - taking upon themselves, the responsibility of man's redemption and blessing. Abram, the man of faith, looks on and agrees to all that God says and does. His responsibility was to believe God, yield to His Word, and accept the scepter of mercy extended to him. God did it all.

In the Sinaitic covenant, the law, the children of Israel made themselves the party of the second part, God being the party of the first part. They were responsible to carry out this contract to the uttermost. There is also here the custom established as to the ratifying of agreements between two parties - dividing several animals in twain, both parties then passing between. A Scripture in Jeremiah seems to indicate this: "I will give the men which transgressed my covenant (into the hands of their enemies), which have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof." Jer. 34:18. Whether the covenant referred to by Jeremiah refers primarily to Sinai, we do not say; but we learn what is meant by passing between the parts of a divided animal. And we also learn that man is weak. He is powerless when it comes to obeying God and redeeming this promise. He cannot fulfill his part of the contract. Blessed be God, he does not have to! The covenant with Abram, which was altogether of promise (Gal. 3:18), comes before the covenant of law. The law was given to multiply transgressions, not to control man. Rom. 5:20 and Gal. 3:19. It came in that man might learn his need of the covenant of promise, that is, of grace. This was its office - handmaid to grace. The answer to this covenant is simply faith on our part. Dependence on

another is the essence of faith. Everything is assured to us by this covenant to Abram without any conditions. To take freely that which is freely given is the secret of a happy, mighty, victorious life. Faith in one's self is the opposite of all this. It will only bring failure, discouragement and gloom in a believer's life. Grace secures holiness and is itself the power of it. God, the covenant-keeping God, acts of His own will and glorifies Himself in helping man.

#### THE HAND OF GOD

("The Lord is my strength and my shield; my heart trusted in Him, and I am helped.")

My times are in the hand of God,  
That strong, Almighty Hand  
Which will not suffer me to fan,  
But makes me surely stand.  
And when His hand has pressed me sore,  
And I have felt the rod,  
What comfort to my soul to know  
'Twas still the hand of God!  
The hand of God was pierced for me  
Upon Golgotha's tree,  
When Christ my Savior bore my sins  
And suffered there for me.  
And when at last there dawns for me  
Heaven's great eternal day,  
'Twill be the hand - the Hand of God  
That wipes the tears away.  
- Grace Robinson

#### HAGAR ON THE SCENE

##### Chapter Sixteen

"Now Sarai, Abram's wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar." 16:1.

Another figure now enters the stage of action. We have not heard of her before; and as all these characters have spiritual value, we must enquire into Hagar's signification at this place. The Apostle Paul comes to our rescue once again, and informs us that she represents the covenant of law, even as Sarah represents the covenant of grace. "For this Hagar is mount Sinai in Arabia and answers to Jerusalem, which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all." Galatians 4:25, 26.

Hagar was an Egyptian which Abram brought up out of Egypt after his sojourn there. He portrays so wonderfully the children of Israel who brought up the principle of law with them when they were delivered out of the land of Egypt. But God undertook for them upon the ground of absolute grace - "He remembered His covenant to Abram, Isaac, and Jacob" - that of promise. Ex. 3:25. He appeared to Moses in the wilderness in recognition of that covenant of grace and said, "I have surely seen the afflictions of My people that are in Egypt ... and I am come down to deliver them out of the hand of the Egyptians." Ex. 4:7, 8.

Later, after the wonderful victory of the Red Sea, when they saw Jehovah's mighty out-stretched Arm in their defense: after they had eaten manna which had come down from heaven; after they had drunk water gushing from the rock at his command; after all this grace, they virtually asked for the law, that they might do the will of God. They were still ignorant of their own weakness; yea more, they vainly imagined themselves strong. Instead of falling back upon that wonderful covenant of promise to Abram, pleading His grace alone, they boldly said to Moses, "All that Jehovah hath spoken, we will do." They failed to hear His tender words of love - "You have seen what I did to the Egyptians and how I bare you on eagle's wings and brought you unto myself." Ex. 19:4, 8.

This was all His doings; all in grace. They did nothing but follow at His leading, and yet they insisted that they would do their part. As we said, they brought Hagar, the covenant of law, up out of Egypt with them. God was obliged to let them have the law if they would not accept grace. When they refused to accept His doing for them, He allowed them to do for themselves. They

took their place under the dark, sinister shadow of Mt. Sinai, when they might have revelled in the glory upon the mount of grace. They desired to try to merit Jehovah's favor, to earn salvation and be fruitful by their own works and they were given that opportunity.

#### The Personal View

Sarai is the principle of grace, which when joined to faith, is the very essence of fruitfulness in a believer's life; but strange to say, Sarai is barren. It surely is an enigma, that the very principle which assures of fertility in life and walk, should fail of power to conceive. It is written, "Sin shall not have dominion over you, because you are not under the law but under grace;" and yet at the same time, the believer may be crying out, "When I would do good, evil is present with me," or, "Wretched man that I am, who shall deliver me from the body of this death?"

The explanation of Abram's inability to beget a son by Sarai is found in Romans seven. The struggle depicted there is not a striving after the forgiveness of sins and the peace thereof, but a struggle after a holy life; not a seeking deliverance from the guilt of sins, but from the power of sin. These are two vastly different stages of experience; the latter cannot be known until the former is a fact. It is only a justified man, a believer, who longs to be fruitful in holiness; but he too, must learn by repeated failures that he is just as unable in himself to attain unto sanctification as he was to obtain justification. It is Sarai's barrenness that is puzzling to us. And it is she that finally persuades Abram to leave her and seek fruitage through her handmaid. She expects to claim this fruit for herself.

Abram hearkens to the voice of Sarai. He takes Hagar (who represents the law) that he may be fruitful. Even in this present day, believers take up the law, not as a means of justification, but rather as the means of sanctification. "Many thousands there are today who are zealous for the law," Paul said. Acts 21:20. They know that they are saved by grace; but they cannot grasp the immensity of the salvation to which they are heir; neither the grace which is its basis. The first effect of appropriating Hagar appears to be all that can be desired; fruit is at once in evidence. It is only after God speaks and repudiates the son of Hagar that there is any question. In the meantime though, the handmaid is jubilant. Her mistress, note this, her mistress (grace) is thus made dependent upon the bond-maid (law) for fruit; and immediately Hagar is elated. We read, "When she saw that she had conceived, her mistress was despised in her eyes."

This is always the way. When once we admit the principle of law in the very least measure, as relating to salvation, grace must take a back seat. "If it is by grace, then it is no more of works." Rom. 11:6. That is, salvation, entire, complete and eternal, is either all of grace or all of works. You cannot mix them in the least measure. They are separate and distinct, even as Sarai and Hagar were two different personalities and could not be mistaken the one for the other. Faith (Abram) may endeavor to be fruitful by Hagar and yet at the same time cling to Sarai and claim her as his very own; but the principles are totally at variance. In fact, they are absolutely opposed to each other as is manifest even in the type.

Sarai refused to yield her place to her handmaiden. She blames Abram for appropriating Hagar instead of herself. She asserts her authority, informing Abram of the handmaid's attitude of superiority toward her. He stands with Sarai. In Paul's language, faith acknowledges that grace is sovereign; that she is mistress in his house, saying, "Behold thy maid is in thy hand; do unto her as is good in thine eyes." Hagar is but the servant and Sarai deals roughly with her; no doubts slaps her in the face for presuming to be the lady of the house. "And she fled from her face." She is true to the meaning of her name, "fugitive." When we actually give grace the place which is hers in the purpose of God, the law must take a back seat or flee. The two cannot reign at the same time.

#### Dispensational Lesson

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the way to shur."

In the remaining portion of this interesting "love triangle," as many would call it today, we have an instructive lesson of the time between the promise of the Seed and its fulfillment. It is the instruction of Divine history. Hagar, as representing the law, teaches us by the record here, God's connection with the law. It came in four hundred and thirty years after the promise was given; and it was added till the Seed should come to whom the promise was made. Gal. 3:19.

Furthermore, it was not the Lord who first gave Hagar to Abram; but Abram took Hagar. God sent her back to Sarai after she flees, so that the experiment may be fully worked out. Abram must

learn by his own experience the difference between the two sons; the one by a bond-maid, the other by a free-woman. God does not acknowledge the one born after the flesh, the one born of Hagar; but the one born of Sarai. Herein are some deep, fundamental principles that the children of Israel have yet to learn.

"The angel of the Lord said to Hagar, Return to thy mistress and submit thyself under her hands." He also adds, "I will multiply thy seed exceedingly so that it shall not be numbered for multitude." He informs her that she shall bear a son, and He names the baby. He shall be called Ishmael ("wild ass man"). His hand was to be against every man and every man's hand against him. Ishmael shows us the character of that which is born of the flesh - selfish, self-willed - cannot be controlled, even though it is under law. It can only bring forth fruit of the flesh, never the fruit of the Spirit. So, Israel under the covenant of law, only gave full proof that they were flesh, even though morally religious. Hagar returns to Sarai and must allow her to be mistress in Abram's house.

Thus the lesson which Israel must yet learn is that the law came upon the scene in their history years after faith and grace had been joined as the way of fruitfulness. Furthermore, that it was they themselves who first sought Hagar. God took her and used her for His own purpose to educate and tutor them. Gal. 3:25. He finds her by the fountain of water, which is convenient to the spiritual truth of which the fountain is the symbol, and He thus joins them together; but thus, law is not law. It is rather, the necessary means to an end. Hagar being sent back to Sarai, foretells of the second giving of the law, when Israel were apparently under law and grace, even as Abram had both Sarai and Hagar in his house. Note that it is to Hagar and not to Abram that God appears in this connection. In fact, we read of no further intercourse between God and Abraham for thirteen years!

#### THE RITUAL OF CIRCUMCISION INSTITUTED

##### Chapter Seventeen

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said, I am the Almighty God; walk before Me and be thou perfect." 17:1.

Here we note a new beginning. It seems that all the years that intervened from the time of Abram's taking Hagar until this time, are counted as a loss. The Apostle Paul refers to this period in the Patriarch's life as that time when Abram's body was dead; "but not being weak in faith he considered not his own body (that is, he did not take it into account), nor the deadness of Sarai's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform; and therefore his faith was imputed to him for righteousness." Rom. 4:19-24.

It would appear as if Paul had confounded times far apart by the above statement as to Abram being counted righteous. It was at least 14 years earlier that it had been written that "Abram believed God, and it was counted unto him for righteousness." Gen. 15:6. While it was true that Abram was justified the very moment when he first believed, yet he did not consider his body dead at that time. Ishmael was born later, and his birth was in the energy of nature, in contrast with the power of God that was later demonstrated in the birth of Isaac. It is to this later time that the apostle refers in his eulogy of Abraham's life-giving faith. All the intervening years is thus covered and the two periods are brought together.

Abram had to come to the end of his own strength before the power of Jehovah could be displayed. He was now called to walk before the Almighty God. He had been acquainted with Him as the Mighty One, his Helper, his Shield, and his Reward, which are all good; but there is more for him to know of God. He must know Him as the Almighty God - the God who is not only necessary; but who is more than enough.

He had not until now reached the limits of his own strength. in the measure we think we are strong, in that degree we limit God. He can only work in the fullest sense when we quit. The apprehension of power in ourselves hinders God; but this, sad to say, is a lesson we are slow to learn. We think we know it when we assent to the truth of it; but afterwards we are a life-time making it practical. Generally all the tests and trials of our Christian life are for the purpose of weakening our natural strength or withering our natural resources, so that we may be entirely dependent upon God. And thus, He said to Paul, "My strength is made perfect in weakness." 2 Corinthians 12:9.

It is in this way we learn the grace of God, even as our father Abraham. We too, must receive the

sentence of death in ourselves that we may not trust in our natural strength; but in God who raiseth the dead. The Lord now reiterates His promises to Abram; but notice that it is upon the ground of circumcision that they are established to him. What does this mean? It is only as a new creation that Abraham's seed will inherit the blessings of the covenant of grace.

Circumcision means a cutting round, a cutting away. Literally, the knife was used on the body of the man, to teach us in the most powerful way the truth of the death of the old man. God could not have spoken in plainer language, and yet how few have ears to hear. If they do hear, to many it is only a theory. They refuse to have it carried out in their lives; because it hurts - it hurts our pride - we are not able to bring forth anything acceptable to God when we are identified with the old creation. Surely it hurts, even as in the natural; it was a painful ordeal. It made the men unable to work and temporarily incapacitated them for service in every sense; but the suffering was soon over.

In the spiritual sense, it is then that we truly rejoice, "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3:3. We have put off the body of the flesh, by the circumcision of Christ; for the Cross was where the anti-typical circumcision was carried out. This was where the old creation was cut off in the purpose of God. The axe was laid at the root of the bad tree and it fell with all its boasted pomp and power - all the glory of the old Adamic race passed away.

Christians are not counted as being in the flesh by God's reckoning. We are counted to be in Christ. As we have received Him by faith, so we should walk in Him, even as Abram was admonished to walk before God and be perfect. God Almighty promised to back him up. As Abraham took a step of faith, God was right behind him to strengthen him to take another step. To be weak practically is to be strong practically.

Paul tells us the result of the faith of such a weak fellow. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand of the seashore innumerable." Heb. 11:12. Abram and his sentence of death is but a foreshadowing of Christ's death on the cross, which is the basis of the covenant of promise. It teaches emphatically the need of death as the means of life. The corn of wheat must fall into the ground and die, or else it abides alone. John 12:24.

In the ritual of circumcision is the very condition upon which any man may call him, Father. They must be of the circumcision - the natural is only a symbol of the spiritual. The Jew today carries in his flesh the sign of circumcision, a seal of the righteousness of the faith which Abram had before he was circumcised; and any Gentile, in spite of the middle wall of division between them, could freely appropriate the sign of such righteousness and sit down in peace with the Jew to the feast of redemption, the passover feast.

"And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or he that is bought with thy money." This is another precious hint of a new creation and God's delight in the Last Adam. Only those circumcised could dwell in Abram's house. Every one who has been born again, has been bought with a price, not of silver and gold; but with the precious blood of Christ as of a Lamb without blemish or spot. The "eighth" day, the first day of a new week, tells us again of the new creation, a new beginning. It also tells us of the inheritance that belongs to those who have stepped out of the first Adam, and have stepped into Christ, the last Adam, who is alive forever more. It is only in the power of His resurrection life that true circumcision can be practically realized. When Israel wandered around in the wilderness they failed to observe the rite of circumcision; but before they could possess Canaan and dispossess their enemies, they had to be circumcised. Here is certainly food for reflection for those who would enjoy the heavenlies. It is only as we count ourselves dead to the old creation and alive in the new, that we can qualify to walk in Christ's steps.

#### Important Change of Names

Observe that it is in this connection that Abram's name is changed. The "high father" becomes Abraham, "the father of a multitude" by circumcision - the death of the flesh. His progeny, the children of faith are all counted as a new creation. Sarai's name is also changed - from "my princesses", she is singled out by the definite pronoun to "the princess." She is not merely one among many; she is the one through whom the promised son shall come; for God, for the first time, positively announces that Sarah shall have a son. By doing this, He declares Himself the God of resurrection; and on no other ground does He promise to bless and multiply humanity. It is

preposterous to suppose that a holy, sin-hating God would bless men in their sins and excuse their wrong doing. No indeed! He does not bless the old creation.

It is Sarah, heretofore barren, unfruitful, who is to bring forth the seed through whom all nations are to be blessed. But some one may say that He also blessed and promised to multiply the son of the handmaid. Yes, He did; but this was also dependent on the spiritual seed. There must first be that which is natural and then that which is spiritual. Jehovah must have His twelve tribes for His Kingdom on earth and they must first be born of the flesh that later they may be born of the Spirit. These two sons of Abraham, Ishmael and Isaac, figure the natural and supernatural seed of Abraham. They are only a figure, not the reality. We will see more of this in our further studies.

#### MY KING'S BUSINESS

I am a stranger here, within a foreign land;  
My home is far away; upon a golden strand:  
Ambassador to be of realms beyond the sea,  
I'm here on business for my King.  
My home is brighter far than Sharon's rosy plain,  
Eternal life and joy throughout its vast domain;  
My Sov'reign bids me tell how mortals there may dwell,  
And that's my business for my King.

#### ABRAHAM AND LOT CONTRASTED

##### Chapter Eighteen

"And the Lord appeared to Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day." 18:1.

Abraham is now ready for a full revelation of the Almighty God who has called him out of Ur of the Chaldees unto a land which he is afterwards to inherit. He has been learning to know Him, getting better acquainted day by day as he walks in the light. God revealed Himself to this pattern man of faith by degrees, even as his spiritual growth warranted. We do not come to know God in one day, neither do we receive a full revelation of Him at conversion. We are merely introduced into the grace of God when we accept Christ. It takes years of overcoming before we know Him in the unmeasured depths which was Abraham's privilege at that time.

We learned previously that Abraham obeyed the mandate of the Lord, as to circumcision, for his whole house. That was a crisis period in his life. It marked him out as one cut off; therefore, we need not be surprised that he now receives a visit from the Lord. Abraham had acknowledged his absolute dependence upon Him for his fruitful life; hence, God is under obligation to appear in his behalf and make good to him His promise that Sarah should have a son. Then follows communion with God in a fuller sense than we have ever experienced. We affirm that this is one of the first results of counting our old nature dead.

##### The Tent Of Abraham

We would emphasize at this point that this tent of Abraham's is not a little thing in his life. It is wonderfully suggestive of the position that he maintained all his life. He is now found sitting in his tent door; a deep settled peace in his heart. The soreness consequent upon the circumcision was all gone when the Lord appeared to him. He is glad that he has learned his helplessness; glad that God does not look to him for strength; but for weakness. He desires to display His own Almightyness. The latter glorifies Him, not us: therefore, the reason is obvious as to why man is slow to let God weaken him.

Abraham is "sitting." He has ceased from his own works as God ceased from His, and is resting in his tent door. He is not fretful nor cumbered with care. God has the responsibility. The government is on His shoulders. Why should he worry about that son? God has said that he should have a son by Sarah, and he is resting on that promise. There is nothing for him to do in such a case, but believe and praise God for the answer which is on the way.

Faith is now for the first time appropriating Grace. We can see the victory manifest in this chapter. Abraham is living in Mamre, the place of "fatness." He had lived here previously to his day of cutting off; but now he appreciates his place. It is real. He enjoys his happy home. It is a tent - symbolic of a pilgrim life. He is resting at noonday in the full blaze of light, when the Lord appears to him. He has passed out of the kingdom of darkness into the kingdom of light and has no fear of meeting God. Why should he?

These three men, in which form the Lord appeared, were old acquaintances of his. They figure the Trinity of Persons in the Godhead. Abraham salutes all three of them as Lord. He used the plural pronoun in addressing them, never the singular. He runs to meet them, we read, and bows himself to the ground. He worships them. He is in full favor with the Lord and so acts out the terms of intimacy he enjoys. He stands on no ceremony with God. Come in and rest with me, he intreats His Friends. He desires them to tarry with him. "Let me fetch a little water and wash your feet. Let me fetch a little bread and comfort your hearts," the man of faith speaks. He wants to have a feast with the Lord who has condescended to pay him a visit. He is an honored Guest and is so acknowledged. Faith will always recognize the Lord in whatever guise it meets Him. It was so in the case of the woman who washed Jesus' feet with her tears and wiped them with her hair. She knew Him in the house of Simon the leper. While the latter, blinded by his own self-righteousness, failed to recognize the Lord, she instantly did so and sought fellowship with Him. Abraham is not disappointed. The Lord says, "So do as thou hast said."

#### Abraham's Banquet

Let us observe closely what the man of faith prepares for his visitors. He loses no time, but hastens into the tent and talks to Sarah about it. He says, "Make here three measures of meal, knead it and make cakes upon the hearth." He had three guests; hence he must have three measures; for the Trinity is represented here. The meal is representative of Christ, in whom the three Persons of the Godhead were imaged. But, this is not all the feast. The meal would not be complete without an offering from the herd or from the flock. Calvary, the basis of fellowship, is represented. The holy humanity of Christ is not enough for faith to rest upon. There must be the shed blood in evidence. Abraham was in harmony with the will and purpose of God. Notice the energy - he hastens and brings the fatted calf and gives it to a young man (hint of Christ as the High Priest offering Himself) to kill and dress it. Soon the feast is ready and he bids his guests to partake of his hospitality. That invitation is quickly accepted. They did eat, we read. Yes indeed, God can have fellowship any time with the man of faith upon such grounds.

And now the Lord asks a question, "Where is Sarah, thy wife?" Notice the emphasis is on "thy wife." The Lord insists that this union must never be dissolved. He does not enquire as to Hagar. Then He says, "I will certainly return unto thee when the season cometh round, and lo, Sarah, thy wife, shall have a son." 18:10, R.V. Sarah was overwhelmed with such a promise. She could scarcely believe such good tidings. It is also at this point that we read again, that Abraham and Sarah were old and well stricken in age, as though the Lord would call attention to the supernatural birth of Isaac. The parents were both dead as far as being able to bring forth a son. God must certainly come upon the scene if Sarah is to conceive. She had always been barren. Abraham did have strength, as witness the son of Hagar; but now he too, is helpless. God has His chance at last. It is His opportunity and He takes advantage of it. Sarah laughed, more in anticipation than in unbelief, and the Lord asked, "Wherefore did Sarah laugh?" It was too much to expect to have a child when she was old. The Lord assured her that she would, by asking a question, "Is anything too hard for the Lord?" Now Sarah was laughing with delight that she was to have a child, but she still thought it was too good to believe. Grace laughs, no matter how much she denies it. Grace is still laughing, and the people who are born of her, laugh too.

#### Abraham's Prayer

"And the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way." 18:16.

The time of fellowship and feasting is over. The Lord rises up to depart; but Abraham is reluctant to let his Friends go. And the Lord said, "Shall I hide from Abraham that thing which I do?" The three held a council. This man was an important personage, made so by God's own sovereign choice, and the Lord wants to reveal His present purpose to him. He tells Abraham that He is on His way to investigate matters which have reached Him concerning Sodom and Gomorrah. Judgment is ready to fall on those wicked cities because their sin is very grievous in His sight. Immediately Abraham is deeply interested (as the Lord knew he would be); for he remembers Lot.

Observe the tactful way in which he addresses Jehovah. He draws near and says, "Wilt Thou also destroy the righteous with the wicked?" He drew a distinction between these two classes. He has a leverage with the Lord, and then commences a most realistic and striking illustration of effective intercession. After a glorious time of fellowship, feeding on Christ (the tender calf with

the unleavened bread, the figure), we are in the right condition for intercession. And it is only then that Abraham is told of the destruction that is threatened on Sodom, and then he is given the opportunity to intercede. The majority of saints are always asking God for something without first worshipping Him. Worship leads to prayer, even as it was in this case.

After Abraham uses this leverage of God's justice, he asks, "Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous?" And then he boldly adds, "That be far from Thee to do after this manner . . . Shall not the judge of all the earth do right?" Ah, he is wise indeed. His intercession is in keeping with Jehovah's sovereignty, power, and character. He gives Him His place; has faith in His power, but trusts His grace. This wisdom comes from above.

The Lord answers, "If I find in Sodom fifty righteous ... then I will spare the place for their sakes." But Abraham is not yet satisfied. He is concerned for Lot; and although he had separated himself from Abraham, yet there is no malice seen. Abraham's thoughts are only good toward him. He is praying for Sodom only because of Lot. This is the manner of grace. It makes one gracious in his ways toward others and bold in faith toward God.

Abraham continues to lay hold of the grace of God and says, "Behold now, I have taken upon me to speak unto the Lord; I, which am but dust and ashes; but yet I must speak. Perhaps there lack five of the fifty righteous; wilt Thou destroy the city for lack of five?" Then the Lord tenderly answers, "If I find there forty and five I will not destroy it."

And yet Abraham continues his prayer. He is somewhat dubious as to there being that many righteous men in that wicked city. He had no doubt heard of some of its doings and wanted to deliver Lot. He keeps reducing the number with his plea of forty, thirty, twenty, and finally, ten. The Lord graciously answers him each time. Abraham ceases, for he is sure Sodom with its people is safe; for surely there are ten righteous folks there. Lot's own family, counting the "in-laws," would almost make that number. He is content. He has implicit confidence in the Word of God. What an illustration of faith! Observe also the mighty preservative power of the righteous - ten such holy ones would have been enough to save Sodom from destruction. But, alas, even that number could not be found!

So it will be in the end of this present evil age. Jesus applied it to the end time (Luke 19:28).

These two cities, Sodom and Gomorrah, picture the whole world just before the coming of the Son of Man to judge the wicked living. Gomorrah may refer to the Gentile world, while we have Scriptural proof that Jerusalem is likened to Sodom (Rev. 11:8). But for the saints who are on the earth, He will not utterly destroy it. He will remember Abraham and send "Lot" out of the midst of the overthrow. He will care for His own in that time, even as He does today; though some, like Lot, are worldly, and carnal, justified as to their standing, but not as to their state.

We cannot understand how anyone can read this narrative and not see the difference between spiritual and carnal believers. There is a most striking and suggestive contrast between these two men, Abraham and Lot. We see it most powerfully expressed in chapters 18 and 19. Lot, for the first time, is seen as a type of those who shall be saved, yet so as by fire (I Cor. 3:13). These lessons are worthy of deep and prayerful study.

We have been permitted to see the intimacy which Abraham enjoyed with the Lord. God not only appeared to him in His fulness, but associates Himself with this man of faith as with one of whom He is not ashamed. Abraham was sitting in his tent door, while Lot sat in the gate of Sodom. These different positions express the character of these two men. In the one is shown the persistent pilgrim; in the other, one who has settled in the world, and is untrue to his heavenly calling. He is more interested in making the earth a good place in which to live, than in getting out of it.

## THE HOUSE OF LOT

### Chapter Nineteen

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." 19:1.

There is a decided contrast between the man of this chapter and of the man of the preceding chapter. First, observe the manner of Jehovah's approach to Lot. He came under the form of two angels, disguised as it were; for Lot had always been under cover, as his name signifies. God is called the "God of Abraham" but never the "God of Lot." If we confess Him, by our lives as well as our words, He will acknowledge us, even as it is written: "Come out from among them and be ye

separate, saith the Lord and touch not the unclean thing; and I will receive you, and will he a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18). A life of separation unto the Lord, tells the whole story. Are we living in Canaan or Sodom? The reason, therefore, that the Lord makes Himself strange to Lot is because he is living in Sodom. His justice requires Him to so display Himself. Sodom is at a distance from Him. He is rejected there; hence, it is not that Lot had taken part in the city's government that had displeased the Lord; but simply the fact that he was living there, in like manner, it was the tent life of Abraham that marked him out for Divine approval, not something which he had done. It was his faith that made him a stranger in the earth, and it is by faith that we please God.

The angels speak of distance, not intimacy. Evening has fallen. They come in gloom and darkness in contrast with the noonday, the blaze of light in which they greeted Abraham. Lot is under cover because his life is not open and above board. He is a pretender in a great measure. And though he rises to meet his supernatural visitors, there is no hastening to greet them, no display of gladness, or emotion in his demeanor. And while his hospitality is as real as Abraham's, yet the response to it is lacking. Lot is obliged to constrain them to come in. "He pressed upon them greatly and they turned in unto him and entered in unto his house." His uncle had only a tent.

Observe the marked difference in the provision for the feast. "He did bake unleavened bread and they did eat." No fatter calf was killed and roasted for them; they have simple city fare. Lot has provided the basis for fellowship - the blood has not been shed; hence, there is little communion. He brought only a meal offering which could not be offered without a sacrificial animal, except in cases of great poverty. (Lev. 5:11). This figures spiritual poverty, and is the condition of many believers today. They have faith in Christ, believe that He died for them; but if you ask them what the basis is of God's favor toward them, and His acceptance of them, they do not know. They are ignorant of the absolute need of the atonement which has been provided by the Holy Son of God. They bring Christ as a meal offering (His holy humanity) for their sin; and He accepts them, even as He did Lot.

His feast is meager, and it figures one who has little conception of the sufficiency of Calvary; consequently the fellowship and rest of such a one is soon disturbed. How full of instruction is this narrative at this point! The men of Sodom rudely break in upon Lot and his heavenly guests. The very attempt on Lot's part to entertain them provokes an outbreak of the flesh. And instead of the blessing which Abraham hears, he receives a message of judgment, which is to fall immediately upon all those with whom he has chosen to associate himself. It is surely evident to anyone, who is not wilfully blind, that there is a vast difference between these two men, Abraham and Lot, and their positions. And yet, they were both believers; but one of them was out of the path of faith and the will of God. Even a believer can be mastered by his circumstances, and become helpless before the power of the enemy.

There is deep instruction for us in these recorded events. There are Christians today who eagerly join themselves to benevolent, political, social, and even religious organizations with unbelievers, even as Lot tried to do. They enter politics in hopes of electing good men to office; fight the wicked and unscrupulous politicians. They generally lose in their fight. We need to live practically as did Abraham, live in separation from the world, and trust God to clear up all the evil in His own time. Men of faith own that heaven is their future home, and the world is in no wise their present abode. The carnal believer cannot understand how a Christian can live a heavenly life while still on earth. They forget that it is by faith that we understand, and it is by faith we walk; not by sight or feelings.

The real motive of carnal believers is that they desire to sit as judges in the gates of Sodom, instead of waiting for Christ, who is the judge, and taking their place with Him when He will judge the world. This is too narrow a way for some. The Word is unmistakably plain on this point. We are not to be unequally yoked with unbelievers. This is one condition which God insists upon. We are to be purged from vessels of dishonor - "He shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." (2 Tim. 2:21).

Lot sacrificed deep fellowship with heaven in order to satisfy his fleshly endeavors on earth. God had little communion with him. There are many who go Lot's way. They have substitutes - religious meetings, Sunday School work, Church work, whereby they endeavor to deceive themselves and others as to their sincerity and reality. They usually succeed with all that is not

spiritual. They do not have much fellowship with those who are spiritual; for the spiritual ones discern the flesh. The carnal believers walk and talk as men because their hearts are divided. They are not true in their allegiance to God. Their communion with Him is so seldom enjoyed that they never grow to know Him intimately. When they do seek His face because of some need, unwelcome "visitors" crowd in to mar the intimacy. Thoughts will come in unexpected and unwelcomed, as were the visitors who clamored to come into Lot's house. But why was Lot found to be in such associations? Abraham had no such disturbers of his peace. There is a cause.

The men of Belial, who compassed Lot's dwelling, clamored for the men who had come to visit Lot. They call them "men" not "angels. Their desire is altogether in the flesh. They insist on knowing them. Do

you see the meaning? Men, the wicked and defiled, would dare to claim fellowship with God. Lot's life among them had put no conviction upon them. They insisted that they knew God too. He was their Father too, they claimed. Lot had not taught them anything of a new birth, or an overcoming life, or of a heavenly home. He had been one of them; therefore we can understand why they insisted on the company of these visitors. Lot seeks to quiet them and send them away, but he has no influence. The lessons are many.

We see the weakness of his subterfuge. Lot had no influence whatever and neither has any worldly Christian. He offered his two daughters to those evil men if they would leave his guests unmolested. Is this not a sad and solemn lesson? He realized that his daughters were more in harmony with them than his holy visitors; but no, the men at the door insisted otherwise. They cried, "Stand back." And they begin to accuse, "This fellow came into a journey and he will needs be a judge." Their anger is now aroused against Lot, and it would have fared badly with him if the angels had not interfered. They pressed sore upon Lot, but "the men put forth their hands and pulled Lot into the house unto them." Notice that the angels are now called men. They are taking the part of Lot against the men of Sodom, and showing a difference between them.

The world may claim fellowship with God, insist on an equal share at any rate, with a carnal believer, but God makes a separation even there. Lot was a just man as to his standing and the Lord treats him as such, even if his state is low. The wicked crowd at the door is smitten with blindness, which is also full of instruction. If men insist on knowing the Lord without a new birth; they become blind, and weary themselves in vain trying to find the door into His presence.

The angels now inquire of Lot as to his household, "Hast thou here any besides? . . . bring them out of this place; for we will destroy this place." We are taught by this how tender is the care and consideration of the Lord for His people. He includes all of Lot's relatives in His offer of mercy; even the in-laws are given a chance to escape the coming judgment. Like Rahab, in a later day, all that Lot has in his house had a chance to flee from the wraith of God. Alas, how few availed themselves of the opportunity! The reason is not hard to find — Lot's testimony was in word only. He had not evidenced any fear of God before them. They had seen no reality in his life, but had shown the same desire for money, fame, and earthly gain as had any of them. He appeared no different. He was no more heavenly-minded or sincere as to his life. His testimony was as a wick, not a light, though he was a righteous man.

God's dealings with Lot should not be difficult to understand. Some

of the very ones who clamor the loudest about not being able to reconcile Lot's deliverance with God's holiness, are not far removed from being in the same boat with Lot. Their testimony is not worth anything before their friends and neighbors, either. They fail to pay their debts, or fulfill their contracts. They endeavor to get ahead or "get the best" of the other fellow. They are covetous, railers, etc., and yet at the same time condemn Lot, and marvel at the mercy of God shown to him. If this same grace were

not shown to them and their family, it would be worse with them than it was with Lot. The world is just as attractive to them as it was with Lot. They are buying and selling, getting gain, forgetting that it is written that God is going to "rain fire and brimstone upon the wicked." (Luke 17:28). And when they witness to their children, they seem as those that mock, for their lives are not in harmony with God.

We note another contrast between Lot and Abraham, for the Lord had said of him, "For I know him that he will command his children and his household after him; and they shall keep the way of the Lord." (18:19). Nothing like that was ever said of Lot. His children proved otherwise. His testimony carried no weight with them. If we train up our children in the way they should go, we have a promise for their old age; but if we train them in the ways of the world, we have none whatever. They may not escape the judgment that is sure to fall.

