

**THE WHOLE  
CHRISTIAN DOCTRINE  
IN GENESIS 1-5**

*By*

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Published and printed by Johannes Herrmann, Zwickau (Saxony)  
Printed in Germany

Reprinted 2007 by scholia.

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## PREFACE OF TRANSLATOR

It is a great pleasure to introduce this book to the American reader. The subjects treated in it are of such vital importance that it should appear on the market also in the language of our country. In it the author gives positive and clear testimony for the divinity of our Lord Jesus Christ and above all against the vague theory of evolution and for the biblical account of creation. May his testimony strengthen all who, in these latter times of the world, abide by the inerrant Word of God.

As is well known, public testimony against the pernicious theory of evolution is given in a courageous manner also by

*William Jennings Bryan.*

May he continue to do so.

I have tried to reproduce as well as I could the spirit of the original style of the author. If now and then the German idiom is permitted to show through, I hope it will not disturb the reader but will rather serve to strengthen his confidence in the fidelity of the translation.

*W. F. Docter.*

February 1924.

Cleveland, Ohio

## PREFACE

Luther and all truly orthodox theologians recognize and testify that *the Old Testament reveals Christ*, that *the whole Christian doctrine is taught* in it, even though the glorious light of the New Testament was not yet shining. They agree perfectly with the great Apostle Paul who testified before Agrippa and the Roman governor, Festus: “I continue unto this day, witnessing both to small and great, saying *none other things* than those which the prophets and *Moses* did say should come: that Christ should suffer, and that he should be the first that would rise from the dead, and should show light unto the people, and to the Gentiles.”<sup>1</sup> They agree perfectly also with our Lord Jesus Christ Himself who, when opening the disciples’ understanding that they might understand the Scriptures, said: “All things must be fulfilled, which were written in the *law of Moses*, and in the *prophets*, and in the *psalms, concerning me.*” And: “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”<sup>2</sup>

But just this is being denied by almost all theologians of our time, even by such as still call themselves Lutheran and Christian, in spite of this clear evidence of Scripture. They deride it as being old-fashioned and reject it as being unscientific. And just like the worldly-wise scientists of this world teach a gradual development or evolution of man from the brute state, or at least from a very low beginning, to the present high state of culture, just so these theologians teach that

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<sup>1</sup> **Acts 26, 22. 23.** - Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

<sup>2</sup> **Luke 24, 44-47** - And He said unto them, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.” Then opened He their understanding, that they might understand the Scriptures, and said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.”

Holy Scriptures offer a revelation and knowledge which similarly developed itself out of barely noticeable beginnings until it finally reached the maturity and perfection of the New Testament. They deny that the Old Testament teaches *everything* that the Lord Jesus Christ and His apostles taught. They teach, on the contrary, that the Old Testament reveals *none* of the fundamental doctrines of salvation with clear, plain, unmistakable words, reveals none of the doctrines which Christ and His apostles taught. The clear and specific messianic prophecies of the Old Testament they reduce to mere “types” which concern themselves only with people and events of the Old Testament. But a saving knowledge of Christ and true faith could not be wrought in the hearts of men by such mere “types.” Hence they do not admit any clear and specific Christian doctrine in the Old Testament, but distort it and make of it a shallow book of morals, and so forth. Thereby they take from all those who permit themselves to be deluded and misled by them the correct knowledge and understanding of the Old Testament and the spiritual blessings connected with it.

This I would encounter by this book and thus do what I can to guard Christendom against such “wind of doctrine, such sleight of men, and cunning craftiness of theologians.”<sup>3</sup>

This book does not treat of the whole Old Testament. In it are treated only the first five chapters of the Book of Genesis. It will become evident to every Christian who believes the Scriptures, that already in the first five chapters of Genesis *the whole Christian doctrine* is clearly revealed.

It will also become evident to all readers what an unstable thing and wind modern knowledge and the wisdom of the learned of this world is, which holds the theory of an evolution of man from vague beginnings to his present state. The very opposite is true.

Read this little book attentively. It was written with prayerful deliberation. And, pray, do not quickly judge and condemn if this or that should strike you as remarkable and strange, especially in the first few chapters of this book.

*The Author.*

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<sup>3</sup> **Eph. 4, 14.** - That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

## I.

*“In the beginning God created the heaven and the earth”. (1, 1.)*

*“In the beginning”* – when was that? Foolish question! “In the beginning” means : when all things, which now are, began to be. This beginning was in *eternity*. And in eternity there is neither beginning nor end, neither when nor then.

In the beginning God *“created”*. “Create” means to make something out of nothing by a mere word.<sup>1</sup> How could it be otherwise, since God created “in the beginning” when He alone was?

*“God”* – who is God? God is the *Eternal One*,<sup>2</sup> with whom there is neither beginning nor end.<sup>3</sup> This is beyond our comprehension. What shall we say of God? God is “the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.”<sup>4</sup> Aye, Scriptures say much more of God. For instance,

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<sup>1</sup> **Heb. 11, 3.** - Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. **Psa 115, 3.** - But our God is in the heavens: He hath done whatsoever He hath pleased. **Psa. 33, 9.** - For He spake, and it was done; He commanded, and it stood fast.

<sup>2</sup> **Gen. 21, 33.** - And Abraham planted a grove in Beersheba, and called there on the Name of the LORD, the everlasting God. **Isa. 40, 28.** - Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. **Rom. 1, 20.** - For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. **Rom. 16, 26.** - But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

<sup>3</sup> **Ps. 90, 2.** - Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

<sup>4</sup> **1. Tim. 6, 15.16.** - Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen.

that God is a Spirit,<sup>5</sup> that He is omnipresent,<sup>6</sup> omnipotent,<sup>7</sup> omniscient,<sup>8</sup> holy,<sup>9</sup> just,<sup>10</sup> faithful,<sup>11</sup> benevolent,<sup>12</sup> merciful, and gracious.<sup>13</sup> But there is nothing to which we can liken God, or make Him equal, or compare Him, that He may be like.<sup>14</sup> We can and should only *worship* Him.<sup>15</sup>

In the beginning God created “*the heaven and the earth*”, that is, everything that is, all creatures, visible and invisible.

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<sup>5</sup> **John 4, 24.** - God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

<sup>6</sup> **Jer. 23, 23. 24.** - “Am I a God at hand,” saith the LORD, “and not a God afar off? Can any hide himself in secret places that I shall not see him?” saith the LORD. “Do not I fill heaven and earth?” saith the LORD.

<sup>7</sup> **Luke 1, 37.** - For with God nothing shall be impossible.

<sup>8</sup> **Ps. 139, 1-4.** - O LORD, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether.

<sup>9</sup> **Is. 6, 3.** - And one cried unto another, and said, “Holy, Holy, Holy, is the LORD of Hosts: the whole earth is full of his glory.”

<sup>10</sup> **Dan. 9, 7.** - O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee.

<sup>11</sup> **Ps. 33, 4.** - For the Word of the LORD is right; and all His works are done in truth.

<sup>12</sup> **Ps. 145, 9.** - The LORD is good to all: and His tender mercies are over all His works.

<sup>13</sup> **Ex 34, 6. 7.** - And the LORD passed by before him, and proclaimed, “The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

<sup>14</sup> **Is. 46, 5.** - To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?

<sup>15</sup> **Matth. 4, 10.** - Then saith Jesus unto him, “Get thee hence, Satan: for it is written, ‘Thou shalt worship the LORD thy God, and Him only shalt thou serve.’” **John 4, 24.** - God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

What is meant here with “the heaven”? Not the blue sky, studded with stars, which we see above us. This heaven God created later.<sup>16</sup> “Heaven” here means everything that does not pertain and belong to the earth, of all which we with our limited and finite mind have no conception and understanding.<sup>17</sup> With “heaven” is meant the abode of the holy angels, those “shining morning-stars” and “*sons of God*”,<sup>18</sup> to whom God there reveals Himself.<sup>19</sup> With “heaven” is meant the place where God has prepared His throne<sup>20</sup> and where He will give all glory and bliss to them, that are His.<sup>21</sup> This heaven is also referred to in Scriptures as “paradise”.<sup>22</sup> Surely, this is not the sky overhead, the heaven studded with stars! We pray: “Our Father, who art in heaven.” With these words we certainly do not mean to say that

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<sup>16</sup> **v. 8.** - Genesis 1:8 - And God called the firmament Heaven. And the evening and the morning were the second day.

<sup>17</sup> **Col. 1, 16. 17.** - For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.

<sup>18</sup> **Job 38, 7.** - When the morning stars sang together, and all the sons of God shouted for joy?

<sup>19</sup> **Matth. 18, 10.** - Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.

<sup>20</sup> **Ps. 103, 19.** - The LORD hath prepared His Throne in the heavens; and His Kingdom ruleth over all. **Ps. 11, 4.** - The LORD is in His holy temple, the LORD'S throne is in heaven: His eyes behold, His eyelids try, the children of men.

<sup>21</sup> **John 14, 2.** - In My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. **John 17, 24.** - Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. **1. Pet. 1, 3. 4.** - Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

<sup>22</sup> **Luke 23, 43.** - And Jesus said unto him, “Verily I say unto thee, Today shalt thou be with Me in Paradise.” **2. Cor. 12, 4.** - How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. **Rev. 2, 7.** - He that hath an ear, let him hear what the Spirit saith unto the churches; “To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.”



God is only in heaven. "Behold, the heaven of heavens cannot contain Thee", cannot encompass Thee, O God!<sup>23</sup> God, the eternal Spirit, who is from everlasting to everlasting, is at hand and afar off, fills heaven and earth,<sup>24</sup> is at hand and afar off also in heaven.

Under II we shall see what is to be said of the "*earth*" "in the beginning."

*Prayer.*

Oh God, Thou art great. Behold, I, Thy humble creature, worship Thee. But I worship Thee in Thy love, wherewith Thou lovest me through Jesus Christ. Amen.

Creator, when I see Thy power,  
Thy wisdom here and yonder,  
Thy love for us in every hour,  
In prayer it I ponder  
I know not then with wonder full  
How I can fitly Thee extol,  
My God, my Lord, my Father!

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<sup>23</sup> **1. Kings 8, 27.** - But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?

<sup>24</sup> **Jer. 23, 23. 24.** - "Am I a God at hand," saith the LORD, "and not a God afar off? Can any hide himself in secret places that I shall not see him?" saith the LORD. "Do not I fill heaven and earth?" saith the LORD.

## II.

*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (1, 2.)*

It pleased God to create the earth in such a manner that it was at first a “*thohu vabohu*”, a “chaos”,<sup>1</sup> “*without form, and void.*” All material substance was there, but nothing was as yet developed; there was no orderly formation.

And it was *dark*. Where? “*Upon the face of the deep.*” What was “*the deep*”?<sup>2</sup> A vast roaring mass of water. This “deep” contained all the elements of the earth.<sup>3</sup> And you cannot imagine this “deep” too deep, or, as we may also say, too high or too large. It was immense beyond all comprehension and bounds, as we shall see.

“*And the Spirit of God moved upon the face of the waters.*” “The Spirit of God” is the Holy Spirit.<sup>4</sup> He “moved” upon the face of this vast mass of water, upon this “deep”, upon this “*thohu vabohu*”, like an eagle hovers over her young,<sup>5</sup> like a hen sits brooding upon her eggs, causing the lifegerm in them to grow and develop into living chicks which finally

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<sup>1</sup> Hebrew and Greek. [ תְּהוֹ וְבֹהוּ and ἀόρατος καὶ ἀκαρτασκεύστος ]

<sup>2</sup> Hebrew: “*thehom*”. [ תְּהוֹם ]

<sup>3</sup> **2. Pet. 3, 5.** - For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water.

<sup>4</sup> **Gen. 6, 3.** - And the LORD said, “My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.” **Ps. 33, 6.** - By the Word of the LORD were the heavens made; and all the host of them by the Breath of His mouth. **Ps. 139, 7.** - Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? **Is. 48, 16.** - Come ye near unto Me, hear ye this; “I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent Me.” **Matth. 3, 16.** - And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. **Matth. 4, 1.** - Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

<sup>5</sup> **Deut. 32, 11.** - As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.

break through the shell encasing them, and come out. Thus did the Spirit of God, with divine power and exerting divine strength, move upon “the face of the waters.” And who can say, who can imagine, who can comprehend what lifegiving powers the Spirit of God exerted upon the formless and void earth, the earth which already contained the germ of every living thing! It is beyond the comprehension of the human, finite mind!

Thus it was with the earth “in the beginning”, at this point in eternity, when there was neither when nor then, neither beginning nor end.

*Prayer.*

Oh Holy Spirit, descend upon me, a poor sinner, and impregnate within me the germ of the new divine life, which Thou, true God, hast implanted in my heart by the Gospel. Amen.

Come, God Creator, Holy Ghost,  
And visit Thou the souls of men;  
Fill them with grace, as Thou dost,  
Thy creatures make pure again.  
Teach us to know the Father well  
And Jesus Christ, His Son, our Lord,  
That in our hearts true faith may dwell,  
Spirit of both, aye adored!

### III.

*And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. (1, 3-5.)*

“*And God said.*” God is now speaking. And on this point Scriptures teach us something unutterably wonderful. The speaking God, the Word, by which God now continues the creation of the world, is the *Son*, the eternal, only begotten Son of God the Father, true God of God. For the Apostle John, moved by the Holy Ghost, writes: “In the beginning was the *Word*, and the *Word* was with *God*, and the *Word* was *God*. The same was in the beginning with God. All things were made *by Him*; and without Him was not any thing made that was made ... And the *Word* was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the *only begotten of the Father*,) full of grace and truth.”<sup>1</sup> And in the Epistle to the Hebrews we read that God made the world by the *Son*.<sup>2</sup> Again, the Apostle John writes that the world was made by the “*Word*”, the *Son*, who is the true Light of the world.<sup>3</sup> And the Apostle Paul writes that by *Him* were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities (the exalted angels); and all things were created by Him, and for Him; and He is before all things, and by Him all things consist.<sup>4</sup> Thus we see that God not

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<sup>1</sup> **John 1, 1-3.** - In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. **John 1, 14.** - And the Word was made flesh, and dwelt among us, (and we beheld His Glory, the Glory as of the Only Begotten of the Father,) full of grace and truth.

<sup>2</sup> **Heb. 1, 2.**—Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds.

<sup>3</sup> **John 1, 10.** - He was in the world, and the world was made by Him, and the world knew Him not.

<sup>4</sup> **Col. 1, 16. 17.** - For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.

only continued the work of creation by “the Word”, the Son, but that also in the beginning all things were made by Him. “And the Spirit of God moved upon the face of the waters.”

Thus we have here, on the very first page of the Bible, not only an absolutely authentic account of the creation of the world, but also a wonderful revelation of the Creator, of God Himself. God is *triune*, three distinct persons in one divine essence. God is the Father and the Son and the Holy Ghost. We sing:

All praise and thanks to God  
The Father, now be given,  
The Son, and Him who reigns  
With them in highest heaven:  
The One Eternal God,  
Whom earth and heaven adore;  
For thus it was, is now,  
And shall be evermore!

The entire Scriptures, from beginning to end, teach the triune God. One God, and yet three persons – we cannot comprehend or grasp this with our finite mind. But God, God, the eternal God, the Creator of all things, – surely, He is not to be measured with our reason or intellect, He is not to be reached by our understanding. God dwells in a light, unto which no man can approach; no man has seen God, nor can any man see Him;<sup>5</sup> God's essence is unsearchable and past finding out. “I am that I am”,<sup>6</sup> that is the majestic name which God gives Himself and with which He rebukes all human officiousness and orders back into its own sphere and limits all human knowledge. But He calls our attention and directs us to His *Word*;<sup>7</sup>

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<sup>5</sup> **1. Tim. 6, 16.** - Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen.

<sup>6</sup> **Ex. 3, 14.** - And God said unto Moses, “I AM THAT I AM;” and He said, “Thus shalt thou say unto the children of Israel, ‘I AM hath sent me unto you.’”

<sup>7</sup> **Heb. 1, 1. 2.** - God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds.

there He has revealed Himself; there we shall know Him unto our salvation.<sup>8</sup> And since the *Son is* the “Word”, and since *Jesus Christ is* the Son, we see God, the invisible God in Jesus Christ and in His Word.<sup>9</sup> Oh that we may always be mindful of that!

“And God said, *‘Let there be light: and there was light. And God saw the light, that it was good.’*”

We know that in the beginning the earth was a dark “thohu vabohu”, a chaos, without form and void, a vast mass of water in which all the elements of “the earth” were contained and upon which the Spirit of God moved, bestowing and developing life. And the first thing that God brought forth out of the dark and deep void by the Word, the Word of His Son, and by the life-giving power of the Holy Spirit, was *light*. Aye, God “commanded the light to shine *out of darkness*”<sup>10</sup> out of the darkness of the deep. We do not know what kind of light this was. However, we have sufficient knowledge of nature to know that powerful elements of light must have existed in this deep. And God saw that this light was good, without flaw or blemish.

“*And God divided the light from the darkness. And God called the light Day, and the darkness He called Night.*”

God divided the light from the darkness, that is, God caused light and darkness to alternate. And God called the light Day, and the darkness He called Night.

“And the evening and the morning were the first day.” When God caused the light to cease, it was evening; and when God caused the light to shine again, it was morning. And that was the first day upon earth, a day in which there was evening and morning, a day which lasted from one evening to the next evening. After this manner Holy Scriptures reckon days.<sup>11</sup>

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<sup>8</sup> **Ex. 3, 16.** - Go, and gather the elders of Israel together, and say unto them, “The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ‘I have surely visited you, and seen that which is done to you in Egypt’”

<sup>9</sup> **John 14, 7-9.** - “If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.” Philip saith unto Him, “Lord, shew us the Father, and it sufficeth us.” Jesus saith unto him, “Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, ‘Shew us the Father’?”

<sup>10</sup> **2. Cor. 4, 6.** - For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ.

<sup>11</sup> **Luke 23, 54.** - And that day was the preparation, and the sabbath drew on.

And thus time had its inception, the time in which we live, the time in which one day follows the other.<sup>12</sup>

*Prayer.*

Lord Jesus Christ, Thou eternal Word, Creator of all things, Thou true Light, grant me Thy Holy Spirit, that I may abide in Thee and Thy gracious Word, and thus finally pass from the vicissitudes of this present time into the enduring light of eternity. Amen.

As the winged arrow flies  
Speedily, the mark to find;  
As the lightning from the skies  
Darts, and leaves no trace behind;  
Swiftly thus our fleeting days  
Bear us down life's rapid stream:  
Upward, Lord, our spirits raise;  
All below is but a dream.

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<sup>12</sup> “Time” is a condition which has *beginning, duration and end*. Time is only here on earth. On earth there is time to everything. Eccl. 3, 1. In general, time is determined by the periodic beginning, continuing, and ending of day and night, of the four seasons, of days, and months, and years. 1, 14; 8, 22. Time began to be on the first day when God created the light, which caused the dividing of the day from the night. 1, 3-5. –Time and eternity are contrasts, since eternity has neither beginning, nor duration, nor end, but is a continuous “now”. The term “periods of eternity”, no matter whether one thinks of them as millions of years, or millions of millions of years, is a contradiction in itself (*contradictio in adjecto*), is nonsense. The original Greek word “periodos” means a recurring, especially of the stars, hence a period of time during which a thing is repeated again and again. It is, therefore, impossible to speak of “periods of eternity”. –The fact that “beginning” is one of the three essential attributes of time does not permit us to say that everything which has a *beginning is temporal*. Only God, God alone, is without a beginning. Something may have a *beginning* and then pass into *eternity*. Thus the heaven created “in the beginning” (1, 1) had a beginning, yet it is neither temporal, nor is time in it. The inhabitants of this heaven, the holy angels, had a beginning, but they are not in time, neither are they temporal. Enoch and Elijah were taken out of time into eternity. The departed souls of men pass out of time into eternity. The resurrection of the dead on the Last Day will translate temporal men into eternity. Eternal bliss *begins* and *endures forever*. Eternal damnation *begins* and *endures forever*. –But there is also a *returning from eternity into time*. This happened to the souls of those who, according to Scriptures, were resurrected from death into temporal life. And on the Last Day all the dead who have already passed into eternity will be raised, and will thus be brought back into the last hour of time. –And now we say: *the earth which was created in the beginning*, without form and void, and upon which the Holy Ghost moved, giving life (1, 1-2), *was in eternity until it passed into time on the first day*. In this eternity the Almighty, through His Spirit, performed all that work which unbelieving science tries to explain by its nonsensical theories, and which theological science places into the six “periods of eternity”.

#### IV.

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

The word “firmament”<sup>1</sup> means: an *expansion*, an *extension*, as, for instance, gold is expanded by beating it.<sup>2</sup> God now commanded, saying, that in the midst of the waters<sup>3</sup> there should be an expansion or spreading out of these waters.<sup>4</sup> And by this expansion a division should be made between the waters and waters. And thus God made this expansion or extension, making by it a dividing and a division between the waters which were under this expansion or extension and the waters which were above it. And so it was. And this expansion or extension God called “heaven”, giving it the name of the heaven which had been created in the beginning,<sup>5</sup> and of which we spoke under I.<sup>6</sup> And we, too, call it heaven, following His example. When we look up to the infinite expanse above us, we say: that is the heaven, or, the firmament of heaven. And the heaven stands firm and strong, so firm and strong, that words cannot describe it.<sup>7</sup> And when we Christians behold this heaven, we are reminded of that other heaven.

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<sup>1</sup> Hebrew: “Rakia” from the root ‘Raka’. [ אֶת־הַרְקִיעַ ] [ רְקִיעַ ]

<sup>2</sup> **Ex. 39, 3:** “and they did beat the gold into thin plate”.

<sup>3</sup> v. 2 - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>4</sup> **Ps. 33, 9.** - For He spake, and it was done; He commanded, and it stood fast.

<sup>5</sup> v. 1. - In the beginning God created the heaven and the earth.

<sup>6</sup> **Jer. 10, 12.** - He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. **Is. 40, 22.** - It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. **Is. 42, 5.** - Thus saith God the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein. **Is. 44, 24.** - Thus saith the LORD, thy Redeemer, and He that formed thee from the womb, “I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself.” **Is. 45, 12.** - I have made the earth, and created man upon it: I, even My

footnote continued →



*“And the evening and the morning were the second day.”*

Let us now seek to understand as well as we can, what we have heard of this second day.

The “thohu vabohu” of the earth, the deep in which were contained all the elements of the earth, God expanded and spread out. And if that vast mass of water was already immense, it goes without saying that this expansion or extension made it vastly more immense, so immense in fact that it cannot be measured. When we look up to this expansion of waters above, we say as God Himself has taught us: that is the heaven, the sky, the firmament. By this expansion a division was made between waters and waters. Everything is water. But beneath the firmament there is, first, the water which we drink, and the water in the seas; then there is the water which we call *air*, in which we breathe and live. Every high school teaches that air is water. And this can be proven in various ways.<sup>8</sup> If we ascend into the air, for instance in a balloon, the air becomes thinner and breathing becomes more and more difficult; going high enough, we would finally reach an altitude where breathing and living becomes impossible. These are the regions of the *ether*. However, also this ether is water, and has immense firmness and carrying-capacity.

The Word of God tells us that there is water also above the firmament. But we do not know what kind of water this is.

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hands, have stretched out the heavens, and all their host have I commanded. **Is. 51, 13.** - And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if He were ready to destroy? and where is the fury of the oppressor? **Ps. 104, 3.** - Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot: Who walketh upon the wings of the wind. **Matth. 16, 2. 3.** - He answered and said unto them, “When it is evening, ye say, ‘It will be fair weather: for the sky is red.’ And in the morning, ‘It will be foul weather to day: for the sky is red and lowring.’ O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”; etc.

<sup>7</sup> **Job 37, 18.** - Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?

<sup>8</sup> Example: Take a small test-tube and press into it a tight-fitting and non-porous cork or stopper. What finally appears? A drop of water. The air in the tube has been changed into water by compression.

*Prayer.*

Oh God, when I contemplate Thy greatness and Thy marvelous works, I am overwhelmed. I worship Thee. Amen.

We praise, we worship Thee, we trust,  
And give Thee thanks forever,  
O Father, that Thy rule is just,  
And wise, and changes never:  
Thy boundless power o'er all things reigns,  
Done is whate'er Thy will ordains:  
Well for us that Thou rulest!

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## V.

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

The water under the heaven or firmament had *not* been expanded or spread out. This water God now gathered together unto one place. Now the “dry”, that is, the dry land appeared.<sup>1</sup> This dry land God called “earth”. And so we speak of the “terra firma”, the dry, firm earth, in contrast to the deep and moving sea. And the gathering together of the water God called “seas”. “And God saw that it was good.”

By His almighty Word and the power of the Holy Spirit God now caused the “earth”, the “dry land”, to bring forth “grass”, that is, tender grass, the herb yielding seed, each after his kind;<sup>2</sup> and the fruit trees, whose seed is in itself, each after his kind.<sup>3</sup> This was the beginning of vegetation, of all plant-life on earth. And again God saw that it was good.

Oh Christian, behold the marvelous power of God’s Word, the omnipotence

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<sup>1</sup> **Job 26, 10.** - He hath compassed the waters with bounds, until the day and night come to an end. **Ps. 33, 7.** - He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. **Ps. 95, 5.** - The sea is His, and He made it: and His hands formed the dry land. **Ps. 104, 9.** - Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. **Ps. 136, 6.** - To Him that stretched out the earth above the waters: for His mercy endureth for ever. **Prov. 8, 29.** - When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth. **Jer. 5, 22.** - “Fear ye not Me?” saith the LORD; “will ye not tremble at My Presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” **2. Pet. 3, 5.** - For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water.

<sup>2</sup> **Mark 4, 28.** - For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. **Heb. 6, 7.** - For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

of the eternal Son of God, your Savior, and – the life-giving power which the Holy Spirit exerted on the earth!<sup>4</sup>

“And the evening and the morning were the third day.”

Permit me to relate a story. – About fifty years ago an evangelist walked along a shady street leading from a large city in southern India to a suburb, where a magnificent temple was situated. There he saw, sitting under a tree, a philosopher, a Hindu sage. This sage, nearly naked, gazed steadily at his navel and incessantly murmured the words: “Om, Viknesvara nama.” “Om” is the holiest of syllables, and “Viknesvara nama” means: God’s name. The philosophy of this sage was that God is the universe and the universe is God (pantheism), that consequently *he* was God and that he could by deep meditation about himself, and therefore about God, free himself from all “error”, that is, from those things which are “erroneously” called sin, pain, sickness, and death; God cannot have sin, pain, sickness, or death, hence *he* could not have them either. – This is an old and well-known Hindu philosophy. Mrs. Eddy, the founder of “Christian Science”, who often had toothache and is now dead, presented this same philosophy again in a somewhat confused manner, after having adorned it with blasphemously distorted words from the Scriptures. – The evangelist, seeing the sage sitting there, addressed him, speaking to him of sin and grace. At first the philosopher paid no attention to him. Finally, in scorn and derision, he said to the evangelist: “The tree first or the seed first?” He undoubtedly thought the evangelist would be unable to answer that question and would be forced to depart, abashed and beaten. But the evangelist quickly answered: “Oh thou fool, thinking thyself wise in thine own conceit, God first.” Having said this, he went his way.

*Prayer.*

Oh God, Thou art the First and the Omnipotent One! Thou hast decked the earth with grass and trees. Thou alone art worthy to be praised. Amen.

O all ye powers that God implanted,  
Arise, keep silence thus no more,  
Put forth the strength that He hath granted,  
Your noblest work is to adore;

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<sup>3</sup> **Luke 6, 44.** - For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

<sup>4</sup> v. 2. - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

My soul and body make ye meet  
With heartfelt praise your Lord to greet!

Ye forest leaves so green and tender,  
That dance for joy in summer air;  
Ye meadow grasses bright and slender,  
Ye flowers so wondrous sweet and fair;  
Ye live to show His praise alone,  
Help me to make His glory known.

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## VI.

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

The “light”<sup>1</sup> created on the first day was simply the light; the “lights”<sup>1</sup> here mentioned were to be “*lights* in the firmament of the heaven, to give light upon the earth” and were to receive their light from the light created on the first day.

God commanded that these lights were “to divide the day from the night.” They were to be for the day and for the night; the day and the night were to be divided by their respective lights, exactly in the order established by God on the first day.<sup>2</sup>

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<sup>1</sup> Regarding the difference of the two Hebrew terms see Gesenius, Hebrew Dictionary, under the first term.

<sup>2</sup> v. 4. 5. - And God saw the light, that it was good: and God divided the light from the darkness, and God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

These lights were also to be “for signs, and for seasons, and for days, and years.” They were to be for “signs”, that is, signs distinguishing and marking the times given and determined by them, namely, the seasons, spring, summer, autumn, and winter, also the days and years, that they might be marked and counted.

And they were to be “for lights in the firmament of the heaven to give light upon the earth.” By them the earth was to receive illumination.

Thus God spake. “And it was so.”

Oh, hear and behold with worshipful adoration the works of God. Thus God made the two great lights which you well know. He made the greater light to rule and mark the day. That is the *sun*. And He made the lesser light to rule the night. That is the *moon*. And God made the *stars*.

All this is recorded and told us in such simple, plain language, as though it were an insignificant and small thing and work. But it is a work so immense, so immeasurably great, that it far transcends all human thought, that it leaves the human mind awestruck and bewildered. But *God* did that. And with God – with God the greatest work and deed is a very small and simple work and deed. Oh, learn this truth, dear Christian! And always, living or dying, put your trust implicitly in the omnipotence of God and in His Word which promises you wonderful blessings, blessings which pass all understanding.

God placed the sun, the moon, and the stars in the expansion of the waters,<sup>3</sup> which He called “heaven”,<sup>4</sup> that they give light upon the earth. And each, respectively, rules over the day and over the night; the sun over the day, the moon and the stars over the night. And as bearers of the light created on the first day they divide the light from the darkness after the order established by God on the first day,<sup>5</sup> dividing day and night by their rising and setting again.

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<sup>3</sup> v. 6. 7. - And God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

<sup>4</sup> v. 8 - And God called the firmament Heaven. And the evening and the morning were the second day.

<sup>5</sup> v. 4. 5. - And God saw the light, that it was good: and God divided the light from the darkness, and God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

And we know *by what* God made the sun, the moon, and the stars: by His Word.<sup>6</sup> But *out of what* did God make the sun, the moon, and the stars? Out of nothing? Surely not. For “in the beginning God created the heaven and the earth”,<sup>7</sup> that is, *everything that is*, out of nothing. But when God thus continued the work of creation, He used that which in the beginning He had created out of nothing. Out of what did God create the sun, the moon, and the stars? Surely not out of the “heaven” created in the beginning. This heaven has nothing whatever to do with the light created on the first day, nor with the “heaven” created on the second day, nor with the “seas” and vegetation created on the third day. And it surely had nothing to do with what God created on the fifth and sixth days. No. To create the sun, the moon, and the stars, God used “the earth”, which had been “without form and void”, a “deep” wherein all elements and materials were contained and upon which the Spirit of God moved, giving and bestowing life.<sup>8</sup> Out of this “earth” God made the sun, the moon, and the stars, even as He had made the “light”, the “firmament”, the “seas”, and all the plants out of the earth. Out of what did God create them if not out of the “earth”? Even those scientists who usually ridicule the biblical account of creation admit that sun, moon, and stars contain elements of the earth. However, they often distort the facts and say that our earth was thrown off by the sun. And the meteors which fall from the sky contain elements of the earth.

“And God saw that it was good.”

“And the evening and the morning were the fourth day.”

What was now the appearance of the earth? Above it spread the vault of heaven, bright with the sun, the moon, and the stars, by day and by night. There was dry land and there were the seas. The land was covered with the green of trees and grass. But living creatures there were, as yet, none. Neither was man for whom God had created all these things.

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<sup>6</sup> v. 14. 15. - And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:  
15 And let them be for lights in the firmament of the heaven to give light upon the earth:  
and it was so.

<sup>7</sup> v. 1. - In the beginning God created the heaven and the earth.

<sup>8</sup> v. 2. - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

*Prayer.*

Oh Thou eternal God, what love Thou hast shown us! Amen.

All the hosts of earth and heaven  
Wheresoe'er I turn mine eyes,  
For my benefit are given,  
That they may my need supply.  
All that's living, all that's growing,  
On the heights or in the woods,  
In the vales or in the floods,  
God is for my good bestowing,  
All things else have but their day,  
God's great love abides for aye.

VII.

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

God spoke and the waters now brought forth abundantly moving, living creatures, and fowl which flew above the earth under the firmament of heaven. And thus God created the huge sea-monster, as well as all swimming and creeping and crawling things that fill the waters, each after its kind; and thus He created every winged fowl, birds and whatsoever flies, each after its kind. And God saw that it was good. And God blessed the living creatures in the waters and the fowl, saying to the former: Be fruitful and multiply and fill the waters of the seas, and to the latter: Let fowl multiply upon the earth.

“And the evening and the morning were the fifth day.”

The living things in the waters and the fowl of the air were the first creatures possessing autonomous life. True, there is life in all vegetation, and



in a sense there is life everywhere and in everything. But life peculiar to the individual thing, a more or less conscious life is found first in the creatures created on the fifth day. For this reason they are called “living” in Scriptures. And by this “life” the animals differ from all other creatures which have not such “life”. Unbelieving scientists have tried to bridge this difference by endeavoring to produce living things out of lifeless things through chemical process and the like. Already the German poet Goethe dreamed and wrote of this. But this was and is impossible.

But how could the “waters bring forth abundantly every living creature that moveth” and “fowl that fly above the earth under the firmament of heaven”? God “said” that it should be thus, God “created” it all, and the “Spirit of God moved upon the face of the waters”,<sup>1</sup> and at once gave life to the elements and forces which had been put into the dark “deep”.<sup>1</sup> Note that “the Spirit of God moved upon the face of the waters.”

*Prayer.*

I laud and praise Thee, God Father, Son, and Holy Ghost, who art the Author of all life in heaven and on earth. Amen.

The angel host, O King of kings,  
Thy praise forever telling,  
In earth and sky all living things  
Beneath Thy shadow dwelling,  
Adore the wisdom which could span,  
And pow’r which formed creation’s plan;  
To God all praise and glory!

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VIII.

*And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth alter his kind: and it was so. And God made the beast of the earth alter his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. (1, 24-25.)*

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<sup>1</sup> v. 2. - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

God now spoke again, and the earth, that is, the “dry land”,<sup>1</sup> brought forth living creatures, “cattle”, domestic animals, “creeping things”, all the reptiles, and “beasts of the earth”, the wild animals. All these “living creatures” were created each after its kind. And the words which God addressed to the fish and the fowl, and afterwards to man, apply also to the cattle, and the creeping things, and the beast of the earth: “And God blessed them, saying: be fruitful and multiply.”<sup>2</sup> God created of each “a male and a female.”<sup>3</sup>

“And God saw that it was good.”

The words: “Let the earth bring forth”, and “Let the waters bring forth”,<sup>4</sup> substantiate and confirm what was said when we studied the work of the fourth day, namely, that God made everything that He created from the first to the sixth day out of the “earth” which was created “in the beginning”, was “without form and void”, a “deep” in which all materials and elements were contained, and upon which the Holy Spirit moved giving and bestowing life.

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the*

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<sup>1</sup> v. 10 - And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

<sup>2</sup> v. 22 and 28 - And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ... And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>3</sup> chap. 6, 19. - And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. chap. 7, 2. 9. 16. - Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. ... There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ... And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

<sup>4</sup> v. 20 - And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

*fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. (1, 26-31.)*

*“And God said, Let us make man.”*

Here the account of creation suddenly changes.

“God said, Let us make man.” We have here a speaking within the Holy Trinity. This is evident from the “*one* of us” in the words of the Lord, chap. 3, 22. This must be born in mind when explaining the “us”. It is *not* a form of speech such as is employed by kings of the world.<sup>5</sup> God certainly would have the right to speak in that manner; but nowhere in Scriptures do we find an example of it. And to assume that God addressed the angels with these words is sheer nonsense.

“Let us make man *in our image, after our likeness.*” God would make man in his image, after His likeness. Man should bear the image of God, God’s likeness. And what is the image, the likeness of God? *True, perfect holiness and righteousness,*<sup>6</sup> a perfect *knowledge* which reaches its climax in the blissful knowledge of God.<sup>7</sup> Furthermore: “God said, Let us make man in our image, after our likeness: *and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*” God is Lord over all the earth.<sup>8</sup> And under God man should be lord over the whole earth and over all its creatures.

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<sup>5</sup> Pluralis majesticus. Could we define the words in chap. 3, 22, as such? [And the LORD God said, “Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.”] Impossible. There is none other like God.

<sup>6</sup> **Eph. 4, 24.** - And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>7</sup> **Col. 3, 10.** - And have put on the new man, which is renewed in knowledge after the image of Him that created him.