"When the morning was come, the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest they be consumed in the iniquity of the city." He was able to induce only three of his family to take this one step of faith; the others all perished in the ruin of Sodom. And even these who left were no blessing to him. In the midst of all this gloom, we see the mercy of the Lord shining forth. The Lord can send no judgment upon Sodom until Lot and those with him were in safety. Still, they do not seem to appreciate it. They are reluctant to leave that wicked city. It looks good to them even to the last.

"And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." 19:16. The deliverance is altogether of the Lord. He had come in and actually forced Lot out of the place of his choice. Lot loved it there. All his ambitions were centered there. Oh, what a warning for Christians in this little inspired history! What did Lot receive as a reward? Nothing. His end was in defeat and disgrace. His testimony lives today as a lasting memorial, even as his wife, who was turned to a pillar of salt - a reminder of the danger of a believer seeking a path which the Lord has not ordered. Lot surrendered his tent - the life of a pilgrim - for that of a settler in a wicked city. No doubt. Lot intended to live in his tent apart from the people of that city when he first moved there. He was gradually seduced from his seclusion, dwelt in the city, and finally his children married and lived among the Sodomites. He would quiet his conscience, as saints do today, by saying, "I can use my influence for good;" but we see that he did not influence one person. His entire family was destroyed with the exception of his two daughters, who later brought everlasting shame and contempt upon their father.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." 19:17. This Scripture reminds us of the words of Jesus, describing the times prior to His revelation to the world, in which He warns the Jews, "Let them which be in Judea flee unto the mountain." (Matt. 24:16). This entire narrative

concerning Lot's escape is redolent with the judgment of that time. The Word positively declares that some believers will be taken out of the burning judgment and some will not, even as in the case here. We are also told to "Remember Lot's wife," that is, consider her conduct and attitude, that we follow not her example.

"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." 19:17, 19. We are impressed with the fact that Lot acknowledges the grace of God. He admitted that he deserved nothing from the hand of God, and also acknowledges his defeat as the reconstructor and judge of Sodom. He realizes now that it was all but an illusion of his own carnal reasoning, that he was called of God to dwell in Sodom and authorized to clean up its politics and morals. Oh, how sad! Whatever good he did, was all in vain. There are many among the people of God today who will wake up too late to come to the same conclusion. They will see, even as Lot, all that for which they labored, going up in smoke.

Lot may have been sincere at first; but he was sincerely wrong. Many people find this to be the truth. We may be sincere in religious things and yet be wrong. We may be sincere in believing what we have been taught, but yet be sincerely wrong. It could cost us our life. The One and only Arbiter is the Word of God. Does God's Book tell us to clean up the world? Does His Book admonish me to go to the polls and cooperate with wicked politicians and grafters of the cities? Are we to reform politics? If we follow the "Thus saith the Lord" we will be right; if not, we will be wrong. Let us discover His mind on the subject, or one of these days, we will be rudely awakened and be forced to flee from the ruin, and without one thing to our credit.

#### OBSERVE ADDITIONAL CONTRASTS

The history of these two men, Abraham and Lot, is a prolific subject. The very contrasts, as well as similarities between them, are interesting. They were both sitting down; one in his tent door in the full blaze of the noonday sun under the oaks of Mamre ('fatness'). The other one sat in the gate of Sodom at eventime. Both had visitors; one received a promise of blessing; the other a message of judgment. The one prayed for the deliverance of the other from the ruin where he willingly lived and was reluctant to leave. The flesh was silent in Abraham's case while he was feasting with his heavenly Friends; but in Lot's house there was trouble. Abraham was not concerned with the ungodliness of Sodom, but he was occupied with worshipping the Lord; while Lot was more in sympathy with man's affairs, than with God's desires. Where are you living, my Friend? It means a great deal to God. He knows.

Whom did God remember? "God remembered Abraham" (19:29). It seems that He scarcely knew that Lot existed except through Abraham's prayer. That is wonderful! God remembers in a special way, those people who are separated from the world; and because of their prayers, delivers the carnal believers out of the troubles which they bring upon themselves. The man or woman who is in the perfect will of God, separated from this world, has power with God. Lot had neither power with God nor with men. Lot lived as did the people of Sodom; hence, he had no testimony. Abraham proved his faith by living afar off from the scene of judgment, and was not forced to flee at the last minute. If we do not live a life of faith before others, they will only laugh at our efforts to testify to them.

#### The Impudence of Unbelief

Even after God pulled Lot out of Sodom, he would not obey Him. He did not want to go in the way of God's choosing. "Let me stay in this little city. It is not as bad as Sodom." If we do not let God choose for us from the very first, it seems that we never will. We find that "He does the very best for those who leave the choice with Him." Lot wanted his own way even to the last. He did not want to flee to the mountain which God pointed out to him, but wanted to remain in Zoar. The way of faith is narrow. It is a rough and rugged trail, of which the mountain speaks. It is also lonely; there are not too many who climb the mountain heights, it is too strenuous. The majority of people want the city, the plain, the multitude, the smooth and easy way. And, the Lord will let them have their own way, if they insist upon it. He will not coerce. He speaks His Word, and it will fall on good ground.

What a shipwreck of faith! Some would say, "Well, Lot did not have faith for that path." We cannot have faith for any path, but the path of God. Lot was walking in unbelief, even in Zoar, because

he was walking in his own way. Oh, yes, he may have said, "I asked the Lord and He said that I could go this way. I feel fine about it. I am sure I am in the will of God, because I put out a fleece and it happened just as I asked. I am so happy now, much more than I used to be." And so, these Lot-like Christians rattle on and on. They deceive no one but themselves, and I wonder if they themselves do not know that they are in the way of self-will; in the city of their own choosing. Lot figures the very lowest rank of justified men, though the principles exemplified in his life apply in some measure, to all saints who are not overcomers. There are many degrees of attainment among believers. Many go no farther on the racecourse than did Lot, while a few go on to perfection and finish their course with joy, as did Abraham.

Note the further grace extended to Lot. The little city to which he fled, escapes destruction because he is there. He did that much good, anyway, saved Zoar, but this was because the Lord was taking care of Lot, for Abraham's sake.

There follows in our story the shameful conduct of the two daughters of Lot who fled there with him. We could scarcely believe it if we had not read it in the book of inspiration. He begets two sons, one by each of these girls. One is called Moab, the other Ammon. They were never friendly to Abraham's seed to whom they were related. They were the bitterest of enemies to Israel; always at war with them, either singularly or united against the chosen people of God. The same conditions are seen today in regard to the antitypical relation of Lot. The worldly Christian, after the pattern of Lot, brings forth that which is worse than himself. Sometimes he is so despicable that we wonder whether he is a believer; but his children are worse yet. These are the enemies of the Cross of Christ; consequently they are opposed to the true circumcision, those who boast in the cutting off of the Cross.

Moab figures the worldly-minded religious pretender; the careless, indifferent church member who laughs and mocks at the reality of the true Christian. He has never been born again, but has merely joined some denomination and calls himself a Christian.

Ammon, Lot's other son, strikingly figures the higher critic, who is often a professor in some theological school, or else, a so-called minister of the Gospel. Apparently, he is deeply interested in Divine things, but not being born again, he endeavors to solve theological problems by his own carnal mind. He becomes a "religious picker." He picks the Bible to pieces. It has been said, "Daniel is not in the lion's den today; but in the critic's den." How true, for Daniel's prophecy is especially the battle ground for the high critics. They would take away the power of the Word of God. They claim that Daniel was never in the lion's den; that this story is only an allegory, and that the book of Daniel was written many years after Christ. They know that this book is a most powerful proof of the inspiration of the Bible because of the literal fulfillment of most of its prophecies. They have all, with but a few exceptions, become history, and the rest will shortly come to pass.

The Ammonite in New Testament phraseology is a critic of God's eternal Word. The worldly professor, the Moabite, does not even develop sufficient interest in the Bible to tear it to pieces. He is content to "eat, drink, and be merry, for tomorrow we may die." He loves pleasure more than he loves God. His slogan is, "Live and let live." Both these classes of professed Christians are the enemies of the overcoming Church; for they profess to be Christians, but they do not believe God. And, the sad part of it is that they are generally the offspring of Christians, who failed, as did Lot, in not setting an example of the reality of salvation.

The end of Lot is not given to us. The last we read of him is in shame and dishonor. God records neither the day of his death, nor his age. We read much more of Abraham. The man of faith lives on. He leaves his footprints on God's eternal ages, not on the shifting sands of time. He becomes the friend of God while on earth (Isaiah 41:8), and will reach that glorious city which was the object of his hope. (Hebrews 11:10).

#### ABRAHAM IN GERAR

##### Chapter Twenty

"And Abraham removed thence and dwelt between Kedesh and Shur and sojourned at Gerar." 20:1. We are confronted once again with another apparent lapse in the life of our mighty warrior of faith. The carnal, world-loving believer laughs at this and says, "See, no one overcomes." We must remind ourselves again, that this man is a wonderfully typical character, and we cannot judge him by our little 2 x 4 rule. He is so far beyond the comprehension of the carnal, the great majority of Christians, that they cannot understand him at all. But let us seek

prayerfully to get the mind of God upon this chapter; for the Lord witnesses to the faith of this man in no uncertain terms.

The city where Abraham now went to sojourn, was in the land of the Philistines; but they were usurpers there, for that was part of the land of Canaan. These people always represent the natural man coming into the "land of Canaan," and claiming spiritual things through natural means. There are many such folks in Christendom; but the most perfect expression of them is Roman Catholicism. This system, with its claim to be in apostolic succession, therefore the only true church, aptly teaches us the signification of the Philistine. She claims all the inheritance of the child of faith without a new birth, and attempts to take hold of the things which belong only to the new creation. Abraham in going to Gerar, was really putting his feet on his own inheritance. He was saying, "This is my land," and was in the will of God in so regarding it. The old creation has no part in Canaan.

The Philistine was not a native of this goodly land; but was the descendant of Ham, the ungodly son of Noah, through his offspring Mizraim, who settled in Egypt. Now, we find some of his children in Canaan. According to God's edict, he did not belong there; nor did he get into the land by the way which God opened for Israel. The Philistine had a way of his own, as is so often heard today. It was not the long, toilsome journey of the Red Sea and the wilderness, the way that God endorses. The way which Israel travelled, tells of the death of the old creation and the coming up out of death another creation; of this the Philistine knows nothing. It is this new man who enters Canaan, the heavenly land. The formal, religious old man may lay claim to faith's inheritance, but he cannot have it in reality without faith's way.

Abimelech, whose name means, "My father is king," aptly figures the successional authority of Rome. He would speak of the papal authority which is claimed to be infallible. Each pope is supposed to be the descendants of Peter, who is claimed by them to be the first pope. How differently does the Word speak of Peter and his authority. When he entered into the house of Cornelius, the Roman centurion, he refused to allow him to bow down to him, saying, "Stand up, I myself also am a man." How contrary to these religious lords today! You can kneel down and kiss their toes, and they will foolishly imagine they are doing you a great honor in allowing you this privilege. In fact, it takes great influence to have an audience with them. These are not the true successors of Peter; no, they are not even the children of Abraham. They are related to Ham's descendants.

The story of our warrior's visit is interesting. Immediately the king wants Sarah. Everyone wanted her. Age seemed not to dim her lustre, nor impair her desirability. She is still fair at 90 years of age. What would women today pay for her "beauty secret!" A fabulous sum, I may safely say; and yet, they may have eternal youth which she holds in her hand by simply taking it by faith. Abimelech desires her, and Abraham claims, even as he did in Egypt, "She is my sister." The Philistine takes her into his house; but God takes a hand in this affair quickly. He has joined Abraham and Sarah and He will not allow her to be taken by a Philistine. Judgment comes upon them, because they insist upon claiming the grace of God apart from faith.

There is a difference between Pharaoh and Abimelech. The former is a representation of the man of the world, who lays claim to Sarah on the basis that God is the Father of all men. The Philistine takes her from Abraham on the ground of his church affiliation, his character, or his works. God says, "No, you cannot have My princess, except by way of faith." Abraham has the exclusive right to Sarah. The Word says, "Without faith it is impossible to please God."

Some may contend with this by claiming that Paul and James differed on this important question. Paul insists that we are justified by faith only; while James declares that we are justified by works. They both bring Abraham as their witness to the truth of their statements. They are both uttering the truth, and are not fighting each other at all. If Paul could speak to us today, he would probably say, "James, I am glad you told them just what you did. Faith can be just a theory and accomplish nothing." James would say, "Yes, you are justified by faith apart from works, but you must show your faith by your works." Faith that never has anything to show for it, is nothing. True faith moves the immovable; it is active and aggressive.

Real faith enables us to lay hold of God's promises. Faith through grace, enables us to do the will of God. God has joined these two principles, faith and grace, hand in hand, and we will never receive anything from Him apart from faith. Grace is God's side and faith is our side. All the grace on God's part is there for my faith to appropriate. Paul says, "I can do all things through Christ

who strengtheneth me." People say, "Oh, for grace to trust Him more." This is really not scriptural. There is plenty of grace, as much as we will take.

God comes on the scene and says to Abimelech, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." Abimelech is forced to give her up. God will not allow the professed church have grace without faith, any more than He will allow the worldly, unregenerate man that privilege. In fact, Sarah in the Philistine's house brings judgment. It is dangerous to try to claim grace on any basis other than faith. The lesson here is that it is so easy to compromise and allow the religious professor a part in Sarah. "He is such a good man," we hear; or, "He is a Christian, he belongs to the church." Is he really saved? Is he born again," we ask. When the Philistine comes into the land, we are considered too narrow, or too extreme in our view on this subject. But, we must be as extreme as God. There is only one way into God's land and that is His way. Men have devised many ways to come into God's presence, and, though it may seem right in their eyes, it leads to destruction. (Read Proverbs 14:12; 16:25). It was God who withheld Abimelech from claiming Sarah: "I withheld thee from sinning against Me." At this point, God calls his servant a prophet and makes it manifest to Abimelech that his safety from further judgment depends upon his attitude to Abraham. The latter prays for the Philistines and they are healed. There is also a correspondence in this incident with that in the history of Israel. Sarah was in the house of the Philistine for many years, because faith did not appropriate the covenant of grace. She did not belong there as the inspired history teaches. The Pharisee, which was the expression in that day of the Philistine, did not want God's blessings by way of faith; he wanted it by way of his own works.

At the end Abimelech and Abraham part friends. Abraham is invited to dwell in the Philistine's land if he so pleases. He is also given 1000 pieces of silver, the right to redemption. Sarah is apparently chided by his reference to her "brother" whom she had proclaimed Abraham to be. He said, "It is for thee a covering of the eyes to all that are with thee and in respect of all thou art righted." 20:16, R.V. He thus acknowledged Abraham's exclusive claim to Sarah (i.e. the grace of God), and that she is for him ("faith") alone.

#### ISAAC AND HIS CAREER

##### The Birth of Isaac

##### Chapter Twenty-one

"And Jehovah visited Sarah, as He had said, and Jehovah did unto Sarah as He had spoken. And Sarah conceived and bare Abraham a son in his old age at the set time of which God had spoken to him." 21:1, 2.

At last the promise is fulfilled. Abraham's heir, so ardently desired, is born. Many weary, trying years he waited faithfully for him. God could not lie, he insisted. He believed God, although it is true that he endeavored to help Him make His Word good. And this is because he did have faith, even though his faith was not yet perfect. He had not learned at that time that God desired no help from him - that He wanted to give Abraham a son, a supernatural son. God's gift was so much greater, and so far beyond his anticipation! Hagar's son would have answered His purpose as to an heir; but oh, how far short of Jehovah's purpose for him. God often gives us far more than our feeble desires warrant. He gives us that for which we would have asked, if we had only known the future.

The promised son was born at the set time of which the Lord had spoken to Abraham. Sarah, symbolic of grace, conceives and bears a son. This is wonderful. How few of God's dear children have ears to hear salvation's story told in these Old Testament characters. We have the perfect explanation of this chapter in Paul's letter to the Galatians, chapter four. Isaac, born in Abraham's house in his old age, is a most positive type of Christ, born in the house of the Jew. Israel already had begotten a son by "Hagar," figure of the covenant of law; but that was not the son that God had promised.

Ishmael did not suit God. Abraham's heir must be the child of barren Sarah, and inherit the promises that He had made to the man of faith. They were oath-bound promises under the covenant of which Jehovah Himself was the only party. Abraham had no part in it except as to his faith. God did it all. When Abraham and Sarah were both old and there was no chance of them having a child, then it became Jehovah's opportunity to do the impossible, even as with the nation whom they represent. Israel had been proven ungodly and without strength to do any better. They could not redeem themselves by the law, though God gave them every opportunity to beget a son

that suited Him. Finally, He Himself enabled Sarah to bear a son, because she judged Him faithful who had promised.

Abraham called his name Isaac, "laughter," wonderfully significant of the joy and happiness of the child of Faith and Grace. They who hear and understand, still laugh with Sarah, when "Isaac" is born; for this has a personal application also. We too, even as Abraham, have an experience when Isaac is born in our house. This is when we realize that Christ is born in our heart. We then begin to say with Paul, "It is no longer I that live; but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2:20. And this sometimes occurs after we have tried by our own efforts to satisfy the claims of God against us; after we have tried and tried to do that which was right, but failed on every hand. In other words, after we have endeavored to obtain a son by the law ("Hagar"), and were disappointed with the result; we saw the grace way of salvation, and of God's promise to us in Christ. Then we quit trying to save ourselves and trust in the promise of God. Christ is born into our house. He is the Child of grace by faith. There is also an interesting dispensational meaning.

Isaac in Abraham's house, after all the years of waiting, represents the birth of Christ and the beginning of the Christian era, with Sarah as the mistress. The covenant of grace is on the throne; the covenant of law is not even in the house of faith; but alas, how few are aware of this great fact. The majority of Christendom have coaxed Hagar to come in, and are busying themselves, trying to beget a son by her, in hopes of pleasing God; but their labor is in vain. Sarah insists on Hagar being cast out. These two cannot reign at the same time; in fact, Sarah refuses to allow Hagar any place whatever. Hagar (as representing the law), had her place in the purpose of God for a specified time, but that period ended at the cross. That is when the anti-typical Isaac was circumcised (when Christ was cut off). His death marked an end to the old creation, for He was on the cross as the representative and substitute.

Isaac, growing in the house of Abraham, nursed by his mother Sarah, fittingly speaks to us of the first halcyon days of the Church, triumphant and vigorous; though Hagar with her child is still in the house. At first, there appears to be unity between Ishmael and Isaac; just as believers were still going to the temple, offering up sacrifices and otherwise still under the covenant of law. But, there came a change. Jehovah spread a great feast for Isaac, even as Abraham had done; for the "child" needed more than a milk diet. It became weaning time. He must separate these children. Isaac cannot, and must not, be confounded with Ishmael; therefore, Paul was taken captive by the Lord and given a revelation of marvelous truths in the grace of God.

The Apostle Paul was sent to tell the Church of the feast that was spread for them, and invite them to eat and drink to the full - all without money and without price. But what happened? Ah, Ishmael was envious. When Paul came to Jerusalem to spread the table with his solid food, his strong meat of the Word, the Jews were stirred up, not only to persecute, but to kill him. Even the Christian Jews did not take kindly to the message which Paul brought. It cast Hagar and her lusty son, Ishmael, outside, and for this they were unwilling. They refused to surrender the covenant of law and its issue. They would rather give up Isaac; therefore, they cried, "Away with this fellow." What does the mistress say when she views her son mocked and the feast refused? She commands Abraham to "cast out the bondmaid and her son; for the son of this bondmaid shall not be heir with my son, even with Isaac." God stood by her declaration, and insisted that he hearken to his wife, though it was grievous to him. He suffered, and the flesh suffers when mother Grace insists on her rights in the house of faith. The law, with all that comes of her, is cast out when Isaac is weaned. No marvel that the children of Sarah laugh with her. They are born free and they quickly assert their rights to laugh when they are well fed. They soon kick off the bands, the swaddling clothes of infancy, when they discover that they are heirs of God, and can be joint heirs with Christ through the covenant of grace. After Faith is come, we are no longer under our old schoolmaster, Mr. Law. (Gal. 3:25).

#### The Weaning Time

The believing Jews were finally weaned from the milk bottle by the Apostle Paul's letter to the Hebrews. We see in the history of the Church, the two sons of Abraham in the same house for a while; but there arose a persecution about the time of Stephen (Acts 8), and the separation is soon manifest. The bondmaid and her son were cast out by the edict of God, though on the surface it appeared as though it was the children of Sarah that were cast out. They (the Church) were scattered. God desired this separation, for it was written, "The son of the bondmaid shall not

be heir with the son of the freewoman." Gal. 4:30.

Marvelous was the victory those Christian Jews experienced in the early days of this age. They stepped out from the traditions of their fathers, grandfathers, etc. They cast out the bondmaid, and yet it was not really so, that they were leaving the faith of the fathers. They were in fact, coming into the understanding and enjoyment of the covenant, which had been given to their fathers - to Abraham, Isaac, and Jacob. The covenant of the law, through Moses, was added later after the nation had come up out of Egypt. It was given for a specific time, not as a means of salvation, but as a teacher, to instruct them as to their ruined state, until Christ, the Savior should come.

It was the epistle written to the Hebrews which should have really opened the eyes of the "child Isaac." It was Paul's teaching therein that loosed them from the bondmaid and her son, and caused them to throw off its shackles. He taught them of the covenant of grace, which was given prior to the law, and showed the loving care of their mother Grace, all through their journeyings. Hagar was also dwelling in the house of Abraham. He proved from the Old Testament Scriptures that the priesthood and the sacrifices were all pertaining to the grace covenant and that the legal covenant was only a servant, a handmaid. Sarah was always the mistress, the wife of Abraham. Paul gave those Hebrew believers some strong meat; but he had to cut it up in small bits; for he exclaims, "For when by this time, ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God." Heb. 5:12. Therefore, we insist, that no one is eligible to teach the Word, until he is weaned from the milk bottle and able to eat the meat of the Word. Peter, writing to those same Hebrews, said in reference to Paul's letter, that he wrote "some things hard to be understood, which ignorant men, wrest or pervert to their own destruction." 2 Peter 3:19. These words of Peter is one proof that Paul did indeed write the marvelous epistle to the Hebrews.

Abraham was shocked at the thought of casting out Hagar and his son Ishmael. He refused to do so at first. The flesh never takes kindly to the grace-plan of God. It hurts the flesh to put away Hagar. We cling to our own works; our own efforts are dear to us. The cutting off, the separation from the flesh is painful; but it must be done. Grace cannot reign in the same house with the law. Her son cannot grow and develop with Ishmael, mocking, sneering and persecuting. God tells Abraham to obey Sarah and do as she commands. Grace has the throne. Israel, after the flesh, were also cast out. The Isaac seed were separated from them. Hagar in the wilderness with her son, would picture the present condition of the Jew - cut off from fellowship, cast out of Abraham's house, for a season.

The Jew of those days felt this severance deeply, even though he saw the necessity and the purpose of God. Paul said, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Rom. 9:3. Although Abraham detested the idea of Sarah's, God insisted. He encouraged him with a promise of prosperity and fruitfulness of Ishmael. Abraham obeyed God. "He rose up early in the morning and gave bread and a bottle of water unto Hagar and sent her away. She departed and wandered in the wilderness. After a time, the water was gone and Hagar was weeping for her son who was about to die of thirst. This too, is most significant of the condition of the Jew today. They are dry. The water of life is all spent for them. They have no hope - no springing water. They are always craving something, never satisfied. They feel that they are not what the children of Abraham ought to be; but they are not able to change their condition.

Hagar is there, looking on, but she cannot help them either. Only God can rescue them. In the wonderful figurative narrative here, Jehovah speaks to Hagar, asking her why she is weeping; and then assuring her that He has heard the voice of the lad. He assures her that her son shall yet have the promise to Abraham fulfilled in his case; for even the natural seed of Abraham shall come into the land of Palestine and be blessed of Jehovah. Israel, the nation, will have their eyes opened and they will see the well of life opened for them. Hagar went and filled the pitcher with the water and gave the lad to drink; thereby, teaching that the covenant of law will yet fulfill the office for which it was intended. She, herself, will be the means of blessing to them. They will understand God's purpose through Hagar. They, the Jews, will go back to their own land still under the covenant of the law, the protection of Hagar; but God will bless them because of His covenant of grace. They will be born again and will thus be both the natural and the spiritual seed of Abraham. The Gentiles cannot say that of themselves. The Jews will know their identity, and

will rejoice in their mother, Grace. They will let her give the orders and they will obey with delight. The laughing son of Abraham will be seen in the house. Christ will be received and worshipped. He will grow and increase.

In the remainder of this chapter, we have a further view of the Jew and the place he will occupy when Christ is in their house. The religious world especially is pictured by Abimelech, as we have previously seen. Phicol adds further positiveness to this interpretation. His name means, "The voice of all." The tongues of All men will be moved, their mouths opened, to acknowledge the Jew as God's people. The God of the Jews, the faithful, Covenant-keeping God of Abraham, will be known and given honor, because of the fulfillment of His promise. The Jew will reprove the Philistine for having taken away the well of water that belonged to him. The Philistine will acknowledge the wrong done, and also the rights of Abraham's seed to the well that was digged at Beersheba, "the well of the oath." Then there will be a covenant of friendship made between them and they will swear to abide by its decrees. Abraham took possession of all the land, as it were. He planted a grove there and acknowledged his God, Jehovah, the everlasting God, who had indeed proved His faithfulness to His Word in giving him a son.

He was better to me than all my hopes,  
He was better than all my fears;  
He made a bridge of my broken works,  
And a rainbow of my tears.  
The billows that guarded my sea-girt path  
But carried my Lord on their crest;  
When I dwell on the days of my wilderness march  
I can lean on His love for the rest.  
He emptied my hands of my treasured store,  
And His covenant love revealed,  
There was not a wound in my aching heart  
But the balm of His breath had healed.  
Oh! tender and true was the chastening sore,  
In wisdom, that taught and tried,  
Till the soul that He sought was trusting in Him,  
And nothing on earth beside.  
He guided by paths that I could not see,  
By ways that I have not known;  
The crooked was straight and the rough made plain  
As I followed the Lord alone.  
I praise Him still for the pleasant palms,  
And the water springs by the way;  
For the glowing pillar of flame by night,  
And the sheltering cloud by day.  
Never a watch on the dreariest halt  
But some promise of love endears;  
I read from the past that my future shall be  
Far better than all my fears.  
Like the golden pot of the wilderness bread  
Laid up with the blossoming rod,  
All safe in the ark with the law of the Lord  
Is the covenant care of my God.

#### THE DEATH OF ISAAC

##### Chapter Twenty-two

"And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham: and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of." 22:1, 2.

How often in the Scriptures, we read these words, "And it came to pass"! Events are always transpiring with those who are going on with God. So with Abraham and Isaac; there is more for them to learn of God and His ways.

In our previous lesson, Isaac was born to Abraham and Sarah in their old age. He figured Christ born in the house of faith (Israel), when it appeared all hope was taken away. In this chapter we are to look to this laughing child of promise under far different circumstances. Isaac is now grown. He and his father appear to be dwelling at Beersheba, "the well of the oath." Sarah is not on the scene, and at this point on Abraham is a figure of God the Father.

This is a marvelous fact of the Scriptures: at one time, a man may figure a certain person, and later one, he may figure yet another. Abraham has been seen as representing the principle of faith, and now he portrays the Father; but then, in a sense, there is only a little change, for it was God's faith that was in evidence in Abraham. If God did not have faith in His own Word and ability to bring that Word to pass, no man could have had faith. Christ, the glorious, fulfilled antitype of Isaac, is the Son of God, the Child of His faith in Himself, born of His own grace toward man. "Have the faith of God," Jesus said on one occasion to His disciples.

This is a marvelous scene! God's ways with His people are so wonderfully portrayed, as well as His ways with His Son at Calvary. Abraham and Isaac are truly honored to be chosen to show forth such mighty, far-reaching purposes of God. It is here that Abraham is justified by works of which James speaks. God brought out and showed to others, the faith of His friend to which He had borne witness. (15:6).

Abraham is now called to the supreme test. God exacts an absolute obedience from him in a matter which called for greatest sacrifice and in which there was cause for great misgiving and doubt. He calls him to offer up his son as a burnt offering. Yea, more, Abraham's own hand must slay him. And note the answer: "He arose early," as though in a hurry to obey the will of God. It is not recorded that he murmured or questioned God's command. All the promises of God, given to this man of faith, are bound up with and dependent upon the life of Isaac, even as all of God's blessings depend upon Christ His Son.

What a troop of questions must have invaded Abraham's bosom; what doubts must have overwhelmed him; but we read of no delay or reasoning on his part. His obedience is perfect. God had spoken. The responsibility is on Him. He takes two young men and Isaac, his son, and the wood for a burnt offering. Here we have the journey to Calvary figured, from the moment that Christ offered Himself to God on the banks of the Jordan, until He cried out on Calvary, "It is finished!" After the third day, the young men can go no farther with Abraham and Isaac. Likewise, the disciples of Jesus were constantly with Him for the three years of His earthly ministry, even going into the garden of Gethsemane with Christ; but from that time on, He and His Father went alone together to the mount upon which He was crucified. The suffering of His Son was just as real and poignant to God as to Christ. He was the only One that could enter into the depths of its renunciation and self-abnegation.

Abraham's faith at this time was indeed like unto that of God. He did not question that Isaac must die; but he knew that he must be raised from the dead. He could not be fruitful without Isaac, his son, and God's promises must be fulfilled to him. He had already proved God's Word, and God proved Abraham's faith. Abraham had found that there is nothing impossible with God. Isaac was a supernatural child, born out of barrenness and impotence. He was given in his old age when there was no hope of him or of Sarah having a child. Now, He calls upon Abraham to surrender this miracle child to death.

The marvel of this is that Abraham did not refuse to obey God; for when he was ordered to cast out Ishmael, he wavered and was grieved for him. He has grown in grace and in the knowledge of God since that time. He proves that he has victory over the old man, when he can take this lovely laughing son, this supernatural child, and offer him in sacrifice. Just think of the test of it! He was enabled to take the knife and slay the object of his heart's desire. It was as real to him as if he had put him to death; he intended to do it.

Grace (Sarah) is not on the scene. Judgment now has the throne. Grace must step aside for the time being. It was mercy to man that God gave His Son; but it was His justice that was in evidence on the cross. He slew His Son when He took the sinner's place. Abraham is acting this out in his obedience to God. Isaac is fulfilling, in figure, Christ's obedience to His Father in His surrender to death.

Abraham said, "We will go yonder and worship and come again." What faith! "We will come again." He knew his son would rise from the dead and that he would come back with him when he returned to the young men. The wood is now laid upon Isaac, representative of the cross

which Jesus carried up to the mount of Calvary. The knife and the fire which Abraham carried, speak of death and judgment which are both in the hand of God. Jesus suffered the eternal judgment for sin first, and then He died, but in the sinner's case, the order is reversed. His suffering is not over when he dies, but eternal death and separation from God comes afterward. "It is appointed unto men once to die, and after death, the judgment.

Isaac could not quite understand why there was no burnt offering with them when his father said they were going to worship. Think of calling the slaying of his son, worship; but greater marvel still, the fact that Abraham entered into the mind of God as to Calvary. How wonderfully Isaac figures Christ in his meek surrender to his father's will. Christ, of course, was not ignorant as to the whereabouts of the burnt offering, when He went up that rugged hill of Calvary. It is true that He as a Lamb was led to the slaughter; but He was perfectly aware of the fact and was in perfect accord with the justice of it all. He had offered Himself as the Lamb of sacrifice, to take away the sins of the world and He had been accepted. He yielded Himself to His Father's will; therefore, as the sheep before the shearers is dumb, He opened not His mouth. (Isaiah 53). But, Isaac did not understand. He asked, "My father, behold the fire and the wood; but where is the lamb for the burnt offering?"

Abraham's answer, wonderfully significant, in which the whole heart of the Gospel is revealed - "My son, God will provide Himself a lamb for a burnt offering." This answer no doubt refers both to the substitute which God would provide instead of Isaac, and of the future Lamb who died on the cross. This is the first time that "lamb" has been written in the Scriptures. Sacrifice has been spoken of, but the kind of animal has not been specified. Again, it is written, "So they went both of them together." In both the type and antitype, the father suffered in the pain and anguish of his son; but there was no other way to justify the sinner. Mount Moriah on which Isaac was figuratively offered, was afterwards chosen as the site of the temple which Solomon built. No doubt, it will again be the place on which the greater than Solomon will enter.

When they finally came to the ordained place of the sacrifice, Abraham built the altar and laid the wood in order upon it, and then he bound Isaac, his son, and laid him on the altar. It is not recorded that Isaac said one word. There is no more mystery as to the lamb. He now understands, and yields submissively to his father's will; though no doubt he is now a grown young man. Isaac, being bound, speaks of Jesus being nailed to the cross. "And Abraham stretched forth his hand to slay his son." Oh yes, his obedience was real. He meant to do the will of God; but oh, what joy it was for Abraham and Isaac to hear a Voice out of heaven: "Abraham, Abraham . . . lay not thy hand upon the lad, neither do thou anything to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." This is where God proved Abraham; his faith is perfect. Words are good, but deeds are better.