<sup>8</sup> **Josh. 3, 11.** - Behold, the Ark of the Covenant of the Lord of all the earth passeth over before you into Jordan. **Ps. 103, 19.** - The LORD hath prepared His Throne in the heavens; and His Kingdom ruleth over all.

So God spake. And “God created man in his own image, in the image of God created He him”.<sup>9</sup>

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

In and with the first man and woman were created all men that have ever lived upon earth, are living now, and will live in the future,<sup>10</sup> just as the seed was created in and with the first tree and shrub.<sup>11</sup> This is plainly to be seen from the word: “Be fruitful and multiply and replenish the earth.” Hence all men have been created in the image and after the likeness of God.<sup>12</sup> But what has become of this image and likeness of God? It was lost through the fall into sin, as we shall see. Deprived of the concreated righteousness and holiness, the perfect knowledge of all created things, not to speak of the blissful knowledge of God, shorn of his peaceful and happy dominion over the earth and every thing upon earth, – such is the present condition of man.<sup>13</sup>

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<sup>9</sup> **Eccl. 7, 29.** - Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. **1. Cor. 11, 7.** - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. **James 3, 9.** - Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

<sup>10</sup> **Acts 17, 26.** - And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

<sup>11</sup> v. 11. 12. - And God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth;” and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

<sup>12</sup> See <sup>9</sup>

<sup>13</sup> **Ps. 53, 2. 3. 5.** - God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. ... There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. **Gen. 9, 2.** - And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

And God said, “Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast upon the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life. I have given every green herb for meat.” Man and beast were to use the vegetation on the earth as food. So God ordered it at creation. Also this was changed when man fell into sin.<sup>14</sup>

“And it was so” as God had said.

“And God saw everything that He had made, and, behold, it was *very good.*”

Of the creation of man we shall hear more later.

### *Prayer.*

Oh God, Thou art great, and great is Thy power! Thou hast created heaven, and earth, and man. Thou hast created every thing for us and, behold, it was very good. But because of our transgression it has now become corrupt. We are the cause. Oh Thou gracious and merciful God, we trust in Thy promise, that for the sake of Jesus Christ Thou wilt restore again to the former goodness all Thy children, myself, and all things. Amen.

Come, God Creator, Holy Ghost,  
And visit Thou the souls of men;  
Fill them with graces, as Thou dost,  
Thy creatures make pure again.

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## **IX.**

*Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. (2, 1-4.)*

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<sup>14</sup> chap. 9, 3. 4. - Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

“Thus the heavens and the earth were finished, and all the host of them”. “Heaven” here is the “firmament” which God had called “heaven”.<sup>1</sup> This for the following reasons: 1) we are not told that the invisible heaven,<sup>2</sup> created “in the beginning”, was *finished*, but we are told that the firmament was finished.<sup>3</sup> 2) The text speaks of “all the hosts” of the heavens. This cannot mean the holy angels, the inhabitants of the invisible heaven, for nothing is said of their creation in the record before us. It must mean the *stars*, whose creation is recorded, and which God set in the firmament of heaven.<sup>4</sup> Scripture often calls them the “host of heaven”.<sup>5</sup> 3) In the verses immediately following<sup>6</sup> we have a reference to the account of the creation of the heaven and the earth,<sup>7</sup> “the

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<sup>1</sup> chap. 1, 8. - And God called the firmament Heaven. And the evening and the morning were the second day.

<sup>2</sup> chap. 1, 1. - In the beginning God created the heaven and the earth.

<sup>3</sup> chap. 1, 6-8. - And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

<sup>4</sup> chap. 1, 14-19. - And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

<sup>5</sup> **Is. 34, 4.** - And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. **Is. 45, 12.** - I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded. **Acts 7, 42. 43.** - Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, “O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.” **Deut. 4, 19.** - And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole

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generations of the heaven and of the earth when they were created, in the day that the Lord God made the earth and the heavens”. We have here mentioned first the *time*, namely the six days in which God created heaven and earth. These are the six days of creation and not the “beginning” in which God created the heaven and the earth.<sup>8</sup> And secondly, it will be noted that the earth is named before the heaven, thus indicating that Moses is speaking of the earth and of the heaven, the firmament, spread out above it. Hence, “heaven” here means the expansion or extension of the waters which contained all the materials and elements of the earth and which God called “heaven”.

And thus, too, the earth under this firmament was finished and all its host, that is, the earth and everything upon it.

“And on the seventh day God ended His work which He had made; *and He rested on the seventh day and sanctified it; because that in it He had rested from all His work which God created and made*”.

When the sun set on the evening of the sixth day of creation and the seventh day began,<sup>9</sup> God had finished the entire work of creation. And on the seventh day God *rested* from all His work which He had made. This, however, does not mean that God now *took a rest*; no “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary”.<sup>10</sup> Neither does it mean that God now *ceased working*. God worketh hitherto.<sup>11</sup> That “God

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heaven. **Deut. 17, 3.** - And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded. **Jer. 33, 22.** - As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto My. **Ps. 33, 6; etc.** - By the Word of the LORD were the heavens made; and all the host of them by the breath of His mouth.

<sup>6</sup> v. 4. - These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

<sup>7</sup> Hebrew: “These are the tholedoth”, [אֵלֶּה תּוֹלְדוֹת], the genealogy, the record of coming into being. Compare a Hebrew Lexicon.

<sup>8</sup> chap. 1, 1. - In the beginning God created the heaven and the earth.

<sup>9</sup> chap. 1, 31. - And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

<sup>10</sup> **Is. 40, 28.** - He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

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rested on the seventh day from all His work which He had made” means *with benign approval God looked upon every thing that he had created*.<sup>12</sup> *God now ceased creating, the work of creation was now finished, nothing more was to be created. And the great God now had the restful satisfaction to see that every thing was “very good”*.

But tell me, *for whom* had God created “the heavens and the earth, and all the host of them”? For *man*, whom He had also created “very good” on the sixth and last day of creation. And now, on the seventh day, what did God do with this seventh day? God “blessed the seventh day and sanctified it; because that in it He had rested from all his work which God created and made”. God blessed the seventh day and sanctified it *for man*; on this seventh day man should see, with joy and gladness, with thanks and praise to God, that every thing was created very good for him, and that he, too, was created very good.

This seventh day was the *sabbath of creation*. What does this mean? It means that man was to come into the *rest of God*. And what does that mean? It means that just like God rested *after* His work of creation (you have learned what that means), so man was to enjoy a blissful rest *in* God’s work of creation from the seventh day and evermore, every day, eternally. If you will attentively read the fourth chapter of Hebrews you will learn this. Surely, the seventh day is a day blessed and sanctified of God! It was the day of the dedication of the earth and of the heaven above it.

To say that the seventh day of *every week* has been blessed and sanctified is to wrest and distort the Scriptures. Not a word is here said of the seventh day of *every week*. The day here spoken of is the day following the sixth day of creation. The assertion that God here instituted the weekly sabbath is made because of the desire to uphold and maintain the Old Testament, Jewish sabbath which God has abolished.<sup>13</sup> True, the Lord God did point to the fact that He rested on the seventh day and that He blessed and sanctified this sabbath of creation, when He instituted the Old Testament sabbath, and gave this fact as the reason for His sabbath-law.<sup>14</sup> But the Lord did not say that *at that time already* He had

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<sup>11</sup> **John 5, 17.** - But Jesus answered them, My Father worketh hitherto, and I work.

<sup>12</sup> chap. 1, 31. - And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

<sup>13</sup> **Col. 2, 16. 17.** - Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.

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instituted the Old Testament sabbath. When God pointed to the sabbath of creation as the reason for instituting the Old Testament sabbath, He desired to call man's attention 1) to the rest which they had lost because of sin, and 2) to the blessed promise that Christ would restore this rest. *Of this* the sabbath of the Old Testament was a shadow.<sup>15</sup> This doctrine you will find clearly set forth in the Augsburg Confession, Art.XXVIII.

“These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens”.

Why is the Creator here and in the following called “Lord God”, and not simply God, as heretofore? The reason seems to be the following: Moses now begins to tell of the origin of sin and death, and how God, the gracious God, would redeem mankind. And God Himself had taught Moses that as the Redeemer His name was “LORD”.<sup>16</sup> This Lord is “the angel”, that is, the *messenger* of “the Lord”, of the Father: the only begotten Son of the Father, by whom every thing was created and who Himself is God together with the Father and the Holy Ghost, *the Lord Jesus Christ*.<sup>17</sup> He is the Lord who, in

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<sup>14</sup> **Ex. 20, 11.** - For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. **Ex. 31, 16. 17.** - Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

<sup>15</sup> **Col. 2, 17.** - Which are a shadow of things to come; but the body is of Christ. **Heb. 4, 9-11.** - There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

<sup>16</sup> **Ex. 3.** God here calls His name “I am that I am” [ אֶהְיֶה אֲשֶׁר אֶהְיֶה ]. This is the Hebrew Jehovah, usually rendered “Lord”. See vv. 14 and 15 of this chapter. [And God said unto Moses, “I AM THAT I AM;” and he said, “Thus shalt thou say unto the children of Israel, “I AM hath sent me unto you. And God said moreover unto Moses, “Thus shalt thou say unto the children of Israel, ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations.’”]

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Gen. 1-5 and ever after in the Old Testament, is introduced as acting and speaking. Oh our great, wonderful Savior!

*Prayer.*

Lord, Creator, and Savior, I thank Thee that Thou hast restored unto me the rest that was lost because of sin. Here I enjoy it in faith, soon I shall enjoy it eternally when I behold Thee. Amen.

The rest appointed thee of God,  
Eternal is this rest above;  
That ere this earth by man was trod  
Was set apart for thee by love.  
Our Savior gave His life to win  
This rest for thee; Oh, enter in!  
Hear how His voice sounds far and wide,  
Ye weary souls, no more delay,  
Loiter not faithless by the way,  
Here in my peace and rest abide.

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<sup>17</sup> **Ex. 3, 2-4.** - And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses. And he said, Here am I." **Ex. 3, 16.** - Go, and gather the elders of Israel together, and say unto them, "The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto Me, saying, "I have surely visited you, and seen that which is done to you in Egypt." **Is 50; John 1, 1-3.** - In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. **John 1, 14.** - And the Word was made flesh, and dwelt among us, (and we beheld His Glory, the Glory as of the Only-Begotten of the Father,) full of grace and truth. **John 1, 17.** - For the Law was given by Moses, but grace and truth came by Jesus Christ. **1. Cor. 10, 4. 9.** - And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ... Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. **1. John 4, 14.** - And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

## X.

*And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. (2, 5-6.)*

These words take us back to the middle of the third day of creation.<sup>1</sup> The light was there, the firmament was there, the seas and the dry land were there, but every plant of the field was not yet upon the earth, and every herb of the field had not yet grown, for one thing necessary for growth was lacking: the Lord God had not yet caused it to rain upon the earth, neither was there a man to till the ground. But now that came which was needed: a mist went up from the earth and formed clouds, from which rain fell upon the whole face of the earth.<sup>2</sup> Vegetation now sprouted forth.

Why this supplemental retrospect of the work of creation? A more detailed account is to be given now of the creation of man and his initial presence in the midst of a paradise of vegetation. And this account also introduces the story of man's fall into sin. – This seems to be the reason why a supplemental retrospect of the creation of the earth, and now also of the creation of man, is given.

We shall now study this account of the creation of man in detail.

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

The Lord God, the Son, made man, the first man, *Adam*.<sup>3</sup> How did the Lord God make Adam? He formed him of the dust of the ground.<sup>4</sup> For this reason

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<sup>1</sup> **chap. 1**, after v. 10 and before v. 11. [And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. .... And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.]

<sup>2</sup> **Job 36, 27. 28.** - For He maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly.

<sup>3</sup> Hebrew text - Adam means man. [אָדָם אֱדָם].

<sup>4</sup> Hebrew text [עָפָר מִן־הָאָדָמָה].

man is called “dust”<sup>5</sup> and “earth”.<sup>5</sup> Note here that man was made of the earth which God had created “in the beginning”, as were all the animals<sup>6</sup> and every thing that had been created during the six days of creation.

Now the great difference between man and the animals is again pointed out.<sup>7</sup> After God had formed man of the dust of the earth, *He breathed into his nostrils the breath of life*. This God had not done with any animal.

What is meant *here* with “the breath of life”? The *soul*, peculiar to man, which is also called the *spirit*. This is certain. For Solomon, the preacher, speaking of death, says: “Then shall the dust return to the earth as it was: and the *spirit* shall return unto God *who gave it*”.<sup>8</sup> Solomon evidently refers to the words “God breathed into his nostrils the breath of life”.

Thus man, created by God, is, yes is, dust of the ground, as we have seen. But he is, yes is, also a living soul. The Lord Jesus Christ says to the dying malefactor: “Verily I say unto thee, Today shalt *thou* be with me in paradise”.<sup>9</sup> With the word “*thou*” the Lord certainly meant the *soul* of the malefactor. Again: “The *beggar* died and was carried by the angels into

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<sup>5</sup> **chap. 3, 19.** - In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. **18, 27.** - And Abraham answered and said, “Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes” **Eccl. 12, 7.** - Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it. **Ps. 103, 14.** - For He knoweth our frame; He remembereth that we are dust. **Is. 64, 8.** - But now, O LORD, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand.

<sup>6</sup> **chap. 1, 24. 25.** - And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

<sup>7</sup> **chap. 1, 26. 27.** - And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.

<sup>8</sup> **Eccl. 12, 7.** - Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it.

<sup>9</sup> **Luke 23, 43.** - And Jesus said unto him, “Verily I say unto thee, Today shalt thou be with Me in Paradise.”

Abraham's bosom".<sup>10</sup> And the Apostle Paul says: "I have a desire to depart and to be with Christ".<sup>11</sup> Again: "We are confident, and willing rather to be absent from the body, and to be present with the Lord".<sup>12</sup>

This soul or spirit of man remained an *immortal* creation of God even after the fall. Because of this, Scripture makes a sharp distinction between the soul and the body. "Then shall the *dust* return to the earth, as it was; and the *spirit* shall return unto God who gave it".<sup>13</sup> These words have already been noted. The Lord Jesus says: "Fear not them which kill the *body*, but are not able to kill the *soul*".<sup>14</sup> When Jesus, the incarnate Son of the eternal Father, died, He said: "Father, into Thy hands I commend my *spirit*".<sup>15</sup> The dying Stephen prayed: "Lord Jesus, receive my *spirit*".<sup>16</sup> The faithful children of God in the Old Testament understood this well. For the writer of the apocryphal book of Wisdom writes: "But the *souls* of the righteous are in the hand of God and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction ; but *they* are in peace".<sup>17</sup>

*What is the soul or the spirit of man? Aye, who can know, understand, and explain? None. God is a Spirit,*<sup>18</sup> – who can comprehend that? The *angels* are

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<sup>10</sup> **Luke 16, 22.** - And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

<sup>11</sup> **Phil. 1, 23.** - For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

<sup>12</sup> **2. Cor. 5, 8.** - We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

<sup>13</sup> **Eccl. 12, 7.** - Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it.

<sup>14</sup> **Matth. 10, 28.** - And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

<sup>15</sup> **Luke 23, 46.** - And when Jesus had cried with a loud voice, He said, "Father, into Thy hands I commend My Spirit;" and having said thus, He gave up the Ghost.

<sup>16</sup> **Acts 7, 58.** - And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

<sup>17</sup> **Wisd. 3, 1-3.** [Wisdom of Solomon]

<sup>18</sup> **John 4, 24.** - God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

spirits,<sup>19</sup> – who can comprehend that? Our finite mind is so bound to that which is visible and corporeal that we cannot comprehend that which is without body and invisible, we can only believe what God’s Word reveals to us. And the soul, the spirit of man is invisible. But we firmly believe that we have a soul, a spirit, which distinguishes us from animals; we believe that we are living souls, even though we are formed of the dust of the earth; we believe that we have an immortal soul, distinct from the body. This we believe and know because God’s Word tells us so. Can we say more? What answer can we give to the question: “What is the soul or the spirit of man”? We can only answer from God’s Word: the soul or spirit of man is the seat of his “mind”.<sup>20</sup> With this mind, enlightened by the Spirit of God, men *can know God and the things of God, and serve Him*.<sup>21</sup> In the heathen, the unbelievers, the false teachers, and those seduced by them, this mind is “reprobate”, “vain”, “corrupt”, “defiled”.<sup>22</sup> Hence so many godless people, looking only upon the things that are seen, say: “For that which befalleth the sons of man befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yes, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto *one* place; all are of the dust, and all turn

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<sup>19</sup> **Heb. 1, 14.** - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

<sup>20</sup> Greek: nous [νοῦς].

<sup>21</sup> **1. Cor. 2, 16.** - For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ. **Phil. 4, 7.** - And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. **Luke 24, 45.** - Then opened He their understanding, that they might understand the Scriptures. (Greek: nous [τὸν νοῦν]). **Rom. 7, 23.** - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>22</sup> **Rom. 1, 28.** - And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. **Eph. 4, 17.** - This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. **1. Tim. 6, 5.** - Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. **2. Tim. 3, 8.** - Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. **Tit. 1, 15.** - Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

to dust again. Who knoweth the spirit of man that goeth upwards, and the spirit of the beast that goeth downward to the earth"?<sup>23</sup>

True, the soul is so intimately united with the body that, as long as it is in the body, it dwells in the body as its "house" and "tabernacle",<sup>24</sup> and ordinarily has its earthly life only in it and its organs. The Apostle Paul writes: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things".<sup>25</sup> All understanding and knowledge of the mind is dependent upon the body. A child must study and learn. He who has not learned much, does not know much. And everything that has been learned, all knowledge, vanishes as soon and as long as the brain, this organ of the human body, is disordered and ceases to function. Hundreds of examples could be cited to prove that the soul exhibits its life only through the body and its organs. So also in spiritual things. The Apostle Paul writes: "How shall they *believe* in Him of whom they have not *heard*"?<sup>26</sup> Hearing is certainly a function of the body. So it is ordinarily. However, God can, if He so wills, cause the soul to perceive also by other means than through bodily organs. Paul writes: "I knew a man in Christ about fourteen years ago; (whether in the body, I cannot tell; *or whether out of the body*, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, *or out of the body*, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard

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<sup>23</sup> **Eccl. 3, 19-21.** - For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

<sup>24</sup> **2 Cor. 5, 1.** - For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an House not made with hands, eternal in the heavens.

<sup>25</sup> **1. Cor. 13, 11.** - When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

<sup>26</sup> **Rom. 10, 14.** - How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?

unspeakable words, which it is not lawful for a man to utter”.<sup>27</sup> Paul, writing by inspiration of the Holy Ghost, here states the possibility that God caused his soul to perceive heavenly things out of the body. And God really does cause the soul to perceive heavenly things out of the body, and this not in one case only, but often. An example is John the Baptist. When his mother heard the salutation of Mary, he leaped in her womb for joy, *rejoiced* in his Savior.<sup>28</sup> Little children receive the Holy Spirit who works saving faith in their hearts. How? Through baptism, as they did also in the Old Testament through circumcision and the sacrifices offered for them.<sup>29</sup>

“And man became a living soul”. He became a “living soul” when God breathed into his nostrils the breath of life, thereby giving him the soul, the spirit. What does *this* mean? Man thus received life, had life, even as the animals of the seas and of the dry land.<sup>30</sup> But what a vast difference

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<sup>27</sup> **2. Cor. 12, 2-4.** - I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

<sup>28</sup> **Luke 1, 44.** - For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

<sup>29</sup> **Matth. 19, 13. 14.** - Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them. But Jesus said, “Suffer little children, and forbid them not, to come unto Me: for of such is the Kingdom of Heaven.” **Mark 10, 14.** - But when Jesus saw it, He was much displeased, and said unto them, “Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.” **Matth. 18, 3. 6.** - And said, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” **Matth. 18, 6.** - But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. **Matth. 18, 14.** - Even so it is not the will of your Father Which is in heaven, that one of these little ones should perish. **Col. 2, 11. 12.** - In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. **Lev. 12.**

<sup>30</sup> **chap. 1, 20. 30.** - And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. .... And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. The Hebrew uses here the same term that is used here for “a living soul” [נֶפֶשׁ חַיָּה].



between man and the animals! What an exalted position is man's because God gave him the "breath of life", the soul, the spirit!

*Prayer.*

My Lord and God, I praise Thee that I am fearfully and wonderfully made; marvelous are Thy works, and that my soul knoweth right well.<sup>31</sup>  
Amen.

Now let us come with singing,  
Before the Lord God bringing  
Our hearty thanks and praises,  
For all His gifts and graces.

Our souls the Lord of heaven,  
Our bodies He hath given;  
Our lives He so doth cherish,  
That nevermore they perish.

He is our true Physician,  
And grants us free remission;  
For by His death He healed us,  
And life and peace has sealed us.

His Sacraments most holy,  
They comfort sinners lowly;  
By faith the Holy Spirit,  
Makes us to trust His merit.

In Him we find remission  
Of sin, and sweet compassion;  
And oh, what gifts are given  
To us by Him in heaven!

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<sup>31</sup> **Ps. 139, 14.** - I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well.

## XI.

*And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. (2, 8.)*

“Eden” means bliss. Eden must have been a particularly pleasant spot in the earth which God had created so very good. Eden was to the east of the place where Moses wrote, in Asia, east of Canaan. There God planted a garden and placed Adam in it. What a wonderful garden this must have been! It is called “paradise”. “Paradise”, a word used in the Hebrew language and adopted by the Greeks, means in the Old Testament a garden for recreation,<sup>1</sup> a park with many trees.<sup>2</sup> The heaven of the blessed is called paradise after this garden.<sup>3</sup>

*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food;<sup>4</sup> the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (2, 9.)*

How was it with the “tree of life”? To the tree of life the Lord God had attached the promise of eternal life. Under certain conditions, of which we will hear later; man was to eat of the tree of life and live forever. This was to be a *sacramental* eating. This tree, or species of tree, was a tree like all other trees and had in itself no superior powers. Also the eating thereof was to be a natural eating. But with the eating of this tree the Lord God had connected His *word* of

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<sup>1</sup> **Eccl. 2, 5.** - I made me gardens and orchards, and I planted trees in them of all kind of fruits.  
**Cant. 4, 12.** - A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

<sup>2</sup> **Neh. 2, 8.** - And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. (Hebrew text: תַּפְרֵדִים )

<sup>3</sup> **Luke 23, 43.** - And Jesus said unto him, “Verily I say unto thee, today shalt thou be with Me in paradise.” **2. Cor. 12, 4.** - How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. **Rev. 2, 7.** - He that hath an ear, let him hear what the Spirit saith unto the churches; “To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.”

<sup>4</sup> **Hesek. 31, 8. (Ezekiel 31, 8).** - The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

promise.<sup>5</sup> By eating from this tree man was to receive eternal life. But let us guard against misunderstanding. God created man for eternal life,<sup>6</sup> for God had created man after His own image. But in, with, and under the fruit of this tree of life eternal life was to be *offered, conveyed, and sealed* to man. — Thus already in the garden of Eden we meet with the idea of the sacrament as we have it in both the Old and the New Testament.

Two more times the “tree of life” is mentioned in the Bible. One time we are told that the Heavenly Wisdom “is as a tree of life to them that lay hold upon her; and happy is everyone that retaineth her”.<sup>7</sup> And the other time the Holy Spirit says: “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God”.<sup>8</sup>

In the midst of the garden the Lord God also caused to grow “*the tree of knowledge of good and evil*”. Also this tree, or species of tree, was a tree like all other trees. But this tree was to give an opportunity of finding out whether man would remain good, or whether he would become evil. — This will soon be shown.

*And river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Hevilah, where there is gold; and the gold of that land is good: there is bedellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. (2, 10-14.)*

From Eden went out a river to water the garden. And from thence it was parted and became into four heads.

Now Moses names the four rivers. He gives the names which they bore at his time. It is very strange to us that God permitted these rivers to remain

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<sup>5</sup> **chap. 3, 22** - And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.

<sup>6</sup> **Wisd. 2, 23.** - For God created man for incorruption, and made him in the image of His own eternity.

<sup>7</sup> **Prov. 3, 18.** - She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

<sup>8</sup> **Rev. 2, 7.** - He that hath an ear, let him hear what the Spirit saith unto the churches; “To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.”

after the great change which came upon the earth through the deluge with its inundations and volcanic eruptions.

The name of the first river is *Pison*. It compasses the whole land of *Hevilah*, where there is gold which is described as extra fine gold, and bedellium, very likely a kind of pearl, and the onyx stone. — Which land is Hevilah? India perhaps is meant, because mention is made of the “whole” land of Hevilah, and because Hevilah is named as the home of the descendants of Joktan,<sup>9</sup> the progenitor of the Arabs.<sup>10</sup> Arabia was considered in olden times a part of India. And India is a land of gold and precious stones, while pearls are found in the Persian Gulf. So the river Pison may be the Indus, a river compassing the western portion of India and not far distant from the scene where Moses wrote.

The name of the second river is *Gihon*. It compasses the whole land of Ethiopia. In the Hebrew this land is called “*Cush*”. “Cush” is used in Scriptures for a number of lands the inhabitants of which are of a dark color. So the land of “Cush” may be the eastern portion of Arabia and the river Gihon may be the Araxes. That this might have been Abyssinia and the river Nile, as some commentators think, seems impossible because of the geographical distance.

The name of the third river is *Hiddekel*.<sup>11</sup> This is the Tigris, which flows east of Assyria.<sup>12</sup>

The name of the fourth river is *Euphrates*, the name the river bears today.

We have no way of knowing how these four rivers branched off the one river flowing through the garden of Eden. Of this one river there was no trace anymore at the time of Moses. But taking everything into consideration, it seems probable that the garden of Eden was located in the neighborhood of the present Armenia.

*And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. (2, 15.)*

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<sup>9</sup> **Gen. 10, 29.** - And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

<sup>10</sup> **Gen. 10, 30.** - And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

<sup>11</sup> **Dan. 10, 4.** - And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel.

<sup>12</sup> **Hebrew text.** - [אֲשֶׁר]

Adam was not to lead an idle life, but an active one. God put him into the garden to dress it and to keep it in good condition. But what a happy, blissful occupation! There was nothing there but joy and blessing, no “sorrow” and “distress”, no “thorns and thistles”, no “sweat of the brow”.<sup>13</sup>

*Prayer.*

Oh Lord, my Savior, Thou good and gracious God, lead me into the new and abiding Paradise. Amen.

Paradise! Paradise!  
Fairest fruits delight our eyes,  
Where the Tree of Life is planted,  
Bliss beyond our dreams is granted;  
Bring us, Lord, to Paradise!

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**XII.**

*And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. (2, 16-17.)*

After the Lord God had placed Adam in the garden He gave him a *command*. The Lord God had created man very good, holy, and wonderfully, had given him a rational soul which knew all, even the Most High God, had given him dominion over the earth and over all the creatures of the earth, had placed air and water, the sun, the moon, and the stars in his service, had appointed the most beautiful place on this wonderful earth as his dwelling-place. And now the Lord God gave man a *command*. Why not? God is the sovereign Lord. Man is a creature and owes God

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<sup>13</sup> **chap. 3, 17-18.** - And unto Adam he said, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, ‘Thou shalt not eat of it;’ cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.”

obedience. To fear God and keep His commandments—that is man’s duty and obligation.<sup>1</sup> Adam — in sharpest contrast to us, his descendants — knew the will of God perfectly and was obedient *by nature*. But now he was to prove and confirm his obedience. Therefore the Lord God gave him a *command*. This was an extraordinary command, one that could be kept easily; and it was given him in the most friendly and gracious manner. The Lord God told him that he might freely eat of every tree in the garden; but of the tree of the knowledge of good and evil he should not eat. Oh what an easily kept command! How confident Adam must have felt that he would not eat of that tree! How he must have rejoiced in the sure knowledge that he would obey!

To this command God added a most solemn warning. “*For in the day that thou eatest thereof, thou shalt surely die*”. The Lord God told man that he should not eat of this tree, for on the day that he would eat thereof, he would surely die, would lose the wonderful life which had been given him. This was not a threat. It was a solemn warning of what would inevitably follow the transgression of God’s command. Verily, how could he live who disobeys God, who wilfully and deliberately transgresses a command of the sovereign and gracious God?!

And let us always bear in mind, the same applies today to those, who through faith in Christ Jesus have become children of God and are spiritually minded. If such an one transgresses an express command of God, is disobedient, he falls from grace and loses life and salvation.<sup>2</sup> And it makes no difference whether it be a command which we might call a major command, or one which we might call a minor command. It is in every instance *God* against whom the sin is committed.<sup>3</sup>

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<sup>1</sup> **Eccl. 12, 13.** - Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. Hebrew:

סוף דְבַר הַכֹּל וְשָׁמַע אֶת־הָאֱלֹהִים יֵרָא וְאֶת־מִצְוֹתָיו שָׁמֹר כִּי־זֶה כָּל־הַאֲדָמָה:

<sup>2</sup> **Gal. 5, 16-21.** - This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

<sup>3</sup> **Ps. 51, 4.** - Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that thou mightest be justified when Thou speakest, and be clear when Thou judgest.

*Prayer.*

My heavenly Father, fill my heart with joy and gratitude that thou hast accepted me as Thy dear child for Christ's sake and hast given me eternal life and salvation. And help me that henceforth, as Thy dear child, I obey Thy Word and Will. Amen.

Thy will be done on earth, O Lord,  
As where in heaven Thou art adored!  
Patience in time of grief bestow,  
Obedience in weal or woe;  
Our sinful flesh and blood control,  
That thwart Thy will within the soul.

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XIII.

*And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. (2, 18-20.)*

The man, Adam, was yet alone, the only one of his kind. And the Lord God saw that this was not good. He now wanted to make him an help meet for him, after his kind, one who would be near him and before him. Of every beast of the field, and cattle, which God had created out of the earth, and of every fowl of the air, God had made "male and female", of each species a pair.<sup>1</sup> All these living creatures God now brought to Adam; Adam, should name them. And Adam gave every animal and fowl its name, thereby

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<sup>1</sup> **chap. 6, 19. 20.** - And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

demonstrating his profound knowledge of created things. But among them all there was not found an help meet for him, after his kind, to be with him and before him.

*And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. (2, 21-24.)*

Here we are told what God did that Adam might have an help meet for him and that the human race might be propagated in the same manner as the animals.<sup>2</sup> But we are also told that God did this in an altogether different manner than He had done in the case of the animals. The latter he had simply caused to come forth in pairs out of the water, the air, and the earth.

The Lord God caused a deep sleep to fall upon Adam, a sleep which made him insensible to everything. And the Lord God took one of Adam's ribs and closed up the flesh again at the place whence He had taken the rib. And the rib which God had taken from Adam, He built into a woman: formed a woman out of it. — Oh, the wonderful and omnipotent God! And yet — why should we be amazed? Does not God continually do even greater miracles? Consider the propagation of the human race, the animals, the plants! God causes a plant, an animal, a man to come forth out of the minutest seed. We call this phenomena “nature” and are not amazed, because, as Luther says, we look upon it, regard it with the “eyes of a cow”. But it is all the miraculous working of God. A Christian, enlightened by the Spirit of God, praises and glorifies the Lord, when meditating upon this, and says with the psalmist: “Thou hast possessed my reins! Thou hast covered me in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously

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<sup>2</sup> **chap. 1, 27. 28.** - So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” **chap. 1, 22.** - And God blessed them, saying, “Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”



wrought in the lowest parts of the earth”.<sup>3</sup> Aye, the hands of God have formed us and made us; God has formed us, as the potter forms the clay; God has poured us into the womb and curdled us like cheese; God has clothed us with skin and fenced us with bones and sinews.<sup>4</sup> Are these not marvelous works of God, miracles which He constantly performs?

After God had formed the woman out of the rib of Adam He caused Adam to awaken and brought the woman to him. And Adam said: This is now bone of my bones and flesh of my flesh. And in perfect knowledge and understanding of all that had taken place he continued: she shall be called Woman,<sup>5</sup> because she was taken out of Man.<sup>6</sup> And the Lord God said,<sup>7</sup> referring to the future as He desired it to be: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh”.

Finally we are told: “*And they were both naked, the man, and his wife, and were not ashamed*”. (2, 25.)

Before the Lord God they certainly need not be ashamed. And their intimate union was to them a sacred thing, just as they were themselves holy. Why then should they be ashamed because of their nakedness?

The Word of God which we have just now considered, records the institution of holy *matrimony*. We see what matrimony is according to God’s

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<sup>3</sup> **Ps. 139, 13-15.** - For Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

<sup>4</sup> **Job 10, 8-11.** - Thine hands have made me and fashioned me together round about; yet Thou dost destroy me. Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again? Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

<sup>5</sup> **Hebrew: ischah** [ יִשְׁחָה ]

<sup>6</sup> **Hebrew: isch** - [ יִשְׁחָה ]

<sup>7</sup> **Matth. 19, 4. 5.** - And He answered and said unto them, “Have ye not read, that He which made them at the beginning made them male and female, and said, ‘For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?’”

institution and what it should be according to God's will. Let us now consider this in detail.

1. The Lord God brings the woman to the man.<sup>8</sup> The Lord God desires that man and woman live in holy matrimony.
2. Just as man and wife are one flesh by the creation of the woman out of the man,<sup>9</sup> so they should be one flesh<sup>10</sup> through cohabitation.<sup>11</sup>
3. This divinely ordained union of man and wife is to be indissoluble,<sup>12</sup> life-long.
4. "The twain" are to be united in holy matrimony: one man and one woman.<sup>13</sup>

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<sup>8</sup> v. **22.** - And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man.

<sup>9</sup> v. **23.** - And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

<sup>10</sup> v. **24.** - Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

<sup>11</sup> **1. Cor. 1, 16.** - And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. **Matth. 19, 5.** - And said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" **Mark 10, 8.** - And they twain shall be one flesh: so then they are no more twain, but one flesh.

<sup>12</sup> **Matth. 19, 3-6.** - The Pharisees also came unto Him, tempting Him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And He answered and said unto them, "Have ye not read, that He which made them at the beginning made them male and female," And said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." **Mark 10, 2-9.** - And the Pharisees came to Him, and asked Him, "Is it lawful for a man to put away his wife?" tempting Him. And He answered and said unto them, "What did Moses command you?" And they said, "Moses suffered to write a bill of divorcement, and to put her away." And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

<sup>13</sup> **Mark 10, 8.** - And they twain shall be one flesh: so then they are no more twain, but one flesh.

5. The purpose of matrimony is the propagation of the human race.<sup>14</sup>
6. In this connection man and wife need not be ashamed before each other because of their nakedness.<sup>15</sup>
7. In this matrimonial union the wife is to be a *help* meet for her husband and, as after his kind, be near him and before him.<sup>16</sup> She bears her husband's name.<sup>17</sup> She is so intimately united with her husband that she no longer has any "portion or inheritance" in her father's house, but is counted of him as a "stranger".<sup>18</sup> For her husband's sake she must forget her people and her father's house, like the congregation of saints does for the sake of Christ.<sup>19</sup> Woman, created out of the man, was created for the man, not the man for the woman.<sup>20</sup> The wife is not to rule over her husband,<sup>21</sup> but is to submit to him and obey him.<sup>22</sup> — And the man should leave

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<sup>14</sup> **chap. 1, 28.** - And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

<sup>15</sup> **v. 25.** - And they were both naked, the man and his wife, and were not ashamed.

<sup>16</sup> **v. 18.** - And the LORD God said, "It is not good that the man should be alone; I will make him an help meet for him."

<sup>17</sup> **v. 23.** - And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

<sup>18</sup> **chap. 31, 14. 15.** - And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

<sup>19</sup> **Ps. 45, 10.** - Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

<sup>20</sup> **1. Cor. 11, 8. 9.** - For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

<sup>21</sup> **1. Tim. 2, 12. 13.** - But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve.

<sup>22</sup> **Eph. 5, 22-24.** - Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. **Col. 3, 18.** - Wives, submit yourselves unto your own husbands, as it is fit in the Lord. **1. Pet. 3, 1.** - Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.

his father and his mother and cleave unto his wife:<sup>23</sup> his wife should be dearer to him than his father and mother, and he should love her as himself and nourish and cherish her.<sup>24</sup>

In the light of these seven points let us now briefly glance at conditions as we find them at the present time.

1. Holy Scriptures say: “Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord”.<sup>25</sup> Aye, this applies to him who asks for and obtains his wife *from the Lord*, him who looks for heavenly prudence and Christian virtues in his wife. For “a prudent wife is from the Lord”,<sup>26</sup> and “who can find a virtuous woman? for her price is far above rubies”.<sup>27</sup> But alas! How differently it usually is! Young men, even such as were brought up in the nurture and admonition of the Lord, look upon the outward beauty of young women of the world and take them wives of all which they choose.<sup>28</sup> And what a deplorable condition is found otherwise among the children of the world! Whoever desires to marry cares about almost everything else only not about the pleasure of the Lord and His blessing. They have no desire to obtain their wife from the Lord and the inevitable result is a multitude of unhappy marriages.