"And Abraham lifted up his eyes and looked and behold, behind him a ram caught in the thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." Here we have a change. There is a double figure from this point on. As we have noted already, Isaac is a type of Christ, but now, he becomes the figure of the Christian, while the ram represents Christ. Isaac was sentenced to die, the knife was raised ready to plunge into his heart, but God intervened and provided a substitute, and Isaac escaped. He was set free, but there was no escape for the ram. He had to die. He was caught in the thicket by his horns. So, in like manner, Christ was caught by His "horns" (His power, or ability as the sacrifice). The thicket speaks of the net in which He found Himself - the will of His Father. He could not fail to obey His Father. Oh, it is marvelous God's will is like a net in which He was caught and He could not extricate Himself. No other man possessed this ability, to die for another. Moses had the Spirit of Christ when he requested to be blotted out, and took the place of the mediator between God and the children of Israel. He was only representative, for it was not possible that he could actually die for them. He was sinful and needed a mediator himself. He interposed his own life as a ransom and God accepted him, for the time being, as a type of Christ. God was always looking forward to Calvary and to His holy Son, the real, effectual Mediator. He was found in due time in the thicket. The ram seemed to be waiting to be taken. Abraham took him and offered him as a burnt offering in the place of his son; and Isaac was free. Thus, we are free because Christ has died in our stead. It is as though we had died, in our Substitute. There is therefore no more death to the Christian. He may fall asleep, but will awaken in the morning at the resurrection.

Abraham called the name of the place, "Jehovah-Jireh - the Lord will provide." We can say the

same thing of our altar. The Lord provided an offering for sin at Calvary. It is there we have the basis of all provision - salvation for all men, for spirit, soul, and body. As it is said to this day, "In the mount of the Lord it shall be seen," pointing to Golgotha, "the place of a skull." What is a skull, but a ruin? We were a ruin, but Christ died in the place of that ruin. Now, we are a new creation, the building of God, a sure abiding place, the tabernacle of the most high God.

The promises of God to Abraham were now confirmed by an oath. The Voice of the Lord called out of heaven the second time, saying, "By Myself have I sworn, saith the Lord, because thou hast done this thing and hast not withheld thy son, that in blessing I will bless thee ... because thou hast obeyed." It was as though Isaac had been actually slain; it was that real to God and to Abraham. How deeply God appreciates our whole-hearted surrender to His will. How greatly glorified He was by this acting out of the death of His beloved Son. He had given these far-reaching and eternal promises to Abraham before; but now He swears to them. We read, "God confirmed His Word with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong consolation, who have fled for refuge to take hold of the hope set before us." Heb. 6:17, 18.

His Word was one immutable thing, and His oath another. Abraham had both (the number of witness), sure, abiding, which strengthened his heart and hands. And these immutable things are also for our consolation. He has not only given us His Word that we, as well as Abraham, are counted righteous by faith, but He has sworn to bless us in Abraham's Seed, which is Christ. (Galatians 3:16). He swore by Himself, for He could find none greater; therefore, no one can make His Word void. All the people of the world will one day be blessed because of Abraham's faith. He gave up his son to death, and Isaac was raised from death in a figure. God actually gave Jesus up to the death of the cross, and He was literally raised from the dead for our justification. His seed shall be as the dust of the death; that is, they will cover the earth. All nations shall be blessed in Jesus Christ.

After these things, Abraham and Isaac went back to the young men, and they all returned to Beersheba. This figures what happened after the Cross and Resurrection. Christ returned to His disciples in person, and later, in the person of the Comforter. In fact, the Father, Son, and Holy Spirit came to dwell with them, by Beersheba - "The well of the oath" - God's immutable Word. Faith still stands on the promises of God. These have not yet all been realized in outward manifestation. Jehovah's wheel turns slowly; but it turns exceedingly sure. Though the promise wait, yet tarry for it.

#### The Fruitfulness of Faith

Again we read, "And it came to pass." It was told Abraham that Milcah, his brother Nahor's wife, had borne children; and their names are given. This answers to the present fruitfulness of the family of faith. Jesus said, "Go ye into all the world and preach the Gospel to every creature," and immediately after the commandment, the disciples were qualified and credentialed by the endowment from on high. They went everywhere with the Gospel.

There were eight children born to Nahor; and this is the number of the new creation. Nahor and Mileah give us a wonderful type of the union of Christ and His Church. Mileah's name means "queen." Nabor signifies, "snorter," which at first, appears incongruous as relating to Christ. Further insight into the definition also means, "one that laughs loudly," or one "that blows powerfully through his nostrils." These are both suitable appellations of Christ in resurrection. He blew powerfully upon His Church on the Day of Pentecost. The Holy Spirit fell on the disciples gathered in that upper room. They became mighty through that dynamic breathing, and three thousand souls were saved in one day.

Isaac laughed loudly and constantly; but Nabor laughed loudly and begat eight children, a large family, and joined to Mileah, the queen. Bethuel the eighth child is especially noted as being the father of Rebekah. This young lady stands forth later as a most perfect and complete figure of the Bride of Christ, the select company taken from the whole body of Christ. Bethuel, "One that points out God," stands for the true and faithful witness of God in the world. This cannot be claimed by all the Church, but only those who are willing to bear the name of Christ fearlessly. Observe that it is this one, Bethuel, from whom Rebekah springs. This plainly teaches, in type, that the whole Church is not the Bride of Christ; but made up of those who are begotten by "Bethuel."

He always wins who sides with God,

To him no chance is lost;

God's will is sweeter to him when  
It triumphs at his cost.

## THE DEATH OF SARAH

### Chapter Twenty-three

Sarah dies at the age of 127 years. She is the only woman that has the honor of having her age recorded in the Scriptures. She is a wonderful and typical character. First, her life figures the covenant of grace, whose headquarters is Jerusalem above. She is the "Mother of us all," Gal. 4:26. That is, all believers are born of the grace of God. They are the new creation.

But Sarah also has another place accorded her; for here in her death, she figures the putting away of the Jews for this present Church Age. God has no dealings, nor fellowship with them now, as a nation; but individuals only. The Jews as well as all men are invited to the Gospel feast and to the wedding in the air. As the natural seed of Abraham, they are buried out of His sight for this age. But, we have more than this in this narrative. We have the fact figured that Jehovah has bought the field wherein they are buried. Abraham, type of the Lord, paid 400 shekels of silver for the field in which his dead was buried. Silver speaks of redemption, and the number four, of the whole earth, which has been purchased by the death of Christ. And yet, He is a stranger here, as note Abraham's words, a stranger in the world which His own hands have created and His own blood has bought.

The sons of Heth, "terror," are wonderfully significant of Satan and all his power to enslave and bind man. But God has loosed his chains at the Cross of Calvary. He bought back this world, took it out of the hands of the devil, as it were, by paying the price of redemption. The world was under the power of death, the sword wielded by Satan, and in this man, Ephron, "dust," who is prominent here, we have figured the wages of sin. Jehovah said to Adam after he had sinned, "Dust thou art and unto dust shalt thou return. Notice how Ephron, the curse of sin, yields to Abraham, type of death yielding itself to Christ. He delivers us from even the fear of death and the terror of the grave. He stepped into the stronghold of Satan and robbed it of its power by coming out again. And though we may go into the grave, fear gives way to faith. If we enter in, we have the hope of the resurrection.

Abraham's purchase of a sepulchre brings with it a fruitful field. It speaks to us of the Garden of Eden. Man was expelled from Paradise because of sin, but that has been regained for man by Christ. Israel, the nation, is buried now in hopeful anticipation. Abraham's faith in the immutability of God's council, secures it for them. It is opposite Hebron, "Communion," where they will dwell in fellowship with God when they awaken from their long sleep. Their night of sorrow will flee away with the dawn of Christ's coming and the whole world will participate in the victory of their resurrection. The curse will be removed from all nature and the fruitful field will yield her increase to the Lord. The earth, as well as its inhabitants, will be regenerated and glorified and made beautiful for the people of God; suitable for a new creation. There will be no cemeteries then.

## THE MARRIAGE OF ISAAC

### Chapter Twenty-four

"And Abraham was old and well stricken in age ... And Abraham said unto his servant that ruled over all that he had, Put thy hand I pray thee under my thigh; and I will make thee swear by Jehovah, the God of heaven, that thou wilt not take a wife for my son of the daughters of the Canaanites among whom I dwell. But thou shalt go unto my country and to my kindred and take a wife for my son, Isaac." 22:2-4.

We have now arrived at a most interesting point in the career of Isaac. Abraham is sending out his servant to find a wife for this supernatural son, given to him twice, as it were, out of death. The woman he marries must also be an unusual woman; therefore, all the detail that is recorded here, shows that it could not be just any woman. No indeed. She must be prepared, qualified and willing to go all the way with her guide. Again, we are confronted with more of wonderful figurative teaching; certainly interesting and instructive.

It is a pen picture of the Holy Spirit going out to seek a wife for Jesus Christ. After the Cross and the Day of Pentecost, the Father sent the Spirit for this very special purpose, even as we see in the type here. Observe at what time in the history of Divine Teachings that this supreme purpose of God begins to take prominence - after the burial of Sarah - or after the Jew rejected the Gospel. It is the Apostle Paul who is the Divinely-chosen instrument for this great work, gathering

of this Bride, as is clearly seen from the record in the Acts of the Apostles.

The Apostle Paul began the gathering out of this Bride. He declares in II Corinthians 11:2, "I have espoused you to one husband, to present a chaste virgin to Christ." Weymouth's translation is beautiful: "I am jealous over you with God's own jealousy; for I have betrothed you to Christ, to present you to Him as a faithful bride to her one husband." Paul engaged this woman, by the workings of the Holy Spirit within him, moving him, to preach the Truth that would gather this woman out of the Church. He embodied this truth in the letters which he later wrote to the various churches. By an understanding and an appropriation of the grace which is contained in the writings of the Apostle Paul; this woman is being called and prepared to sit with Jesus Christ on the throne for His Millennial reign.

Abraham, representing the Father, sent out this servant. He said, "Go unto my country and to my kindred, and take a wife unto my son Isaac." This shows, in type, that Rebekah was already a Christian, because she figures the one born of God. Abraham said, "Do not take a wife from among the Canaanites," the unbelievers. God does not take a wife for His Son from among the world; but among those already saved who will listen to His Word concerning this high calling. Most believers do not think that there is anything more to being a Christian than just getting saved from hell. Some say, "Just so I get inside the pearly gates. That is all I want." Shame on us, if we talk that way! We are not so easily satisfied with what the world has to offer; why not esteem God's things of the greatest worth?

## THE TWO CREATIONS

### Sermon One

"Isaac was forty years old when he took Rebekah to wife. And Isaac intreated the Lord for his wife, because she was barren; and the Lord was intreated of him, and Rebekah his wife conceived" -- Gen. 25:20, 21.

"Therefore if any man be in Christ, a new creation, old things are passed away; behold, all things are become new" -- 2 Cor. 5:17.

The Gospel of Paul is concerning the two creations. Paul is our Apostle. He received his teaching by revelation from God thru the Old Testament. Everything that happened in the Old Testament times, happened unto them for types for our instruction today. We never can give the Word of God due credit for what it is, because our finite minds will not permit us to take it in.

The Scriptures inform us that there are two Adams, heads of the human race. These are called the first and Last Adam. There are two men, the first man and the Second Man. All men are a part of the first man by fact of their birth in the natural; but all men that believe on Jesus Christ as their Savior come into the Second Man. This too is by means of birth, the new birth. There is an outward man and an inward man (2 Cor. 4:16), an old creation and a new creation - 2 Cor. 5:17. There is an earthly people and a heavenly people - I Cor. 15:45-50. And these two distinct lines of the human race are most marvelously depicted by these two men, Esau and Jacob. Let us notice how they came upon the scene.

### Rebekah is a Barren Woman

Barrenness is a type of the fruitlessness of the old creation. It means that God Almighty must come on the scene and do something for us, even as Abraham who was hopeless and helpless, who stood before God as already dead; and dead men cannot do anything to please God, or man. That is the way God regards the human race. Rebekah was a barren woman. Isaac prayed for her because she was barren. He is typical of the Lord Jesus Christ who prays for us. We read in John 17 where He prays for His disciples. He did not pray for the world, but for them that God had given Him. This speaks of our being saved. We are born again. We get a new life, which speaks of our new birth. The Holy Spirit puts conviction on us. But even before we were saved the Lord knew us. We were chosen in Christ from "before the foundation of the world". So that proves that God knew us before we were saved.

The children of Israel in Egypt were children of God in His purpose before the blood was sprinkled on the door posts, or before they were delivered. The Spirit of God broods over us and convicts us of sin. We have a new life after we are saved, but we also have an old life. "The good that I would I do not; but the evil which I would not, that I do" - Rom. 7:19. When I was saved, some said of me that I did not see the flesh at all. People seem always to want you to see the flesh. I did not see the flesh, for I thought I was holy and without blame. I loved God and felt that this new life in me was wonderful. I saw such a separation from the world. I had a wonderful

beginning. I loved the things of God and ran in the way of the Lord. I loved this glory way to God; but found after running a little while that something began to chafe in me and would not let me do the things I wanted to do with all my heart. This new life does make us love everybody; but the old life is still there. It does not love everybody because it loves itself first and last and all the while. Jesus said, "Bless them that curse you". I found that I did not want to bless them that cursed me. I heard saints say things about one another. Some things were said about me, and I heard them. They hurt me. I found there was something in me that was not right, but did not know what it was. The love which I wanted to show I failed to show altogether. I wanted the feeling to be there. I did not want to feign what I did not feel. I was in the same condition of which Paul tells us in the above citation, in Romans 7.

#### The Two Natures

"And the children struggled together within her; and she said, if it be so, why am I thus? And she went to inquire of the Lord." Notice, the children struggled together within her. This is typical of the two natures, the two creations warring in a believer, "the flesh lusting against the Spirit and the Spirit against the flesh." Rebekah went to the Lord. That is the wise thing to do. The Lord gave her the answer. Let us learn from her example and when we get into trouble let us inquire of the Lord and seek the remedy for that condition. I wanted to get rid of feeling unkindly toward others, so I went to inquire of the Lord; then He showed me that I did not live any more, but Christ lived in me. I was praying to love as I Cor. 13 instructs. I said, "Lord, why don't I have this love?" for I was in real trouble over it. So I consecrated myself to God. I had heard rumors about people getting wonderful deliverance by consecration; but the more I consecrated, the more disturbed I became, and finally I said, Lord, why is this? It did not seem as tho anything did me any good. I picked up the Word and began to read; but the Lord did not give me any blessing at all. I turned to I Cor. 13 and read, and said, "Lord, I want that love".

He gave me Gal. 2:20 - "It is no longer I that live; but Christ liveth in me." I already knew that verse by memory, but had never known the meaning. It is so different when God gives the power of it, when one really knows that Christ lives within. If you will let Him in and count the old man out, Christ will be in you just as God was in Christ. If there are times when the old man rises up in you, you can always judge him and count him out, and you will find that Christ lives in you. You will have the victory of it. He is the surest remedy for the lack of love, the fault-finding among the people of God. Thus I gained the victory. I said, "That is sanctification -- Christ lives in me." I was filled with joy, tho that was before I was filled with the Holy Spirit. Christ living in us is the secret of victory. You may be filled with the Spirit; but your experience of joy and glory will not last all the time. If you do not know the Word of God, the enemy may get you down. Our experiences of yesterday do not help us today. We need something today. The meal which we ate last week does not do us any good today. So with the things of God always. We need the Lord today to come in and help us. Past experiences do not hold us up. The Word never changes, but our experiences do. The Word is adapted to every new experience. God makes His Word good to us if we just stand on it. Christ living in me is victory for me, not only today, but every day.

Rebekah inquired of the Lord and He told her what was the trouble. "Two manner of people are in thy womb". They do not act at all alike. They want to go in opposite directions. They certainly act differently and talk differently, the one from the other. Their conversation is just the opposite. The old creation is doubtful, fearful, unbelieving. The other is full of faith, courage, hope and love, a continual victor. It may be one will talk one hour, and the other talk the next hour. Two manner of people! They are exactly the opposite from each other. One is the old Adam living, the other is Christ. The one never fails, the other always fails.

#### Points of Difference

Notice some of the things that distinguish them. "The one people shall be stronger than the other people; and the elder shall serve the younger." Here is something that is contrary to nature. In our families, the younger person serves the elder; but in God's things the elder has to serve the younger. It is not for the new man to serve the old man, but the old man is to serve the new man. The new man lives in the old man's house. The old man has no right in the house anymore. The new man is the boss there. The new man always wants to come to meeting, so the flesh has to come along. He has to bring the new man. The new man is the ruler of the house. He is to be obeyed. The flesh is never to be obeyed any longer. He is a servant. The new man's word is supreme. He is the

stronger. The flesh seems the stronger; but the new man has come from Almighty God. "The flesh lusted against the Spirit" - Gal. 5:17. Hence, this is the opportunity of overcoming. There would be nothing to overcome if we had our glorified body. The Lord Jesus Christ did not have a glorified body. He did not have any outward sign of being the Son of God; tho inwardly He had the life of God. He had no old creation; neither had He a new creation body.

"And when her days to be delivered were fulfilled, behold there were twins in her womb." Here again are the two natures; but this speaks of the time when we recognize them. There is a time in our life when we do not understand the two natures, but later some of us find where is the trouble. Rebekah now understands the restlessness she felt and the trouble she had. That is the way with us. We go to the Lord and inquire of Him. He shows us and we are delivered.

Reckon as God Reckons

The first child came out red. That is, we recognize the old man. We bring him out into the light and we name him. Some never name him. They handle him with kid gloves, but he is a robber and a thief and everything that is bad, and we should designate him as such. Here is the trouble with God's people; they try to keep him hidden, controlled and kept down in the corner. They will name him somebody else, or say they never had any old man. They almost deceive themselves. Show him up to yourselves and let him feel his total depravity. They named him Esau and afterwards called him Edom (which is really another word for Adam); for the first came out red. This speaks of earth. The first man was of the earth, the reddish clay of which he was made. Let us name the old man and declare that we see and recognize him. "That which is born of the flesh is flesh;" it will never be spiritual. Speak of it as flesh. One nature is flesh; and the other is spirit. One will not bear the fruit of the other, no more than Esau bore Jacob's children, or Jacob, Esau's. They are as distinct from each other as Jesus Christ is from the devil, and the world from heaven.

"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob." The word Jacob means "supplanter"; for he was to supplant his brother Esau. Jacob is a type of the Second Man who supplants the first man. The first Adam was but a figure of the Last Adam Rom. 5:14. Likewise, Jacob supplanted Esau, getting his birthright and inheritance, which was all in God's purpose, and teaches divine election. Did not this all happen in the will of God, that Esau was born first and Jacob afterwards, and that Jacob took hold of his heel? God had this happen as a picture of Jesus Christ and our election in Him. The last Adam was right on the heel of the first Adam.

Their Habits Differ

"And the boys grew and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Now the two men are out in full light, fully manifested and seen. Esau was one that men call likeable, a good mixer, pleasing to everybody. He would have made a good politician. He was one that could get a crowd. Jacob was the opposite. He was one that nobody liked very well. He did not make many friends. He was more occupied with the inheritance. He knew it was Esau's according to birth, but he wanted it. And he decided to get it; for his brother did not care for it. Then, when Rebecca told him that God meant for him to have it, he was more determined to possess it.

Esau, the natural man, lives in the world, a polished fellow, everybody likes him, and pats him on the back. Jacob is a plain man, living a simple life; he is not popular, does not care whether the world likes him or not. He is contented in the will of God. In the Gospel records, we are shown the Antitype of Jacob, the Lord Jesus Christ, in the will of God. He preached to a little crowd and told them the most powerful things. He took the twelve away alone from the multitude. Why did not Jesus Christ always preach to the multitude? Because He did what His Father instructed Him to do. He preached what His Father gave Him to preach, and He went where His Father led Him. He never deviated one iota from this attitude. He went to Samaria to talk to one woman. Jesus did not say, "I wonder what the Father brought me up here for. I want a crowd. I am tired, and it is warm." No, He knew He "must needs go thru Samaria," for the Father said so. The new man wants the Lord to give him his orders. In Mark 11, we read that the multitude was running after the Lord Jesus Christ. They ran out to meet and greet Him with loud hosannas, saying, "Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David." They wanted to make Him king. A few days later this same crowd was saying: "Crucify Him: crucify Him." They were easily influenced, easily moved, because they were not led of God. They were

of the flesh. The devil can come along with all his boast and eloquence, but the spiritual man counts it all as nothing. He wants the Word of God. Jesus knew the Voice of God, and His will. Paul, too, was likeminded. He knew the will of God. And he wanted the people to so learn the Lord. He was not trying to get their eyes on himself; but to give them the Word of God which would build them up and give them an inheritance. He walked in the new creation and made the flesh serve him continually and run with him that he might win the prize. The flesh was having a hard time to hold up in the race which Paul was running.

"And Isaac loved Esau; but Rebekah loved Jacob." This suggests that Isaac did not get the mind of God; but Rebekah did. It was thru woman that sin came, and it was thru woman that redemption came. The Last Adam was born of a woman. Rebekah had gotten the mind of God about this. She knew which one was going to get the inheritance. She knew it was Jacob's; so she loved Jacob. He sod pottage. He just lived by what the Lord caused to grow. He was not endeavouring to make a great amount of money. He was not of this world. That is, he figured the heavenly man. Isaac had to get a great victory, because his strength and dignity were wrapped up in his first-born - Gen. 49:3. In blessing Jacob, he renounced the flesh.

Esau was out for a good time. He came in tired, faint and hungry and said: "Feed this red", (pointing to himself), "with that red", or the pottage. Perhaps "that red" was a pot of beets. The thought here is, that he was trying to make a little pun on his name. I have heard it said that Esau was the first punster. He was a hairy man and looked like he was a red fellow. Esau is just another name for the old man. He proved it by his lack of reverence. Some people will make a joke in the presence of death, in the very presence of God, and about divine things.

Esau came just at the time when Jacob was wondering how he would get the birthright. He had been thinking and scheming, and here is his opportunity; hence, he says: "Sell me this day thy birthright." Esau answered, "Behold I am at the point to die: and what profit shall this birthright do me?" It did not amount to anything to him. You would think Esau would have wanted his children to have that birthright. HE DID NOT BELIEVE GOD, and that was the whole secret of giving it up. He did not appreciate the fact that he was born first. He said, "Sure, you can have my birthright. It means nothing to me; for I am ready to die." Jacob was in earnest. He said, "Sell it to me, or give me your birthright if you do not want it any more."

An Important Lesson

Friend, if you do not estimate your birthright any more than Esau did, you too, will lose your inheritance. You will not lose your life; but you have a birthright in Jesus Christ to sit with Him on His throne, which you may lose. No one can rule con-jointly with Jesus Christ if the birthright is estimated to be no more than pottage. God calls everything in this world a mess of pottage. Yes, we are despised. During the time of David, his friends went away into the wilderness with him. They were separated entirely from the religious and national life. They were outside with David; but they had David with them. To have our David with us is to have everything with us. David is the anointed King. We have Christ, so we have everything in the world. To know we are outside the camp with Jesus Christ is the best place this side of heaven. It is joy unspeakable to know that we are reproached for the name of Jesus Christ. Oh, the exceeding weight of glory that is ours for suffering with Christ. "This light affliction is but for a moment", Paul says. He suffered toil and necessities, such as few people know anything about for at least 35 years; but he counted it all joy to go outside the camp, to be identified with the Lord. They reproach Christ when they reproach us. They hit the wrong fellow when they hit us. They do not know that it is Christ they are reproaching. Oh, the wasted life, when turning away from Christ! Oh, What we lose if we refuse to run after the inheritance! Oh, to know that we might have run the race and shared jointly with Christ! It seems to me that even in eternity men will feel a loss; for there will be a most awful loss. It seems to me that I could not be happy there without winning this race. What is the use of going half way? Why be willing to come in last? At a horse race, they come in first, second and third as winners. Concerning other names they write thus, "These also ran." Likewise, it will be said of those who come in last in the heavenly race, "these also ran". They will get no prize, or reward. If you turn back and sell your birthright, the devil may feed you well. You may get fame and pleasure and riches; you may have an easier time; but you will miss what Jacob would not have missed for all the world. At most, you will only receive a pottage of lentils. You may obtain all that you lust after. God sometimes lets people have what they lust after, "but sends leanness into their souls" - Psa. 106:15. Christ has secured for us an inheritance by buying the birthright for

us; but we gain it by our faith.

Paul pronounced Esau "a profane" man because he despised his birthright. Jacob did not get his birthright because he bought it from Esau; but because God ordained it so. We do not get our spiritual birthright because we do something. We do not buy it. Jesus bought it for us. All we have to do is to come and take it. We can get it if we want it. But we must lay hold of it; then, having obtained our birthright, we will run in the way of righteousness, and make our calling and our election sure. "Know ye not that they which run in a race run all; but one receiveth the prize? So run that ye may obtain" - I Cor. 9:24.

The Birthright and the Inheritance

The birthright is not the same thing as the inheritance. The latter is the result of the former. We get the inheritance because of our birth, if we seek for it. Jacob bought the birthright, which belonged to Esau, because the latter was the older son; but he stole the inheritance, or blessing. Though he had received the birthright, yet he might have failed to obtain the inheritance. And this is all of special interest as relating to the two creations and their respective Heads. Christ, the Last Adam, bought all the rights of the first Adam, with His own blood. The first man was about to die; hence, the birthright was of no use to him. He had already sinned, and the penalty, death was hanging over him. So the Heavenly Adam stepped on the scene and bought from the earthly Adam (red) the right to redeem the inheritance. Therefore, it is as though He stole the inheritance; that is, He was as a deceiver - "He came in the likeness of sinful flesh." He had as it were, "the hands of Esau, but the voice of Jacob" - the voice of the heavenly Man. The people said, "Is not this Joseph's son?" We know His brothers and sisters; and He looks like the family." Thus Jesus secured the blessing, or inheritance, for man, by identifying Himself with man in his ruin, and buying the right of the new birth for him. But we must seize hold of the inheritance.

NOT I, BUT CHRIST

I will keep faith with Christ the while I stay  
In vale of tears and fears, with groans and sighs.  
'Tis but a little while; the tear soon dries-  
These light afflictions quickly pass away.  
One little hour to watch and wait and pray:  
Then hear the glory shout - "My love, arise!"  
Gethsemane gives way to Paradise.

Sermon Two

"And not only this, but when Rebekah also had conceived by one, even by our father Isaac (for the children being not yet born; neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth); It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated" - Rom. 9:10-12.

This scripture connects with our previous lesson, as to Jacob being the elect one. It proves the fact which we emphasized before, that Jacob is representative of the Last Adam, who supplants the first Adam. We formerly thought Jacob got his name because he was a crooked, deceitful fellow, who endeavored to get his brother's place; but this is not the true interpretation. His very name, "Jacob," was a prophecy: he was ordained to "supplant" Esau. Before the children were born God said to Rebekah "the elder shall serve the younger." Paul assures us, that Jacob is the elect one, that it was not because of his works that he obtained Esau's birthright and blessing, but because of the sovereign choice of God. But God did not say, "Jacob have I loved and Esau have I hated," when the children were born. He said this years afterwards, when they had both demonstrated their true nature - Mal. 1:1-3. Esau proved by attitude toward the birthright that he did not believe God: Jacob demonstrated that he did believe God. He appreciated the blessing of God. He wanted the inheritance. But the fact we desire to emphasize in these lessons, is this, that God knew before Esau was born what he would do, and therefore He had another man ready to step in when Esau stepped out. His name was Jacob. But let us look further at these two men. "And it came to pass that when Isaac was old and his eyes were so dim that he could not see, he called Esau, his eldest son, and said unto him: ... Behold now I am ready to die, I know not the day of my death. Now therefore, take I pray thee thy weapons, thy quiver and thy bow and go out to the field, and take me venison and make me savory meat, such as I love, and bring it to me

that my soul may bless thee before I die." Isaac wants to bless Esau. According to the natural order, he should get the blessing. It went with the birthright, and he was the eldest son. Isaac does not know that Jacob is the elect one. Perhaps Rebekah never told it. Sometimes God tells us secrets that we never can tell any one. She reminds us of Mary of whom it is said that "she kept all these sayings," concerning Jesus, in "her heart." Maybe Isaac would not accept the truth if she told him. But Rebekah knew that Jacob was the chosen one. She is a representative woman here, standing for faith. She heard Isaac tell Esau to bring him savory meat that he might eat and bless him before he died. It appears that we have a hint here, in Isaac, of God giving the "first man" a chance to get the blessing by bringing God "savory meat." But faith, personified by Rebekah stands guard and calls for Jacob, the "Second Man," who was ordained, before the foundation of the world, to bring the offering - "savory meat," - which would delight the Father. Esau could not do this. So Rebekah was a deceiver as well as Jacob. Faith often appears so. She worked things just like she wanted them; did she not? O yes, even James says, "Faith without works is dead." She believed God and acted like it, tho' she made the mistake, even as you and I, of imagining that she had to help God fulfill His Word.

There is a dispensational lesson here also; but I will give the lesson first which tallies with our experience. All this record in Genesis is a type for us. We all have experiences just like this, after we are saved. In the preceding chapter, we saw the two men, Jacob and Esau. Before they were born, Rebekah had an inward conflict; then later they are manifested. There is no more mystery regarding them. They are out in the open, as it were. This speaks to us of the time in our experience as Christians, that the truth of the two creations is made plain to us, when we really find out that we are possessed of the two natures, flesh and spirit. After this we are not confused any more. We do not have that inward struggle of which we read in Romans seven. We have discerned the two men. There came a due time when we saw that one was flesh and the other was spirit and that they were absolutely separate and distinct the one from the other. One never becomes good, for he is born bad; the other never becomes bad, for he is born good. They are both unchangeable in character and in life, even as were Jacob and Esau. God had said it; and it is good for us when we find it out. We then become of some use to God: for until we discern the two natures and learn the way of victory, the flesh generally dominates and endeavors to rule the spirit. "When Esau has dominion, he will break off the yoke of Jacob."

But in our present chapter the scene is changed. Now we see Jacob in another aspect. He himself is here viewed as possessed with two natures; each of them is in evidence in his own person, even as is the case with us after we are born again. We then appreciate the blessing of the Lord. We know we ought to be fruitful; be blessed ourselves and be a blessing to others. And just like Jacob we endeavor to get the blessing by our own effort. We seek after it. We try to earn it. We get in a hurry. We do not wait on God until He fulfills His Word. God had told Rebekah that the elder should serve the younger; but Rebekah could not wait. She saw that Isaac was going to bless Esau and something must be done for Jacob. As we intimated, this is faith's attitude toward the promise of God. It is somewhat the same relation that Sarah bears toward Abraham, except that she represents grace and Abraham himself stands for faith. She says, "God promised you a son. You must have him." So he takes Hagar and endeavors to get the blessing that way. But that was not God's way. God had a due time and Abraham had to wait upon Him eventually. He did not hurry matters in any wise by taking things into his own hands. If Rebekeh had waited upon God, Jacob would have received the blessing anyway; for it was his by promise. God could not fail His Word. We do not get blessed by endeavoring to earn the favor of God. It is ours in Jesus Christ. The blessing is attached to the life. Get the new life, our birthright in Christ, and the blessing will follow as we believe and yield to God. It is born to an inheritance, "incorruptible and undefiled and that fadeth not away." It is the chosen seed. It is blessed and will be a blessing. We have only to get out of the way and "let God."

Rebekah here stands for faith that wants to hurry the thing up. She gets scared. Because of the old life in us we get in a hurrv and have to steady the ark; do something to get the blessing. We are not willing to let God give us the blessing; not willing to let God have His will done, and let Him make us a blessing in His own way. We want to get it in our own way. So Rebekah wants it in her own way. Faith stirs us up to enjoy the blessing.

The Scripture, "It is finished," is the one on which I trusted when I was saved. I never saw anything else than that Jesus did it all. But tho' I was not under the law to be saved, yet there was

a law in the very being of my old creation that said I must do something. When I was born again I got so very active; but it was the old life that wanted to accomplish things. We think it is the life of God; but it is the old life that wants to run ahead and do things for God. We do not yet know that it is only the new man that can serve God. I had this experience exactly. I was trying to get the blessing myself, running in the way of works to get it.

Rebekah tells Jacob to deceive his father. Does that not look terribly crooked? But God is not displeased with her. He would rather see someone like Rebekah and Jacob that would do anything to get the blessing, than some one that is so nice and proper in himself and indifferent to the things of God. Jacob proved that he would not let the blessing go. Rebekah proved that she would not let it go for him. She wanted it for her son because she had faith in God's Word. She heard God say that "the elder shall serve the younger," but she made a mistake when she thought she had to help God out. God would have made His Word good without her help and has recorded it for our admonition. We have tried to do the very same thing, tried to earn a blessing from God. We came up very complacently and thought that we had done so much for God and so we deserved a blessing. Sometimes when we do not think we deserve a blessing at all is the very time we get the greatest blessing. That is the grace of God. He blesses the new man and he shall be a blessing; and no one can hinder God from making that life a blessing if we yield to Him. All we have to do is to count the old man out, and God will bless the new man.

So Jacob went and fetched the two kids of the goats and Rebekah made "savory meat," such as Isaac loved. "And Rebekah took goodly raiment of her eldest son Esau, which was with her in the house, and she put it upon Jacob, her younger son. And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck."

This is all most marvelous; and it suggests deeper and more significant truth as we meditate upon it. Notice that now Jacob is in the likeness of Esau. He goes in to his father thus attired. And he comes to his father with the savory meat, saying, "I am Esau thy first born. I have done according as thou badest me: arise, I pray thee, and eat of my venison that thy soul may bless me." As we said, Isaac at this place represents God, the Creator of the first man as well as the Father of the Second Man. He calls for sacrifice because of sin. He cannot bless man until blood has been shed and "savory meat" provided for His satisfaction. The first man endeavors to bring the offering to God as witness Cain's sacrifice; but it is in vain. While Esau is hunting for venison (a wild animal), the second man comes with his offering, a kid, which does not require any skill, or trap to catch; for "the kid of the goats" was lying at his door. It was at his service, waiting for his appropriation, as it were. This all signifies that the Last Adam came in the likeness of sinful flesh; but He brought to God an acceptable offering -- His own perfect holy life, which He presented to His Father. He was the "savory meat" in which the Father delighted. He was the "kid of the goats." The latter animal always figures the substitutionary aspect of the cross.