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<sup>23</sup> **v. 24.** - Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. **Eph. 5, 31.** - For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

<sup>24</sup> **Eph. 5, 28. 29.** - So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. **Eph. 5, 33.** - Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

<sup>25</sup> **Prov. 18, 22.** - Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

<sup>26</sup> **Prov. 19, 14.** - House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

<sup>27</sup> **Prov. 31, 10.** - Who can find a virtuous woman? for her price is far above rubies.

<sup>28</sup> **Gen. 6, 2.** - That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

2. Cohabitation, according to God's will and ordinance, should also serve the purpose of resisting temptation to fornication; therefore the husband should not defraud his wife, neither should the wife defraud her husband, but each should render unto the other due benevolence in this respect.<sup>29</sup> Filthy action or thinking of someone else during this act, however, is just as abominable to the Lord as adultery and fornication.<sup>30</sup>
3. Divorce, according to God's will and ordinance, is permissible only if the husband or wife have already broken the divine ordinance, of matrimony by fornication.<sup>31</sup> If neither husband nor wife have

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<sup>29</sup> **1. Cor. 7, 2-5.** - Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

<sup>30</sup> **Heb. 13, 4.** - Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

<sup>31</sup> **Matth. 19, 3-9.** - The Pharisees also came unto Him, tempting Him, and saying unto Him, "Is it lawful for a man to put away his wife for every cause?" And He answered and said unto them, "Have ye not read, that He which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh.' What therefore God hath joined together, let not man put asunder. They say unto Him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.'" **Mark 10, 2-12.** - And the Pharisees came to Him, and asked Him, "Is it lawful for a man to put away his wife?" tempting Him. And He answered and said unto them, "What did Moses command you?" And they said, "Moses suffered to write a bill of divorcement, and to put her away." And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh.' What therefore God hath joined together, let not man put asunder. And in the house His disciples asked Him again of the same matter." And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." **Matth. 5, 31. 32.** - It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

become guilty of fornication, divorce is in every case adultery. The inviolable character of the matrimonial union is evident from the words of Jesus which were just quoted, as also from the words which the Lord spoke through the prophet Malachi.<sup>32</sup> Should a wife submit to the temptation to divorce her husband for all manner of other reasons, or likewise, should the husband divorce his wife — which is, as we have seen, an abomination before God — they should by all means remain unmarried, or rather be reconciled again to each other.<sup>33</sup> The *civil* law which Moses gave to the children of Israel, permitted a man to put away his wife in the manner, prescribed by law, if for any reason she had become hateful to him.<sup>34</sup> But this permission had been granted the Jews only because of their *hardness of heart*.<sup>35</sup> Now, if anyone would have such hardness of heart toward God, then let him divorce his wife by due process of law, because she has become hateful to him, and — be subject to the wrath and judgment of God.

It must be noted, however, that divorce may be *suffered*, that is, the matrimonial union may be severed *before God for reasons*

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<sup>32</sup> **Mal. 2, 14-16.** - Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

<sup>33</sup> **1. Cor. 7, 10 .11.** - And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

<sup>34</sup> **Deut. 24, 1.** - When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. **Matth. 19, 7.** - They say unto Him, “Why did Moses then command to give a writing of divorcement, and to put her away?” **Mark 10, 4.** - And they said, “Moses suffered to write a bill of divorcement, and to put her away.”

<sup>35</sup> **Matth. 19, 8.** - He saith unto them, “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.” **Mark 10, 5.** - And Jesus answered and said unto them, “For the hardness of your heart he wrote you this precept.”

*which yet are void before God, and that a person suffering such divorce may still have a good conscience and may marry again. This is the case when one spouse maliciously and finally leaves the other;<sup>36</sup> when one spouse maliciously and finally refuses due intercourse to the other; when the husband maliciously and finally refuses to support his wife, or when the wife maliciously refuses to do her duty toward her husband as his help meet and lives solely for her own pleasure without the least regard for her husband; when one or the other spouse maliciously and finally hinders the blessing which God has placed on matrimony, namely, *fruitfulness*. In the latter case, especially if both husband and wife are of one mind in this respect, the act of cohabitation is nothing else than fornication, as a noted American physician recently stated publicly. *All that has been mentioned violates and desecrates the divine institution of holy matrimony and is therefore adultery*. For when the Lord God instituted matrimony He said: “I will make him an help meet for him”<sup>37</sup> and: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife”;<sup>38</sup> They shall be “one flesh”;<sup>39</sup> “Therefore shall a man leave his father and his mother, and shall cleave unto his wife”;<sup>40</sup> and: ‘I will make him an help meet for him’;<sup>41</sup> “Be fruitful and multiply”.<sup>42</sup>*

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<sup>36</sup> **1. Cor. 7, 15.** - But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

<sup>37</sup> **v. 18.** - And the LORD God said, “It is not good that the man should be alone; I will make him an help meet for him.”

<sup>38</sup> **v. 24.** - Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

<sup>39</sup> **v. 24.** - Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

<sup>40</sup> **v. 24.** - Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. **Eph. 5, 28. 29.** - So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church.

<sup>41</sup> **v. 18** - And the LORD God said, “It is not good that the man should be alone; I will make him an help meet for him.”

<sup>42</sup> **chap. 1, 28.** - And God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

4. Polygamy was permitted by God among His people Israel in the Old Covenant — for reasons which He had in His divine wisdom but which He has not revealed to us. However, we Christians know that polygamy is contrary to the will of God and therefore avoid it.
5. No true Christian prevents the blessing which God has placed upon matrimony, but rather greets with joy every child which may be presented to him. And he prays the 127. and the 128. Psalms. But more and more we find prevention of conception, abortion, and murder of unborn infants becoming prevalent. And these damnable practices have become so common even among so-called Christians that we hear men and women freely and openly discussing them as if it were all perfectly honorable and commendable.
6. Modesty and chastity are more and more being lost. People highly enjoy lewd theatrical plays, immoral pictures, songs, and jests; fashions are becoming more and more indecent. Also this has gained great headway among Christians. But when the Holy Scriptures speak of sexual matters in a solemn and serious manner, then people turn up their nose in horror and would bar all this from church and school, yes, even expunge it from the Bible. And even truly Christian parents, instead of instructing their children themselves in sexual matters in a chaste, decent and serious manner, let them learn of these things in a filthy and indecent manner.
7. Think of the ungodly and pernicious feminist movement on the one hand, and of the rudeness and coarseness of many men and their neglect of family-life on the other.

*Prayer.*

Dear heavenly Father, grant us, Thy Christians, man and wife, that in the right and living knowledge of Thy will we may return again to that for which Thou hast created us. Amen.

Happy the man who feareth God,  
Whose feet His holy ways have trod;  
Thine own good hand shall nourish thee,  
And well and happy shalt thou be.



Lo! to the man these blessings cleave  
Who in God's holy fear doth live;  
From him the ancient curse hath fled  
By Adam's race inherited.

Out of Mount Zion God shall send,  
And crown with joy the latter end,  
That thou Jerusalem mayst see  
In favor and prosperity.

He shall be with thee in thy ways,  
And give thee health and strength of days;  
Yea, thou shalt children's children see,  
And peace on Israel shall be.

Praise God the Father, God the Son,  
And God the Spirit, Three in One;  
As't was through ages heretofore,  
Is now, and shall be evermore.

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#### XIV.

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

The serpent was more subtil, wiser, than any beast of the field. We shall not enter here upon a discussion of natural history, but simply refer to the Word of our Lord: "Be ye therefore wise as serpents".<sup>1</sup>

And the serpent spoke to the woman.

Can serpents speak? No. Did the woman know that serpents cannot speak? Most assuredly. The woman had the same knowledge as the man.<sup>2</sup> Or would you think that God had given wisdom only to the man and not the woman? What must the woman have thought when the serpent spoke to her? As far as

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<sup>1</sup> **Matth. 10, 16.**

<sup>2</sup> **chap. 2, 20.** - And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

the mere speaking of the serpent is concerned the woman might have thought that the Lord God had caused it to speak. However, when she heard *what* the serpent said she could not think that. For what did the serpent say? “Yea”, is it really true that God hath said; Ye shall not eat of every tree in the garden? — God had said to Adam: “Of every tree in the garden thou mayest freely eat”.<sup>3</sup> Only one exception had God made. — True, it was only a question. But the woman now knew that this question did not originate with God. With whom then? Who spoke through the serpent? Yes, who? Let us picture the situation just as it was. Did the woman know anything of the existence of spiritual creatures, of the existence of angels? We cannot say, since Scriptures do not tell us. But the woman knew that some being, other than God, man, or beast, spoke through the serpent. That is certain. And the woman perceived more than this. Was not this question, after all, distinctly and clearly ungodly, opposed to God? Did it not create doubt toward God and His works? Was it not, therefore, venomous, casting suspicion upon God’s goodness? God had planted the garden of Eden, beautiful paradise, had caused every kind of tree that is pleasant to the sight and good to eat to grow therein. And into this garden he had put the man and the woman.<sup>4</sup> And now the serpent asked: Is it really true that God hath said: Ye shall not eat of every tree in the garden?

*And the woman said unto the serpent, We may eat of the fruit of the trees in the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (3, 2-3.)*

This answer of the woman was essentially correct. The woman told the serpent that she and her husband were permitted to eat, and did eat, of the fruit of the trees in the garden; but of the fruit of the one tree in the midst of the garden they were forbidden to eat, should not even stretch out their hand toward it, lest they die. *That* was what God had said, nothing more.<sup>5</sup>

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<sup>3</sup> **chap. 2, 16.** - And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

<sup>4</sup> **chap. 2, 8. 9.** - And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.

<sup>5</sup> **chap. 2, 16. 17.** - And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Yes, essentially this answer was correct, perfectly correct. But should the woman have answered the serpent at all? Should she not rather have turned her back? Or should she not in holy anger and zeal for the glory of her dear God have said to the serpent: Get thee behind me, thou adversary,<sup>6</sup> thou art an offense to me; for thou savourest not the things that be of God?!<sup>7</sup> Did the woman perhaps desire to hear what the serpent would say further? Had the poison already taken effect?

Yes, the poison had already taken effect. And the serpent was well aware of this. Therefore he now continued with insolent and blasphemous speech.

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

Now it is proper and timely to ask: who was the serpent, or rather, who spoke through the serpent? Come, come, Oh thou Word of truth in Holy Scriptures and tell us!

It was *Satan*, the adversary, the *devil*, the lying slanderer.<sup>8</sup>

*And who and what is Satan, the devil?*

In the beginning God created the heaven and the earth.<sup>9</sup> The earth was “without form and void”.<sup>10</sup> Before God made the earth “very good”<sup>11</sup> during

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<sup>6</sup> Satan.

<sup>7</sup> **Matth. 16, 23.**

<sup>8</sup> **2 Cor. 11, 3.** - But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. **Rev. 12, 9.** - And 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. 20, 2.** - And He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. **John 8, 44.** - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

<sup>9</sup> **chap. 1, 1.** - In the beginning God created the heaven and the earth.

<sup>10</sup> **chap. 1, 2.** - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>11</sup> **chap. 1, 31.** - And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

the six days of creation, He created the “morning stars”, the “sons of God”, the *angels*,<sup>12</sup> an unnumbered multitude of them,<sup>13</sup> and assigned to them as their blessed dwelling the heaven which had been created in the beginning.<sup>14</sup> Hence the angels were *holy*.<sup>15</sup> We shall not enter here upon an exhaustive study of the doctrine of the holy angels, concerning whom the Bible says very much. We shall only point out three facts. 1. The angels are *spirits*,<sup>16</sup> powerful and mighty,<sup>17</sup> 2. Throughout Scriptures we are told that the angels are rational and autonomous beings.<sup>18</sup> — With this you may answer the doubting questions:

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<sup>12</sup> **Job 38, 7.** - When the morning stars sang together, and all the sons of God shouted for joy?

<sup>13</sup> **Dan. 7, 10.** - A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. **Matth. 26, 53.** - Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels? **Rev. 5, 11.** - And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

<sup>14</sup> **Matth. 18, 10.** - Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

<sup>15</sup> **Matth. 25, 31.** - When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the Throne of His Glory.

<sup>16</sup> **Heb. 1, 14.** - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

<sup>17</sup> **Ps. 103, 20.** - Bless the LORD, ye His angels, that excel in strength, that do His Commandments, hearkening unto the voice of His Word.

<sup>18</sup> **For instance Gen. 19, 1.** - And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground. **Gen. 19, 15.** - And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. **Luke 1, 11-20.** - And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for

footnote continued →

Should the great God have created rational and autonomous beings only upon this small earth?!<sup>19</sup> — 3. Among the angels there are various classes and ranks, concerning which we know little.<sup>20</sup>

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prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the Presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. **Luke 1, 26-38.** - And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

<sup>19</sup> **Ps. 148, 1-5.** - Praise ye the LORD. Praise ye the LORD from the heavens: praise Him in the heights. Praise ye Him, all his angels: praise ye Him, all his hosts. Praise ye Him, sun and moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the Name of the LORD: for He commanded, and they were created.

<sup>20</sup> **chap. 3, 34.** (Cherubim) [sic chap. 3, 24] So He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life. **Is. 6, 2.** (Seraphim) Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. **Col. 1, 16.** - For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. **2. Thess. 4, 16.** - [sic 1. Thess. 4, 16] For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. **Jude 9.** (Archangels) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

But who and what is satan, the devil?

Satan, the devil, is an *evil angel*.

There are many evil angels.<sup>21</sup> In the beginning God had created them good and holy, but they fell away from God, became declared enemies of God and man and are forever rejected.<sup>22</sup>

Scriptures often speak of the evil angels. Usually the devil, or satan, is spoken of as *one*. Why? In the first place the singular is used, without doubt, in the “collective” sense, that is, it includes all devils. This figure of speech is often met with in Scriptures. Thus, for instance, the many different trees which God had caused to grow in the garden of Eden are simply spoken of as “tree” in the Hebrew text.<sup>23</sup> In the second place, it seems that the fall of so many angels was caused by *one* angel of high standing and that this latter then became the “chief” of the devils. For, speaking to the Lord Jesus, the

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<sup>21</sup> **Mark 5, 9.** - And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. **Luke 8, 30.** - And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

<sup>22</sup> **Jude 6.** - And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the Great Day. **2. Pet. 2, 4.** - For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. **Eph. 6, 12.** - For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. **Rev. 12, 9.** - And 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. **John 8, 44.** - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **1. Pet. 5, 8.** - Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

<sup>23</sup> **chap. 2, 9.** - And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil. **chap. 2, 16.** - And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat. **chap. 3, 1. 2.** - Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

pharisees thus designate the devil,<sup>24</sup> and Jesus accepts this designation.<sup>25</sup> As to the manner and nature of the fall of the angels Scriptures tell us nothing.

Now let us consider the words which the devil spoke.

The serpent, the devil, said to the woman: "*Ye shall not surely die*". Insolently and blasphemously the devil now accuses *God of being a liar, His Word of being lies*. — In this respect, all those who deny Jesus Christ, the Savior attested by God, have been apt scholars of satan.<sup>26</sup> All who deny that the wages of sin are death and damnation;<sup>27</sup> all who deny any doctrine or utterance of God's Word; all are apt scholars of the devil.<sup>28</sup>

And the serpent, the devil, continued his blasphemous speech. Did not the woman listen eagerly? *For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil*.

What did the "old serpent"<sup>29</sup> mean with these words? This: God did indeed forbid you to eat of the tree in the midst of the garden. He threatened

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<sup>24</sup> **Matth. 9, 34.** - But the Pharisees said, He casteth out devils through the prince of the devils. **Matth. 12, 24.** - But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. **Mark 3, 22.** - And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.

<sup>25</sup> **Matth. 12, 26. 27.** - And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **Mark 3, 26.** - And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

<sup>26</sup> **1. John 5, 9. 10.** - If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

<sup>27</sup> **Rom. 6, 23.** - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. **Rom. 5, 12.** - Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. **Rom. 5, 18.** - Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

<sup>28</sup> **John 10, 35.** - If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken.

<sup>29</sup> **Rev. 12, 9.** - And 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.

that in the day you eat thereof you shall surely die. But God said that because of a selfish reason. He knew that as soon as you eat thereof, your eyes shall be opened and you shall be as He, God Himself — namely how? You will know good and evil. With these words the old serpent refers too the fact that God Himself had named the tree the “tree of knowledge of good and evil”.<sup>30</sup> But with diabolical cunning he distorts the meaning of the words. The correct meaning which God had had in mind was *that this tree should offer an opportunity to show whether man desired to remain good, as he had been created, or whether he desired to become evil*. The serpent, however, wrested the words to mean *that the eating of the forbidden fruit would give them a divine knowledge of good and evil*. The serpent persuaded the woman that she, she and her husband, would be *like God in knowledge*, if they would only eat of the fruit which God had forbidden them; that they would thereby not *become evil*, but on the contrary *wise, wise like God*, and would know good and evil *like God knew it*; that God was well aware of this and begrudged them such knowledge, did not want them to have it; that God desired to keep them in ignorance, in simpleness of mind, and thus dependent upon Him. They should therefore make use of their human dignity and free themselves from such subjection to God’s Word.

Apt scholars of the devil in this respect are all such who would master the Holy Scriptures with their reason and wisdom, “that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter”, “that are wise in their own eyes, and prudent in their own sight”! “Woe unto them”!<sup>31</sup> They want to be like God. They think that they themselves can perceive what is good or evil. Such as implicitly cling to the Word of God and are guided by that alone they laugh at, despise and deride, and say that they make of Scriptures a “paper pope” or, as a professor of theology in Erlangen once said: “The time is past when one met all questions with ‘It is written’”. They, poor, deluded fools that they are, deluded by the devil, would be like God and know and say what is truth and what is falsehood,

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<sup>30</sup> **chap. 2, 17.** - But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>31</sup> **Is. 5, 20. 21.** - Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!



what is good and what is evil. And such people would be theologians! Accursed people!<sup>32</sup>

*Wanting to be like God* — that is antigodliness itself and the fundamental sin, the sin out of which flows everything that is opposed to God in faith, doctrine, confession, and life. — It may properly be assumed that the devil himself desired to be like God and thus fell.

Oh, what diabolical truth lay in the words: “In the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil”! If they disobeyed God they would know and realize the good they had *lost* and the evil they *now had*.

*Prayer.*

O Lord God, grant unto me, Thy child which Thou hast so dearly bought and redeemed from the power of the devil through Thy blood, that in faith, in doctrine, in confession, and in life I cling alone to Thy Word, the Holy Scriptures, and to every word thereof. Amen.

O Lord, our God, Thy holy Word,  
Which Thou to us hast given,  
That all our faith and life accord  
With this true rule of heaven:  
This Word alone,  
By Thee made known,  
Is found in Scriptures solely;  
Pure, clear, and light,  
As men did write,  
Moved by Thy Spirit holy.

This precious Scripture Word to-day  
*Stands firm and strong as ever;*  
Though heav'n and earth shall pass away,  
God's Word endures forever;  
For neither hell,

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<sup>32</sup> **Gal. 1, 8. 9.** - But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Nor woe can quell,  
Nor Judgment Day can end it.  
Hence blessed all,  
Who heed its call,  
And faithfully attend it.

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## XV.

*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (3, 6.)*

The devil had kindled evil lust in the woman. And now the woman looked at the forbidden tree. And what did she see? She saw that this tree was good for food. She saw that it was a tree to be desired to make one wise. This the woman saw with and in evil lust. And — she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Now it had happened. Man had disobeyed God and thereby forfeited his life.

In the following we shall endeavor to clearly understand the occurrence which has now been briefly sketched.

The woman had been created good and holy. And in this woman *evil lust* had taken birth. We cannot say that this was immediately a *definite* evil lust, an evil lust after a definite thing, for instance after the forbidden fruit. It became such afterwards. At first the woman had evil lust in general, that is, a mind which was unholy, opposed to and contradicting God. The woman listened to the serpent, eagerly absorbed everything that the serpent told her. What was this other than an unholy mind, a mind opposed to God, ungodly, evil lust? And whence this evil lust? What had kindled this evil lust in the woman? The words of the serpent. They were the poison which had taken effect at once. We cannot comprehend or explain.<sup>1</sup> But it was so.

The woman was *not tempted*, tempted to evil, *by God*. Was that perhaps a *temptation*, a temptation to evil, when God forbade eating from the tree in the midst

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<sup>1</sup> Theologians express it: “*posse peccare et posse non peccare*”. That is correct. Yet we cannot comprehend it.

of the garden? Surely not. And besides, God had even warned them most earnestly against doing that.

If evil lust had already existed *before* this command was given then we could apply here the words of the apostle: “I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion *by the commandment*, wrought in me *all manner* of concupiscence”.<sup>2</sup> But even then it is not *God* who tempts to evil, but *sin*. But Adam was without sin at the time this command was given. And at the time Adam told his wife of this command she also was without sin. The woman was tempted, tempted to evil, *by her own lust*, the evil lust which she had permitted the devil to kindle in her. The woman was drawn away and enticed to evil by her own evil lust. To which evil? To the evil which her evil lust “conceived”, as a woman conceives by a man. And by what did the evil lust of the woman “conceive”? By the tree in the midst of the garden, of which God had said, “Ye shall not eat thereof”, but of which the devil had said that it would make wise. By this forbidden tree sin, the evil lust which had been kindled in the woman, took occasion to *lust after it, to covet it*: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise”. And like a woman after she has conceived by a man brings forth, so the evil lust after the forbidden fruit, which had been kindled in the woman, brought forth sin after it had conceived: “she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat”. The same evil lust had now been kindled and the same sin had been brought forth in the man by the evil example and through the instrumentality of the woman. And this finished sin now brought forth death. Man was doomed to die.

This holds good today. It is true today what James writes: “Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth *death*”.<sup>3</sup> “The

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<sup>2</sup> **Rom. 7, 7. 8.** - What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead.

<sup>3</sup> **James 1, 13-15.** - Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

wages of sin is death”.<sup>4</sup> Death is not a “law of nature”, but the divine punishment for sin. And after death the judgment.<sup>5</sup>

Now let us see what this sin of Adam and Eve really was.

Many jeer at and ridicule the teaching that merely “taking a bite of an apple” should have been such a terrible sin and have had such awful consequences. But this was not merely a “bite of an apple”. It was the end and climax of a terrible sin.

And what was this sin?

The woman eagerly listened to words which she had to recognize as being ungodly, yes, in direct opposition to God. She opened her heart to words which insolently contradicted God’s Word, made of God a liar and represented the gracious God as a despot who desired to keep man in ignorance and unworthy dependence upon Him. The woman *wanted to be like God*. And in such a mind, a mind rebelling against God, with this insane end and aim in view, she committed the deed of disobedience and unbelief. And she also persuaded and misled the man to the same sin and progression of sin. That, that was the sin of the first man. And it was sin as it cannot be thought more terrible.

And this is today the real essence of sin: rebellion against God, wanting to be like God. That, that is at the root of every sin. When men try to get around the Word of God by means of all kinds of subterfuges and objections; when men criticise the Word of God; when men reject God’s Word; when men walk and live after their own thoughts, their evil lust, and refuse God the obedience which they owe Him; it is *this* which is at the root of it all.

And, my dear Christian, you will feel this sin in yourself, in your old Adam, every day, yes, every hour, whenever — you *earnestly* set faith against unbelief, obedience against disobedience. Where determination is on the right side, there determination will inevitably also be found on the other side. “For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other”.<sup>6</sup> Of course, whenever and wherever you merely loiter along the path which has been taught you and which you are accustomed to travel, without seriously thinking of faith and without earnestly desiring to obey the

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<sup>4</sup> **Rom. 6, 23.** - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

<sup>5</sup> **Heb. 9, 27.** - And as it is appointed unto men once to die, but after this the judgment:

<sup>6</sup> **Gal. 5, 17.** - For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Word of God, you will experience very little of this antagonism between the flesh and the Spirit. You will in that case unthinkingly be a Christian, just like an unthinking Mohammedan is a Mohammedan, an unthinking Jew a Jew, an unthinking infidel an infidel. It is all purely a matter of habit. The only difference is that you unthinkingly cling to the *truth*, whereas the others unthinkingly cling to *falsehood*. But true faith is *not* that kind. A truly believing Christian *knows* in whom he believes,<sup>7</sup> has *a firm confidence*,<sup>8</sup> and *wars* against everything that might assail it.<sup>9</sup>

We have now seen how our first parents fell into sin and thereby became subject to death.

*Prayer.*

Lord, my God and Savior, Thou hast redeemed me, a sinful and dying creature, through Thy bitter suffering and death, and hast regenerated me to the true faith and eternal life through Thy gracious Word and Thy Holy Spirit; grant, that in steadfast faith I may courageously war against all enemies and triumphantly overcome them and gain the victory. Amen.

Christians rise and hoist the banner!  
The evil hosts around you gather,  
With Satan leading in the fight.

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<sup>7</sup> **2. Tim. 1, 12.** - For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that Day.

<sup>8</sup> **Heb. 11, 1.** - Now faith is the substance of things hoped for, the evidence of things not seen.  
**Rom. 8, 38. 39.** - For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

<sup>9</sup> **Eph. 6, 10-17.** - Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Take God's Word, the trusty armor,  
The sword of faith, with which to conquer,  
And put the wicked foe to flight.  
Fear not the pow'r of hell,  
Here is Emmanuel. Shout hosanna!  
O, victory! His armies flee,  
And Jesus reigns eternally.

Fight aright the glorious battle,  
The cause is God's, the warfare holy,  
Too soon death bids the struggle cease.  
When the Lord will come with glory,  
His faithful saints shall rise triumphant,  
To share with Him eternal bliss.  
For God is on our side,  
Hence, let the world deride, for a moment,  
Then God's dear Son shall place upon  
Our heads the conqu'ring victor's crown.

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## XVI.

We shall now see what further consequences resulted from the fall of man into sin.

*And the eyes of them both were opened, and they knew that they were naked; and they sewed figleaves together, and made themselves aprons. (3, 7.)*

Aye, their eyes were now opened, as the serpent had said to the woman.<sup>1</sup> But what did they see, what did they now know? That they were *naked*. Oh, what wretched knowledge, what a miserable wisdom! Lost was the chaste, pure, childlike innocence and virtue. They had become unclean in their perceptions, thoughts, and conscience. They were now ashamed of their nature which God had created and which had been holy. Ashamed? Yes, shame had remained in them; the detestable shamelessness which came later and which to this day is flaunted in this world had not yet cropped out in them. They sewed figleaves together and made for themselves aprons with

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<sup>1</sup> v. 5. - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

which to gird themselves. But by this very action they gave evidence that they had become unclean and unholy in their minds.

*And they heard the voice of the Lord God walking in the garden in the cool of the day. (3, 8a.)*

In Chap. III we showed from Scriptures that God created heaven and earth, angels and men, and every thing, and still preserves all through His *Son*, through the second person of the holy Trinity, and in chapter IX that God at all times deals with men through His *Son*. Hence, the Lord God walking in the garden in the cool of the day was none other than *God the Son*.

We do not know in what form, visible shape and audibility the Lord God came to Adam and Eve, neither can we comprehend it.

*And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. (3, 8b.)*

This was evidence of their *evil conscience* and *sinful folly*.

Instead of joyously greeting their Lord and God, they fled from Him. Thereby they showed their evil conscience and sense of guilt. They hid themselves from the all-seeing and omnipresent God amongst the trees in the garden. What folly! They had lost all spiritual wisdom and reason though still possessing from their former knowledge of God the purely intellectual, outward knowledge of the omniscience and omnipresence of God.

The same is true of all their descendants, of all men, as they are by nature and birth. All, even the heathen, which have not the revealed law of God, have a conscience and a knowledge of guilt, because they are sinners.<sup>2</sup> No man can entirely suppress that, even though he may disregard it ever so stubbornly.<sup>3</sup> And all are without spiritual reason and wisdom, without the true knowledge of God. This is true not only of the heathen,<sup>4</sup> but also of the

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<sup>2</sup> **Rom. 2, 14. 15.** - For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

<sup>3</sup> **Rom. 1, 32.** - Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

<sup>4</sup> **Eph. 4, 18.** - Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

learned of the world.<sup>5</sup> Aye, by nature every man, even the most learned, is so ignorant in all spiritual matters that in that respect he may be likened unto the animal, the brute.<sup>6</sup> At the same time, he may have much intellectual, outward knowledge of God and the revelation of God, as we see in the case of the unbelieving scribes.

*And the Lord God called unto Adam, and said unto him, "Where art thou?" And he said, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat". (3, 9-12.)*

God called to Adam: "Where art thou"? and thereby brought the sinners forth from their place of hiding. They came before Him with their girdle of fig-leaves. And with a foolish as well as untrue excuse Adam now tried to conceal from God the real cause of their flight and hiding. He said: "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself". Yes, he was afraid because of his evil conscience and knowledge of his guilt. But he did not care to admit that. And he mentioned his nakedness as the cause of his fear. — Woe unto us sinners! With what miserable figleaves of untrue excuses and subterfuges we often try to cover and hide our sin and guilt from ourselves, from others, yes, even from God!

But the Lord God brushed aside this vain excuse with the words: "Who told thee that thou wast naked"? Yes, who? Not the Lord God. What is nakedness before the Lord God? Nothing. No, *sin* had told Adam and his wife that they were naked, as we have already seen. Therefore the Lord said to Adam: "*Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat*"?

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<sup>5</sup> **Rom. 1, 22.** - Professing themselves to be wise, they became fools. **1. Cor. 1, 20.** - Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? **1. Cor. 2, 11.** - For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>6</sup> **Prov. 30, 2-4.** - Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? (Verse 2 in the original)

[ כִּי בֶעַר אֲנֹכִי מֵאִישׁ וְלֹא־בִּינַת אָדָם לִי: ]



All was revealed to the eyes of God.<sup>7</sup> The Lord now shows the sinners their sin in all its hideous nakedness. Like a sharp, two-edged sword these words came from the lips of God.<sup>8</sup> They were like goads and pointed nails,<sup>9</sup> for they had to pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and be a discerner of the thoughts and intents of the heart.<sup>10</sup> The sinners could not but realize their guilt.

But Adam tried desperately to avoid that. True, he did not attempt to deny his sin. But he tried to exonerate himself, tried to place the blame somewhere else. He said to the Lord God: “*The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat*”. That was literally true. The woman, whom the Lord God had given to be with him,<sup>11</sup> had given him of the fruit of the tree, and he had eaten.<sup>12</sup> This is corroborated by the apostle of the Lord when he says: “Adam was not deceived, but the woman being deceived was in the transgression”.<sup>13</sup> But was Adam excused thereby? Did this exonerate Adam of all blame? The woman was to blame for his

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<sup>7</sup> **Heb. 4, 13.** - Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do.

<sup>8</sup> **Is. 49, 2.** - And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me. **Rev. 1, 16.** - And He had in His right hand seven stars: and out of his mouth went a sharp twoedged sword: and His countenance was as the sun shineth in His strength. **Rev. 2, 16.** - Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

<sup>9</sup> **Eccl. 12, 11.** - The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd.

<sup>10</sup> **Heb. 4, 12.** - For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

<sup>11</sup> **chap. 2, 22.** - And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

<sup>12</sup> **v. 6.** - And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

<sup>13</sup> **1. Tim. 2, 14.** - And Adam was not deceived, but the woman being deceived was in the transgression.

transgression, true; but was he not also to blame? Had not God expressly given *him* the command that he should not eat of the tree in the midst of the garden?<sup>14</sup> And who but Adam had acquainted the woman with this command?<sup>15</sup> How, therefore, could Adam consider himself free of all blame for his disobedience and blame the woman instead? He could not. Since he himself had received from God the command not to eat of the tree in the midst of the garden, was it not then his own fault, was he not to blame that he ate of the tree when the woman gave him of the fruit thereof? How could he at all consider the woman in opposition to God? And why did Adam not merely say: The woman gave me of the tree? Why did he say: “The woman *whom Thou gavest to be with me*, she gave me of the tree, and I did eat?” He wanted to place the blame on the Lord God *Himself*. He meant to say: If Thou hadst not given the woman to be with me I would not have disobeyed. He heaps sin upon sin. First the evil lust against the Lord God, which he had received and accepted from the old serpent; then the transgression of the express command of God, given with the most solemn warning; then falsehood and vain excuse; then not the denial of sin, it is true, but an effort to place the blame for the deed upon the woman, yes, upon the Lord God Himself.

God ignores this attempt of Adam to place the blame upon the woman and even upon Him, the holy God. But:

*And the Lord God said to the woman: What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (3, 13.)* The woman tried to place the blame upon the serpent and its false words.

This action and conduct of the first sinners portrays our actions and conduct. When we are called to account because of sin which we have committed and which we cannot deny, or when our own conscience accuses us, we also try desperately to exonerate ourselves and place the blame somewhere else. Where? Usually upon other people, if at all possible, who have tempted or enticed us to sin; or upon all kinds of circumstances which have driven us or caused us to sin; or upon the

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<sup>14</sup> **chap. 2, 16. 17.** - And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>15</sup> **v. 2. 3.** - And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the Tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

character of our native for which we are not responsible; or upon the devil; or, yes, in the last and final analysis every time, upon God who has placed us among such people, has permitted such circumstances, has called us into being, has given us our character and nature, has permitted the devil to tempt us. For example: an habitual adulterer who finally became known as such, excused himself, saying: Women literally offer themselves to me. A business man who had become guilty of perjury when giving the valuation of his possessions, excused himself, saying: Others do the same thing; had I not done so, it would have been impossible for me to continue my business. An habitual fornicator who was warned and admonished because of his misdeeds and told that they were sins against the holy God, said: What? Sin? As a normal man I have these desires. Harlots willingly offer themselves for money. I abhor men who suppress their natural desires. A formerly well-known professor and doctor of divinity who had cut very rare and valuable woodcuts and copper etchings out of books in the University library, when convicted of his deed, denuded of all his honors, and sentenced to two years imprisonment, cried out: "I didn't want to do this, but the devil drove me to it". And yet the Lord God has clearly and explicitly forbidden adultery, perjury, fornication, and theft. Now, when these commandments of God are transgressed, can women, circumstances, desires, or the devil be accepted as excuses, and can the guilt of the transgressor thus be removed? Most assuredly not. And one more example. Many a one, in reproach, lifts up his eyes to God and says: "Why did God permit sin to enter this world, since He forbids and punishes it? Why does He permit so many temptations to sin"? And a man whose sin threatened to bring shame and disaster upon him, blasphemed God, tried to convince himself that there is no God, despaired, and killed himself. These are examples taken from actual life.

Like the first sinners we are sinners in our very nature. And a mere knowledge of sin, wrought in us by the Law, does not cause true repentance, rather aggravates the sin, as we see in the case of Adam and Eve.

*Prayer.*

Lord, my God, Thou hast redeemed me from all my sin and guilt through Thine only Son, Thou hast regenerated me through Thy Word and Holy Spirit and hast made me Thy dear child. Continue, therefore, Thy work in me and graciously grant that I may at all times, in true repentance, acknowledge and confess my sin, avoid all vain and blasphemous excuses, comfort myself with Thy salvation, live as becometh a Christian, and finally have a blessed end. Amen.

O Father, God of love,  
Hear now my supplication!  
Lord Jesus, Son of God,  
O grant me Thy salvation!  
And Thou, O Holy Ghost,  
Always abide with me,  
That I may serve Thee here,  
And there eternally!

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## XVII.

The woman had said: “The serpent beguiled me, and I did eat”. So the Lord God now turned to the serpent. But to the serpent He did not direct a question, as he had done to Adam and Eve. To the serpent He spoke in an altogether different manner.

*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. (3, 14.)*

God said still more to the serpent, but we shall consider these words first.

It is evident that these words were directed to the animal. Because the serpent had done this it was cursed. It was cursed with a harder lot than the cattle and all the beasts of the field. All these, and every creature, groan, because they are subject to vanity because of sin.<sup>1</sup> But the serpent with all its “seed”,<sup>2</sup> with all its kind and issue, should have a still harder lot. It should crawl upon its belly and eat dust all the days of its life.<sup>3</sup> That this curse has come

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<sup>1</sup> **Rom. 8, 22.** - For we know that the whole creation groaneth and travaileth in pain together until now. **Rom. 8, 20.** - For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope.

<sup>2</sup> **v. 15.** - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

<sup>3</sup> **Is. 65, 25.** - The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD. **Micah 7, 17.** - They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

true we see continually. But was the serpent different then from what it is now? It would seem so. However, we cannot say definitely. But the animal — what had *it* done that God should pronounce this curse upon it? It had permitted the devil to use it as his instrument. Take, for example, a dog that permits itself to be set against a child and bites the child. Is not also the dog punished? Animals have an instinct, a certain intelligence which makes them also responsible for the evil which they do. One provision of the Mosaic law was: “If an ox gore a man or a woman, that they die: then the ox shall be surely stoned”.<sup>4</sup>

Then the Lord God said to the serpent:

*And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* (3, 15.)