Isaac accepts Jacob's offering. He eats of his savory meat and he calls him near and kisses him. And he said, "See the smell of my son is as the smell of a field which the Lord hath blessed. Therefore God give thee of the dew of heaven, the fatness of the earth and plenty of corn and wine. Let people serve thee and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee; cursed is every one that curseth thee and blessed is every one that blesseth thee."

Then comes Esau and says, "Let my father arise and eat of his son's venison that thy soul may bless me." He then learns that his brother, to whom he sold his birthright, has got the blessing too. And he cried with a loud and bitter cry, "Bless me, even me also, O my father." Does it not sound pathetic? The flesh too wants a blessing. He likes the grace of God. Isaac says, "Jacob came with subtilty and took away thy blessing." And Esau answered, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright and now behold he takes away my blessing." Ah, the loss of the birthright, which Esau esteemed as less than a mess of pottage, necessitates the loss of the blessing. The first man lost the birthright when he ate the forbidden fruit. "Hast thou not reserved a blessing for me?" Esau cries. The father answers, "Behold I have made him lord over thee and all his brethren have I given to him as servants." But Esau still entreats for some favor, and Isaac, his father, is constrained, and he says, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven." The old man is indeed an earth dweller; all his blessings are of the earth, earthy, with which he is fully satisfied.

But Jacob also shares in these earthly blessings of the rain and dew and increase of the earth. The new man gets these things as well as the old man. The rain is on the just and on the unjust. The old man is blessed in this world, but so is the new man. He gets as much as he needs. They both till the ground and it bears fruit for the old and new creation. Those things are apparently equal. The new man does not get as much as the old man, because prosperity is the worst thing for God's people. For they are always more blessed when they are in need. I have seen people go on beautifully with the Lord when poor; but as soon as they had plenty of the world's goods, they began to draw back. But there comes a time in the Christian experience when nothing will change us, a time when we are so grown up that nothing moves us from our steadfastness. But God has so few grown up people. We are so apt to be turned aside. God does not always trust us with a big bank account because it would make us independent of Him. He loves to have us dependent on Him. The more dependent we are on God, the more blessed it is. We may think if we could do so and so we would be so much more blessed; but the man or woman that trusts God most, like Paul, is the greatest blessing.

But notice Jacob's blessing further. He gets the "corn and wine." Corn speaks of strength and wine of joy. Plenty of strength and joy in the Lord. And moreover, not only individuals; but whole nations are going to bow down to him.

And even now God makes people serve the new man. He makes people come clear across the country and do things for us that they had no idea of doing, when we trust Him. People have said they would not do some things, but we prayed and they went right back on their word, because we trusted God. Saints take hold of things before they know the wonder of them. I knew some who took hold of that scripture, "blessing I will bless thee," and they did not see the whole scope of it, that it belonged to the new creation; but just took hold of it in simple faith, and God made it good to them. "Promotion cometh from the Lord." God will bless us and make us a blessing when we trust Him. I believe that verse literally, that God will make us a blessing and we shall be blessed.

The old man curses us. It is the devil that makes him curse us. But God will make people serve us tho' they may intend to curse us. No matter how things may seem, we are blessed and we shall be a blessing. This new life is a blessing and as I said, people have to serve us. And later on this new life is going to sit on the throne of Jesus Christ and nations are going to bow down and serve us and bring us gifts because we belong to Him. The blessing that comes on Him will come on us. It comes on us now sometimes in a different way. Apparently we are not blessed.

Apparently we are having a hard time. We are in distress; but these are all blessings in disguise. "All things work together for good to them that love the Lord." We are blessed and we shall be a blessing and no one can curse us. They come around and seek to injure us; but God will turn it into a blessing. They have to come and acknowledge us. They can turn away from us and curse us; but God will make them come back and ask us to pray for them. God is wonderful when we trust Him. He will make them come and worship before our feet and know that He has loved us. All we need to do is to trust Jesus; for "we are bone of His bone and flesh of His flesh." This life of Christ in us is loved of God, even as Christ. We are really His own sons.

So Esau feels terrible when he finds his blessing is given to Jacob. He wants the blessing; but he will not have it God's way. It was the same way when Abraham and Sarah went down to Egypt and those people wanted to keep Sarah. They wanted the favor of God. Everybody wants the favor of God on them. "Sure," they say, "we want to be saved. Sure we want the blessing of God;" but they will not come in the way that God wants them to come. They think that God is under obligation to them, that He must bless them; but they will not be blessed in His way. They want to be blessed as deserving it. The Egyptians took Sarah. They wanted her, but they did not want her with Abraham. They wanted to get rid of faith. So also did Abimelech king of the Philistines. Oh yes they all want Sarah. She is very fair to look upon. Everybody wants grace. Christian Scientists want Sarah. They take the blessing, claiming it is for them; but do not want it with faith. They want faith to get out of the country. God made the Philistines barren until they acknowledged that grace was the property of faith; for these two cannot be separated. God made Abimelech give Sarah back to Abraham to whom she belonged. This is the same thing in another aspect. Esau wants the blessing; but God cannot bless the flesh except in a material way on this earth. It is wonderful! Blessed in material things; loaded down with money, having every thing heart can wish. Esau getting things in greater abundance than Jacob. That is the way. But we

read that the wicked are laying up for the righteous. They have to give it to us when we need it. They come along in due time.

Notice that Sarah did not stay in Abimelech's house. You cannot appropriate grace without faith. And Abraham himself had to come to the place of utter helplessness before he even could bear fruit of her. What kind of fruit are people bearing who do not see these things? Why did God have these facts written? Did He have these things recorded for nothing? And yet God's people have so little respect for His Word. They do not even respect it enough to read it and trust the Lord to teach them the wonderful things written in this portion of Scripture. It takes too long; for the Holy Spirit has to search them out, and they will not wait on the Lord. To really know Scripture, we are dependent upon the Spirit of God. Esau did not get the blessing tho he cried. We are shown in chapter 25 that he sold his birthright for a mess of pottage. Therefore the blessing goes with the birthright. When we are born again we have a divine right to the inheritance.

"By thy sword shalt thou live." This was said to Esau. They kill with the sword. The flesh will not yield and let God have His way. No, the carnal defend themselves, taking the sword against one another. While the nations are crying "peace," and preparing the League of Nations to enforce it, they are making preparatins for another awful war. They are preparing terrible implements of war. They are preparing terrible implements of war. They are using the best scientists in the world for this purpose. They are preparing gases that will wipe out a whole town when miles and miles away, and wipe out entire villages of people that are not even fighting. And all the while they are talking peace. Is it not true, that "the heart of man is deceitful above all things and desperately wicked?"

"Thou shalt serve thy brother, and it shall come to pass when thou shalt hae dominion, that thou shalt break his yoke off thy neck." As soon as you let the flesh have his way he will break the yoke of the Spirit entirely off. Just as soon as you let him have the least bit of rule, give him an inch, he will take a mile. If you begin to let down, begin to let the flesh have his way, you are at his mercy. The new man will then have to serve him. People begin to give way in a little measure. They yield to the flesh and commence to nurse themselves. They say, "I am awfully weak; I cannot do much. I can not work like so and so. I will have to let some one else wait at the altar, or visit the sick." They begin to take their ease in the little things. As soon as you do that, there is the flesh endeavoring to rule. You are beginning to let down. You are getting tired of serving the people of God, and begin to let Esau have the rule.

There is another lesson here, a dispensational lesson in this verse. Jacob is representative of the Jew who sought the blessing in a carnall way. He knew he was blessed in Abraham and he wanted to get that blessing in his own way. "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." The Gentiles finally broke off the yoke of the Jew. The Gentiles are ruling today. So that has actually come to pass. The Jew has the yoke of Esau on him. That is, the Gentiles are in dominion. They have broken off the Jewish yoke from their neck. They are not bowing down to the Jew; but the Jew bows down to the Gentile, fulfilling Gen. 33:3. The Jew is not the head of the nations. He has no nation at all. But in a little while he is going to get the blessing that God promised him. We see this coming to pass in our day. All Jacob's wanderings are typical of the wanderings of the Jew, whom God is bringing back to his land and will bless him in due time.

But all of that life of Jacob is typical of our experiences also. We all have a jacob experience. It is wonderful to understand these things and put ourselves in here when reading the history of these two men. We each have a Jacob and an Esau nature, the spirit and the flesh. If we truly know this, we have the secret of the overcoming life.

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"LOOKING UNTO JESUS"

"Look away to Jesus,  
Soul by woe oppressed;  
'Twas for thee He suffered,  
Come to Him and rest;  
All thy griefs He carried,  
All thy sins He bore;  
Look away to Jesus,  
Trust Him evermore."

### Sermon Three

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God" - I Cor. 3:9, 10.

These things which we are studying are some of the deep things of God. The natural man cannot understand them. The Spirit has to search them out and reveal them unto us; and then we marvel at the manifold wisdom of God, who has hidden these things in this Book of books from the wise and prudent of this world. Though they may read and even study them; yet, they can never find them out.

When we have divinely anointed eyes, we are amazed at the spiritual teaching herein contained. Sometimes one typical man may have different applications as in the present case of Jacob. I never did see before how marvelous a type he is of Christ as the Last Adam, the Elect Man. It stands out in bold relief. He also figures the children of Israel, the elect nation; and finally he figures each one of us, the election of God of this age, a new creation. Every one of his experiences has a spiritual application to us.

In our last lesson, we saw that Esau was angry with Jacob, so angry that he was going to kill him, and Rebekah comes to his rescue again. She calls Jacob and informs him of Esau's attitude and gives him some wise counsel. "Arise; flee thou to Laban, my brother, to Haran; and tarry a few days until thy brother's fury turn away." But tho Jacob may be willing, there is yet Isaac's consent to gain. But Rebekah is equal to this also; nothing is impossible to faith. She resorts to subterfuge again. She says to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob take a wife of such as these which are the daughters of the land, what good will my life do to me?" Is this not all wonderful when viewed in relation to the Lord Jesus Christ? Was not Esau's fury hot against Him? Did not the flesh hate and seek to destroy Him continually because the blessing of God was upon Him? He had to flee from His enemies many times, and finally He was sent out of the country. He died, and it was, even as with Jacob, because He must get Him a wife of His own kindred and His Father's house. So Jacob fled from the face of Esau his brother. It was as tho Esau had killed him; for murder was in his heart. It is written, "whosoever hateth his brother is a murderer"- I John 3:15. Jacob was fleeing from the flesh; and this is as it should be, applying it to Christ, or to us. We are not called upon to fight the flesh, tho we would like to get rid of it, but the Scriptural mode is fleeing from Esau, even as Paul exhorts, "Flee also youthful lusts" -- 2 Tim. 2:22.

Isaac, entreated by Rebekah, instructs Jacob, saying, "Arise and go to Padanaram, to the house of Bethuel, thy mother's father." The meaning of the names, as in all these typical things, is significant. Padanaram -- "their ransom is high", tells us of Calvary. It is as tho we hear the Father say to Christ, Arise; go to Calvary -- the place where their ransom is high, to the house of Bethuel, "the one who points out God". Did not Jesus point out God? "He was God manifest in the flesh". So Jacob went to take a wife from Bethuel's house.

Esau therefore infers that his father does not approve of the daughters of Canann; hence he goes to take a wife of Ishmael. He apparently wants to please his father; but he has no spiritual discernment. Ishmael is just another type of the flesh. He is the offspring of Hagar, type of the covenant of law; and flesh is flesh whether it is religious flesh, or not. Esau judges according to the natural man. He knows that Ishmael was also a child of Abraham. He Identifies him with Isaac, the supernatural seed. It is the same way with people today. We hear it so often: "O yes, he is a good man; he belongs to the Church. He is a very moral man; his father was a preacher. He comes of a fine family, all religious people." Thus the flesh talks, and acts accordingly, even as it did in those far off days of which we are reading.

They are good people, Esau said. What is the difference? They claim to be Abraham's seed; and so he gets a wife of them. He makes a mistake again. The flesh cannot understand God's way. It is foolishness to the natural man. Here is a hint of Israel according to the flesh, refusing to marry among the Gentiles, thinking that thus they were pleasing God; but not realizing that God had another seed of Abraham's, a supernatural seed, for whose sake, and because of whom He was for a time dealing with the natural line of the father of the faithful.

But let us follow Jacob on his journey east. He goes toward the sunrising in search of his wife. "And he lighted upon a certain place." Oh, yes, that was no haphazard journey which Jacob was

taking. He was a typical man, a vessel of election. God was in his life; therefore his was an ordered life and sure. He came to a "certain place", even as you and I have done. Everything in his life has significance; so in our life. We look over the past years and see how God led us. We got saved in due time. God ordered a certain woman to live next to me that I might get the Truth. She had been a Catholic, even as I; but she was now saved. She knew I was a very devout Catholic and she was annoyed when she found I lived so close to her. She said, "O Lord, why did you bring that woman to live by me?" She thought she was going to have the worst time in her life. But she was mistaken. She had a good time instead. God made it all work good for both of us. He knew I would not listen to the Gospel from a Protestant, because of my strong prejudices; but to see a Catholic, who seemed so victorious, so happy and contented; so delivered from the things of the world, was a novelty to me. She was the first of the kind that I had ever met. And God brought this certain woman to instruct me as to the way of salvation, and I was saved. Does this not prove God's omniscience and His ordering of our lives even before we know Him? There is no chance, or accident to the child of God.

Yes, the Lord ordered Jacob's path. He had to go that way; for he was a child of destiny. O how wonderful! He thought he was running away from Esau, doing as he pleased; but he was not. He was going just where God wanted him; tho he did not know it. This applies to our conversion. We have an experience when we try to get away from the flesh. We want to get rid of sin; and in our perplexity God meets us and we behold even as Jacob, a ladder set up to heaven. And Jacob learns that all he has to do is to get on the ladder, when in fact he may have been thinking he would have to make a ladder of his own to get there. But God shows him that there is a ladder already there. And Christ has told us that He Himself is the ladder. He said to Nathanael, "Ye shall see heaven open and the angels of God ascending and descending upon the Son of man"- John 1:51. Christ brings heaven and earth together. He brings God to man and man to God. He did it all. He opened the way to God. He bridged the gulf that sin had made between God and man. He, Himself, is the safe and secure means of getting to heaven, even as Jacob found there. And the ladder can never break or fall.

"And behold, the Lord stood above the ladder," and blessed Jacob. He gives him the blessing of Abraham. It comes along the chosen line. It is the blessing of the election, the chosen Seed, the new creation. It is not Abraham's children after the flesh, but a spiritual seed that inherit those promises. Notice God's "I's" here.

There is not one word of Jacob's obligation. It was his privilege to believe God's Word; that is all. Jacob had apparently bought the birthright and stole the blessing; but that was not why God now blesses him. No; it was because he was the elect seed. Before he was born, God had said, "The elder shall serve the younger". And now God put His seal, as it were, upon Jacob. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed." Oh what promises! What unconditional promises are here given to Jacob. But the fulfillment of them wait upon a greater than Jacob; the real Supplanter, Christ, the Last Adam; for He supplanted the first Adam. And only thru Him, can they be fulfilled to Jacob's literal seed. And we too are included in this blessing. It is for every individual in Christ Jesus. We may appropriate it personally; we may be multiplied, tho ours is a heavenly land. The Spirit assures that we are "blessed with every spiritual blessing in the heavenlies in Christ." He is the chosen Seed, and we are blessed in Him. But we must put our feet upon the land and claim it. We must appropriate the blessing that belongs to the new creation. We will not enjoy all these blessings unless we accept them. No one gets saved, altho' redemption is for the world, unless he accepts Christ as his Saviour. So in all these things, Christ must be taken for them all. He must be appropriated for every distinct blessing. For instance, if I do not believe His Word as to healing, I will not get healed; tho I may be saved, may have accepted Christ as my Deliverer from the power and guilt of sin. Then too With the Holy Spirit. I may admire the truth regarding the Comforter and may believe it is all true; but until I appropriate Him as my own Comforter I cannot really say I have received Him. And it is only the Holy Spirit who can make this blessing of Jacob a reality to us. He only can cause us to multiply. I never was a blessing until I received the Holy Spirit. I heard the Gospel as purely and Scripturally preached as we hear it today: but power and unction were lacking. It did not grip the heart, except in some young believer who was walking in the light. The older ones were puffed up with their so-called knowledge of the Word. They were

heady and highminded. They thought they were the only people that had the Word of God. They told me, after I became a seeker for the Holy Spirit in the latter rain fullness, that the people who claimed this experience were the most ignorant of all religious bodies, that is, ignorant of the Scriptures, and that they did not rightly divide the Word of God. Sad to say, there was much truth in this statement; but that did not excuse their refusal to accept Pentecost. And by the way let us make them take back that statement, and say instead, "No one knows the Scriptures like these people." We ought to know the Word of God. The Holy Spirit has come to guide us into all the Truth. We ought to appropriate and thereby secure all the blessings. I would be ashamed to say that God could not reveal anything new to us today. Why there remaineth yet much land to be possessed. Only let us be sure that it is a revelation from the Word of God and not some new prophecy from the devil. And I will tell you how we may generally tell the source of our vision -- if the revelation is of God, it will never conflict with foundation truth, but will be in absolute conformity with all Scripture. "If the foundations be destroyed, what shall the righteous do?" But these saints said, we had everything in Christ the moment we are saved; therefore they discouraged any attempt to appropriate and make these truths our own. In other words there was no such thing as an overcoming life. They said that we were claiming too much, that we thus made ourselves better than other saints: and that these things were written for all of us, judicially for all the people of God. We agree with them heartily; only we go a little further and take hold of these judicial blessings, which are made over to the Church of Jesus Christ, and thus these things become experimental. Sure we believe that they are all in Christ; but we do not want to leave them there. We want them in us. We believe in experimental salvation, the old time religion that makes soul and body happy.

And this does not exalt us above other saints; not at all. It is Christ who is exalted. Thus by our appropriating faith, He is formed in us. Surely the more He is grown up in His people, the less likely are they to manifest, or feel any superiority. Rather the opposite; they take the lowest place and serve carnal believers even while suffering their flings and taunts. They continually seek the good of God's people, never injuring, nor seeking the downfall of one of them. If the Word of God is not practical, let us give it up and try something else. A young man asked Bro. Copley one day, when he was speaking on our death with Christ, "Well is it practical? does it work out?" Yes, praise God! it works out, and in, too, when we truly believe, not as a theory, but with the heart. If God's Word does not mean just what it says, and if we do not get results from believing it, there is something the matter either with us, or with God. Which is it? God says to us even what He said to Jacob - "I am with thee and I will keep thee. I will bring thee; I will not leave thee." It is all God's "I's." If we would say, "I, I, I," it would be egotism. "I will do this. I will do everything that I say." We are only, frail earthen vessels; as Jesus said regarding the subject of vows, "Let your yea be yea and your nay, nay." But God can say, "I will do it;" for He can make His Word good. He cannot fail.

"Jacob awaked out of his sleep and said, Surely the Lord is in this place and I knew it not; and he was afraid." That is the way with many people. They are afraid when they know that the lord is in a certain place. Jacob was of this character. He was afraid of God, afraid of the manifestation of God. You see, he did not come to this place to meet God. I was not seeking God when He met me. I went to the theatre and card parties the week before I was saved. But I was turned from darkness to light and never enjoyed those worldly amusements any more. It was an instantaneous work. One week I was in everything worldly, seeking pleasure in this old world, dissatisfied, always looking for something new, for a change -- out from the kingdom of darkness into the kingdom of the Son of God's love; and I was satisfied at last.

"Jacob called that place Bethel: but the name of that city was Luz at the first."

The change of name here is significant. Bethel, "the house of God." The place of resurrection is where we meet with God. It becomes our home. We dwell in Christ. He is our Bethel. Then Jacob vowed a vow; and tho God had given him a multitude of unconditional promises, yet now he says, "If God be with me, and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house and of all that thou shalt give me I will surely give the tenth unto thee." Was not Jacob generous? Just see what he says he will give to God. "If you will keep me, I will pay you. Make me rich ; make me prosperous, and I will give the tenth to you." Even then he was more generous than most Christians; but I often

wonder if he really kept his promise. Anyway God kept His Word which was the principal thing. "Then Jacob went on his journey, and came into the land of the people of the east, and he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place." There were three flocks of sheep there. I think they figure the Jew, Gentile and Church of God. The Holy Spirit has given us this threefold classification by Paul -- I Cor. 10:32. Today God is interested in the Church; but He has another flock, which is Israel. They will be His people again. Then later another flock, "all the Gentiles upon whom My Name is called". We see in Rev. 21, that the nations that are saved shall walk in the light of the New Jerusalem. God only sees three peoples in the world.

The well speaks of Christ. He is our well, where we can come and get re- freshment any time in the power of the Spirit. All the flocks were gathered at this well, because in Christ there is refreshment for all. He is the provision for Jew, Gentile and the Church. He meets our every need. It is in this well that refreshment is found. Millions have come and drunk, and as we sing, there is plenty for millions more. The very meaning of their dwelling place told of the necessity of the well. "And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we." The name means, "dry ground". There is no moisture in the world. We are of Haran, in a dry place. It is not time for all the cattle to be watered; but one flock comes right away and Jacob waters them and that flock is the Church. While he yet spoke with them, Rachel came with her father's sheep. She was the shepherdess over them. These Scriptures especially emphasize Christ. We will note some interesting applications to Him later. Just now we will look at the application to us. It seems to me that the people of God who are now dwelling in the house of God, in the place of resurrection, are figured by these favored sheep. The true ministers are opening the well and giving out the water to thirsty souls. There is plenty of water for every one. Rolling the stone away speaks of faith. The stone against the well's mouth is nothing but unbelief. The people who give out the Word of God are the ones that roll away the stone of unbelief. Jacob watered the flock of Laban.

"And it came to pass when Laban heard the tidings of Jacob, his sister's son, that he ran to meet him, and embraced him and kissed him and brought him to his house"-V. 13. It seems to me that Laban in this respect speaks of the Father; Jacob of us. The former speaks of the holiness, the righteousness of Him to whose house we are brought. Laban's name means "pure, white". Here in relation to us, like all these people, Rachel and Leah are principles that have to do with experience. When we see it, it is really interesting; but it is not easy to understand by those whose heart has not been opened. I thought of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," and how that Paul's Gospel is understood by revelation. God had to give us a revelation before we took in his Gospel. All these are deep experiences which we have to go thru in coming to the full grown man in Christ. The Spirit searcheth the deep things of God. There is such a thing as being increased with the increase of God. As we grow with this increase, we understand. Laban said to Jacob, "Surely thou art of my bone and my flesh", which sounds like Paul's language, "For we are members of His body, of His flesh and of His bones".

#### Sermon Four

In the Scriptures, there is what is called objective truth, and also subjective truth. The former embraces God's side, what He has done for us thru the cross of Calvary; the latter embraces our side, that which we may lay hold of by faith and which therefore becomes experimental. These lessons in Jacob's life which relate to us are subjective teaching. They have to do with our growth in grace in the Christian life. We pass thru such experiences as are herein described in type. Rachel's name signifies ewe, a female sheep, a mother sheep, a fruitful sheep. So the first thing in order, after we have had a meeting with the Lord, is fruitfulness. We love it. We must have fruit - "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," appears so fair and desirable. Therefore, Jacob loves Rachel; for she is very fair to look upon. It was a case of love at first sight. He immediately kisses her and lifts up his voice and weeps with longing for her. He said in his heart, "Thou art mine. I will never let thee go." He wanted her more than anything else in the world. And she was his from that very moment that he appropriated this fair daughter of Laban, "the white;" tho he had to wait and toil many years before she actually was in

his arms. Her father would not give her straightway to him, tho she was his promised wife. He had to serve more than seven years for her. O, yes, eternal life is a free gift; but we do not come into possession of fruitfulness in a day, as witness the lack among the people of God. We, like Jacob, have to serve some time for Rachel. We must yield and obey our Master, and toil as it were for her. Then she only comes by way of Leah. Jacob had to take the one he did not love before he could get the one he did love; tho he did not know that this would be the case. And so it is with us. We give ourselves to the Lord. We tell Him we want Rachel, fruitfulness. We will serve for her. We will wash other people's feet. We will do anything our Father tells us; for we want Rachel to embrace and call our own. She belongs to us, and it is our privilege to possess her fair, lovely self. It seemed but a little while that Jacob served for Rachel. He was so happy in anticipation of possessing the object of his heart's desire, that the days passed rapidly.

"And Jacob said unto Laban, Give me my wife for my days are fulfilled." This is a love story. Jacob loved Rachel and served for her gladly. But he had a great disappointment. When the time came that he should have embraced Rachel, lo, it was Leah that he was given instead. Her father deceived him and gave the undesirable, the unloved one into his bosom. What shall we understand from this? Leah's name signifies "weary". She tells us of "the weariness, the painfulness, the watchings, the hunger, the fastings, the cold, the nakedness" - the sorrow in general that is connected with the service of the Lord, all of which works good for us. These bring Rachel to our arms. We cannot get her otherwise, sweet and desirable as she appears.

So Jacob awakened and found he had Leah instead of Rachel. He went at once to Laban for the understanding. "What is this that thou hast done unto me? Did I not serve thee for Rachel? Wherefore hast thou beguiled me?" You knew I did not want Leah. Rachel was the one I loved. But Laban said, "It is not so done in our country to give the younger before the firstborn." You cannot have Rachel except by way of Leah. She is the eldest; you must fellowship her first. And so with us: the fruitage comes by way of the toil and sorrow, the tribulation which we must endure. But we learn to enjoy Leah afterward for her usefulness. "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" - Rom. 5:3-5.

But Leah does not look good to any one at first. We want to be fruitful, but not that way. We thought that God could give us Rachel without Leah; for no one loves her. No one desires a hard place, a place of infirmities, necessities, a pressed-out-of-measure kind of an experience, such as Paul endured; but notice what a beautiful Rachel, Paul enjoyed later. He possessed her to the uttermost; but he had to take Leah first. He was willing to take her that he might have fruitfulness in his life. If we are hunting an easy route; if we are not willing to follow Jesus; if we cannot say "No" to the flesh, in ourselves, our family, or friends; if we are ashamed of Jesus and His Words: then we will never have Rachel; for we are not willing to take Leah. But when we can sit down and enjoy "the all things which work together for good to them that love the Lord, who are the called according to His purpose," we are on the way to being fruitful. Have you had experiences when you were pressed out of measure? when you were brought into the very dust of death, out of which you felt you would never emerge? Why, these hard places were the means to the very end you desired. They made God real to you, taught you His care, as you could never otherwise have learned it. There is no experience of this kind which we can ever say we wish we did not have. We bless the Hand that guided and the Heart that planned the way; that, brought us thru the waters and walked with us in the fire. This is the way we get fruitful, more fruitful, and then much more fruitful. We read that the Father is the Husbandman and He prunes His vineyard. He takes the knife, the sword of the Spirit, and cuts back the flesh. He gives us Leah when we think it is due time for Rachel. All at once we have an awful trial. It appears as tho we would never more bear fruit. The Husbandman has cut us back so dreadfully. Everyone is talking about us. They say, "Well at last he is done for. It is just what I expected. He will surely never survive this defeat." But this is the very way to get the best fruit. There is no other way to fruitage. Jacob had to get Rachel thru Leah, and Laban tells him the why of it all. It is not a custom of the country to give the younger before the first born. So we have to take the older first. It is no use trying to be fruitful without the eldest one; it is impossible. Therefore, we must praise God for Leah.

"Leah conceived and bare a son and called his name Reuben," which means "see a son." Leah bears the first child. Tribulation worketh patience. We begin to see that the affliction has brought

us to a place of victory. We see some result of the trial of our faith. So Leah sees the son which was the result of her affliction, and she now thinks that Jacob will love her. "Now I will have an easier time;" for she holds in her bosom the result of her suffering. The experience, the trial, brings us something. We are beginning to have patience, we are beginning to become stable and steadfast. We realize that there is a change in us; the tribulation has worked something in us, and we know we have a son. He is manifest. All of these sons speak of some phase of growth in us. Christ's lovely character is on the way to being formed in us.

Later, Simeon appears. His name means "hearing." God hears us. We get answers to prayer. God is propitiated toward us. We pray for people, and we get the answer, tho at the time we may not know, and generally do not know, these things. It is sometimes years before we realize these experiences fully. We are not fullgrown in a day, tho some saints grow faster than others. All growth is gradual. In the first chapter of Genesis, we read of the creation in six days, and everyone of these days is an experience in our lives; so each one of these sons figure an experience in our lives.

The third son is Levi, which means "joined." We see more and more that our life is that of Christ. By these tribulations we are necessitated to call upon God. They send us to God. He hears us. We have the ear of the Father. We begin to realize that we are joined to the Lord. We have power with God. We live in His presence. He hears and answers us, because we are joined to His Son, one with, Him, a new creation.

Then Judah, appears on the scene. His name signifies "praise." We have a song of praise. The tribulation has worked patience; patience worked experience, and experience worked hope. Perhaps at first, we felt so burdened and beaten that we could not praise God; but afterwards, it yielded the peaceable fruits of righteousness. So we can praise Him in the midst of the suffering. At this stage, Rachel the fruitful one, gets envious. It seems like Leah is bearing all the fruit, and Rachel cannot stand it any longer. These experiences express the wrestling of our souls. They tell of every day realities as we walk with God; the Holy Spirit working in us to will and to do of God's good pleasure. God uses providences, family relations, social relations, everything in life to bring us to the place which we long to reach, if we set our will to go all the way. We have our eyes on the goal and the Holy Spirit tends to the experiences as we believe God. Yes, this is all we have to do; but when we believe Him we have some experiences. We come to some place in God. We come to bear fruit; we have children, the fruit of the Spirit; and the fruitfulness is seen by others. We will come to experience even what Paul did and then we are not only blessed ourselves, but are made a blessing to other people. Yes, Rachel became envious. She felt she must have children. "Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?" So we see that it is God that withholds us from being fruitful right away. We could not stand it. He has to cut us back first and then cuts us back again. I know the very day when He began the cutting on me. He takes off a little at a time with some and others He appears to cut back all at once. Some people run fast at first; but lo, all at once the growth is stopped. It looks now as tho they would not bear any fruit. It looks as tho it was a demolished plant. It seems at a standstill. But that is God's way. The plant is too young yet. The young vines have so many little runners that never bear any fruit, which must be removed ere real fruitage will come.

When I was a child I lived in California and everyone had a vineyard of more or less dimensions; but some gave no attention to the plants; consequently the grapes were of little value. They were grapes; but they were not in demand, for even the children who could eat most anything did not care for them when there were any of the better sort available. The husbandmen were not wise. They never cut the plants back; therefore there was a great loss. But our Father is not that kind of a vinedresser. He pays attention to His vines. He will not let one of those who desire to bear fruit, run about uselessly and fritter away their time and opportunities. He wants the much fruit which will glorify the Father. Some people are always indifferent and never have any ambition to go ahead; but God takes an interest in those who really want to follow Him. If we start out to win the prize He will attend to cultivating the vineyard and will not let us run around and bear no fruit. And tho it sometimes looks as if we are not bearing any fruit, yet the Husbandman is attending to us. He looks after the cut places and binds up the parts that are smarting. He has plenty of oil to take away the soreness and afterwhile the pain is gone. We say, "Do not let my life be wasted. Cut me back again. Let me bear much fruit that will glorify Thee at any cost." Our Husbandman is a

perfect one. He is all wise. He knows what we all need and will not fail to give it to us. Rachel says, "Now Lord, I must have some fruit," and she tells Jacob the same thing. "So she gave him Bilhah her handmaid to wife; and Jacob went in unto her, and Bilhah conceived and bare Jacob a son." When Rachel really begins to be fruitful you notice that Leah does not bear any more fruit. Trial worketh Patience, but "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The first child which Rachel gets is from the bondmaid and she names him "Dan." This is significant. The first necessity to the bearing of the fruit of the Spirit, is to "judge" ourselves, and say, "Lord, you did right by cutting me back. I am glad you cut me back. I am glad you allowed this trial." We just agree with God. We are glad He attended to us. We are glad He looked after us. Some people never judge themselves but rather judge God, when in a hard place. If God's people are allowed to ride over our heads, we are to acknowledge God and say, "It is from my Father's hand." He never allows one thing to happen to us that is not of Him. We just say, "That was good for me, the Lord allowed it. I would not have missed it for anything in the world." Here we begin to bring forth this child Dan. How many here have had Dan yet? He is a lusty son. He comes thru many tears. He is born thru travail of soul. When he is born there is something doing in that house. He was never Rachel's real child. She adopted him. But she never can be fruitful till she gets Dan. It is generally difficult to justify God in times of trouble. Folk want to justify themselves and not acknowledge the hand of God in sending the trial. But we should justify God in allowing it and say, "It worked good for me," tho we do not need always to justify the follow that caused it. But he could not have done it if the Lord did not allow him. Therefore, the birth of Dan makes a great change in us. We have no hard feeling, no bitterness against anyone. Then Bilhah conceived and bare another son. Notice that Rachel names all the children. "With great (or divine) wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." I have prevailed over the tribulation, she says. (Notice that fruitfulness owns tribulation as her sister.) That was a terrible trial; but God came to my help and I have prevailed over my sister at last. Now I am bearing children and am having something to show for my sorrow of heart. She called his name Naphtali, which means "wrestlings." We learn to wrestle, to take hold of the situation and prevail. Naphtali always comes after Dan. There came a time when I had Naphtali in my arms after wreatling thru deep agony of soul. He is not born in a night. He is a child of prayer, of sorrow, of anguish; but when he comes on the scene, Rachel's heart is made glad. She sees her way to fruitfulness. She is coming into the place she desires. And Jacob too rejoices that she is having children, even tho it is thru the bondmaid, Bilhah, "languishing," that Rachel is being fruitful.

But now Leah steps in again. She gives Zilpah, her maid, to Jacob. Her name means, "dropping tears" She bears a son, and Leah names him Gad, "a troop cometh." A troop of sorrow, which brings a troop of tears, brings forth a troop of blessing. "Tribulation worketh patience and patience experience and experience hope, and hope maketh not ashamed;" for thru these deep wrestlings, the love of God is shed abroad in our hearts. The Holy Spirit comes with a troop of love. The "all things" work good for those who love the Lord.

"And Zilpah, Leah's maid bare Jacob a second son," and Leah called him, Asher --"happy;" for, said she, "The daughters will call me blessed." O yes, Zilpah (dropping tears) is fruitful. She emphasizes the bondservice of love which constrains us even to tears: but "the tears endure but a night; for joy cometh in the morning." And others see the happy son that is born of tears and toil and they call us blessed. God makes them come and worship at our feet and know

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that He has loved us. The daughters speak of other believers who see the blessings of the Lord upon us and are made to acknowledge the fact that God is with us.

But yet Leah is not satisfied. She must have another son. Tho she cannot have the love of Jacob, yet it is thru her that he begins to be made fruitful. God harkens to her cry and she bears the fifth son and calls his name Isaachar, "my hire," or reward. She gave her bondmaid to Jacob that he might be fruitful, and now she is rewarded. She is more than compensated for the sacrifice -- Jacob has another son. But she is not thru yet; for immediately we read, "She conceived again and bare Jacob the sixth son." Now she is encouraged; she believes Jacob will surely dwell with

her, seeing she has borne him six sons; therefore, "she called his name Zebulon," which signifies "dwelling." We realize at length the blessing in our lives which has resulted from the tribulation, the sorrows, the tears, the defeat; and we rejoice. We are willing to "dwell" all our days with Leah, the unloved, if thereby we are enriched spiritually. We see that Rachel is barren all this time, that we cannot really have the fruitfulness we desire: therefore, we learn to "glory in tribulation." And when this is a real experience in our lives, we are close to real fruitfulness. Rachel is on the way to real motherhood.

"And God remembered Rachel and God hearkened to her and opened her womb." She had not yet borne any children of her own. It was her handmaid who had borne them. But at last she has the unspeakable joy of holding a child of her own in her arms. "God hath taken away my reproach," she exclaimed. Again we are reminded that barrenness was a reproach. It is a reproach to be weak and helpless and dependent upon God. But this is Rachel's especial glory now; for her child is supernatural -- the fruit of the Spirit, not the fruit of sorrow. For while God uses Leah as the mother of the latter, yet He Himself is the Begetter of the former. We are shut up to God for real fruitfulness, wholly dependent upon Him; yet it is for us to be barren. This seems like a paradox, that we cannot bear fruit; and yet God does not want us to be satisfied with our barren condition. He wants us, like Rachel, to cry mightily for the taking away of our reproach. Grace must be fruitful. We must have this supernatural child in our arms; for he is ours in Christ. Rachel called him Joseph, which signifies "adding;" for, said she, prophesying, "The Lord shall add to me another son." O yes, she knew the end was not yet. This is but the beginning of her real fruitage. She "adds" to her faith virtue, or boldness, then knowledge follows, and the condition continues indefinitely. So we finally have the all round, beautiful, nine-lobed fruit -- "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We add one to the other until our state corresponds to our standing in Christ. And the beauty of it, while we are unconsciously adding, the Holy Spirit being the power of this addition, Benjamin, representative of the Christ of power, is being formed in us. Joseph represents the suffering, humbled, defeated Christ of calvary; but Benjamin, Rachel's later son, speaks of the Christ of glory and power. There had to come the first, or there could never be the second. So with us; suffering and humiliation must precede honor and exaltation. It is the one who is killed all the day long, counted as a sheep for the slaughter, who is the conqueror whom nothing "shall be able to separate from the love of God which is in Christ Jesus"- Rom. 8. Is this not all wonderful? Is it far fetched, or imaginary? Does it put saints under bondage to teach such a possibility of attainment? No indeed, subjective teaching has a most important and necessary place when based upon the objective, and then the attainment is limited only by our faith.

"All things are possible to him that believeth." And according to our faith will it be done unto us. God is not mocked; what a man soweth that shall he also reap. Rachel did not limit God. She knew He had to give power for her conception; but she was assured all things were possible with Him; therefore she got the children of her desire.

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THE FAITHFUL OX

Pull on, Pull on,
The laborers are few, we cannot stay,
While looms the harvest in its vast array:
For to each servant does the Master say:
"Go work today, go work today."
Pull on, Pull on,
Tho fruitless seems the toil, and very vain;
The husbandman hath patience for the rain,
Till all around Him waves the golden grain;
Our way is plain, our way is plain.
Pull on, Pull on,
No time for rest till glows the setting sun
Across our pathway, when the race is run,
And we've heard the Master's voice,
"You have won."
"Well done, My friends, well done, well done."

SERMON FIVE

"And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto my own place and to my country."

From this point on, the interesting story of Jacob has special reference to the children of Israel who have been out of their land for almost three thousand years, counting from the time the ten tribes were carried captive to Assyria -

II Kings 17:3-6. As I read, I am impressed with the wonderful correspondence of the history of Jacob to that of the nation. Not only are they exiled, even as our hero; but they too are endeavoring to get rich by whatever means convenient, honest, or otherwise. And it appears too as tho they are generally successful; for God had said, He would bless them and multiply them; and when in some measure even as the old creation, we see the promise fulfilled to them today, what shall their harvest be as a new creation?

The Jew's blessing is upon the earth. His inheritance is an earthly inheritance; so today they are scheming to acquire the inheritance, even as they formerly sought their own righteousness, by their own strength and wisdom. For as you observe the Jew, you see that he is the wealthy man of the world. And tho the world mocks and sneers at his deceitful, crooked ways; yet they are forced to recognize his forceful personality, his push and almost superhuman ability to rise above adverse circumstances and surroundings. He begins as the servant and ends as the master, in like manner as in the case of Jacob and Laban. The latter had the money, when Jacob came to sojourn with him; but Jacob had it when he went away. And all things appeared to be working in harmony with his scheming mind. Even nature served him. He got what he went after. Likewise the Jews today. They themselves are often astonished at the quick returns on their investments, as one was heard to remark to another; "Ach! Abie, where do these Gentiles get all this money that we get away from them?"

So now Jacob is rich, rich in every way. He is increased in goods, has need of nothing; and he has a great desire to return home. It was after Joseph was born to Rachel that his heart turned toward his own land. And Laban's daughters were of one mind with him. They loved him and his country instead of their father and fatherland. We see the same lesson all the way thru, the Supplanter supplants. There is no use in denying the fact. All things, all people, all circumstances, all schemes, all powers, all laws, and by-laws serve him. He is a conqueror and comes up smiling out of every trial, the victor in every battle. He is not obliged to hold the little placard, "Keep smiling," before his eyes to enable him; for his joy is in his heart, and it cannot be hid. He gives you the glad hand; for his very life is glad. He does not have to push "Gloomy Gus" out of the room so that the sunshine may enter in; for the above mentioned fellow cannot live in the same house with Jacob. God is for him and no one and nothing can be against him. This is the one supreme lesson which confronts in his history whether we give the application to Christ, to the Jew, or to the Christian.

"And Jacob stole away unawares from Laban, the Syrian, in that he told him not that he fled." The prosperity of Jacob alienates Laban's affections, just as spiritual increase separates us from the world. And tho Laban cannot get on with him anymore, yet he is rendered openly hostile by his withdrawal, like as the world resents the separation tho they do not enjoy our presence. So Laban pursues Jacob in anger; but God again appears in his defense: and he finally departs in peace with a covenant of friendship between him and Laban to which they called God to witness, and he said, "Jehovah watch between me and thee when we shall be absent one from another." The latter parting is no doubt a hint of the future exodus of the Jew from among the Gentiles and the covenant of peace between them.

Let us now follow Jacob as he goes on his way. He must meet the Angel at Peniel and thus be prepared for Bethel. The former is an absolute necessity to the latter. God must take the Jews in hand and cripple the natural strength by which they wrestle with Him, that they may prevail in weakness; for they must have power with God before they can have power over their enemies. Thus broken down in repentance, they will, in their weakness, hold Him fast in blessing.

But before God meets him, he is met by a host of angels, the comforting assurance of Jehovah's protection. "The angel of God encampeth round about them that fear Him and delivereth them." He calls the name of the place Mahanaim - "two camps," no doubt counting himself and family as the other camp; for he speaks directly, to Esau, of his "oxen and asses, flocks, men-servants and

women-servants," as our host, associating them with God's angels and therefore with His power. And yet such is man, that a little later we find him dividing this great camp of his family into "two camps," saying, "If Esau come to the one camp and smite it, then the other camp that is left shall escape." Such is man's faith in God when he is yet strong in himself.

The fear of Esau overwhelms him. The messengers, whom he had sent before his face to learn his brother's plans, now return with the alarming news that he is coming to meet him with an escort of four hundred men. He immediately commences again to depend upon his own resources, tho already he has received evidence that God was for him and no one could be against him. He appears to reason, as the natural man always reasons, that "God helps those who help themselves." So he betakes himself to his own devices first, then to God, and then to his own scheming again. He cannot believe in all the goodness of God. Tho God had spoken to him and told him to go back to the land whence he had come, and had assured him He would bring him back: yet Jacob is afraid and endeavors to protect himself by appeasing Esau with a present. He argues according to the dictates of his own heart that if his brother is assured that he is rich, he will be propitiated toward him; for he knows the flesh praises us, when we do well to ourselves. Wealth influences people. That is natural. So Jacob was acting just like the natural man. He was not trusting God; for he did not have to curry favor with Esau. God had promised to bring him back; therefore God was responsible to take care of him and of Esau also. He was responsible to protect him from his brother's anger and appease Esau. God must do it all. As with him; so with us; it is a long time before we are able to believe all the wealth of God's grace toward us. And tho Jacob prays; yet he is panic stricken, because he knows that he had sinned against his brother; but the greatest sin, and the source from whence all others spring, is unbelief. It is terrible. It is awful not to believe God. See what fear brings. And "fear hath torment." We are not believing God when we are fearful. But when we can say, "I know whom I have believed; if He cannot heal me then I will die; if He cannot keep me, then I will fail." That is faith.

Jacob's faith is not yet perfected, because he has not yet learned his helplessness. He fixes the thing up so as at least to save some of the servants and cattle. Is this not the way we all act? We do everything we can, and then say, "Lord, I have done all that I can do. I have sent for the doctor; now you bless the medicine. Lord, bless the operation. Lord, bless the surgeon as he cuts." But God Himself can just as easily heal and operate as to bless the efforts of the puny instrument. Why not ask Him to do it all? Why not leave it with Him? Faith does not fix things up; but lets God do all the fixing up. Faith rests. Faith depends on the Lord alone. But Jacob does not trust God in this absolute way, tho he prays most earnestly, saying, "Oh God of my father Abraham and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant: for with my staff, I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children." People talk in that manner to the Lord. They say like Jacob, O God, we are not worthy of the least of thy mercies. We are only fit for hell. We are not worthy to hold up our heads in thy presence. So folks go on speaking to God as if He did not know all about us. He turned His searchlight on us long ago and diagnosed our condition in every detail. His verdict is, that "the heart of man is deceitful above all things and desperately wicked." Hence, He judged us guilty and condemned us to death; then He gave His Son to die in our stead - as our Substitute. Now God says, that we died in Christ. He put our old Adam head out of His sight forever. He is not accepting us in our own worthiness. He could not do that. We have a new Head, when we believe the Gospel, even Christ, the holy, harmless God-Man. We are accepted in Him. We are not worthy in Adam; but we are worthy in Christ. We can come right up to the Father and claim our place in Him. If we do not take this attitude before Him, we cannot get into His presence. The old creation has no part, nor lot with Christ. It is good that God does not judge us according to our knowledge, but according to His grace. He sees us in His Son, worthy, lovely, perfect, complete.

God had shown Jacob that He was able to fulfill His Word to him. He went over the Jordan alone with his staff in his hand, a pilgrim, and he came back with a big company that had to be divided into two parts; it was so great. God did it all, altho he thought he did it and took some of the glory to himself. But this was God's promise to him. "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Jacob went on and said, "Lord, I

hope you will do this for me. I have divided my family and flock into two bands. You surely can protect one band anyway. I have helped you all I can." "He lodged there that same night and took of that which came to his hand a present for Esau his brother." What would you call such actions after that prayer? He thinks he will propitiate Esau by giving him fine cattle and sheep, 350 animals. Now that was quite a little present. In our day it would be worth some thousands of dollars. So he sends these over to his brother Esau. Just see the unbelief of all this!

But that is the way we are. We trust God, and yet we do not trust Him. We try to help Him fulfill His Word to us. We go ahead and endeavor to perform His promise to us. We have done it and in some measure we are doing it all the time. Now notice what Jacob says: "Pass over before me and put a space betwixt drove and drove." He put the 200 she goats first, then a space; for he wanted Esau to be impressed with the present. "Just look what is coming!" Each flock was to be separated by a servant, then Esau would say, "Whose are these?" The servants were to say, "They belong to Jacob. It is a present sent by thy servant Jacob. He is coming along behind us. This is a present for you. It is all yours, my lord Esau." God had said he was lord over his brother, and that "The elder should serve the younger." But Jacob was bowing down and calling Esau "lord," and taking the place of the servant. He kept his wives with their children for the last cohort. He thought, that if Esau was really incensed against him he would have time to get away and save the wives and children anyway.

"But now Jacob was left alone and there wrestled a man with him till the break of day." Most people misunderstand this little narrative. They think Jacob wrestled with the Angel, and that he was so strong that he held the Angel by his strength. Jacob prevailed over the Angel by his weakness. He said, "Do not leave me. Do not leave me." He was not feeling his importance now. The Lord made him feel his need. He crippled him. People feel awfully bad when they are crippled. Every one of us is lame when God gets thru with us. Every one of us who has learned God, is a cripple. We never get over it. Some people are praying to be healed who are cripples; but the crippled supplanter never gets healed. This is a dependent helpless clinging to God that brings God to our help.

"And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." The Angel was there all night with Jacob. He would not let Him go. He plead with the Angel, who had a controversy with Jacob. God has a controversy with us. He wants us to feel our helplessness, our need, and that we are weak. Jacob was so strong in himself that the Angel had to break his thigh and make him a cripple. It is a picture of us learning our weakness. What does God call Jacob then? "Israel - one who has power with God." That is, we have power with God when we are weak. Paul saw this when he said, "When I am weak, then am I strong." When I am helpless, then is when I am strong. It looks like a contradiction. It is clearly against nature. God's ways are just the opposite from the natural. When we are strong in the natural, we are weak with God. We cling to God when we are weak. Then is when we say, "Oh God, we will not let you go for you are our only hope. If you do not protect us; if you do not keep us, we will not be kept. We will not be healed. We will not get the promised inheritance." And neither will we. Some say, "Every one will get the inheritance;" but indeed he will not. Jesus Christ did it all on the cross; but the Holy Spirit must work in us. How much of Christ do we have in us? Christ gets the inheritance. He is the one that is going to reign over the heavens and the earth. How much of Christ are we going to take out of the world? Not how many houses and lands; but how much have we of Christ? That is all we are to take out of this world.

So Jacob grows weak and helpless. He has learned a wonderful lesson. This is the most important thing in our life, to learn that we are absolutely weak and helpless and will never get anywhere unless God gets us there. We do not need to be powerful. He will be the power. All He needs is to have the yielded vessel in which He may have His way. The Angel tells Jacob that his name has been changed to Israel, but as yet he has not taken hold of it. You can know you have power with God, and yet not be in the power of that knowledge. As we say, "We are weak;" but we do not take God for our strength. We do not want to be taken on surprise. We want to prepare ourselves and be ready for every emergency. We want to be strong, tho professing to be weak. We do not want to be weak when He brings us to the place of weakness. Here is where many people drop with discouragement. God has made them weak; but they do not like it. They do not know it is the place of strength. God permits things to happen to us, so that our strength may be broken down. In a sense we are all strong in ourselves, tho some people are naturally timid and

backward, and the strength is not manifested; but when He breaks them down, they are discouraged. They think there is nothing for them; but the Lord desires that we learn that our name is Israel. This is when we have power with God. Do you know what I am talking about? When you were so weak and helpless, felt you were no good at all, but took hold of God, you came into the place of Israel, "one who has power with God," one that prevails with man too. Now Jacob is ready to go on. He is weak and goes out limping. He lifts up his eyes and looks. "Behold Esau came with 400 men," right at the very weakest point. I can just see him now. He is certainly in a terrible plight. Has it come to this? when he had no hope, but in God. Notice which ones he protects the most. "He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost." He did not want to give up Rachel and Joseph till the last moment. Then Esau comes. This speaks especially of the times of the Gentiles when the Jews are bowing down to them; when the blessing which Isaac gave to his son Esau was fulfilled: "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." And this actually happened when Nebuchadnezzar carried the Jews captive to Babylon, 606 B.C. The yoke of Jacob had been broken. The Jew is in subjection; and as long as this is the case, the world is out of harmony with God. When he is in his right place, the world will be in subjection to him. Here we see Jacob bowing his neck to Esau. He is doing everything to curry favor with his brother. While he is the ruler, and knows it in his heart, yet he is bowing his knee to Esau. The Jew knows that one of these days his people are going to be the head and not the tail of the nations. It is so written in the Word, and the Jew knows it. He is the most able man today because God is for him. You never see a Jew begging. They get rich whenever they are given half a chance. They may commerce poor, uneducated, illiterate; but give them the opportunity, and in a short time they are ahead of everybody. They endeavor to get the blessing of the Lord in a carnal way; trying as Jacob did, to buy the blessing. They are seeking to get the promises of God by their own strength. The Jew has been bowing down to Esau for 2520 years. The Gentiles have had the dominion for that period.

And now notice how Esau treated Jacob. This is a wonderful dispensational lesson. As the Jew comes back to his land, even the nations will be glad. They do not know all that is coming to pass. They do not believe God like we do, not even like the Jew does; but many of them are glad to see the Jew return home. The allied nations have given the land of Palestine to the Jews. They are going to meet them and be glad that God has fulfilled His Word. God is working for them just like He is working for us. He makes everything serve us now. God is back of His Word; therefore, He is back of the Jew. He is a sign to all the people of the world that God's Word is true. The Jew never changes. He is like God and the Bible in this respect. The following verse shows the attitude of the Jew toward the Gentiles. "What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord." Jacob is acting as tho he believes his brother is lord and he is endeavoring to find favor with him; but God does not want us to act that way. He does not want us to bow down to the flesh, nor acknowledge that the flesh is lord in any sense. God will attend to the flesh. We are not to curry favor; not to own the flesh as our master in any sense of the word. God says, "Make no provision for the flesh." Do not lay up anything for the flesh. Do not be under any obligation to the flesh. Do not be afraid of the flesh. Just count the flesh of your family, your children, as well as your own flesh, dead. Let God do the rest.

God will bring the Jews back to their own land. He said the land should never be sold, and yet the Jew is bowing down to all the people that gave them the land. They are saying, "I have seen thy face, as though I had seen the face of God." Instead of bowing down to God and thanking Him, they are thanking the nations. They are thanking men for doing the will of God. Do not let us thank the flesh for doing anything; but if the people are made to serve us, let us give the glory to God. It is God that makes the flesh serve us.

Jacob urged Esau to receive the present. "Take, I pray thee, my blessing that is brought to thee." And Esau accepted the favor and invited Jacob to go with him. And now we see more of Jacob's guile. He has not yet learned that his name is Israel. He knows his weakness, but not yet his strength. And many fail right here. They give in, and yield to the flesh because it is easier than to withstand. Such are easily discouraged. The people who are really gifted are the people God has the hardest time with. He never gets hold of the majority of them, because they are strong in themselves and refuse to become weak. If He puts them in a place where they would learn their weakness, they wriggle out some how. That is why today there are so many religious men, great

in themselves, that are not led of the Spirit of God. But oh, the joy and victory there is in learning both our weakness and the Lord's strength. Jacob has learned his weakness; but he has not learned his strength. He is still afraid of Esau, afraid to go along with him. He thinks Esau is just leading him on to his ruin. He thinks that he wants to get him in his power and when he is alone with him he will kill him. He has little faith in God. He can talk big; but when it comes to deeds, he fails to trust in God.

"Esau said, Let us now leave thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord." Jacob will not accept Esau's offer, saying, I do not need them. You take them on with you. He did not want his brother to leave any of his people. He yet was deceitful. His weakness made him fear. He had no faith to go with Esau. He was afraid. He told him he would come after him, but did not intend to do that at all. And yet this all works good for us. God will make even our unbelief and fear to serve Him. It was not His purpose that Esau and Jacob should dwell together. No indeed; they are separate and distinct, the one from the other. So Esau went his way expecting Jacob to follow. But he said, "there is no use for me to go that way." Maybe at the time he did intend to go, but later changed his mind. Esau shows a good spirit. He seems a pretty nice sort of a fellow. He does not appear to hold any grudge against Jacob because he does not believe God and consequently does not know what he has lost.

Jacob journeys to Succoth and builds himself a house. He is going to settle down now as he has had a strenuous life. There is no need of being so busy all the time. He intends to take life easy from now on; but he has forgotten God. He thinks he is going to order his life as he pleases. He forgot that God was the Master. We think that we are going to do just what we want to do. Did you ever plan what you were going to do and God turned all your plans away? He said as it were, "You are not going to do that at all." How long it takes us to learn His will. Some folk always refuse to do the will of God. They stiffen their necks, and try to make everybody believe they are right. "Their speech betrayeth them." They cannot fool either God, nor spiritual saints.

Jacob bought a piece of land to go with his fine house. He must have things to correspond. His children must have social advantages; they must get acquainted with the people in the neighborhood. This is the manner of speech one hears today. We are urged to consider our children and the opportunities for success of which we are depriving them by our separation from the world. We ought to stay in an influential church; for our family needs the privileges and prestige it affords them. All this is unbelief and carnal reasoning. If we walk in the light, God will take care of our children, their success and their name in the world. And Jacob soon found to his sorrow that this was not the place for him. His daughter was humiliated and shamed, while his sons got into trouble on her account and had to run for their life. Just think of the shame, that Jacob, "a prince with God," had to run away in the night, for fear some one would kill him.

But previous to this, his children made friends with the young people of the country. "Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Here we are confronted with more dispensational truth, relating to the Jew in the last days; but it is also filled with instruction for us. Jacob did not obey God's Word entirely. While it is true he returned to his own land; yet he did not return to the place of fellowship to which God had called him. And the latter was the sole purpose of God in calling him back. He wanted him to dwell in Bethel - "God's House," all the days of his life. Therefore, because of his disobedience, his daughter was defiled. Her name signifies "judgment." It is akin to Dan. This refers to the chastening which will fall upon the Jew after the nation returns in unbelief to Palestine. They will still be out of harmony with God: and will make friends among their neighbors for selfish purposes. And the nations will respond to their advances on account of their prosperity which is manifest among them. They will observe the Jew's wealth and influence and will even consent to be known as a Jew, if necessary, for, as they say, "Shall not their cattle and their substance and every beast of theirs be ours?"

But the sons of Jacob are just like their father: they too appear deceitful and crooked, and do not act according to their words. But God is in all of this. He wants them to so judge all the nations, "to cut them off," of which this story is the figure. Dinah, whom they apparently loved, is the means of their downfall. They defiled her and for this they are destroyed. And the sons of Jacob took all their sheep and their wealth. They were enriched with the spoil of the slain. This is a striking picture of the career of the Jew. He will have somewhat such an experience after he is established in the land of Palestine.

And now after this awful slaughter, Jacob's eyes are opened. He again hears the voice of God calling him up to Bethel. This time he hastens to obey. He calls for a house-cleaning - "Put away the strange gods that are among you, and be clean and change your garments." God's house demands holiness; one may keep his gods and defiled garments (habits) in Shechem, but not in Bethel. So Jacob came to Luz, that is Bethel, where he had met God years before, and there he built an altar to the Lord and called it El-Bethel -- "To God, the God of His own house." He had built an altar in Shechem to the "God of Israel." These altars teach us a great lesson. There is a vast difference in our experience when we learn to acknowledge God as the God of His own house, the One in authority, the Master - all our being, spirit, soul and body, brought into subjection to Him. If we do not acknowledge ourselves to be God's house, and yield to Him as the only One in authority over us, we come short of going all the way with Him; and we know we are drawing back for advantages, ambition's sake, or something pertaining to our family. We run away; do not want to yield to live an overcoming life; for it is a strenuous one. It is like a race. I never saw a race-horse that was not running with some kind of force to him. If he came along slowly and indifferent, he did not win the race. It is not an easy thing to run a race. I never saw either a horse, or jockey that had his eye to either side of him. They ran with one object in view, turning neither to the right hand, nor to the left. I am not saying this to put anyone under law. It is the life of Christ in us that runs. It cannot help running if we let it. Jesus Christ ran the race knowing the joy that was set before Him. He saw the people with Him over there. He knew the cost. It is going to cost us something.

We say, "Jesus paid it all." He did, yet when we run this race it costs us something too, but we let it all go and count it as nothing. We are stripped for the race. We cannot be weighted down, or we will not win. A jockey wears the lightest kind of clothing, and if he is weighted down, he is handicapped. Just so, the flesh hinders our running fast, whether it be with cares, pleasures, or anything of this world as a weight; we are handicapped. We cannot afford to have on us one weight. That is not law. There is a prize over there for us, and we have a life that wants to win that prize. The horses have the running blood in them. You do not need to put it there, nor whip it in, but just let it go. Jacob did not let it go, for he settled down short of where God sent him. When God calls us and we start out to win the race, He will not let us settle down, if we have really purposed in our heart to win Christ. We may not go all the way at once, but God will cause something to happen to rouse us up because He loves us.

Hence, we see the daughter got into trouble, and they had to run. The people were treating them kindly. They were not persecuted, but just the opposite, the world loved them. If you do not show the running blood in you and that you are on the race track, the world will love you. They will say, they "love you so much." You will have a good time with them. The people of Shechem said of Israel, "We will do well by them; then we will get their riches." The world says, "These people are good folk. They will pray for us in sickness and they will be a blessing to us." The world wants to use us. It comes after us for blessings, but is not willing to come to God in the right way. Now Jacob told his household to put away "the strange gods" that were among them and be clean and change their garments. What do you think of that? Put away the strange gods! So he had some strange gods there. They were those which they had brought with them from Padan-aram. The Lord says, "Be clean!" When one stops short of the place where God wants him to go, he is not clean. He begins to fellowship the world. We cannot stop short of the separation God calls us to and be clean. "Come out from among them; be ye separate and touch not the unclean." That is the word that God is saying to Jacob. This is not law. "Be ye not unequally yoked together with unbelievers." They were living at Shechem, having fellowship with those worldly people. What part have those that believe with infidels. We are a new creation. Our fellowship is with God. What agreement has the temple of God with idols? He is saying to us, "Ye are the house of God," and that is just what He was saying to Jacob. "Come out from among the unclean." He is head of the house. He must put away the strange gods that are among them. Garments always speak of habits, or associations. Change them. God's people must have habits that suit the place in which they live. If we are living in the heavenlies, we need heavenly habits. Having taken our place in the heavenlies with Christ, we want to show that we are living there and our garments should be according to the place where we dwell.

Finally, Jacob agrees with God and says, "I must go up." Here is the place where Jacob goes up and does valiantly. He goes up, stays up and never comes down. There comes a time when we

get our eyes fixed on Jesus and we never come down. The storms come; but they make the roots go down deeper, because we have already settled it that we are going on. We are in the heavenlies in Christ and are complete in Him.

Jacob took all the earrings which were in their ears and hid them under an oak. Typically, their ears had been turned to fables. That does not mean that if we are wearing earrings we should not wear them anymore; but that we turn our ears over to the Lord. His ears were not turned to the Word, that he might walk in the power of it. Everything that was out of harmony with God, they gave up. Their ears had not been turned to God to hear His voice. I am impressed with this, viz: what authority he had. And they yielded to his authority. A man can do that for his whole house. His family will have to come along. If they do not come right away, he can hold them there by faith if he is out for God. He buried the ear rings there. That speaks of death. God buried in the grave with Christ, all the splendor of the old creation. It all perished.

Jacob came to the place of resurrection. He took his place judicially once; but now he comes there in reality. He was appropriating the place. We are in the place of resurrection, and we are blessed with every spiritual blessing in the heavenlies in Christ when we get saved: but it is far different to come up in our experience to this place, to actually put our feet upon the inheritance that is ours. This comes afterwards in a gradual growth; a constant attitude of hearkening and obeying the Voice of God; a moment by moment, day by day, year by year yieldedness. We are being brought in this new creation, to the most exalted place in the universe of God that could be given to a creature, and the Creator considers no price, nor time wasted, that is spent in the perfection of His greatest handiwork. We Christians must remember we are the offspring of God and not be discouraged, or impatient if the growth appears slow. All nature teaches us that the great and stable things in the natural creation do not attain to their maturity in a day, or a season. It takes nature only a few months to make a pumpkin, yet it takes years upon years to perfect an oak tree: but see the difference in the size, and the usefulness to mankind, of each. There is no comparison; therefore we see that time is no object to God, who is from eternity. It is the result in which He is concerned. He is the Potter; we are the clay. We are only to let Him work, by His creative Hand, and He will perfect that which concerneth us. And this will be the state of Israel at the last; they will be completely yielded up and in perfect harmony with God, everything in perfect tune with the Infinite, no discord in all the realm of Palestine. To bow down to the God of Israel, as Jacob called his altar at Shechem, has the thought of endeavoring to bring God into subjection to him, to use Him, as it were, and make Him conform to Jacob's way of reasoning. And that is what the Jews will seek to do when they are again a nation in the fatherland. But Jehovah refuses to come down to Jacob's level; tho He does call Israel, by the prophet Isaiah, to reason together with Him; yet He assures us, as we read further, that He intends to do all the reasoning Himself. They are but to listen and yield to His words -- Isa. 1:18.

"And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak, and the name of it was Allon-bachuth"-- Gen. 35:8. After Jacob built the altar and called the place El Bethel, Deborah, Rebekah's nurse died. We did not know her name before. Deborah means "the word;" but it also has the meaning of "a bee." It here refers to the sweetness of nature. It seems to me she represents that the last link with the flesh is gone. She was a link with the old creation. She was always with Jacob till this time, and was a continual reminder of his mother's youth. She had come with Rebekah from her home. Now she dies; the last link with the flesh is put away under the oak tree. It speaks of the burial with Christ, the old man put away forever.

God now appears to Jacob, when he stands as a new creation in Bethel, which was the place where God had ordered him to stand. The last link of the flesh being gone, there was nothing now to draw him away any more. The nurse speaks of childish things, of petting, etc. We crave being humored and cared for. But he has no nurse any more. He is now a full grown man. It is significant that we never read of Rebekah's death; for she figures faith: but we have the record of the death of her nurse.

We find that God never visited Jacob after he came out of Padan-aram, until he went up to Bethel. He did not appear to him at Shechem; but he heard God say, "Arise!" He heard the voice of God; but never had full fellowship with God till he did His will, and came to Bethel - "God's house." People do not have full fellowship with the Lord when they fail to walk in His perfect will. They hear His voice calling them to go on and obey Him when they have been disobedient; but they do not get a vision of the Lord. He appears to them at Bethel. Then they touch Him and

begin to have an intimate acquaintance with Him. "God appeared unto Jacob again, when he came out of Padan-aram, and blessed him," as tho all the time between had been blotted out. God blots out the time that we did not live in fellowship with Him; when we were not in the place to which He had called us.

"And God said unto him, Thy name is Jacob. Thy name shall not be called any more Jacob; but Israel shall be thy name, and He called his name Israel." Why did God say this again? He had told Jacob this before. The reason was, he never heard it in reality. He was not in the power of it. He was cut back, weak and helpless. God had put His hand on him and crippled him. We saw him limping; but he had not yet taken hold of his name as Israel. He was just feeling his weakness, and we have this same experience in our lives. Every one of us comes up to God's best things in the same way. We come to a place where we feel so weak. We know we are weak and helpless and do not deny it. Some people never are as strong as others. Every saint must go thru this in some measure. They must come to the place where they realize they are weak, and glory in the fact that they are weak.

This is the beginning of blessing; but we must not stay here. We must realize our place of strength. Our name is Israel. The new man supplants the old man; but, even the supplanter is weak. Jesus was weak when here as a man. He took the place of absolute helplessness and weakness. He depended absolutely on the Father for His strength. He never moved except as God told Him to move. Therefore Christ, the Supplanter of the first Adam, was weak. God had to come in and endue Him with power, and then He became Israel. This new, lovely, holy man, who is going to enjoy God forever, is weak. That is why we need the power from on high. Then, tho we are weak in ourselves, we are strong in the Lord; for God endues us, clothes us with power. Sometimes we are so weak and helpless, we think we never can do anything again, but God comes in. We learn our name is Israel. We take hold of our new name. Saints think that because they are naturally weak, they cannot do anything for God. They do not rise up in the power of the Holy Spirit. They do not rise up in the power of their new name. When God first told Jacob that his name should no longer be Jacob, but Israel, he said, "I know I am helpless and cannot do anything. I am a supplanter." And he went on limping, and settled down in a place of his own choice instead of going on as God had told him. However, God came along now and said, "Thy name shall not be called any more Jacob; but Israel shall be thy name." God said, "I am God Almighty: be fruitful and multiply." Is Jacob going to take hold of this new name? This encouragement is for us as well. God Almighty is back of us to make us fruitful.