These words cannot be emphasized too strongly. They are of the greatest importance.

We will endeavor to give the meaning of these words in all simplicity and meekness, but with confident, divine assurance and conviction.

These words are also directed to the animal. At all times there has been enmity between serpents and man, the enmity which God placed between them when He pronounced the curse upon the serpent. Man seeks to crush the serpent’s head<sup>5</sup> in which many have a poison fang; the crawling serpents, on the other hand, seek to pierce or bite man’s heel.<sup>5</sup>

But the real meaning of these words, the width and the length, the depth and the height of the meaning of these words goes far, far beyond this enmity between man and serpents. These words have a meaning *which reveals the eternal grace and truth and God’s mind concerning the sinner, redemption and salvation.* True, these words are nowhere in Scriptures directly and explicitly quoted as evidence of this. And yet we can and will prove from Scriptures that they have this meaning. But since this proof is found in the fourth chapter of Genesis, and will be brought when we come to the consideration of that chapter, we will now only show the gracious and truthful meaning of these words.

With these words God addressed the *devil* who was hidden in the serpent.

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<sup>4</sup> **Ex. 21, 28.** - If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

<sup>5</sup> Both times the same Hebrew word whose original meaning is scratch, or grind, and which can therefore be rendered with “bruise”, or “pierce” according to the context.

Adam and his wife heard these words. God desired that they hear them. Yes, these words were and are meant above all for *sinful man*.

The Lord God said to the serpent: “I will put enmity between thee and the woman, and between thy seed and her seed”. The Lord God put *enmity* between the serpent and the woman, and between all that are of the devil and subject to him and the “seed” of the woman. The Lord God put *enmity* between them. The devil, no doubt, thought that he had caused man to fall into sin, just as he had brought so many angels to fall with him, and that man would now eternally, from generation to generation, be subject to him, just as were the fallen angels. But what did he hear now? The Lord God put *enmity* between him and those who are of his kind and the woman and her “seed”. The *Lord God* put enmity between them. And the devil was impotent, could do nothing. So man, after all, was not entirely in his power as he had thought. And both, Adam and his wife, heard this.

The Lord God put enmity between the devil *and his “seed”* and the woman *and her “seed”*.

The “seed” of the devil are, without a doubt, “his angels”,<sup>6</sup> the angels which had fallen with him and had become devils. The “seed” of the devil, moreover, are all those men who, through obstinate ungodliness, are become “a generation of vipers”,<sup>7</sup> “children of the devil”,<sup>8</sup> “of their father, the devil”,<sup>9</sup> “children of the wicked one”, sown by the devil,<sup>10</sup> and whose lot is eternal damnation. — That is the devil’s army.

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<sup>6</sup> **Matth. 25, 41.** - Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.

<sup>7</sup> **Matth. 3, 7.** - But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? **Matth. 23, 33.** - Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

<sup>8</sup> **Acts 13, 10.** - And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

<sup>9</sup> **John 8, 44.** - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.  
**1. John 3, 8.** - He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

<sup>10</sup> **Matth. 13, 38. 39.** - The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

The “seed” of the woman is the promised son of the virgin,<sup>11</sup> “whose name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace”,<sup>12</sup> who was to be born in Bethlehem, but “whose goings forth have been from old, from everlasting”,<sup>13</sup> David’s seed and son, whose throne and kingdom God has established forever.<sup>14</sup> Aye, the woman’s “seed” is the virgin Mary’s son, in whom all these prophecies have been fulfilled: *Jesus Christ*.<sup>15</sup> He alone stands against the devil’s army.

<sup>11</sup> **Is. 7, 14.** - Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel.

<sup>12</sup> **Is. 9, 6.** - For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

<sup>13</sup> **Micah 5, 2.** - But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

<sup>14</sup> **2. Sam. 7, 12. 13.** - And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, Which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build an House for My Name, and I will stablish the Throne of His Kingdom for ever.

<sup>15</sup> **Matth. 1, 18-25.** - Now the Birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn Son: and he called His Name JESUS. **Luke 1, 26-32.** - And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a

footnote continued →

Jesus Christ, God and man, the eternal Son of the eternal Father, the woman's son born in the fulness of time from the virgin Mary, the great Prince of Peace: He was to "*bruise the serpent's head*", was to put an end to the power which the devil wielded over man. And He did that.<sup>17</sup> The victory is won. And therewith is given us the blessed and certain hope that *all and every cursed consequence* of man's fall into sin: misery, death, and hell, are removed.

The devil was to bruise Christ's heel in this battle, was to give Him a bloody, poisonous, mortal wound, yet was not to kill Him. Jesus Christ died on the cross, but on the third day He rose again from the dead.<sup>18</sup>

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Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. **Luke 2, 1-7.** - And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her Firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. **Gal. 4, 4.** - But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.

<sup>16</sup> **Is. 63, 1-5.** - Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me.

<sup>17</sup> **Col. 2, 15.** - And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. **Heb. 2, 14.** - Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. **Rom. 16, 20.** - And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>18</sup> **Matth. 20, 18. 19.** - Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death. And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again. **Luke 22, 52. 53.** - Then Jesus said unto the chief priests,



And through His death on the cross Jesus Christ was to blot out the sin and guilt of man,<sup>19</sup> was to reconcile man with God,<sup>20</sup> and *thus* gain the victory over the devil, bruise his head, take from him all power over man,<sup>21</sup> and create for man an exit out of the kingdom of darkness and this entrance into His kingdom:<sup>22</sup> they should cling to Him, Jesus Christ, alone.<sup>23</sup>

That alone is the meaning of these words. And we will prove this beyond the shadow of a doubt when we come to the study of the fourth chapter.

We also hear these wonderful words and know their blessed meaning and over them adore Him who spoke these words and bruised the serpent's head.

*Prayer.*

Lord Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, Thou hast faithfully kept Thy Word and hast redeemed also me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with Thy holy precious blood, and with Thy innocent suffering and death, that I may be Thine own and live under Thee

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and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.  
**Acts 2, 22-32.**

<sup>19</sup> **Col. 2, 14.** - Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

<sup>20</sup> **2. Cor. 5, 19.** - To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of Reconciliation.

<sup>21</sup> **Col. 2, 15.** - And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. ("in it": His cross).

<sup>22</sup> **Col. 1, 13. 14.** - Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: in Whom we have redemption through His Blood, even the forgiveness of sins.

<sup>23</sup> **John 10, 27-30.** - My sheep hear My voice, and I know them, and they follow Me. And I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are One.

in Thy kingdom and serve Thee in everlasting righteousness, innocence and blessedness, even as Thou art risen from the dead, livest and reignest through all eternity; this is most certainly true. Now I pray Thee, complete Thy work in me and grant, that I may know Thee in true faith, and in life and death cling only to Thee, my Savior. Amen.

The Son His Father did obey,  
And, born of virgin-mother,  
He came awhile on earth to stay,  
That He might be my brother.  
His mighty power He hidden bore,  
A servant's form, like mine, He wore,  
To lead the devil captive.

He spake to me: "Hold fast by me,  
I am thy rock and castle;  
I wholly give myself for thee,  
For thee I strive and wrestle;  
For I am thine, and thou art mine,  
Henceforth my place is also thine;  
The foe shall never part us."

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## XVIII.

The Lord now announced to Adam and Eve the penalty which they, individually, had incurred by their fall into sin. God had already warned Adam and said: "In the day that thou eatest thereof, thou shalt surely die".<sup>1</sup> Now He told them what this "dying" included.

Oh, the wonderful mercy of God, that He first gave them the Gospel and with it the living hope of redemption before announcing the punishment! Now, now they could in truth repent of their sin. For only when grace melts the heart of a sinner can he be truly sorry for his sins.

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<sup>1</sup> **chap. 2, 17.** - But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

God first addresses the woman who had “been in the transgression”.<sup>2</sup>

*Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee. (3, 16.)*

The judgment pronounced over the woman was: she should experience great fear, trouble, sorrow, and pain, when? During her pregnancy. And with the same fear, trouble, sorrow, and pain she should bring forth children. And more than this. Her desire, her longing, her wish and will shall be to her husband, subject to him; her husband shall rule over her. — The noblest and most blessed vocation and function of woman, namely to be a mother and thus become the means through which God propagates mankind, this was now, because of sin, laden with sorrow, fear, trouble, and pain. And because the woman had deceived, tempted, and persuaded her husband, because she had fed his evil desires, longing, wish, and will, therefore now her blessed vocation, to be her husband’s help meet in willing love and faithfulness, united with him, was changed, that she now with all her desire, longing, wish, and will became subject to her husband, to be ruled by him.

And this is true of woman as long as there is sin and the world endures. That is clearly stated in God’s Word.<sup>3</sup> And every woman who would try to escape this rebels against the Lord God and only aggravates the sin and

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<sup>2</sup> **1. Tim. 2, 14.** - And Adam was not deceived, but the woman being deceived was in the transgression.

<sup>3</sup> **Ps. 48, 6.** - Fear took hold upon them there, and pain, as of a woman in travail. **Is. 13, 8.** - And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. **Is. 21, 3.** - Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. **John 16, 21.** - A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. — **1. Cor. 11, 3.** - But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God. **1. Cor. 14, 34.** - Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. **Eph. 5, 22. 23.** - Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the Body. **1. Tim. 2, 11. 12.** - Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. **Tit. 2, 5.** - To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

misery. But if a woman has faith in the promised and revealed seed of the woman, has charity and piety, all this is glorified.<sup>4</sup>

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

Adam had hearkened unto the voice of his wife and had disobeyed the express command of God. That was rebellion against God, a sin than which there can be none greater.<sup>5</sup> And what now? God had placed Adam in the garden of Eden that he might dress and keep it, joyously and happily doing his work.<sup>6</sup> But now God cursed the ground because of Adam's sin.<sup>7</sup> In sorrow, with

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<sup>4</sup> **1. Tim. 2, 15.** - Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. **1. Pet. 3, 1-6.** - Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. **Gal. 3, 28.** - There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all One in Christ Jesus.

<sup>5</sup> **1. Sam. 15, 23.** - For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the LORD, He hath also rejected thee from being king.

<sup>6</sup> **chap. 2, 17.** - But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>7</sup> **Eccl. 1, 2. 3.** - Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? **Is. 24, 5. 6.** - The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. **Rom. 8, 20.** - For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.

hard and fatiguing labor, Adam was to eat of it all the days of his life.<sup>8</sup> For thorns also and thistles, all kinds of tares, shall the ground bring forth,<sup>9</sup> and under such hardships Adam shall eat the herb of the field.<sup>10</sup> In the sweat of his brow he shall eat his bread.<sup>11</sup> Even the greatest and proudest achievement of his life shall be labor and sorrow.<sup>12</sup> And finally? Finally he shall return to the ground from which he was taken.<sup>13</sup> For dust of the earth he was, and unto dust of the earth he shall return again.<sup>14</sup>

And that is the lot of all sinners, all men, as is plainly to be seen from the Scripture passages just quoted. But also here it is true of the man, as it is true of the woman: if a man has faith in the promised and revealed seed of the woman then all this will be glorified with a blessed light.<sup>15</sup>

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<sup>8</sup> **Job 5, 6, 7.** - Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. **Eccl. 2, 22, 23.** - For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

<sup>9</sup> **Job 31, 40.** - Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

<sup>10</sup> **Ps. 104, 14.** - He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth;

<sup>11</sup> **2. Thess. 3, 10.** - For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

<sup>12</sup> **Ps. 90, 10.** - The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

<sup>13</sup> **chap. 2, 7.** - And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of Life; and man became a living soul.

<sup>14</sup> **Job 21, 26.** - Even when I remember I am afraid, and trembling taketh hold on my flesh. **Job 34, 15.** - All flesh shall perish together, and man shall turn again unto dust. **Ps. 104, 29.** - Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. **Eccl. 3, 20.** - All go unto one place; all are of the dust, and all turn to dust again. **Eccl. 12, 7.** - Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it. **Rom. 5, 12.** - Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. **Heb. 9, 27.** - And as it is appointed unto men once to die, but after this the judgment.

<sup>15</sup> **Ps. 90; Ecclesiastes.**

*And Adam called his wife's name Eve,<sup>16</sup> because she was the mother of all living. (3, 20.)*

Poor mother, doomed to die! And we, her children? In the midst of life we are in death.

*And Adam also and to his wife did the Lord God make coats of skin, and clothed them. (3, 21.)*

The first real clothing, but an animal had to die to provide it. Yes, in the midst of life we are in death.

*And the Lord God said, Behold, the man is become as one of us, to know good and evil. (3, 22a.)*

Thus God spoke with reference to the deceit of the devil and the deception of Adam and Eve.<sup>17</sup> Aye, Adam, as also his wife, had become as God, to know good and evil. But how, how did Adam know this? He knew how good he had been and what good he had had, and he knew how evil he now was and what evil he now had. Thus he knew good and evil. And the Lord God spoke these words in holy anger over the sin, an anger that almost seems ironical. He spoke in a similar manner to the Egyptians who had permitted themselves to be deceived by their wise men,<sup>18</sup> and to the Babylonians who had listened to their sorcerers and astrologers,<sup>19</sup> and to Judea which would not hearken to the voice of the Lord but had suffered itself to be led astray by unfaithful shepherds.<sup>20</sup>

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<sup>16</sup> The Hebrew word "chavvah" [חַוְוָה] means life.

<sup>17</sup> **v. 5. 6.** - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

<sup>18</sup> **Is. 19, 12.** - Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

<sup>19</sup> **Is. 47, 12. 13.** - Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

<sup>20</sup> **Jer. 22, 21-23.** - I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

The Lord God said: “Adam is become as *one of us*”. With these words He referred to the words of the devil: “and ye shall be *as gods*”.<sup>21</sup> We have here a clear, positive, indisputable proof of the plurality of persons in the one and undivided divine essence.<sup>22</sup> We have already seen that the same doctrine is taught earlier.<sup>23</sup> God is triune, that is the doctrine of Scriptures throughout.

*And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flashing sword which turned every way, to keep the way of the Tree of Life. (3, 22b-24.)*

The Lord God said: “And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever”—.

Here let us stop and correctly understand these words. The Lord God also stopped speaking and acted.

Of the Tree of Life we heard at Chap. 2, 9. We refer to what was said there. Now, after Adam and Eve had disobeyed God and eaten of the Tree of Knowledge of Good and Evil, the sacramental eating of the Tree of Life was denied them. They were not permitted to stretch forth their hands and pluck from the Tree of Life, and eat, and live forever. Eternal life, with which they had been endowed through their creation after the image of God, should not be confirmed in them now that they had not fulfilled the very first condition, that of obedience. They had forfeited and lost life, had become subject to death. — That Adam is here, as well as in the following, mentioned so prominently is because he is the head, the end and aim of creation, because everything, also the woman, was created for him, and because he is the real beginning of the human race, the woman also being taken and created from him.

Yes, as stated, after God had spoken these words, He acted. He drove Adam and his wife out of the garden of Eden, out of paradise. Adam should now till the ground out of which he was taken, should in sorrow,

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<sup>21</sup> **v. 5.** - For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

<sup>22</sup> **Deut. 6, 4.** - Hear, O Israel: The LORD our God is One LORD:

<sup>23</sup> **chap. 1, 26.** - And God said, Let us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

with hard, fatiguing labor eat of it all the days of his life.<sup>24</sup> Thus God drove Adam out. And at the entrance to the garden of Eden, towards the east,<sup>25</sup> the Lord placed “Cherubim and a flaming sword which turned every way”:<sup>26</sup> God placed powerful and mighty angels with a flame like a sword turning every way at the entrance to paradise to keep the way to the Tree of Life. Thus God uses His angels.<sup>27</sup>

Paradise with the Tree of Life was closed, lost to man. Later the deluge washed it away altogether.

But thanks be unto God, yes

Let the earth now praise the Lord,  
Who hath truly kept His Word,  
And the sinners' Help and Friend  
Now at last to us doth send.

God has kept His word which He gave to Adam and Eve. The Lord God, the eternal Son of the eternal Father in the fulness of time did what He had promised in paradise after the fall: He Himself became the seed of the woman, He Himself crushed the serpent's head through His suffering and death, He Himself has redeemed us from sin, death, and the power of the devil, He Himself has opened paradise, the heavenly paradise, again.<sup>28</sup>

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<sup>24</sup> **v. 17-19.** - And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

<sup>25</sup> **chap. 2, 8.** - And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed.

<sup>26</sup> Hebrew text.

<sup>27</sup> **Ps. 104, 4.** - Who maketh His angels spirits; His ministers a flaming fire. **Heb. 1, 7.** - And of the angels he saith, Who maketh His angels spirits, and His ministers a flame of fire.

<sup>28</sup> **Luke 23, 43.** - And Jesus said unto him, “Verily I say unto thee, To day shalt thou be with Me in Paradise.” **2. Cor. 12, 4.** - How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.



*Prayer.*

Oh my Savior, true God and man, I thank Thee for all Thy mercies, love and faithfulness. Grant, I beseech Thee, Thy Holy Spirit, that in life and in death I may cling to Thee and Thy Word, and finally take me into Thy heavenly paradise. Amen.

Praise God, the Lord, ye sons of men,  
Before His highest throne,  
To-day He opens heav'n again,  
And gives us His own Son.

He opens us again the door  
Of paradise to-day;  
The cherub guards the gate no more.  
To God our thanks we pay.

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XIX.

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

Adam “knew” Eve his wife. This is an expression commonly used in Scripture to denote marital cohabitation.<sup>1</sup> And she conceived and bare a son, Cain. “Cain” means acquisition. She herself probably gave him this name. For she said: “*I have gotten a man from the Lord*”. As though she meant to say: “God be praised, now I have gotten the Lord, the man, the seed who is to bruise the serpent’s head. He will do it”. (Luther)

She thought she had already gotten the promised seed of the woman, the Savior, the Redeemer from sin, death, and devil.<sup>2</sup> Oh, Cain was

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<sup>1</sup> See v. 17. - And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

<sup>2</sup> The words of Eve in the original Hebrew are: “Kanithi (I have gotten) isch (man) eth (the) Jehovah”. The Hebrew “eth” however, is also a preposition and means “with”. Many, also the English Bible, therefore render Eve’s words thus: “I have gotten a man from, with (with the help of) Jehovah”. But “eth” is the common term for the Accusative. As such it is used in this verse two more times: “And Adam knew (eth) Eve, his wife; and she conceived, and bare (eth) Cain”. Surely, here the word “eth” cannot be translated “with”. Why do they insist on translating “eth” in Eve’s words as “with”? Because they interpret Eve’s words after their own thoughts. They do not want to believe that Eve had such knowledge and understanding of the promise (chap. 3, 15) that she could say: I have gotten a man, the Lord. Therefore they force the words to mean: I have gotten a man, namely, a male child, with the help of Jehovah. But “isch” never has this meaning: a male child.

not the promised seed of the woman. He was to come after 4000 years. Although therefore Eve was very much mistaken as regards the when and who of the promised seed of the woman, she yet had the correct and pious understanding of the words: "*It shall bruise thy head, and thou shalt bruise his heel*". She knew and believed what we teach our catechumens in the words: "Why was it necessary that our Redeemer should be a true *man*? That He might be capable of fulfilling the Law, of suffering and dying, as all men's substitute".<sup>3</sup> "Why was it necessary that He should be true *God*? That He might be sufficient to appease the wrath of God, and to overcome sin, death, and the devil".<sup>4</sup> In such knowledge and faith Eve said: "I have gotten *a man, the Lord*".