"A company of nations shall be of thee and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Is that not wonderfully encouraging? It sounds just like the way God talked to him in the beginning. He was the same God and Father as at the first. We, like Jacob, do not apprehend Him so, nor appropriate Him. Did not Christ say, "He that eateth me, even he shall live by me?" That is, taking Him for every need, appropriating Him moment by moment. So finally we too, as Jacob, come to the place where we realize that we are "Israel, a prince with God;" a man that has power with God; and then we move men. This conqueror is dwelling in Bethel, the house of God, and he never leaves that place. He dwells in the fellowship to which God has called him.

"And they journeyed from Bethel; and there was still some distance to come to Ephrath; and Rachel travailed, and she had hard labor" - Gen. 35:16. Now Rachel is going to get another son, but in so doing, she dies. "We which live are always delivered unto death." This is the new life in us. When we get to this high place in God we count ourselves a sacrifice. We gladly are poured out. This new life in us is given over unto death. For what, reason? That Christ may be formed in us.

Benjamin stands for Christ, this Mighty Man that is going to rule the heavens and the earth. The life of Jesus is made manifest in our mortal flesh. That is, as the new life in us dies, is given over to death, God must come in with resurrection life. This is service. This is pouring ourselves out for other people. In pouring out ourselves, "dying daily" for others, we are laying down Christ's life again. In that way Benjamin is born in us. Paul says, "I travail in birth again that Christ may be formed in you." Of course that necessitated a death in him. There was pain and real sorrow of heart. Paul also says, "I fill up that which is behind of the sufferings of Christ." That is the way Benjamin is born. You know Rachel had a son before. His name was Joseph; he was the firstborn. Joseph is Christ in humiliation, Christ in suffering, Christ in sorrow. Afterwards Benjamin

is born. He is the Christ in power, the Christ in victory. We have here both phases of the Christ life in type. But Rachel does not call him "Benjamin." She calls him Benoni, "the son of my sorrow." Yes, sorrow of heart.

When we serve the people of God, give them our very life and they in turn do not appreciate it, do we say, "We will not do it again?" Jesus could not do that. The life of Christ is born to suffer. In giving up it gets all. It spends itself; but that is the way it is enriched. Rachel dies; but up comes Benjamin from her grave. Up from that giving of ourselves comes Christ, the great, glorious, conquering Christ. We love to be fruitful: but we give up the fruitful life; we die as it were; then out from that death comes Benjamin. Yet when we have come to this place of giving ourselves over to die, we may say, "Oh, if it be possible, let this cup pass from me; yet not my will but thine be done." It seems more than we can bear: but Benjamin comes from that life that died. Christ was willing to be a "corn of wheat" and die, that He might come up in resurrection, that Benjamin might be born. This is a most vivid type of Christ Himself. However, everything that pertains to Christ pertains also to the Christ life in us. We have a wonderful life. Let us prove that it is really Christ. Let us really see if it works. Let us make it practical, every day; take Him for the little trying things. After a while we shall find it easy to take Him for greater things.

Rachel called her son, "Benoni, the son of my sorrow;" but Jacob said, "No, his name is Benjamin, the son of my right hand." That is, it is Benjamin that comes up from that grave. Benjamin is born where Rachel died and was buried. It is good when we even cease to rejoice in our fruitful life. There comes a time that we do not rejoice in anything but Christ. We even cease to care whether we are so fruitful, or not. We cease to love Rachel so deeply. We even bury her that we may get Benjamin. We go on and take greater lengths, depths, heights and breadths. There is much land ahead to be possessed. Israel, the nation, will come into this great experience. They will forget all the sorrow and travail in the joy of possession. The Mesisiah, the Prince of power will be with them, their King forever.

"And Israel journeyed, and spread his tent beyond the tower of Edar." According to the prophet, Micah, we learn that Edar signifies "flock." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." Therefore, the daughter of Jerusalem is the tower of Edar. Jacob journeys beyond the tower of the flock. He journeys far beyond Jerusalem, is the meaning. This has a special reference to the children of Israel. When Christ comes, He will spread His kingdom from one end of the land to the other. He will "lengthen His cords and strengthen His stakes" - Isa. 54. Israel will journey and spread their tents and take possession of the lengths and breadths of the land as it has been promised to them. They will take their possessions in the will of God as they have never done. This will all take place in the end of this age and the beginning of the new age.

There is a three-fold typical application of Jacob's life. He figures Israel; then each of us personally, and lastly, Jesus Christ. When reading about the birth of the two men, Jacob and Esau, we saw the two heads of the race. Jacob supplanting Esau, speaks of the last Adam supplanting the first Adam. The first Adam came into this world with the last Adam on his heels. That is, in the purposes of God, He was the Man of God's choice, the Last Adam. The first Adam was only a figure of the Last Adam. God's purposes were already planned before He formed man. He went to work to fulfill His own plan. It is wonderful when we get hold of this because we realize that God was back of everything. He knew all about the failure and sin of man. He had something in His purpose greater than that of Adam not sinning. Do you think if God did not know that He was going to get greater glory out of the ruin and failure of the old creation that He would have allowed Satan to tempt Adam? No indeed. He could have kept man from sinning. Adam had a free will. He was a free moral agent in a sense in which we are not; for we have the sin principle in our very nature. Adam did not. He was created good. He yielded to his wife whom he loved.

"When Israel was a child, then I loved him and called my son out of Egypt" - Hosea 11:1. Some of the things that are said of Israel are also said about Christ. Even Israel was called "the apple of His eye." When they were afflicted it is written that Jehovah was afflicted. The reference just given from Hosea was said of Israel, but really has reference to Christ. His father and mother took Him to Egypt that He might escape death at the hand of Herod, from whence He was later called out.

All the experience of the people of Israel was the experience of Christ. He entered into all that

befell them. He was born in Canaan; but had to go down to Egypt. Four hundred years afterwards, they were called out under the leadership of Moses. So also Christ was called out of Egypt.

"He took his brother by the heel in the womb and by his strength he had power with God; yea he had power over the Angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spoke with us" - Hosea 12:3, 4. Here we have all the experiences of Jacob told us in a few verses. Two crisis periods are mentioned together. Yet there was a long period between the time he took his brother by the heel in the womb and the time he prevailed over the angel. Such is the marvelous scope of the Word of God. It has many sides and many phases.

"And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep" - Hosea 12:12. This relates to the Son of God. Jesus is keeping sheep today for a wife; but this is history also as relating to Jacob. And notice these two women in Jacob's life. They both have an application to Christ. Rachel figures the Bride. Jacob saw her first; but he did not get her right away. So also Christ has to take the whole Church before He can get the Bride. Leah represents the entire Church. It is thru Christ taking the Church, that Rachel, the Bride, comes in to her place; but He has to wait for her. Christ gets the whole Church before He really is married to Rachel. So here we see the whole life of the Son of God, in this typical man. It was as tho He stole the birthright from Adam. Adam had it; but he did not appreciate the honor of being the head of the race; so Another gets it. The first Adam did not care for it. He failed. He transgressed. The Last Adam wanted the birthright and purchased it with His blood. But He stole the inheritance. He put on the likeness of the first Adam. He was holy, harmless, undefiled: but He put on the likeness of sinful man, sinful flesh. "For what the law could not do in that it was weak thru the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us" - Rom. 8:3-4.

Jesus Christ put on the likeness of Esau. He clothed Himself with humanity, and thru humbling, He gets the blessing from His Father. Isaac stands here for God the Father. Jesus Christ got the birthright, as it were, thru buying it and the inheritance by stealing it. His Father saw Him as tho He had the hands of Esau; but the voice was Jacob's, and He blessed Him in resurrection. Jacob is as tho put to death when he flees from Esau. He had to run away on account of the flesh. He gets out of the country.

All this is figurative of Christ's death. It was the flesh that was the cause of His death. It was the sinful hands of Esau which nailed the holy lovely Man to the cross. But, He escaped in resurrection, and is serving today for a bride. He is "keeping sheep" for a wife. We are viewed as sheep now. He waters and feeds us; but it is for the sole purpose for which He took the long journey to earth, to get a bride. His Father sent Him away to get a wife. This was the principal motive of His coming, as regards man's side: and later He will actually come into possession of and enjoy His wife. Then He will take possession of His inheritance. He will come into the land of Canaan; and the children of Israel will also come into their place. As long as Christ is rejected by them, they are rejected by Jehovah.

Again we are reminded how wonderfully these types fit Christ and Israel also. They are both out of their inheritance. They were cut off and sent out; but will both come back and become a blessing. But before this is possible, Christ must have His wife; for only thru Christ as blessed and made fruitful by the company taken out of the world today, can Israel be made fruitful. They are dependent upon us being blessed, and the whole world is dependent upon them being blessed. Thus God's purposes and plans are all one chain of blessings for man; yet they are all dependent upon and flowing from Christ the Last Adam, the Head of the New Creation.

"Now Israel loved Joseph more than all his brethren, because he was the son of his old age; and he made him a coat of many colors" - Gen. 37:3.

We have here, in this noted character, a new beginning. Genesis is surely a book in harmony with its name, as we have proved several times. One by one these worthies of faith, with their several histories have passed before us, and then left the stage, as the principal actors, while another took the place: and now Joseph is the leading character. He is the star, as it were, of the present act of the drama. And he is an interesting figure. He plays the game, as the saying goes, according to the rules.

Each of the prominent men of this book of beginnings, tells us of some characteristic exemplified

in Jesus Christ and necessary to our Christian development. In Abraham, it was the life of faith that was emphasized: while Isaac gave us the picture of surrender. Jacob portrays the disciplined child of God, the supplanter of the first Adam; while Joseph, our present subject, most wonderfully figures the righteous life. He is the fullest type of Christ (of which the Scriptures abound), not only in his exaltation at the end, but in his suffering all the way; for his way assuredly is the martyr life of Genesis. He was scarcely grown until his troubles began. And observe carefully, he did not suffer for disobedience or foolishness. He suffered for righteousness' sake. Joseph was the first son of Jacob, by his dearly loved wife, Rachel, after her barrenness of years. He was especially desired and longed for by his mother, type here of the godly remnant of Israel, whose faith and tears were instrumental in bringing forth the promised Messiah, the Messiah of suffering and sorrow. His mother died when her second son, Benjamin was born, which is also significant, as we shall see later.

Our record here begins when Joseph is seventeen years of age. We find him out feeding the flock. Observe how many of these men of God, who ruled over Israel, were first shepherds. They learned to rule men by ruling sheep. Joseph brings a bad report of the doings of his brethren to his father. We have in this occurrence a figure of Christ's coming to earth to feed the flock of God. And the contrast was so manifest between His unselfish love and care for the sheep and that of the false shepherds over Israel, that it was as tho a bad report of them was brought to God, even as was said of Joseph. His holy life and conduct were a continual fragrance to God, while their unholy life and conduct were a perpetual ill savor. And the reason is obvious; for these sons of Zilpah and Bilhah, which are especially marked out here, "as those whom Joseph gave a bad report," figure the children of Israel who were under the covenant of Law. They were children of the bondmaid, not of the free. We have noted these same people before in Ishmael and his progeny and have already learned the lesson which they so vividly portray. Joseph, on the contrary, was the son of the free-woman, even as Isaac. His father loved him more than all his children, which needs no comment as to the typical lesson. Note that Jacob is now called Israel which we have noted in our previous book, is very significant. He stands here, in the character of Joseph's father, as a feeble representation of God; for Joseph, as we intimated, is a most striking figure of the Son of God. Joseph was the son of his love even as the son of his old age: likewise Christ was the Beloved, as well as the Only Begotten Son as to His Deity. He was the Son of God's old age, When He became a man.

And his father made him a coat of many colors. Oh, yes, his father loved him and singled him out from among his brethren as being the chief one. We have what answers to this and gives its interpretation, in the priestly robe which was given the high-priest when he entered upon his priestly office. That garment was profusely embroidered with cherubim and pomegranates in cunning work, or masterly skill, as we would say. Jesus wore a garment of like beauty, when He was taken to be offered up; tho where He got it is a mystery, for no one was allowed to wear the high priest's garments except the son of Aaron in charge of the office. But God saw that His Son, the real High-Priest, had the beautiful robe upon Him. He gave it to Him even as Jacob gave the coat of many colors to Joseph. They divided His other garments; but this one they could not divide, therefore they cast lots for it. It could not be given to another except by lot which is significant. Christ was the only one that it would fit as we shall see later when we give the interpretation.

Christ always did those things which pleased the Father, therefore His Father loved Him more than all the people. He continually witnessed as to who He was and what He was ordained to accomplish and the glory and exaltation that awaited Him, which should follow, as the result of His obedience. He made His brethren envious because of these declarations, even as Joseph marvelously figures. In John's Record of the history of Jesus and His sayings, we especially note its correspondence with that of the character of our study. The more that Jesus declared His origin and place in the counsel of God, the more His Jewish brethren hated Him and conspired against Him. One would have expected the contrary, when they beheld His gracious ways; but instead that was the very cause of stirring them to envy. They felt the contrast between their own selfish, greedy hearts and His unselfish, longsuffering service. They hated Him, for He put them under conviction by His words and actions. They could not speak peaceably to Him, even as was the case with those evil brethren of Joseph. They became envious, when he told them of his dreams and visions, especially two, which are given us in the biography.

In the first dream, Joseph seems to see himself and his brethren in the field, binding sheaves; and lo, a miracle - his sheaf of wheat arose and stood upright. Thereupon, the sheaves of his brethren came around and bowed down to his sheaf. He guilelessly told his dream, not realizing the envy he was about to stir into a flame of burning hatred; and then he added further fuel by his second tale. He saw the sun, moon and eleven stars making obeisance to him. The latter statement amazed even the father. He was apparently not much pleased with it; for he rebuked him, saying, "What is this that thou hast dreamed? Shall I and thy mother and thy brethren come indeed to bow down ourselves to thee?" He did not like the suggestion that even he would be subject to his son; but so it came to pass. Both of these dreams were God-given and there is no stopping Him on His onward march of fulfilling His Word. Joseph, marvelous type of Jesus, was exalted in due time; tho in the meantime and for the greater part of his life he dwelt in rejection and shame. Yet in all of this,

he was fulfilling his role as the typical figure of the One who was to come. The marvelous correspondence between the life of Joseph and Jesus is so striking, that one is constrained to say, here, surely, is inspiration!

No one likes to be told that he must be subject to one of his own family; for we all think that we are as good as another. Jesus said that no man is a prophet in his own country and among his own people. Have you not found in your own experience that it was easier and more profitable for you to minister or witness away from home? We are often accepted by strangers, as able and eloquent, when our own local assembly, and even our own family, do not appreciate us. I will tell you the cause, if you do not know it already — it is envy. Sometimes families and saints would rather accept the claims of a stranger than the claims of their own.

Therefore, Joseph's brothers began to hate him. They were jealous, 157 even as were the brethren of Jesus. When He openly made known His place, and God's purposes concerning Him, they spoke up, saying, "Shalt thou indeed reign over us?" In their hearts, they added, "We will see about that!" They began, then, to get rid of the "dreamer."

These dreams of Joseph are significant as to his career; but they also refer to Jesus. The first dream speaks of His earthly people paying Him homage, the second, to His sovereignty over the heavenly host; both of which will bow down to Him and acknowledge that He is Lord. He will be the Head over all things, as we read: "God hath put all things under His feet and gave Him to be Head over all things to the Church." Eph. 1:22.

"And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I." 37:12, 13. Ah, this too, is redolent of Christ and His Father's commission to Him. The Father sent Him out of the real "Vale of Hebron," the place of fellowship, where He was at home with God; and He was God. He came to Shechem, "shoulder," the place of bearing burdens. The Father put the responsibility of the people upon His shoulder.

And a certain man found Joseph as he was wandering in the field, and said to him. What seekest thou? And he answered, I am seeking my brethren, tell me, I pray thee, where do they feed the flock? When Jesus came to find His brethren, they were not feeding the sheep either. Joseph's brethren had "departed to Dothan," the place of "decrees."

Is this not most significant? When Jesus came into the world, in obedience to His Father's will, He found the shepherds occupied with the letter of the Word and not with the spirit of the oracles of God. They were "straining at a gnat, striving about decrees, while swallowing a camel." What a forcible description of their attitude to God and His Truth. It is always the way of the natural heart in reference to God, quibbling about

some non-essentials, while the fundamental thing is neglected.

"And Joseph went with his brethren." How far? Until he found them. So Jesus came "to seek and to save that which was lost." They were under the law, in the place of bondage to decrees; and they were not glad to see Him. They said, even as we read here, "Behold the dreamer cometh. Come now therefore, let us slay him and cast him into one of the pits and we will say, An evil beast hath devoured him. And we shall see what will become of his dreams."

How perfectly this agrees with the parable of the householder, which Jesus related unto His brethren, the Jews. He said that a certain householder (referring to His Father, and those men to whom He spoke so understood the allusion), let out his vineyard to husbandmen and then went into another country. Afterwards he sent his servants at the season when the harvest drew near, to receive his fruits. But his servants were beaten, stoned and shamefully treated. Finally, He sent his son, saying, "They will reverence my son." But far from it. When these husbandmen saw the son, they said, "This is the heir; come, let us kill him and take his inheritance. And they took him out of the vineyard and killed him." Matt. 21:33.

158 Is this parable not marvelously true of the attitude which they manifested to God and His grace? They had rebelled against Him who had blessed them to the uttermost and rejected His words by the prophets, which was equivalent to rejecting Christ. Jesus, reading their hearts and knowing the Scriptures relating to His death, knew what they were contemplating regarding Him, even then. They appeared to know that He was speaking of them and they actually declared their evil design, and the sentence of the judgment that God would send upon them. This did not stop them from going on to their self-appointed doom. They would not heed the only One who could save them. They reacted as did the brethren of Joseph, when they saw Him afar off (in the prophetic Scriptures), before He had even come near them, and they conspired to kill Him.

Reuben, the eldest son of Leah, did not let his brethren slay Joseph. He declared the injustice of it and said, "Shed no blood; but cast him into a pit in the wilderness." He intended to deliver him later into the hands of his father. He would figure, in the case of Christ, the remnant among the Jews who endeavored to protect Him from His enemies. Some of these people did not come out boldly and confess Him before men, as Nicodemus; nevertheless, they sought to save His life. But, here is where the type fails the antitype. Joseph was saved from death by Reuben, but Christ was not delivered from death. Putting Joseph into the pit after stripping him of his beautiful coat of colors, is all easy of interpretation. Christ was stripped of all His spiritual clothing, as well as His natural garments. He was hanged naked on the cross of shame, while His clothes were divided, and lots cast for His beautiful robe. Figuratively, Christ's people are covered with His righteousness; but His garments of glory and beauty are given

by the absolute sovereignty of God to whom He wills. It is written, "The lot is cast into the lap; but the disposing of it is of the Lord." Prov. 16:33.

No one can really wear His garments of glory and beauty. They were taken from Him for a time, but He received them again in resurrection. The casting of Joseph into the pit that was empty, reminds us of the fact that the Jews did not actually put Christ to death. They said, It is not lawful for us to put a man to death. It was the Roman government that really sentenced Him to death and the Roman soldiers who nailed Him to the cross.

Now observe the correspondence — Joseph's brethren sat down to eat

in plain view of me pit into which he was thrown; and we read the same thing of Christ's brethren. While they were making ready and eating the typical lamb, the true Lamb was in the pit where they had put Him. They were fulfilling Scripture in everything they did, even as men are doing today. While these sons of Jacob were eating, a caravan of Ishmaelites came into view from Gilead with spices, balm and myrrh. These people appear to represent the Gentiles into whose hands the Jews sold their Deliverer and Messiah. They gave Him over to the Romans by whom He was judged and put to death, and thus He has been in the house of the Gentiles ever since that time. Note in the type, how that it was Judah, Joseph's brother, who really sold him, even as it was Judas who sold the Lord. "Let us sell him," Judah cried. "Let not our hand be upon him." His brothers hearkened to his voice. Joseph was betrayed for twenty pieces of silver, while Jesus was betrayed for thirty pieces. The correspondence is almost perfect.

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days . . . And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." 37:31-36.

It is easy to be pleasant

When life flows by like a song,
But the man worth while is one who will smile,
When everything goes dead wrong.

For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines thru the tears.

THE SOJOURN OF JUDAH

Chapter Thirty-eight

"And it came to pass at that rime that Judah went down from his brethren and turned into a certain AduUamite whose name was Hirah. And Judah saw there a certain Canaanite whose name was Shuah and he took her ... and she conceived and bare a son and called his name Er. And she conceived again and bare a son and called his name Onan. And she yet again conceived and bare a son and called his name Shelah." 38:1-5.

We are confronted with a decided difference in the history of this family, and it is so distinct that one is at a loss to understand its significance. The suddenness of this digression impresses us with its importance in this book where not only every word is weighty; but even its silence along certain lines is significant. We have been reading of Joseph, his symbolic death in the pit, his miraculous deliverance and banishment to Egypt; and lo, instead of a continuation of his record, there is an abrupt turn to Judah and his history. The spiritual application is the main point, and proves again, the inspiration of the Scriptures.

Joseph, the marvelous type of Christ, which is plainly evident to the spiritual mind is the main character here, but Judah represents the people from whom Christ came, especially referring to the one tribe of whom He was the Root and the Offspring (Rev. 22=16). Judah's separation from his

brethren immediately after the selling of Joseph into the hands of the Gentiles, tells us of the career of the Jew for all these centuries since the cross. Hirah, "hoUowness," emphasizes the condition of the Jew since he was separated from his land. His is a witness by his very hoUow, pitiful state, that he is out of fellowship with God; hence, miserable and undone. Judah's fellowship with the Canaanite, "merchantman," is no riddle to the spiritual. Her name Shuah, "riches," sheds more light on the career of the Jew. He is joined to the riches, and the result of that is the wrath of God upon the union.

The first two sons - Er, "enmity," and Onan, "iniquity," were both slain of the Lord; while the third son is preserved. His name, Shelah, "sprout," speaks of resurrection, implying that the Jews will come up out of death. The tabernacle of David which has fallen into ruins, will be set up, and the Jew will come into his own again. The last end of them will be better than their beginning, as we read: "Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us and in the third day He will raise us up and we shall live in His sight." Hosea 6:1, 2.

The history of Tamar now enters. Her connection with Judah is also significant. She tells us in a figurative sense how Christ came into connection with the Jew. Tamar, meaning "palm tree," speaks of prosperity and fruitfulness. Judah's firstborn sons had her to wife, but could not bear fruit of her. It was Judah himself who is made fruitful by her, though he - is ignorant of her identity as his daughter-in-law; but she was not ignorant. She knew what she was doing, and yet it is by her sin that her name appears in the genealogy of the Lord Jesus Christ. That is a difficult saying for some people; nevertheless, it is the truth. If it had not been for Tamar's sin, she never would have been on that honor roll of fame. Likewise, if men had not been sinners, Christ would not have come. It is by our sin and by our sin alone, that we have title to Him. And this is what the Jew will learn in a coming day - that not in a legal righteousness, neither through Abrahamic descent — but through His mercy, they shall be saved.

Tamar's sons, Pharez and Zarah, and the manner of their birth emphasize some particulars relative to the Jews and their history. Zarah's hand came forth first and the midwife tied a scarlet thread to it; but immediately, his hand was withdrawn, and Pharez was born. Zarah, "sunrising," was born later. Zarah tells us of Christ's first advent, the Rising Son, was seen for a moment, then He disappeared, and Pharez, "breach," was visible, and still continues. "Zarah" will soon be on the scene once more. Christ will be recognized when He comes again, as He who was here before. Then, will all the tribes of the earth mourn when they look upon Him whom they have pierced. The scarlet thread will be visible, though the Son of righteousness will arise with healing in His wings, and the breach will no longer be in evidence; for the Jews will go forth and grow up as the calves in the stall. Malachi 4.

GOD UNDERSTANDS

God understands your sorrow, He sees the falling tear,
And whispers, "I am with thee," then falter not, nor fear.

God understands your heartache, He knows the bitter pain;
Oh, trust Him in the darkness, you cannot trust in vain.

God understands your weakness, He knows the tempter's
power,

And He will walk beside you, however dark the hour.

He understands your longing, your deepest grief He shares;
Then let HIM bear your burden — He understands — and
cares.

JOSEPH'S HISTORY RESUMED

Chapter Thirty-nine

"And Joseph was brought down to Egypt; and Podphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." 39:1, 2.

We are brought back to the history of Joseph, and see him in Egypt, in the house of Poriphar. His name is quite significant, meaning, "My affliction is broken." The inference is that the affliction of Egypt was broken when Christ came into their midst. Is that not so? All the power of Satan was annulled by Christ's death upon the cross. Here we have the beginning of the Church in type, even as our last chapter gave us the scattering of the Jew.

"And his master saw that the Lord was with him and that the Lord made all that he had to prosper in his hand." 39:3. The house of the Gentiles is blessed because Jesus is in their midst. Every nation is blessed, in some sense, if there is a Christian in the house, because he carries Christ around. The wife of Potiphar, the woman in the case, represents the world. She made overtures to Joseph, tempting him to be false to his master, even as the world seeks the fellowship of the Church. She sought to turn him from his allegiance by every sort of an argument. Notice the process she used. First, she coaxes, then she insists on his love; then she tries force, and when that is not successful, she is so angry that she persecutes him. The world tries these very things on every true-hearted child of God today. They are wheedled, petted and humored; but if they do not yield to their solicitations, they endeavor to force them and intimidate them. Finally they are persecuted if they are firm in denying the fellowship with the world, and they suffer.

As we said, Joseph in Egypt is typical of Christ, but more; he also figures Christ's life in the overcomer. He suffers in the house of the world because he is faithful to his Master. He dies daily because of his denial of the flesh. He suffers for righteousness sake, not for his own sins or foolishness. The world even uses force to pull down believers from their heavenly place, when they do not yield to her blandishments. And then when even this fails, she falls back upon her strongest weapon, persecution.

Poriphar's wife first acted out the lie, then she told it out. Refuse the world's favor and you get her hatred and scorn. You will arouse all the jealousy and the enmity of the old creation. This is the religious world we are speaking of. The ungodly, irreligious world never seek to have any power over such an one as Joseph. They do not seek his fellowship; but the religious pretender does covet it. Joseph resisted all the woman's cajoling and went away to prison, friendless and alone, rather than fall from his own steadfastness. This prison life was not for a moment either. He spent a great deal of his life shut up, alone with God. Many of the worthies of faith spend some time of their lives in prison. Most people imagine that full overcomers are running everywhere in the limelight, having big meetings and doing great things, but such is not the case. Joseph's day came later.

He had to suffer first, before he could reign. Notice that his own people rejected him first, then the woman had him imprisoned when he refused to join her in her sin and departure from God.

Observe how the woman accused Joseph, the overcomer. She called the men of the house and said, "See he has brought in an Hebrew unto us to mock us; he came in unto me to lie with me and I cried with a loud voice. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home." 39:14-16. Then she proceeded to repeat her story to her husband. Of course, he was angry with Joseph. It is the Hebrew, the sojourner, who flees from the world and is then persecuted. It is the one passing through the world, a pilgrim and a stranger who refuses all her cajolements.

This title "Hebrew" was first applied to Abraham. His life is the real expression of the Hebrew. He measures up to its meaning. It is the Hebrew bond slave who would not leave his master who had his ear nailed to the door of his master's house (Exodus 21:6), all of which expresses the life of the overcomer. So Joseph goes to prison because he will not be untrue to his trust. Potiphar believes the lie which his wife told him and no doubt, Joseph did not try to defend himself. Like his glorious Lord, "He was led as a lamb to the slaughter and as a sheep before his shearers is dumb, so He opened not his mouth."

"But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison." 39:21. The Lord will go to prison with us when we are shut up for His sake. He showed him mercy and gave him favor also with the guard. You will notice that nothing defeats this overcomer. He has some terrific, fiery trials, but he is never in despair. Joseph in a dungeon is a king. He reigns over every circumstance. All things were put under his hand in the prison, and though he was an imprisoned slave, he proved that he was the master. He conquered his own spirit. He has the mind of God and is able to declare the dreams to the other prisoners. He is in tune with the Ruler of the universe, and though men see him only as a Hebrew slave, yet he makes the world to serve him. "If God be for us, who can be against us?"

Many saints today are serving people and things which are apparently against them; but they are overcoming in the midst, and by those things which look like defeat; but everything serves the one who yields to God and lets him choose the way for him. "All things work together for good to them that love the Lord, to them that are called according to His purpose." Joseph was able to reign by being reigned over, and so may we. He yielded to God, and God made the things which were apparently his greatest hindrance, serve him the most. He came forth as purified silver from the furnace; the fiery trial only made him to shine the more.

THE BUTLER AND THE BAKER

Chapter Forty

"And it came to pass after these things that the butler of the king of

Egypt and his baker had offended their lord the king of Egypt . . . and he put them in ward in the house of the captain of the guard into the prison, the place where Joseph was bound." 40:1-3.

Ah, now we see the hand of God. He is working towards Joseph's deliverance, although Joseph is unaware of it. Sometimes, God appears to work slowly, but it is always sure. It all seems as an accident, but that is not so. There are no "just happen so's" to the one with a purposeful heart. A higher power than man's was working in Joseph's behalf.

Pharaoh's butler and baker are cast into prison, having offended the king. The cause is not given, but that is not the main consideration. The object that God has in His purpose is not dependent upon why they are in prison, but upon the fact that they are there. He needs them at that time. Joseph begins to demonstrate the fact that God is a Revealer of secrets. The butler and baker each have a dream, and there is no interpreter. When Joseph discerns that something is oppressing them, He enquires as to the reason, and they tell their dreams to him. Joseph said, "Do not interpretations belong to God?" He assured them that he would enquire of the Lord. Daniel said almost the same thing to Nebuchadnezzar regarding his dream. Daniel 2:28.

The chief butler told his dream first. He said, "Behold a vine was before me and in it were three branches. And it was budding and her blossoms shot forth and the clusters brought forth ripe grapes. And Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup and gave the cup into his hand." Joseph immediately gave the answer. God was with him. He said, "The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler." Then Joseph adds, "Think on me when it is well with thee and show kindness unto me by making mention of me unto Pharaoh and bring me out of this house." Joseph knows that he is wrongfully imprisoned, having been stolen away out of the land of the Hebrews. He knew whence he had come, and longs for his freedom.

The chief baker is pleased with Joseph's interpretation of the butler's dream, therefore he tells his dream. "Behold, I had three white baskets on my head and in the uppermost basket there was all manner of baked meats for Pharaoh: and the birds did come and eat out of the basket upon my head." Joseph interprets his dream in this wise: The three baskets are three days after which Pharaoh shall lift up thine head from off thee and hand thee on a tree and the birds shall eat thy flesh from off thee." And so it came to pass. After three days, which was Pharaoh's birthday, there was a great feast made by the king and he lifted up the chief butler and restored him to his place among his servants; but he hanged the chief baker, as Joseph had interpreted.

This interesting narrative is fragrant with truth, in type, even as Joseph

so marvelously figures Christ and His people in this age. The butler and baker represent all mankind. They have all offended God, the Lord of the universe, and are all under condemnation — shut up in prison, as it were. There is no difference, for all have sinned and come short of the glory of

God. And our Joseph, alone interprets their dreams. He tells their fortune, both good and bad. Here it is, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." If they heed His Word, then end will be in resurrection, as green and growing branches in the vine. They will bud and blossom, even as also the Jewish nation will come forth in newness of life after the third day. Hosea 6:2. Then they will be restored to their place as the chief servant of Jehovah. But if any man now, or any nation later, refuses God's offer of grace, they, as the chief baker represents, will have no chance whatever. They will be destroyed suddenly and the birds of the air will have a great feast. They will be invited to the great supper of God. Revelation 19:17. And notice, it is Joseph that is the interpreter of it all, even though he is still in prison.

THANKFUL HEARTS

Father, we lift our thankful hearts to Thee
With gratitude, for all Thy bounty free,
For love, and friends, for home, for faith's pure
light,
For health, for harvest store, for rest at night -

For every blessing showered from above -
Bestowed on us unstinted, by Thy love
And thoughtful care; O hear us, as we pray,
Father in heaven, this Thanksgiving day.

Watch over us, be Thou our Stay and Guide,
Thro' day and night; guard us from sinful pride,
For we are human, weak, and prone to wrong,
And by Thy grace alone are we made strong.

Give us our daily bread, our needs supply,
And touch our hearts, that we may not deny
The widow and the orphan of their share
Of what we have - relieve their want and care.

O grant that we may keep Thy law, and live
A Christian life; our enemies forgive;
That we may love our neighbor, work for peace,
That so Thy glory may on earth increase.

- Henry Goyle

PHARAOH'S DREAMS INTERPRETED

Chapter Forty-one

"And it came to pass at the end of two full years that Pharaoh dreamed-, and behold he stood by die river. And behold there came up out of the river seven well-favored lane and fat-fleshed, and dicy fed in a meadow. And behold seven other kine came up after diem out of the river, ill-favored and lean-fleshed: and stood by die odier kine upon the brink of the river. And die ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke." 41:1-4.

It would do well to read the entire chapter, which contains two of

Pharaoh's dreams, and the interpretation of them. This chapter is interesting and instructive. In the previous chapter, Joseph interpreted the butler and baker's dreams, and they were fulfilled even as he predicted. We also see pictured in those dreams, the results of the Gospel in this age. The one man in his dream sees that which speaks of the blood and he is delivered from prison and restored to his place. The chief baker, on the other hand, sees only that which speaks of human righteousness — the white baskets and the goods which he labored to produce, and he is hanged. They each had brought their offerings to Pharaoh, the one, the fruit of the crushed grape, the other, his own handiwork. Again in Scripture, we have symbolized the only "two religions" in the world.

The butler's wine tells of the blood shed for sinners, the only way of salvation; the other speaks of works, the false religion. These two ways were seen at the very beginning of time, in the first two men born into the world, Cain and Abel. These two religions are still present. Some people are still "making bakemeats" (mud pies) to give to God. They deny sin and the need of atonement. Some contemptuously speak of the doctrine of salvation by blood as the "butcher theory." One such "Balaamite" dared to exclaim from his pulpit, "I'm not going to make a slaughter-house of my pulpit." God says, "Woe to them; for they have gone in the way of Cain." Jude 11. They deny, or ignore with silent contempt, the fall of man. Human depravity has no place in their doctrine. They speak of the "universal fatherhood of God" and the "brotherhood of man," which is so much mawkish sentiment- The anathema of God is upon it all. They may call Him the "all-Father." Jesus answers, "Ye are of your father, the devil;" for it is decreed by the Divine Counsel on high that "all men should honor the Son even as they honor the Father."

There is only one door to God's favor, and that is the one which Christ opened for man by His own blood on the cross. All men are by birth, the descendants of Adam, "children of wrath" and none are God's children except through faith in Christ Jesus. Ephesians 2:3, Galatians 3:26. These dreams and their interpretations tell us of the positive results to the preaching of the Gospel for this age.

Pharaoh is now the dreamer as our present chapter shows. He dreams two dreams of the same import. In the first, he is standing by the river Nile, the great river of Egypt, and sees seven beautiful, well-fed cattle come up out of the river. While he is gazing upon them, up come seven ugly, emaciated cattle from the river, and eat up the fat cattle. Then follows the second dream — seven ears of corn, full ears, grown on one stalk; but while he is still looking, seven ears, thin and blasted with an east wind, spring up. They devour the good ears of corn.

Pharaoh awakens and is troubled. He tells the magicians and wise men of his visions, but there is none to interpret. No indeed, the world's court know nothing of such matters; but there is One who knows. The chief butler now speaks up and tells of his experiences in prison, and that of the baker's. "And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office,

and him he hanged." 41:12, 13. Pharaoh was immediately interested in Joseph, and sent for him out of prison. Ah, his day is dawning! It is not always night for Joseph. The due time of his release came. They brought him hastily out of the dungeon and into the presence of Pharaoh.

Joseph Out Of Prison

Daniel has no trouble at all with interpreting Pharaoh's dreams. That which has puzzled all the wise men of Pharaoh's household, is plain to him. The seven well-favored cattle and the seven full ears of corn were seen as seven years of prosperity and plenty. The seven thin cattle and the seven thin ears of corn were interpreted as seven years of famine. Listen to his words: "There shall arise after them seven years of famine, and all the years of plenty shall be forgotten in the land of Egypt; and the famine shall consume the land." And he adds, "for that the dream was doubled unto Pharaoh, it is because the thing is established by God and He will shortly bring it to pass."

Then this Hebrew slave, because he knew he was a messenger of God, and with the dignity becoming such a one, advises the king what he ought to do in view of the coming dearth in the land. And in this too, he is a type of the One whose name is "Counsellor." We cannot fail in any measure if we heed His counsel, and the world will be safe in the days of famine if they listen and believe His words.

Pharaoh and his officers are wise enough to take Joseph's advice. They are impressed with his wisdom and discernment. Joseph is immediately promoted to the office, of which he had spoken. Pharaoh said, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." 41:39-43.

All honor and exaltation was now heaped upon the one who had suffered a living death, been degraded and imprisoned, because he would not be overcome of evil. His time had come. By the orders of the Egyptian monarch, the cry was made, "Bow the knee." He was second in authority in all the land of Egypt.

The exaltation as well as the abasement of Joseph is a marvelous picture of Jesus Christ. He was rejected by His own brethren and later by the world. He is being rejected now in His people. All those who have lived Godly, have suffered persecution; and Christ, the Head has suffered along with His body, the Church. He has been in prison with everyone of His beloved people. He was in the dungeon with Paul; in the fiery furnace with the three Hebrew companions of Daniel. Joseph's life is such a beautiful perfect type of "Christ in you the hope of glory." Col. 1:27. He expresses this mystery in a fuller way than any other figure. And every one must acknowledge that he marvelously portrays the overcomer. In fact, his life proves that it is possible to overcome, though some may deny it

This suffering life finally comes into a reigning life. "If we suffer, we shall also reign with Him." Many do not want us to speak of the suffering way, the reproached way, the persecuted way. If we would listen to some men, we would almost think that the world was all changed, the devil gone, and the golden age at hand. They would have us talk of love, and nothing but love. God is Light as well as Love. They want us to have fellowship with everyone at the expense of truth. Why did Joseph not love Potiphar's wife? This is why she hated him and persecuted him. If we agree with all religious people, talk nice to them, never mentioning their wrong doctrine, pat them on the back, wishing them well, we will not have very much persecution and suffering. It is only when we are absolutely true to God's Word, refusing to be drawn into any carnal fellowship whatever, that we are termed narrow, egotistical, etc., and men turn and rend us.

We cannot do otherwise. We must be like Jeremiah who said, "Thy words were found and I did eat them; and thy words were unto me a joy and the rejoicing of my heart, for I am called by Thy Name, O Jehovah, God of hosts. I sat alone because of Thy hand; for Thou hast filled me with indignation." Jer. 15:5. And the following verses apply most wonderfully to the one who is treading the path of the overcomer in this world, whether in the day of Joseph, Jeremiah, Daniel, Paul, or in this day.

"Therefore thus saith Jehovah, If thou wilt return, then will I bring you again that thou mayest stand before Me. And if thou wilt take the precious from the vile, thou shalt be as My mouth. They shall return unto thee, but thou shalt not return unto them." Jer. 15:19. God clearly distinguishes between the precious and the vile; between truth and error. He divides absolutely between light and darkness of which the first chapter in Genesis is the witness. He is not at all indifferent to His Word, nor does He overlook our failure in this respect on the ground of our love for the people. Love for His sheep is expressed in feeding them (John 21) - not with a mixture of half truth and half error, but with sincere milk and meat of the Word.

But some will say, "I am only here to build up, not to divide God's people." This is a good ministry indeed, and would that there were more with the same ambition; yet, how is the building up of the saints accomplished? Paul gives us the directions. He commends the saints to the Word of His Grace, which is able to build them up and give them an inheritance — Acts 20:32. Someone else might object, saying, "I might hurt some saint if I preached the truth of the grace of God. There is so much difference of opinion on that subject. I must not declare myself. I might make some trouble." Oh, but God commands, "Preach the Word." Some may answer, "But it is not the time for it." God says that it is always time — "Preach the Word, in season, out of season." Whom shall we heed?

A heart knowledge of the Truth, an earing of the Word of God, necessitates a separation from all that is contrary to that Word. The Word will separate. It is sharper than any two-edged sword, and will discern and divide between soul and spirit; between the carnal and the spiritual. When people do not desire to overcome; when they refuse to obey the Word and do the will of God, the Truth cuts them so deeply that they are hurt, and then they separate themselves from the company of the spiritual. We feel the separation deeply; sometimes, we are broken-hearted when saints go

away. We must remember, however, that others have suffered in like manner. Our own dear Apostle Paul had to write in his closing days, "All they that be of Asia have forsaken me." The Word also expressly declares that divisions must come, that "diey which are approved shall be made manifest." Therefore we are only responsible, like Joseph, to do the will of God, and He is able to take care of us even in prison, and will make us more than conquerors.

Observe that this exaltation and honor upon Joseph came immediately after Pharaoh's dreams and before the fulfillment of them. The crowning day also brought Joseph a wife, as well as a change of name. To his name of Joseph ("Adding") was joined that of Zaphnathpaaneah ("Revealer of secrets"). This too, is a most marvelous figure of Christ, for in a coming day, God will judge the secrets of men by Jesus Christ. But, He is more than this. He is our Savior first. The Samaritans called Him so when they had believed on Him because of the saying of the woman who had announced Him as the Revealer of secrets. (John 4). He is manifested both as the Light, exposing sin; and as Love, providing atonement.

Pharaoh's name for Joseph was in most perfect harmony with his figurative signification. It was a full and glorious name, and the wife which he gave, and her name are also most comprehensive. Asenath has two meanings: "I shall be hated," and "she has stored up." These meanings tell of the Bride of Christ in two aspects. She is hated by (he devil and by the world, even as her Lord; but she is a storehouse of grace and truth for the poor and needy. Is it not wonderful how beautifully it all fits and harmonizes with the Scriptures?

Joseph receiving his wife when he is exalted, and while yet separated from his brethren, is quite significant. And she was a Gentile also, and a daughter of a prince of On ("vigor, strength"), all highly instructive and fragrant of the woman of glory, destined to share with Christ in the rulership of the world.

JACOB'S SONS BUY GRAIN IN EGYPT

Chapter Forty-two

"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons. Why do ye look one upon anodier? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt." 42:1-3.

Joseph's ten brethren, who sold him, now come to him for help. He is going to have the joyful privilege of pouring coals of fire upon their heads. Benjamin, Joseph's younger brother, stayed with his father in Canaan. Those ten brothers who had so shamefully treated Joseph, have to come now and acknowledge him, though they do not yet know that he is their long, lost brother.

This is all a most realistic picture of the end of this age. The plenteous rimes of this Christian dispensation when God is dealing with men in absolute grace, will come to an end. The rime of famine represents the tribulation that is coming to the Jew; but also the hour of temptation that is coming upon the whole world to try them that dwell upon the earth —

Revelation 3:10. The overcomers of the Church shall be kept out of that fiery trial, as we see by the above promise. But Christ alone will be found sufficient in that day for those who are left here, able to meet the terrible wrath of God that will be poured out upon the world, the consequence of rejecting God's mercy. Christ is God's remedy for all the ills of that time of need.

And as Pharaoh had put all things in the hand of Joseph, and no one could get any sustenance for man or beast except through him, so in like manner, everyone will have to acknowledge Jesus Christ if they would have bread. God has put all things absolutely and unrepentingly in His hands. He would have all men to be saved; yet "there is none other name given among men whereby we must be saved," but the Name of Jesus. "God has highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philippians 2:9-11.

The Scriptures quoted above are the most complete and perfect interpretation of Joseph and his exaltation. It tells the story of Christ; for though Joseph was a most noble and beautiful character, he is but a type of a greater One. And the perfection and nobility that the figure manifests is but in anticipation of the coming reality, the Substance, and because of Him, God made Joseph what he was. By God's sovereign grace, he overcame; but Christ was what he was by His holy life. He did not need to be changed by another birth. He was intrinsically holy from His mother's womb. He repelled sin, and defied corruption by His own holiness.

The famine is a figure of the awful time of trouble that is yet to come upon the earth. Jesus spoke of the wars, the famines, pestilences and earthquakes that should be in divers places. (Matt. 24:7). And He said that

these were only the beginning of sorrows. If the inhabitants of the world will not accept God's mercy in time of plenty, they will learn righteousness when God's judgments are upon the earth. The present dispensation will close with the removal of the bride to be with her Lord, when He takes His throne of authority over all empires, even as Asenath was ready and was given to Joseph when he took his place as king over Egypt.

Then will follow, as the Lord predicted, "signs in the sun, and in the moon and in the stars; and upon the earth, distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken." Luke 21:25. Then will be the greatest upheaval in the realm of Satan as well as in the realm of man. The powers of heaven are to be shaken. God will shake the devil out, even as is foretold: "The great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 21:9. He is indeed the out-cast! He will never go into the presence of God anymore.

God will shake the heavens and the earth, that all things shakeable will be removed — that is, material things, the works of unregenerate men — that those things which cannot be shaken may remain. (Heb. 12:27). The

kingdom which cannot be shaken is a spiritual kingdom, a new creation, of which Christ is the Head and King. We read, "Yet once, it is a little while and I will shake the heavens, the earth, the sea, and the dry land. I will shake all nations and the desire of all nations shall come." Haggai2:6.

There will be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be again. And some of all nations shall flock to Christ for help; there will be help in none other, even as we see all men coming to Joseph for grain. This may also picture the great evangelical movement among the nations after the removal of the Bride. It appears to be the Jews, or Israel, who will be the means of their turning to Christ for salvation. It will be the "everlasting Gospel" that will be heralded (Rev. 14:6). God will no doubt, most miraculously convey His workers to their destination and pay all their expenses, as we see by the type that is given us in the transportation of Philip from the wilderness of Gaza to Azotus, where he was found later. (Acts 8:39).

Joseph opened the storehouse of grain to the starving peoples, just as Christ will open to the nations the rich, full stores of God's grace. And all the painful exercises and humiliating experiences through which Joseph's brethren passed, before they knew him, foreshadow the sorrows and repentance of the Jewish remnant previous to their acceptance of Christ in the last days. They will thus be prepared to receive their long-rejected Messiah. The manner of Joseph's dealing with his brethren manifests God's never failing interest in the restoration of Israel. The story is full of touching pathos. It records in typical language the Divine heart of love toward this ancient people. Truth is not only "stranger than fiction," but far more thrilling and touching. Where, amid the realm of the novelist, can be found anything more interesting than this account of the meeting of Joseph and his brothers? In pathetic detail and dramatic power, it stands without peer, or parallel. And when we know that it is a prophetic picture thrown upon the screen by the Divine Artist from the skies, it assumes far greater and more fascinating proportions to us. It becomes of vital interest to us. We are personally interested in God's purposes for Jew and Gentile.

Joseph instantly recognizes his brethren and remembers his dreams which are now being fulfilled. He spoke roughly, though his heart was yearning with love toward them. He appeared to disbelieve their words. He is bringing home to them their sin, causing them to remember their brother whom they sold. Their hearts were being probed by one who knows them well. They were given a temporary supply of food for their pressing needs; but were obliged to leave Simeon a prisoner in Egypt, as a pledge to Joseph that they will bring Benjamin when they come again.

Simeon, "hearing," is taken captive. The Lord, typified by Joseph, must first get Israel to listen. "Incline thine ear and come unto Me .hear and your soul shaU live, and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:3.

Joseph and Benjamin represent two aspects of Israel's Messiah - Joseph, the suffering and rejected one; Benjamin, as He will yet come to them, the Warrior, the Man of power, the Son of His Father's right hand. But the nation will have to acknowledge Him as the One whom they rejected and sold, before He can be manifested as Benjamin, their King. His sufferings must precede His glory; likewise with them, suffering and glory

go hand in hand. Therefore, Joseph commands them to bring Benjamin with them before they will receive any more help from him. The Lord will awaken the Jew through his desperate need, to the hope of the nation - the coming of the Messiah. Until this hope is a living reality in their midst, He refuses to help them. It is the famine that forces them to come to Joseph for bread; in like manner, the tribulation will be the means of bringing the Jews to the Lord for help. They will cry unto Him in their extremity, and He will not fail them.

Lord, as of old at Pentecost
Thou didst Thy pow'r display,
With cleansing, purifying flame
Descend on us today.

Lord, send the old-time pow'r, the
Pentecostal pow'r.
Thy floodgates of blessing on us
throw open wide!

Lord, send the old-time pow'r, the
Pentecostal pow'r,
That sinners be converted and Thy
name glorified!

Speak, Lord. Before Thy throne we
wait;
Thy promise we believe,
And will not let Thee go until
The blessing we receive.

THE SECOND TRIP INTO EGYPT

Chapter Forty-three

"And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you." 43:1-3.

Jacob loved Benjamin more than all his children after he lost Joseph. He refused to part with the last child of Rachel, the woman he loved so dearly; but he finally was forced to yield. The urgency of the case demanded the sacrifice. It was Judah who became surety for the safe keeping and return of Benjamin; and this is significant. It was Judah who was responsible for the selling of Joseph, just as at a later date, it was the tribe of Judah who was especially in evidence in the rejection, selling, and crucifixion of the Lord Jesus Christ. And notice further, it was a man of the same name, Judas, who really betrayed Jesus into the hands of the soldiers. How marvelous is the Word of God!

"And Judah said to Israel, his father, Send the child with me and we will arise and go ... I will be surety for him, of my hand shalt thou require him." 43:8, 9. Oh, this is wonderfully suggestive! Judah offers himself as his brother's surety. It tells us of the exercise of conscience which will

be manifested among the Jews at the time which is figured here.

"And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men and slay and make ready; for these men shall dine with me at noon." 43:16. Joseph not only forgives his brethren who had ill-treated him and sold him as a slave, but much more; he makes ready a feast. The fatted calf is killed. Joseph does not yet disclose his identity. They are not ready yet. The Lord must bring the nation, as He does us, individually, to repentance and an acceptance of His grace. They were afraid of the goodness of Joseph; especially were they trembling because they had found the money which they had paid for the corn, in their bags.

The typical import of this is that Israel must learn the grace of God. They cannot pay Him for the supply of their needs. They must take from Him instead of giving to Him. He desires to show His grace to this undeserving people; to do this, he must take Benjamin away from them.

Their father, Jacob, appears to represent the nation as a whole that have had the faith of the Messiah with them all the time; but before Christ can disclose Himself to them, their hope of Him as Benjamin must be taken away. Their wrong conception of Christ must go, and the correct knowledge of Him take its place. It will be difficult for the Jews to admit that they rejected and killed their Messiah, but there will be no national salvation, or deliverance for them until they do so. All the way He will be showing them His grace. It is His goodness that leads them to repentance. He will bring them home and entertain them lavishly, even as Joseph does to his brothers. His thoughts are of peace and not of evil; but his brethren had other thoughts. They are overwhelmed with fear because of being brought into Joseph's magnificent home. They cannot understand such grace. They believe that he intends it for evil and not for good.

This is the picture of the feeling that the legalistic heart has toward God and that is the feeling that the Jew will have. Instead of these men being glad, and rejoicing, they were afraid. This illustrates the way God treats Christians, and the way that some feel toward Him. They are fearful He will drive them out of His house. See how these men misjudged Joseph. "He has just brought us in here for evil." But it is always darkest just before the dawn, and the morning has come for Joseph's brethren. They do not know their brother. The Jew's darkest hour will come before Jesus is revealed to them.

They speak to the steward of the money that was found in their sacks, and tell him they have returned it with more to pay for the additional corn which they have come to buy. They also inform him that they want to pay for all they get. Oh, no, they do not want to be shown grace. They are still sufficient, but Joseph has another lesson for them, more humbling of their pride and self-sufficiency. "And when Joseph came home, they brought him the present which was in their hands and bowed themselves to him to the earth." 43:26. Joseph's heart was deeply stirred because Benjamin was in their midst. His bowels yearned toward his brother. He had to leave the room and enter his private chambers to weep. He was longing to reveal his secret to them, but the time is not ripe. He has brought them to his banqueting house and his banner over them is love. And "they drank and made merry with him."

Heaven was lit with cherub-eyes,

Night lay holy-still!
Three men watched (God called them
"wise")
A star above a hill.
"Yes," they said, "He's come to birth;
God is here on earth!"
Shepherds watched their sheep that
night,
Faithful shepherds they!
Angels winged in awed delight -
Christ is bom today!
Virgin pure has given birth,
God has come to earth!

- Jean Wilson

JOSEPH DIVINING

Chapter Forty-four

"And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken." 44:1,2.

Many have questioned, yea, have even harshly judged the manner of Joseph's dealings with his brethren in the matter of the cup. We must remember that the "things of God knoweth no man, but the Spirit of God," and also that "we have received the Spirit of God that we might know the things that are feely given to us of God." These historical events not only happened to these people; but they are types for us, and "were written for our admonition." There are depths of spiritual truths in these narratives to the listening ear; and for this we are entirely dependent upon the Spirit of God. How necessary then, to yield to Him, "Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

Joseph and Benjamin represent two aspects of Christ. Joseph, as we know him, suffering and rejected; Benjamin as the One whom Israel expected and for whom the orthodox Jew still waits. A Joseph, "wounded for their transgressions, bruised for their iniquities," they do not know. They were ready to receive a Benjamin, triumphant and reigning upon the earth. The Conqueror they were ready to receive; but the Sufferer, who must needs go before the Conqueror, they refuse. Why is this? Because they were not acquainted with the evil of their own hearts. They did not know their deep need of a Joseph, a Savior.

This then, is the secret of the cup being put into Benjamin's sack. Joseph must awaken them to a sense of guilt. He and his youngest brother are really but one in behalf of Israel. The revelation of their Messiah, the Deliverer, waits their acknowledging Him as Joseph the Sufferer. Thus, power is really in Joseph's hands, not Benjamin's. Joseph's heart yearns toward Benjamin; that is, typically, Christ longs to display His power in

Israel's behalf. They must be brought to repentance first. The Lord uses their ideal Messiah to awaken their consciences and turn their hearts to Himself.

Everything hinges upon Benjamin and their attitude toward Him. No Jew will be accepted who has not his hope centered upon the coming of the Deliverer. This is made the test of their condition. Joseph had refused to help them, even to look upon their faces, unless Benjamin was in their company. Just so, the Lord will not help the Jews, nor even hear their cry in the time of the tribulation, unless they come with the Hope of Israel, and plead Him as their protection. But notice this, the power of their deliverance lies with Joseph, and not with Benjamin. Joseph is still unknown to them, though he dines with them. Then they are sent away with Joseph's cup in Benjamin's sack; pursued, and brought back under the charge of theft. We can see the wonderful significance of this and the marvels of this Book of books, in which the Holy Spirit becomes the Revealer of secrets, even as Joseph himself revealed secrets.

The Symbol of Redemption

Israel would steal the "silver cup," from which Joseph only has the divine right to drink and give it to Benjamin. It is the very nature of their hearts which is made manifest here by the affair of the cup; of which they were not aware any more than they were aware of the cup being in the sack. They must learn and acknowledge the rights of Joseph. They must be humbled to me dust. They are brought low indeed. Judah, representative of the whole tribe, speaks to Joseph. His heart is finally reached. He takes his place as the guilty one. He offers himself as a slave to Joseph in place of Benjamin. If he is taken from them, they would be bereaved indeed; for they would have lost their Messiah. They cannot look upon their Father's face again if the hope of Israel is left in the hands of the Gentiles.

Jacob, the father, typifies the beginning of the nation of Israel, to whom their hope of a Messiah was a living power indeed. They could not give up Benjamin. They are ready at last for Joseph. Their agony for Benjamin was the very condition necessary for the revelation of Joseph, which follows in the next chapter, as the most touching scene in this story.

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THE STAR IN GOD'S WINDOW

It is told of Sir Harry Lauder that while he was in Melbourne, Australia, and had just sustained the loss of his only son, who had fallen at the front, he related the following beautiful incident:

"A man came to my dressing room in a New York theatre," he said, "and told of an experience that had recently befallen him. In American towns any household that had given a son to the war was entitled to place a star on the window pane. Well, a few nights before he came to see me, this man was walking down a street in New York accompanied by his small son. The lad became very interested in the lighted windows of the houses, and clapped his hands when he saw a star. As they passed house after house he would say, "Oh, look, Daddy, there's another house that has given a son to the war! And there's another! There's one with two stars! And look, there's a house with no star at all!"

At last they came to a break in the houses. Through the gap could be

seen the evening star shining brightly in the sky. The little fellow caught his breath. 'Oh look. Daddy,' he cried, 'God must have given His Son, for He has a star in His window.'

"He has indeed!" said Sir Harry Lauder, in repeating the story. But it took the clear eyes of a little child to discover that the stars are repeating the glorious fact that "God so loved the world that He gave His only begotten Son" to die, not for any favored nation but for all, and now "whosoever believeth in Him should not perish, but have everlasting life."

THE REVELATION OF JOSEPH

Chapter Forty-five

"Joseph could not refrain himself before all that stood by him and he said, Let every man go out from me; and there stood no man with him when he made himself known unto his brethren. And he wept aloud so that all the Egyptians heard and the house of Pharaoh heard." 45:1,2.

And he said unto his brethren, "Doth my father yet live?" They are amazed; so troubled at his presence that they cannot answer him. "Come near to me I pray you," he cries. They come near, but they cannot understand such grace. They feel, no doubt, that he should take them out and hang them instead of showing them such kindness. Instead, he begs them not to condemn themselves. "Be not grieved," he says, "nor angry with yourselves that ye sold me hither; for God did send me hither before you to preserve life." Did you ever hear anything so touching? Talk about romantic fiction; what has anyone ever written to which could compare with this realistic story of pathos, love and forgiveness? Joseph surely "poured coals of fire" that day upon the heads of his enemies and burned them up forever. His grace won their hearts.

How marvelous is the resemblance to the Antitype; how striking the likeness! It reminds us of the One who prayed for His enemies and tormentors, "Father, forgive them; for they know not what they do." Joseph seeks to make known to them the fact that God was in all their treatment of him; for though this does not mitigate their wickedness and guilt, yet it proves the sovereignty of God, not only in the life of the type, but in that of the Antitype. If Joseph had not been on the throne at this time, his brethren would have fared badly. The famine would surely have been the end of them.

Going back a little further, if Joseph had not been sold into Egypt and suffered for righteousness' sake and been faithful to God in prison, he would not have been exalted, therefore, they would not have been saved. Hence, all these things happened for good to Joseph's brethren; but in how much greater measure does it refer to the death and resurrection, as well as the exaltation of Christ. If He is not on the throne in the day of the great tribulation, no Jewish flesh will be saved. He will help them and shorten those awful days of fiery trial. In this we have another proof that Christ must have kingly authority during the last week of Daniel, when the Gentile powers are usurping authority.

Joseph anticipates that time when he says, "God sent me before you to preserve you a posterity in the earth to save your lives by a great deliverance." How marvelously significant! It was not solely by the hand of wicked men that Christ was taken and nailed to the cross; but back of all

this was "the determinate counsel and foreknowledge of God." Acts 2:23. He had to die, or men could never have lollod Him. It was so written of Him. He had to go the way of rejection and suffering to preserve life. Likewise, He must be exalted; He must reign. It is also written of Him.

He will be seated on His own throne in the heavens and all the world will be in travail pains, waiting for deliverance. The Jews will especially be in anguish of spirit when their Messiah will be revealed to them. They will have found the arm of flesh insufficient, and gladly turn to One that will never leave them nor forsake them.

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, and tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee . . . And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." 45:13. Joseph acknowledged God in everything. That was the secret of his overcoming life. Let all those who deny that we can, and do overcome, explain this victorious life of Joseph; for not one failure is recorded of him.

There is nothing selfish in his attitude as he tells his brothers that they would share in his good fortune. He wants others, especially his father, to be blessed and happy. And then he kissed all his brethren and wept upon them. After that, his brethren conversed with him. The kiss in the eastern culture, is a token of forgiveness; therefore, when those sons of Jacob felt the impress of his lips upon their cheeks, each one knew in his heart that he was forgiven. And the result follows, there is fellowship. At the first meeting of Joseph and his brethren, he had spoken to them through an interpreter, as though he did not understand their language, but now he declares himself in the Hebrew language. He knows them and they know him. Everything is made right. And now notice what happens in Egypt when Joseph's brethren are reconciled to him.

"The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well and his servants. We have a picture of this in Luke's Gospel, chapter fifteen. The lost sheep is found, also the silver piece, and the prodigal son comes home. It is life from the dead, as it were. There is joy in the presence of God over one sinner that repents; how much more when the Jews return to the Lord, and are grafted again into their own olive tree. Joseph rejoices; his brethren rejoice. Pharaoh rejoices; his servants rejoice. There is joy everywhere, which will also be the case when Israel shall again be the people of the Lord.

Joseph not only freely and fully forgives his brethren; but he sends them forth to bring others. "Go and tell," he urges. He commissions them to say to his father, "Come down unto me." He wants the whole house of Israel to know of his exaltation and honor, that they may be delivered out of the famine which is yet sore on the land. This revelation of Joseph to his brethren is typical of Christ's appearing to a remnant of the Jews in the beginning of the seven years of tribulation. The brethren of Christ will dien be commissioned to go to others of their people, and prepare them for the coming of Christ. It is then that the whole nation will be received.

They will see all the glories of Christ when the heavens are rolled back and He appears with His "called and chosen and faithful" saints.

Joseph sent his brethren away laden down with good things. There was no lack anywhere. He gave them all manner of traveling equipment; with

corn and bread and meat, even as Christ will send chariots for His people if it is necessary at that day, and all manner of sustenance for the way. Joseph gave to each man changes of raiment. Ah! that is truly a first requirement. A new creation needs a new suit of clothes. He doffs the old man's habiliments immediately, and is fitted out with suitable garments - garments of salvation.

Benjamin, type of Christ, receives more than all the others. He receives three hundred pieces of silver and five changes of raiment, which speak of the full measure of redemption that Christ has in His possession. He has enough and to spare. The others had nothing extra, only one change for each. In my little typical picture, we have some beautiful sidelights. Joseph (type of the suffering Christ), gives to Benjamin (figure of Christ exalted), the right to redeem, as it were. Redemption is put into His hand by the cross. The results are seen in the silver and the raiment.

So Joseph sent his brethren away, and he gave them some good advice. See that ye fall not out by my way." That is, he is warning them to go in peace and harmony and have no friction or quarreling. We trust that they obeyed. We can imagine with what enthusiastic exclamations they told their story. I am sure it was not a dry, theoretical sermon that Jacob heard that day. I am positive that the shouts almost took the roof off and made the Canaanites sit up and take notice.

Twice Joseph had urged them to make haste, and they obeyed him.

They had some good news to tell Jacob' "Thou shalt dwell in the land of Goshen and be near me." It was like cool water to a dry and thirsty man. Furthermore, Pharaoh had said to Joseph, "Say unto thy brethren, Lade your beasts and get ye unto my land of Egypt and take your father and your households and come unto me and I will give you the good of Egypt and ye shall eat the fat of the land." 45:16.

Pharaoh desires that Joseph shall be satisfied. How significant is this statement as relating to Christ His Father is interested in everything that pertains to Him. And what an inducement for Joseph's kinsfolk. The good of the land, as well as the fat of the land - necessities and luxuries - are provided for them. This was some immigration bureau! Wagons were sent to convey me weak and helpless; and in the spiritual, we are all in this class. In my allegory, the wagons answer to the agency of the Holy Spirit, who was sent by the Father to bring helpless sinners to Christ.

Sufficiency In Christ

And Pharaoh adds, "Regard not your stuff; for the good of all the land of Egypt is yours." With how much "stuff" are we concerned today? This is a very pertinent question; for many, yes, very many of God's people are manifesting great concern as to the accumulation and possession of this world's goods. At best it is but "stuff." It is not unlawful to possess it, but it is me regarding it that works the havoc and brings me leanness of soul. Pharaoh tells those brethren not to bring it with them. He adds: "The good of all the land of Egypt is yours." What an offset to anxiety! He even gave them provision for the way. Even so has me God of the

universe provided the "all things" for us.

The sons of Jacob went up out of Egypt and came into the land of Canaan, and told their father that Joseph was alive; and marvel of all, "he is governor over Egypt." True to their commission, they testify of Joseph. His name is the first they mention. They bear witness that he is alive, and they tell of his exaltation. How like the telling of the Gospel! "Christ lives!" we proclaim. He is now seated on the right hand of power, and is coming again to reign over the world. All things have been put under His feet, and we are going out to meet Him our "lamps trimmed and burning brightly."

Jacob can hardly believe the good news. It seems incredible that Joseph, his beloved Joseph, is yet alive. "And Jacob's heart fainted; for he believed them not." Heart failure, a faint heart, is always the result of unbelief. It seemed too wonderful to be true, as will the story of the cross and the marvelous work of their Messiah, will stagger the Jews in the end time. They will finally believe, even as we see in the case of Jacob. Then he began to move. Faith acts. Observe what convinced Jacob: "And when he saw the wagons which Joseph had sent to carry him and his possessions, his spirit revived. And Israel said, It is enough. Joseph, my son is yet alive; I will go and see him before I die."

It was the wagons that convinced him of the truth of his sons' words. Is not this significant? We noted previously that these vehicles referred to the Holy Spirit — not His power and work, but the fact of His presence which will be especially manifested at that time. Also note the change of his name. Jacob is called Israel as he rises to go to Joseph. It is in the age figured here that these people of destiny, Abraham's seed, will really come into the power of the name of Israel. "As a prince with God," they shall have power.

Listen all Christians and those who
have gone astray —
Pick up your Bibles and talk to Jesus
today.
Sit down quietly and listen to Him
talk;
He will tell you how He wants His
children to walk.
His Word is so good, and true!
He tells us that He loves me and you.
Jesus Christ gives us glory and grace,
And some day soon, we'll see Him
face to face!

—Amen!

JACOB JOURNEYING

Chapter Forty-six

"And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God

spoke unto Israel in the visions of the night, and said, Jacob, Jacob. And he said. Here am I. And He said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: And Joseph shall put his hand upon thine eyes." 46:1-4.

Ah, yes, he does not forget to offer the fadings of the flock in gratitude to God for His goodness in the matter of Joseph. Also, we recognize in that that he knows the worth of the blood of sacrifice as the one way of approach to God and worship. Jehovah appeared to him and gave him the words of encouragement. He must have feared to go to Egypt, and longed to hear the voice of God in the matter.

He called, "Jacob, Jacob." Jehovah knows His sheep and calls them by name. He probably would yet have doubted and not have gone down to Egypt; for God had spoken to him earlier when he came up out of Padanaram, saying, "Come into the land of Canaan and dwell there." He had learned to obey God and could not run at everybody's dictation. The experience of this man, as that of many other Old Testament people, has typical value. God wanted Jacob to go down into Egypt and remain there for the purpose He had in view — that of bringing Israel out of Egypt later. He assures His servant, therefore, that he is in the will of God in leaving in Canaan at that time.

"And he sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen." 46:28. Joseph uses wisdom here. He desired that his people separate from the Egyptians; for he knows his father would desire to dwell apart. He let it be known that they were shepherds; for he is assured that the people of Egypt will let them alone. The Egyptians abominated a shepherd. That is the way the world treats Christians. If we say we belong to the Lord, people will let us alone.

The name Goshen, means "drawing near," or a touching. They dwelt in a place near to Joseph. This is what a separated people do. They dwell far from (he crowds. They are a little nearer to God, nearer than those that live in the world. They find God to be a Father to them, even as the Jews.

We have all the names of Jacob's progeny given to us — sons and grandsons, seventy in all, from which number that great nation began. When they came out of Egypt, there were 600,000 men on foot, besides women and children. (Exodus 12:37).

"And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while." 46:29. What a scene! Words fail to express what that meeting was to both men, especially to the aged patriarch. What surging emotions must have pressed him as he looked upon his beloved son, over whom he had mourned as dead, but who was alive and was embracing him. He received him back in resurrection, as it were. Who can say what Joseph's feelings were as he gazed upon his father?

When we contemplate the figurative meaning, the wonder of it grows. Israel, the nation, will one day look upon Him, their Joseph, whom Aey have pierced, and mourn for Him as one mourneth for an only son. They

will then be joined to one another in an eternal embrace, never to be parted again. "And Israel said unto Joseph, Now let me die, since I have seen thy face and thou art yet alive." But he had only begun to live.

THY WORDS I LOVE

Thy words unto my taste are sweet;
O Lord of Hosts, Thy truth I love.
The light it sheds before my feet,
Streams from Thy dazzling place above.

Oh, joy, within the page to find
Such wondrous treasures all my own;
To trace the mysteries of Thy mind,
And reach the splendors of Thy throne!

No human wisdom touched that height,
No creature tongue sang that high strain.
Thy breath breathed forth the holy light,
Thy finger scrolled the message plain.

Yet, mighty Word, Thou didst stoop low
To faltering lip and feeble hand.
For humble men spoke long ago,
Such wisdom as Thy Spirit planned.

To profit him that hungereth,
With rich delight and doctrine pure;
To quicken love and strengthen faith,
And make his heavenly calling sure.

Oh, Truth, who grandly traced the way.
Oh, Love, who trod it with delight.
Grant all Thy children grace, we pray,
To walk well pleasing in Thy sight.

- Harold Norton.

ISRAEL IN EGYPT

Chapter Forty-seven

"Then Joseph came and told Pharaoh, and said. My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan, and, behold, they are in the land of Goshen. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh." 47:1,7.

Someone has said, relative to the meeting of these three men, that it was unique and distinct in that the greatest ruler in the world, the wisest statesman and the oldest saint were gathered together. Joseph wanted Pharaoh to meet his father and give the word as to where he and his sons should locate and the business that they should follow. While he was ruler and could do his own will, yet he showed deference to Pharaoh's wishes in the matter. Notice that all Pharaoh desires as to Jacob and his family are in harmony with what has been already announced to them by Joseph. Pharaoh simply carried out the wishes of his governor and manager, by

giving his people the land of Goshen.

The aged patriarch appears to impress the king. He desires to know how old he is. Jacob's answer is worthy of note because of its humility. He seems to speak as though before God, which is true as to the figure; for, as we have noted, Pharaoh in a sense, occupies that place here. "Few and evil have been the days of the years of my life," is Jacob's reply. He must have remembered his taking of Esau's blessing; first, in buying it and later stealing it. No doubt his life with Laban in Padanaram came before him and he was none too proud of that experience. He has no boast whatever. And yet, we must ever remember that Jacob is a typical man. Though he acted out what was in him, nevertheless those things were for types and were written for us. (I Cor. 10:6). He counts his 130 years as a short pilgrimage in contrast with the sojourn of Abraham and Isaac, his fathers, as he calls them.

Joseph, a Diplomat

Joseph placed his father and brethren in the choicest land of Egypt, which is just what Christ purposes regarding his brethren after the flesh. Joseph also nourished his father and his brethren with bread, even as a little child is nourished (see margin). That was wonderful and necessary; for there was no bread otherwise to be gotten in all the land. Joseph had cornered the market, as it were. Some men, speculators, or grain brokers, have followed his example along the line of some necessary commodities; then justified their conduct by that of Joseph. They claim that God endorsed his actions; therefore, they are in the right. The record here surely reads as though Joseph did work wilily. He not only cornered the grain market, but the money market and everything else besides; but we must remember that he, as well as Jacob, is a typical man. He is simply prophesying, by his doings, of coming events. He also wonderfully suggests the man of faith, who, in the face of all things contrary, believes God and acts in harmony therewith.

Observe the wisdom displayed in the preparations. He first bought up all the grain before the years of famine had come. Afterwards he sells it to the people and shortly he has all their money. Next the cattle are turned over to him; finally, he gets all the land. The people eventually become slaves of Pharaoh. It was a marvelous stroke of business ability. Joseph showed himself a master of diplomacy, skill and statesmanship. He controls everything before he is through. All men must yield to him and obey his slightest command. The life of the world is apparently in his hand. All things depend upon him.

Joseph then begins to show his authority. It was not only in name, but also in deed. He removes the people from what had been their own land and sets them where it pleases him. All things and all people are under him. Pharaoh alone is excepted from subjection to his authority, though we note that the priests did not lose their land which had been given to them by Pharaoh. They ate of his bounty and were not disturbed, no doubt, figuring the dead and risen saints who will have already entered into their eternal estate before the time figured here has come to pass.

Jesus' Advent Typified

The time of Christ's second coming is vividly portrayed in His portion of Joseph's history. At His first revelation to the Jews, He was rejected, even as Joseph had been by his brethren. At His second advent, He will be received gladly. As in the case before us, so also His people will be made ready for Him by the tribulation and trouble into which they will be put. They will gradually be brought to a realization of their need and dependence upon Him. Christ will begin to assume responsibility, as the Head over all things, some years before He is actually revealed to the nations as their Deliverer. In the meantime, all His plans and purposes will be in view of their place; for as the ancient people of God, they will be in authority with Him. They have been given the promises.

Furthermore, Christ will not hesitate to declare His authority and power. He will take to Himself all authority, and will reign as the Sovereign of the world. He will say to the people, even as Joseph, "Behold, I have bought you and your land today for Pharaoh." He will be able to say it in a fuller, deeper sense than Joseph could; for Christ literally redeemed the world to God by His own blood. All men have been bought out of the hand of Satan because He paid the price for their redemption. It was only in a figurative way that Joseph could make this statement; but he kept them all alive by his astuteness and foresight, which wisdom was given to him by the Lord.

Joseph furnishes the people seed that they may sow the land, and when it yields its increase, Pharaoh is to have the fifth part. This is a hint of the "much more" which results to God because of redemption. Pharaoh is now enriched in every way. The famine has worked no evil to him. It has rather increased him to the uttermost. The people are literally his slaves. They acknowledge that Joseph has bought them and that everything they possess belongs to him.

But this is only a figure of what Christ has accomplished for God. Hear the words of Paul: "Ye are bought with a price; therefore glorify God in your body and spirit which are God's." I Cor. 6:20. When we acknowledge this truth and yield to Him, we find that it actually becomes our experience. We are shut up to God; we cannot do as we please any more, or call anything we possess as our own. He has us "cornered" too. We become actually helpless and dependent upon God. This is when God is glorified in our lives. He can work for us and through us; all things serving Him.

The Egyptians acknowledge the rule of Joseph, agree to his claims and yield to his authority. They say, "Thou hast saved our lives; let us find grace in the sight of my Lord, and we will be Pharaoh's servants." 47:25. This is suggestive of the old man (Egyptian), counted dead, and being made to serve the new man (Joseph), who is counted alive forever more. He is the king. The body is simply at his service - a slave, having no voice or will in the matter.

Joseph's father dwells with his son in the land of Goshen. They enjoy great possessions, and are multiplied exceedingly. Jacob lived 17 years after he came into Egypt; so his whole age was 147. These events are all significant, and hints of millennial times and blessings.

Things of Time are Transitory

We now have a change. The literal history, rather than the typical, becomes prominent. We read, "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt." 47:29. We are forcibly reminded by these words that Christ has not yet come. Joseph is only the figure, not the perfect image; for there will be no death for Jacob nor any of his seed when the Redeemer has come into Zion and taken up His abode with them. Joseph's help was only temporal and transitory. He could only give material food; hence could not stay death except for the moment. Jacob must go the way of his fathers; but like them, he died in faith as we will see later. The grave did not speak of the end to the patriarchs. Oh, no! Jacob may die and leave his people in Egypt, but this is only because the words spoken to Abraham must be fulfilled. "Know of a surety that thy seed shall be a stranger in a land that is not theirs; and they shall afflict them four hundred years." Genesis 15:13. The latter part of the prophecy came to pass after the death of Joseph. God's purposes concerning His people must be fulfilled, though they suffer intensely in the process.

As his end approaches, Jacob calls for Joseph and insists that he will not bury him in Egypt, but in the land of Canaan. He desires to lie with Abraham and Isaac; men of like faith with himself. It was not possible that these three men should be divided in death. They are as one, and another proof, of the three Persons of the Godhead. God designates Himself as the God of Abraham (Father), Isaac (Son), and Jacob (Holy Spirit). Each of these men actually portray these different Persons in their lives.

THE PAST AND THE FUTURE

Chapter forty-eight

"And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim." 48:1. Joseph hastens to Jacob's bedside when he hears of his illness. The aged patriarch immediately speaks of God and His sure promise to him. It is marvelous to contemplate the calm, quiet assurance in which these men of faith gazed into the "great unknown," as men speak, without fear or terror. Why? It was not unknown to them; but God was there, and they had learned His voice. And when He calls them to pass out of the material world into the spiritual one, there is no doubt, no hesitancy. Their anchor is the truth, "God is faithful."

Jacob reminds Joseph of those great promises that Jehovah gave him concerning his seed and land of Canaan. He tells him that he claims his two grandsons, Ephraim and Manasseh, naming them in that order, though he named the younger first. God was directing Jacob. His is a prophet at this time, telling us of things to come. He claims these sons as his own, lining them up with Reuben and Simeon. He mentions Rachel and her death which brought Benjamin on the scene. Benjamin came up in resurrection — life out of death — figuring Christ, the risen, glorified Man who will come in power and great glory.

Then Jacob looks upon the sons of Joseph whom he has just claimed as his own and asks, "Who are these?" It seems as though he had never seen them; but that is not so. These things are full of spiritual meaning. Joseph answers, "They are my sons whom God hath given me in this place." This would make it appear as though the people of the end time, whom God will recognize, will be represented by two distinct companies, or rather we might call them, nations. God will see them as Ephraim and Manasseh. They are the children of Joseph which would suggest that they figure the people of God who are on the scene at the end. These sons were born to him after his sorrow was all over and his head exalted — all so fragrant of Christ's death, resurrection, and exaltation.

Jacob is overwhelmed with the fact that he is not only permitted to see Joseph again, but to behold his sons also. He wants to bless them, before he dies, as his father had blessed him. Perhaps, he remembered his part in obtaining the birthright and blessing from Esau; yet, we know that it was by the edict of God. He had said to Rebecca, "The elder shall serve the younger." Jacob's "stealing" of the blessing was really taking what was his own. We never read that God rebuked him for it.

Now his eyes are growing dim, even as Isaac's had been when he blessed Jacob. He lays his hands upon the heads of Joseph's sons, and it appears as though he made a mistake. He placed his left hand upon Manasseh, the elder. This was contrary to custom, but it is written that he did it wittingly. He knew what he was doing. Joseph attempted to set him straight. "Not so, my father; for this is the first-born. Put thy right hand upon him." His father refused, saying, "I know it, my son; I know it. He shall become a

people; and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." 48:19.

"And he blessed them that day, saying. In thee shall Israel bless, saying, God make (see as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow." 48:20-22. He prophesies here. He blessed Joseph by blessing his sons, and gave him a double portion. Reuben lost his part (I Chron. 5:1, 2). This is the lesson continually repeated in the Scriptures, "that was not first which is spiritual, but that which is natural and afterwards that which is spiritual." I Cor. 15:46. He then bursts forth in a mighty eulogy of the God of his fathers, Abraham and Isaac, before whom they walked. He emphasizes God's faithfulness. 48:15.

Then he adds, "Behold, I die; but God shall be with you and bring you again unto the land of your fathers." He has no fear in contemplating death. Faith in Jehovah's sure word is the ballast and strength of life. He gave Joseph one portion more than all his brethren which is only just and right Joseph had been tried and proven. He suffered, and then saved his family from death. Jacob announced that the extra portion came because of a special feat of prowess. "I took it out of the hand of the Amorite with my sword and my bow." The overcomer gets the overcomer's portion. In all of this we see how Joseph fulfills his name which means, "adding."

This is indeed the beautiful lesson of his life. In him we find emphasized

the law of spiritual increase, as indicated by the name of his second son, Ephraim, "fruitfulness." But the way to becoming fruitful in the real spiritual sense of the word, is by way of Manasseh, "forgetting." The apostle Paul went this way to reach a fruitful state, as he tells the Philippians, "Forgetting those things which are behind, I press forward." 3:13. As to fact, Manasseh is the firstborn, but the end is greater than the means. God must have fruit from his people; but he can only get it as they forget all things and run the race to win. Nature would often resist God, get in His way and hinder Him, even as Joseph attempted to do here. Ephraim is first with God. Paul says, "If by any means I may attain." The means are little or nothing; the end is everything.

DAILY PRAYER

O God, touch my heart today
And cleanse me from all sin.
Put your love inside, and
Keep it safe within,
Till someone comes along
And needs my help
To lift their loads today:
Then may I reach within my heart
And give love and joy away.

-Mildred H. Bell

JACOB'S PROPHECY

Chapter Forty-nine

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." 49:1,2. Jacob is going to tell them of events for the last days. We may learn some secrets if we have our ears open, for the dying patriarch stands here as a prophet. He holds up a beacon to illuminate the darkness of the end of the age. His words are as the other prophetic writings, truly "a light in a dark place," which Peter advises all to take heed. (II Peter 1:19).

Leah's children are the first enumerated in the prophecy; then the sons of the two bondmaids, intermingled, and lastly, Rachel's children. These are plainly divided into three groups, and are figurative of the different ranks in the resurrection or restoration of Israel.

Reuben was the firstborn of Leah. Jacob calls him his "might and the beginning of his strength, the excellency of his dignity and the excellency of his power;" yet, we see him deposed from his place of primacy. Joseph, who stands for the very opposite of Reuben, gets what he loses. Reuben refers to the first man whom God created in His own image, though now fallen. He was given an intelligent will; he could choose for himself, and this was what separated him from the beast. Without this will, he would have been a mere puppet in his Maker's hands. Sin entered and this free-will became self-will, an independent energy, with vanity and emptiness

its center and seal. The verdict of Jacob upon his son is expressive of the instability of the natural man. "Unstable as water, thou shall not excel." Thus the will of man lost its dignity and excellency. It became his degradation; and that which should be his glory, as a man, lowers him beneath the level of the beast.

We may well ask, "Where is the blessing of Reuben in all this? It is written, "every one according to his blessing, he blessed them." 49:28. Reuben's blessing must be found in the fact that he is deprived of even that which he did possess. This is a blessing, though disguised, when the man accepts the humiliation and can say even as the Lord, "Not my will, but Thine be done." It is then that he receives his blessing, and his glory returns to him; yea, a greater glory rests upon him, the glory of the new man. He is indeed created in the image of his Father. God can look down upon him and really "see a son."

Dispensationally, Reuben speaks of Israel's youth, the time when they came out of Egypt, strong, virile, and energetic. They were put under the covenant of law; that is, under responsibility to obey, as the basis for their blessing. Their instability and corruption were made manifest, whereby they were deposed from their supremacy among the nations, and the birth-right passed on to Christ, who alone is able to establish and support the throne (Joseph is His type). The blessing will return to them through Christ after their deep humiliation has passed.

Simeon and Levi are next in line, even as violence and cruelty follow instability and corruption. These two sons of Leah are united as brethren in harmony as to character, and were actually united in the terrible occasion to which Jacob refers (34:25). Their judgment, as we saw in Reuben's case, works for blessing to them. Their disruption, scattering, and the doom pronounced against them, is the means whereby they are brought into loneliness, individuality and weakness. The opposite of the strength which comes from unity, is the reproof and the remedy for the violence and cruelty.

Conscience is an individual thing and brings in God. The weakness of the man, the individual, makes God the necessary refuge; and the highest type of manhood is developed. Confederacy, union, brotherhood, and all the other devices of Satan to organize men, are a curse. These strengthen men in their independence of God, by making them dependent upon one another. They are all for the benefit of certain men and develop into a tyranny as power is acquired; and sometimes, end in violence and death.

It is the judgment upon them that is the sure remedy for their re-gathering into the true oneness with the Lord. They really enter into the significance of the meaning of Simeon and Levi's names — "hearing" and "joined". They begin to listen to God, which is a blessing indeed, and rejoice that they are separated from the old creation and joined unto the Lord. Then they will be in harmony with other men in a invisible fellowship, or brotherhood, which has Divine origin and sanction. In the new creation, Christian associations are a most important factor, second only to the fundamental one, who is our Master? When we listen to God, and obey His voice, our relationship to other men and fellowship with them, is governed by His Word.

The dispensational picture, seen here, is the part of the history of Israel when they heard God speak and were as one people. Later, because of corruption, the people were scattered, and are still disrupted; but when they have learned the lesson which Jehovah would teach them, they will again come into that unity. It is in the last days, even as Jacob emphasized, when their divided condition (which speaks of weakness and need), has become a reality to them, that they will hear Jehovah calling, and they will heed His voice again, and become a nation. Simeon and Levi walk hand in hand once more. A nation will be born in a day.

Judah's Blessing

Judah, meaning "praise," has the third place, though he was the fourth son. The prophecy of Jacob regarding him, has nought of judgment or woe. "His brethren shall praise him. They shall bow down to him." His is the conquering tribe. His enemies are in his power. He has them by the neck. "Judah is a lion's whelp;" there is no breaking of his power, for praise is the spirit of power. A praiseful saint is a powerful saint. A gloomy, murmuring, critical saint is a powerless one. God calls on people to praise Him. He challenges them to offer praise and thanksgiving — demands it of them as His due. "Pay thy vows," He urges His people. "Offer unto God (hanks-giving. Bring form the timbrel and the harp and make a loud noise unto Jehovah," are some of the many admonitions to praise God.

How slow the greater part of His people are, to pay the debt of love and gratitude they owe to God for His grace. Praise to God is the proof of the life which comes from God. It turns back in adoration and worship to Him who is its source, even as Jesus said to the woman at the well, "The water that I will give him shall be in him a well of living water springing up into everlasting life." John 4:14.

The reference in Jacob's prophecy to the vine speaks of the abundant wine which is the portion of Judah, the sign of a joy that is aldn to ecstasy, in the which they can be no excess. The eyes red with wine, may figure his vision colored with the joy of the Lord, while milk may speak of the nourishment that is found in Judah's blessing, as well as being the stimulus.

The special time in Israel's history mat Judah figures, is no doubt when they entered the land of Canaan. That was where they manifested the victor's life — the lion's whelp was in evidence. The Canaanites fled before their overcoming march - "from the prey my son, thou art gone up," is the powerful figure of speech which Jacob uses to describe, their victory over their enemies; but there is a far greater fulfillment of this prophecy awaiting the Jew of the end. The nations will dare to rouse him by besieging his city. "He stooped down; he couched as a lion;" but as an old lion they will rouse him. Christ is the full expression of this prophecy. He came in weakness once; but His second advent will be ushered in with power. The "old Lion" will make His presence felt. He will roar after His prey. His people, the Jews, will win the battle because He will be their Leader, and King of Idngs and Lord of lords.

Judah was the tribe which the other tribes should praise; for "out of him came forth the Comer-stone; out of him the nail, out of him the battle-bow, and out of him every ruler together." Zech. 10:4, R.V. All of which is redolent of Christ, who was of the tribe of Judah, saying in one place,

speaking of God, "In Judah is God known." Psa. 76:1. Again, he wrote, "Judah is my lawgiver." Psalm 60:7.

The prophetic character of Judah's name has long since been vindicated by the fulfillment of the Scriptures. The rise of Judah to political power is connected with a revival of spiritual power. These two things, civil and religious powers, went hand in hand in Israel. Jacob's words, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and to Him shall the obedience of the people be," were fulfilled when Christ came. He was the "Man of peace" (Shiloh). This prophecy compassed all the history of Israel from the time that Judah was chosen as the kingly tribe and the Davidic covenant given (II Samuel 7) to the Cross and His resurrection. And strange as this appears, Judah's sceptre was then to "pass away," when, we might argue, the time had come for its permanency; but we know well the reason. The nation rejected their Shiloh who had made peace by the blood which He shed, and again, we are impressed with the fact that prophecy justifies itself. The sceptre has departed from Judah and will not return, until Shiloh come again. Then "unto Him shall the gathering of the people be."

Zebulun's Blessing

He comes fourth on Jacob's program, though he was the sixth son of Leah. His name, "dwelling," is plainly referred to in Jacob's prophecy. It is a dwelling with, in intimate relationship, as Leah's use of it would indicate when she called her son Zebulun (chap. 30=20)-, therefore, in this place it has a bad significance. Zebulun, dwelling at the haven of the sea, with his border toward Zidon, was plainly out of God's order. He was not in fellowship with God; for die one would exclude the other. We cannot be on intimate terms with the Lord and looking toward Zidon at die same time Zidon refers to the commercial world, seeking after the things for which the nations are seeking. The inference is plain, that this would be the spiritual condition or experience of Israel after their rejection of their God-sent Deliverer.

But one may ask, "Where is the blessing of Zebulun in this prophecy? The answer is, that the same principle applies here as in that of the others. Israel did not want to dwell alone and not be reckoned among the nations. They wanted to be like the other folks, and they had their way. God does not appear to come in at all, either to bless or judge, except that their portion comes to them through the very thing they desired. That is, they taste the bitterness of having their own way, and learn, even as we, by the result, the joy of letting the Lord choose for them. It is not the best way of gaining such knowledge, but often it is the only way to teach us. It is one of the "all things" that work good for us. Israel will find to their sorrow that it was well with them when they were dwelling in intimacy with God and they will repent of their self-will, and thus dieir "dwelling in the haven of the sea" will finally yield a blessing to them. They will discover that anything and everything but a haven of rest under die wingt of the nations, as the last days will show. And what the nations have been for Israel, we learn by the prophecy of the next tribe.

Jacob calls Issachar a "strong ass," though his names means "there is a reward," or "my hire." He was Leah's fifth son, however, he is sixth here His name has significance as relating to Israel. He is seen as lying

down, content to be the drudge of the Gentiles. They, who would not endure the yoke of the Lord, are now tamely submitting to that of men. Gain and ease they have sought and have found. How true to the character of the unbelieving nation. This prophecy of Jacob, even as the former, gives us the governmental ways of God in relation to His people, whether Israel or the Church. If we do not yield to God, we will find ourselves bound by circumstances and people; and if we do not choose Christ's easy yoke, we will carry heavy burdens for others. Someone will be our master. God 'so ordains our ways, even as He did Israel's, that we may learn to dwell with Him, to yield to Him and serve Him-, for verily there is a reward in either case. We will reap even as we have sown. Our "hire" is sure.

The prophecy of Leah's sons is now complete. We have in them the history of Israel, according to the flesh, from the time they came out of Egypt until the present time. Other purposes regarding the nation are about to spring forth. Their day is about to dawn again; but as it is always darkest before the dawn, so it will be in their case. There will first come a day of judgment such as never has been and never will be again. The prophecy concerning the children of the bondmaids represent this day of dire tribulation; for it is in Israel's time of deepest abasement and bondage, that Jehovah brings in salvation for them. And this is what we find in Jacob's words to Dan, the first of these sons.

Dan's Blessing

We have in the prophecy of Dan, the "judge," the restoration of Israel to self government; for Jacob says, "Dan shall judge his people as one of the tribes of Israel." The rise from the burdened hireling condition, of which Issachar speaks, is very evident. Yet, it is at this very time that their deepest trouble and greatest failure is found. That explains the mingled character of the prophecy regarding Dan. There seems to be a contradiction in the words of Jacob; because two extremes apparently meet. God and Satan. "The serpent in the way and the adder in the path, biting the horses' heels," can have no other reference than to Satan; and immediately follows these words, "I have waited for Thy salvation, O Lord."

The explanation is, that when Israel becomes a nation, partially free and independent, the devil will also be there. The anti-Christ, claiming to be their Messiah, will present himself to them. He has been connected with the tribe of Dan by Jacob's prophecy. Whether this refers to the false prophet, or false-king, is not so clear. One of these men, counterfeits of Christ, will no doubt come of the tribe of Dan; whether this fact will actually be known to the people we cannot say; but he will be the serpent in the way and the adder in the path. His Satanic character is thus emphasized and it is that which causes the cry to come from Jacob, the prophet (speaking of true believers of that future day of suffering), "I have waited for Thy salvation, O Lord." Thus they call Him forth to help, and they do not call in vain, as the next prophecy evidences.

Gad's Blessing

"A troop shall overcome him; but he shall overcome at the last," or at the end. Again we have the meaning of the name emphasized in the prophecy. It is almost the entire meaning here. Gad, "a troop," shall rush upon him. Israel is apparently overcome; but the tables are turned. They rush

upon their opponents and they are put to flight. The conflict at the end of the age is depicted by the prophecy of Gad. The Lord is seen with His "troop" coming to the help of His helpless people, who have almost been overcome. Then right in line, comes Jacob's words to Asher.

Asher's Blessing

Asher's state is evident in his name. He is "happy," therefore, he is blessed. He tells us of Israel's quiet possession of the land, their happiness after the deliverance wrought for them by their long-looked-for Messiah. Sorrow and sighing will be ended forever for them. "His bread shall be fat and he shall yield royal dainties to the king." What a beautiful prophecy! No lack to them and no lack in their yielding to King Jesus. Their larder will never be empty. They will be fed and then give freely of their love and gratitude to feed "royal dainties" to Him who has shown them such

Naphtali's Blessing

Jacob says, "Naphtali is a hind let loose. He giveth goodly words." Here the meaning of the name is not dwelt upon. In fact, the "wrestler" ceases his warfare and becomes as gentle and harmless as a hind. Israel will have nothing to fear. The prophecy informs us that the nation will be free, "let loose, and give goodly words." They will be preachers of Good Tidings to the nations. Their tongue will be loosed and they will witness to the world of the goodness and mercy of the Lord. There will be no law, or self-effort in that message of "goodly words." They will be as a hind let loose.

Jacob's prophecy has compassed almost the whole of Israel's history. We have seen them at peace in their own land, with salvation assured to them because the Lord has come to their deliverance. We still have not had the prophecy concerning Rachel's two sons, but we are in no doubt concerning them. Joseph, the one separated from his brethren, we have become well acquainted with in our study. Benjamin, "the son of the right hand," is no stranger. Christ is the answer to both of them. In Jacob's prophecy, they are joined together, for we cannot have the one without the other.

Joseph's Blessing

"A fruitful bough," or tree, is Joseph. He was said to be planted by a well or spring, and so luxuriant and flourishing were his branches, that they ran over the wall. This is easy to interpret. Christ is this fruitful tree, so nourished and maintained by the living power of the Holy Spirit, that His branches ran over the Jewish wall and brought salvation to the Gentiles. They too, may partake of this "Tree of life," planted by the rivers of waters whose leaf never withers and whose fruit never fails. He was hated and sorely grieved. The archers shot at Him, wounded and bruised Him; but it is written, "the chastisement of our peace was upon Him and by His stripes we are healed." They lollied Him, but that was the only way of life for us. He arose from the dead. His bow abode in strength in His resurrection. The arms of his hands were made strong by the Mighty One of Jacob. God was back of Him, "the Arms of His hands." Resurrection confirmed Him to be the Cornerstone and the Shepherd of Israel.

Then follows in the prophecy, the blessings, multiplied blessings, upon the head of Joseph. There are blessings of the heavens above, blessings of the earth beneath; all things heavenly and earthly yield up their hidden

wealth and varied store to Joseph. Nature is called to produce to the uttermost for this fruitful one. His seed is blessed and made a blessing. This blessing upon the head of this much-loved son of Jacob, has prevailed and has out-done and over-topped all the blessings that have been spoken heretofore. Abraham's blessing, as well as Isaac's blessing, are nothing to be compared with these upon the head of Joseph. He is marked out here, as separated from his brethren. The cross divided Christ from His brethren. He was the blotted-out of Israel, but it is only by the way of the cross that He becomes fruitful. Jesus said, "Except a corn of wheat fall into the ' ground and die, it abideth alone; but if it die it bringeth forth much fruit." John 12:24.

Benjamin's Blessing

Benjamin follows, for he is the complement of Joseph. His blessing seems meager compared with Joseph's, but it is because these two are as one. "Benjamin shall raven as a wolf," Jacob informs us. He figures Christ coming as the Judge of the people. He will tear <he high things down, and devour the proud and presumptuous. In the morning. He rises up in wrath to destroy His enemies, but in the evening, the battle is all over. He divides the spoil. At the best, Benjamin's blessing is only that he prepares die people for Joseph. It is because Christ's victory and exaltation are dependent upon the cross. The One separated from His brethren is the Answerer of every question, the Dissolver of every doubt, the Basis of every blessing. The Messiah, believed in and desired by the Jews, is little compared to the greater and more marvelous Figure whom they rejected; though Christ is the fulfillment of both types. The One came in mercy, the Other will be revealed in judgment, His "strange work."

HIS HANDS AND FEET

When I become weary in toiling —
Obeying my Savior's commands;
While Satan my work is a spoiling,
And all of my efforts withstands,
Christ shows me His toil-worn hands,
His wounded hands. His nail-pierced
hands.
My Savior shows me His hands.

When I am faint, yet pursuing,
The road-way so long thru the heat.
And others my pace are out-doing,
And I am prepared for retreat,
Christ shows me His bleeding feet —
His wounded feet. His nail-pierced feet,
My Savior shows me His feet.

I cannot be careless or shirking
From doing His will that is meet.
I must not delay in the working,

Or fail in the race for the fleet.
Christ shows me His hands and feet—
His toil-worn hands, His bleeding feet.
He shows me His hands and feet.

"THESE ALL DIED IN FAITH "

Chapter Fifty

We have come to the last chapter in our study book. It has a solemn ending, but not in unbelief, even though its subject is death. We read that Jacob dies, and Joseph also goes into the tomb - but both in the faith of resurrection. It is marvelous how the narrative breathes hope in the face of visible death. They are both asleep, they seem to say; but the night will pass and morning will come.

Jacob charges his sons not to bury him in Egypt. He insists that they take his body back to Canaan and lay it in the burying place of his fathers. This is emphasized "as the cave of Ephron, the Hittite, in the field of Macphelah, which tells of hope and resurrection. The tomb in which he was to lay was that which Abraham bought of the Hittite ("terror"). Christ robbed death of its terror by going into the grave and coming out again. There is no fear of death to the one that enters it in faith as Jacob did. These men, Abraham, Isaac, and Jacob, looked beyond their day to the coming of One who would dispossess death. They looked for the Redeemer and they did not believe in vain. He has been here and unlocked the prison house of their departed spirits, if not their bodies, and has taken them up with Him.

Listen to these words, telling of Jacob's pilgrimage: "He gathered up his feet into his bed, yielded up his spirit and was gathered unto his people. " No fear, nor moan, no sigh is recorded. He simply went to sleep. His Master had bidden him go and he obeyed. We read of no panic-stricken family; no running for (the physician, or the medicine bottle. No all things were peaceful and quiet. Joseph fell on his father's face weeping, and he and his brethren mourned for Jacob. There was a great and sore lamentation when they came into the land of Canaan; for a great company escorted Jacob to his burial. Many of the Egyptians came with their horses and chariots, men of might and renown. And it is said that the Egyptians mourned with a great and sore lamentation. The world has no faith. Death has not been robbed of its terror for them. They have no hope of a resurrection. The mourning was held in the threshing floor of Atad ("thorn") which tells the story. The Egyptians see in death only a curse, a thorn in the flesh. The Canaanites see the large funeral and are impressed; the Egyptians see death and are depressed; but faith sees the resurrection and is expressed on its way for the prize of the high calling of God - the out-resurrection and out-translation.

Joseph's brethren are not yet aware of all the love in his heart for them. They are afraid he will do them evil, now that their father is gone. Hence they send a message, asking his forgiveness. They claim that his father had told them to do this; but we would infer that the condemnation arose in their own hearts, and Jacob had no such fear of his beloved son. Joseph weeps and assures them of his love and forgiveness, saying, "Fear not; for I am in the place of God." Oh, what a marvelous picture of Christ in the

millennium!

Joseph, too. dies; but he is not lost to them. Here is an exception to

all the others in death; he is not buried. They were to keep his bones in readiness to depart; for there is no thought of burial in Egypt. Joseph views Israel as going out of Egypt. It was real to him. He had the substance of it, because he had the faith. In type, they were "carrying about in the body the dying of the Lord Jesus," as we are bidden to do, "that the life also of Jesus might be manifested in the body." II Cor. 4:10, 11. Christ is no longer dead; for salvation is the proof that He lives. We are admonished to make manifest His life. This is the purpose of His death, that life should be appropriated and shown in the days of our pilgrimage.

A few more words and we are through with our book. It began with a man in a beautiful garden with everything to make life worth living; but it ends with man in death. Sin had entered and changed things; and here we see what the end of man would be if God had not come to his help. And though man lost his natural life; yet, we see a hint of another life in the bones of Joseph, which were not buried. They were embalmed and laid away to wait another day. Thus, Genesis justifies its name, "Life," though it ends with the symbol of death, "a coffin."

THE END

CHRIST AROSE!

Up to Calv'ry
Marched our Lord —
Triumphant, victorious;
Life's blood He poured!

Down from the Cross
They took our Lord —
Triumphant, victorious,
Life to afford!

Up from the grave
Our Lord arose —
Triumphant, victorious;
O'er all His foes!

Down from heaven
Our Lord descending —
Triumphant, victorious;
Life's trials ending!

-PNS

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