Whence did Eve have this great, true, and pious understanding of these words of promise, when so many scribes in old and in modern times do not have it, or do not want to have it? We can only answer: The Lord God gave her this understanding. He gave it to her either through direct instruction, not recorded here, or through His Holy Spirit, who shed light upon the Gospel and revealed its true meaning to the woman as He had done to Adam. For the Holy Spirit is given through the Gospel.<sup>5</sup>

These words of Eve are clear and definite proof that the words of God in question truly are the first Gospel and have the aforementioned meaning, namely the words: "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".

We shall soon have this proof strengthened some more.

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

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<sup>3</sup> **Heb. 2, 14.** - Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.

<sup>4</sup> **Ps. 49, 7. 8.** - None of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth for ever.) **Ps. 49, 15.** - But God will redeem my soul from the power of the grave: for He shall receive me. Selah.

<sup>5</sup> **Gal. 3, 2. 5.** - This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ... He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? **Acts 10, 44.** - While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word.

When Eve bare her second son, she named him Abel. “Abel” means breath, vanity, futility. Why this name? No doubt because she realized that she had made a mistake in the case of Cain, and that also Abel was but a mortal man. Also this is evidence that Eve really had thought that she had gotten “the man, the Lord” in Cain. Why else would she have chosen just this name for her son who was born after Cain?

After Cain and Abel were born, Eve bore more children.<sup>6</sup>

When Cain and Abel had reached maturity, Abel became a keeper of sheep, Cain however a tiller of the ground. Agriculture and grazing naturally were the first occupations of man. They always have been and are today the very foundations of human existence here on earth.

*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. (4, 3-4a.)*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. This was a heaveoffering as it is called in the Old Testament, an unbloody sacrifice, an offering unto the Lord as a confession that man owes all to God.<sup>7</sup>

And Abel also brought of the firstlings of his flock and of the fat thereof an offering unto the Lord. This was a burnt offering, an expiatory sacrifice offered unto the Lord as a confession that man is sinful and can hope for propitiation only through the suffering and death of Christ.<sup>8</sup>

How was it that man brought offerings, and especially such expiatory sacrifices, already at that early time and later, even before the Mosaic Law of offerings was given? Undoubtedly the Lord God had taught them to do so probably when He had made garments of skin for Adam and Eve and clothed

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<sup>6</sup> **See v. 17.** - And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

<sup>7</sup> **Num. 18, 11. 12.** - And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

<sup>8</sup> **Num. 18, 17.** - But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. **Lev. 1, 1-13. Heb. 10, 1-10. 14.**

them,<sup>9</sup> — that they might always be reminded of the promise: “He shall bruise thy head, and thou shalt bruise his heel”.

Abel’s bloody sacrifice of expiation in particular is evidence that this promise was in truth the first Gospel and really has the meaning given above, and also that first man truly had the right understanding and knowledge of these words. Hence, this is clearly proven by the words of Eve (“I have gotten a man the Lord”) and by the offering of Abel.

*And the Lord had respect unto Abel and to his offering: but unto Cain and his offering he had not respect. (4, 4b-5a.)*

The Lord had respect unto Abel and to his offering. Abel truly believed in the promised Savior and in such faith brought this sacrifice; and thus he receives from the Lord the testimony that he was just, justified through faith, when the Lord had respect to his offering.<sup>10</sup> We do not know in what manner the Lord revealed this so visibly that even Cain perceived it. But unto Cain and his offering the Lord had not respect. Also this the Lord revealed in a manner unknown to us. For Cain did not as a humble sinner believe in the promised Savior, hence was not justified before God. Cain brought his offering because he had been taught to do so; but it never entered his mind to offer thanks to God thereby. Cain was not a pious, godfearing man, like Abel.

Abel still speaks to us through his faith, although he is dead.<sup>11</sup> Abel bears testimony for all time that only those sacrifices are pleasing to God which are brought in true faith.<sup>12</sup> Cain, on the other hand, bears witness for all

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<sup>9</sup> **chap. 3, 21.** - Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

<sup>10</sup> **Heb. 11, 4.** - By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>11</sup> **Heb. 11, 4.** - By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>12</sup> **Ps. 51, 19.** - Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar. **Ps. 4, 6.** - There be many that say, Who will shew us any good? LORD, lift Thou up the light of Thy countenance upon us. **Mal. 3, 3. 4.** - And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

footnote continued →

time that those sacrifices which are brought merely as a matter of habit, in unbelief and hypocrisy, are not pleasing to God.<sup>13</sup>

When Cain perceived that God had respect unto Abel and to his offering, but had not respect unto him and his offering, “*Cain was very wroth, and his countenance fell*”. (4, 5b.)

The unbelieving world, whether it openly reveals and shows its outspoken godlessness, or whether it masks itself in a Christian and churchly garment,

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**Ps. 50, 23.** - Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God. **Rom. 12, 1. 2.** - I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

<sup>13</sup> **Is. 1, 10-15.** - Hear the Word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. **Prov. 21, 27.** - The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? **Jer. 6, 19. 20.** - Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My Law, but rejected it. To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me. **Jer. 14, 12.** - Even a full wind from those places shall come unto Me: now also will I give sentence against them. **Amos 5, 22.** - Though ye offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. **Micah 6, 6. 7.** - Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

always hates those who are Christ's and bear witness of their faith against it.<sup>14</sup> It does this because through the testimony of the Christians the Holy Spirit reproves the world and pricks the hearts of the unbelievers.<sup>15</sup>

*And the Lord said unto Cain, 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. (4, 6-7.)*

The gracious Lord now turns to Cain and shows him that his wrath against Abel and the angry falling of his countenance was sinful. He asks him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted"? shall you then not lift up your countenance with joy and peace? And then God warns and admonishes him. He says: "And if thou doest not well, sin lieth at the door" like a lion ready to pounce upon its prey; aye, the devil himself, who hath desire to thee that he might devour thee;<sup>16</sup> "and unto thee shall be his desire, and thou shalt rule

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<sup>14</sup> **John 15, 18-21.** - If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the Word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. **John 16, 2. 3.** - They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. **Matth. 23, 34-37.** - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

<sup>15</sup> **John 16, 7-11.** - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged.

<sup>16</sup> **1. Pet. 5, 8.** - Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

over him”. Do not obey this impulse, this sin, but resist it steadfastly.<sup>17</sup>

*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.)*

How did Cain talk with Abel his brother? We are not told. But we are not going wrong, rather according to all that occurred, if we accept the following.

The question of the faithful Lord: “Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted”? and the warning and admonition: “If thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him”, had had no effect upon Cain. On the contrary, Cain had only become angrier because of it. How was that? Cain resisted the Holy Spirit who desired to work in him through the question, warning, and admonition of the Lord, desired to turn him unto the right path. And whoever thus resists the Holy Spirit, whoever is so uncircumcised in heart and ears, will not be made better through the Word of God, but will be cut,<sup>18</sup> cut to the heart, so that he gnash his teeth in wrath,<sup>19</sup> because altogether infuriated, embittered, and hardened of heart. And that is a

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<sup>17</sup> **Rom. 6, 12. 16.** - Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ... Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **1. Pet. 5, 9.** - Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (In the Hebrew text “sin” is feminine gender. Immediately after we find the masculine “his” and “him”. This because the Lord saw the devil lurking behind the sin.)

<sup>18</sup> **Acts 5, 33.** - When they heard that, they were cut to the heart, and took counsel to slay them.

<sup>19</sup> **Acts 7, 54.** - When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

punishment, a judgment of God because of such resistance.<sup>20</sup> Let every Christian therefore guard against this sin of Cain!<sup>21</sup>

How did Cain speak to his brother? He told him,<sup>22</sup> in bitterness and wrath, how the Lord had rejected his offering, while Abel's offering had been accepted; and in ever-growing bitterness and wrath he told him, how the Lord had spoken to him, him who was just as good as Abel; and — they were out in the field — thus it came about that Cain rose up against Abel his brother, and slew him.<sup>23</sup>

Now the awful deed was done. The sin which had been lying at the door had entered and taken hold of him. The devil, the lion, had devoured Cain.

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<sup>20</sup> **John 12, 37-41.** - But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him. **Is. 6, 9-11.** - And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. **Rom. 11, 7. 8.** - What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. **1. Sam. 6, 6.** - Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had wrought wonderfully among them, did they not let the people go, and they departed? **Ex. 4, 21.** - And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

<sup>21</sup> **Heb. 3, 7-19. Heb. 6, 4-9. Heb. 10, 26. 27.** - For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

<sup>22</sup> **Hebrew text.**

<sup>23</sup> **1. John 3, 12.** - Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.



And the same thing occurs in Christian congregations. Whoever does not truly pray:

Give me a heart that is sincere,  
To love Thy truth, and persevere  
In real Christian piety,  
And shun all foul hypocrisy,

goes on from one sin to another. First envy and wrath against those who are truly pious. Then resistance against God's gracious, reproofing, warning, and admonishing Word and Holy Spirit. Then loss of the Holy Spirit and hardening of the heart. And finally gross sin, and thus falling into the power of the devil.

*Prayer.*

O Lord God, Holy Spirit, dwell in me and grant that I may at all times be like unto Abel, and not like Cain. Amen.

Give me a heart that is sincere,  
To love Thy truth, and persevere  
In real Christian piety,  
And shun all foul hypocrisy.

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XX.

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

“Precious in the sight of the Lord is the death of His saints”.<sup>1</sup> “When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble”.<sup>2</sup> God Himself had testified that Abel was justified through faith.<sup>3</sup>

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<sup>1</sup> **Ps. 116, 15.**

<sup>2</sup> **Ps. 9, 12.** - I will be glad and rejoice in Thee: I will sing praise to Thy Name, O Thou Most High.

<sup>3</sup> **Heb. 11, 4.** - By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Hence, Abel's soul surely was now in God's hands, untouched by any torment; Abel rested in peace.<sup>4</sup> But Cain — what a child of the devil he had become, that he could so insolently answer the Lord, when the Lord addressed him with a question which must have struck his conscience with blows of a sledge hammer.<sup>5</sup>

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

With the words: "What hast thou done"? God struck down the hardened insolence of Cain. The ungodly fratricide now stood revealed before God, whose gracious Word he had rejected, whom he refused to accept as his Savior, and who therefore was now his judge. Yes, his judge. The Lord said: "The voice of thy brother's blood crieth unto me from the ground" demanding revenge.<sup>6</sup> All wrong done here on earth cries to God demanding revenge and judgment.<sup>7</sup> Woe unto them who reject the gracious Word of the Lord, refuse to accept Him as their Savior, and are abominable and filthy, which drink iniquity like water,<sup>8</sup> and in heart work wickedness; and weigh the violence of their hands in the earth!<sup>9</sup> The Lord indeed sets all iniquities

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<sup>4</sup> **Wis. 3, 1-3.** - But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace.

<sup>5</sup> **John 8, 44.** - Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

<sup>6</sup> **Rev. 6, 9, 10.** - And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?

<sup>7</sup> **James 5, 4.** - Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

<sup>8</sup> **Job 15, 16.** - How much more abominable and filthy is man, which drinketh iniquity like water?

<sup>9</sup> **Ps. 58, 2.** - Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

before Him, our secret sins in the light of His countenance.<sup>10</sup> And the Lord is thereby provoked to just anger and wrath which consumes and troubles us.<sup>11</sup> But eternal praise be unto God! His, aye, *His* blood which He shed for us on the cross speaks *better things* than that of Abel:<sup>12</sup> *His* blood does not cry out for revenge, but mercy.

O depth of love, in which, past finding,  
My sins through Christ's blood disappear:  
This is for wounds the safest binding,  
There is no condemnation here;  
For Jesus' blood through earth and skies  
Forever Mercy! Mercy! cries.

This we Christians believe in firm confidence. And how is it? We should not sin,<sup>13</sup> and we do not want to sin.<sup>14</sup> Yet it is true that “we daily sin much and indeed deserve nothing but punishment”.<sup>15</sup> But what do we learn from God's gracious Word? “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world”.<sup>16</sup> Unto Him be praise and thanks eternally!

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<sup>10</sup> **Ps. 90, 6.** - In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

<sup>11</sup> **Ps. 90, 7.** - For we are consumed by Thine anger, and by Thy wrath are we troubled.

<sup>12</sup> **Heb. 12, 24.** - And to Jesus the mediator of the New Covenant, and to the Blood of sprinkling, that speaketh better things than that of Abel.

<sup>13</sup> **1. John 2, 1a. 3-6.** - My little children, these things write I unto you, that ye sin not. ... And hereby we do know that we know him, if we keep His Commandments. He that saith, I know Him, and keepeth not His Commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as he walked.

<sup>14</sup> **Rom. 7, 20.** - Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>15</sup> **Rom. 7, 14-25.**

<sup>16</sup> **1. John 2, 1b. 2.** - And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world.

But to Cain the Lord said:

*And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; and fugitive and a vagabond shalt thou be in the earth. (4, 11-12.)*

The curse should come over Cain from the earth,<sup>17</sup> which Cain tilled,<sup>18</sup> and which had opened its mouth to receive Abel's blood from Cain's hand, as it were. When he tilled the ground, it should not henceforth yield unto him her strength. Cain should henceforth be unsuccessful in his efforts to till the ground and be unable to continue at his present calling. And a fugitive and a vagabond he should be in the earth. His evil conscience should persecute him and drive him from place to place. This was a temporal curse pronounced over the fratricide, a curse which is pronounced over all murderers.<sup>19</sup>

*And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. (4, 13-14.)*

Now that he stood revealed before his judge, Cain's hardened insolence turned into despair and wretched fear of death. Insolence cannot stand before God. The Lord easily humbles all haughtiness which raises itself against Him.<sup>20</sup> He easily changes all haughty and insolent speech into a piteous whining.<sup>21</sup>

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<sup>17</sup> **Hebrew text.**

<sup>18</sup> **v. 2.** - And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

<sup>19</sup> **Prov. 28, 17.** - A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

<sup>20</sup> **Is. 2, 11-17.** - The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

<sup>21</sup> **Is. 29, 4.** - And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Cain now despaired of the grace of God. He thought his sin was too great, the Lord could and would not forgive it. That was altogether wrong. For “where sin abounded, grace did much more abound”.<sup>22</sup> Those who repent of their sin and seek refuge in grace, have the Lord’s promise: “Though your sins be as scarlet, they shall be as white as snow”.<sup>23</sup> Despairing of God’s grace and forgiveness is the very peak of godlessness. And the man who dies in such despair is eternally lost.<sup>24</sup>

With awful fear and trembling the accused murderer now looked forward into the future.<sup>25</sup> He dreaded the just reprisal of the avenger, although God ordained such reprisal at a later time.<sup>26</sup> He thought because he was now driven from the face of the earth which until now he had tilled; because he now had to hide himself from the face of the Lord and could in no way find comfort there;<sup>27</sup>

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<sup>22</sup> **Rom. 5, 20.** - Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound.

<sup>23</sup> **Is. 1, 18.** - Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

<sup>24</sup> **Math. 27, 4. 5.** - Saying, I have sinned in that I have betrayed the innocent Blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. **Acts 1, 25.** - he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

<sup>25</sup> **Job 15, 20-24.** - The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

<sup>26</sup> **chap. 9, 6.** - Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. **Num. 35, 19. 21. 27.** - The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. ... Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. ... And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood.

<sup>27</sup> **Ps. 51, 13.** - Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. **Ps. 51, 28.** (?).

because he now should be a fugitive and a vagabond in the earth; therefore it would now come to pass that every one that findeth him, would slay him. He thought, every one of his many brothers would want to avenge Abel's death. All this he said to the Lord with fear and trembling.

*And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any man finding him should kill him. (4, 15.)*

The Lord removed his fear of an avenger. The Lord himself had ordained Cain's punishment.<sup>28</sup> This did not include the death penalty. No one else was permitted to interfere or add anything to this punishment. The Lord had His good reasons for not yet desiring Cain's death. Therefore He said unto Cain that vengeance should be taken sevenfold on any one who would slay him. And the Lord set a mark upon Cain, lest any man finding him should kill him. We do not know what kind of a mark this was, just as we do not know how the Lord revealed Himself to Cain.

*And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. (4, 16.)*

In his despair Cain did not ask for grace and mercy. In his unbelief he did not cling to the merciful promise of the Lord. In his godlessness he went out from the presence of the Lord. In his spiritual blindness he now again breathed easier: he was not to be slain. So it is with the godless: if they are not immediately punished in body and life, perhaps even freed altogether for the time being, their sins cause them no worry. Cain went out from where the Lord revealed Himself through His Word, went out from where sacramental offerings were brought to the Lord by those who trusted in His promises, went out from the communion of saints. And Cain dwelt in the land of Nod, in the land of his restlessness and flight. For restless and fleeing he was in spite of his outward composure. "Nod" means flight. This land was to the east of Eden, further, still further away from the lost paradise.<sup>29</sup>

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<sup>28</sup> **v. 11, 12.** - And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

<sup>29</sup> **chap. 2, 8.** - And the LORD God planted a garden eastward in Eden; and there he put the man whom He had formed.

*Prayer.*

My Lord and God, I, a poor sinner, will not despair of Thy grace and forgiveness. I will not go out from Thee and Thy Word and sacraments and the communion of saints. I will not return to the world, away from Thy heavenly paradise. I will stay with Thee and Thy gracious Word and sacraments and Thy congregation until my end, until Thou openest for me the door of the heavenly paradise. Grant this unto me through Thy Holy Spirit. Amen.

Alas, my God! my sins are great,  
My conscience Both upbraid me;  
And now I find that in my strait  
No man hath power to aid me.

And fled I hence, in my despair,  
In some lone spot to hide me,  
My griefs would still be with me there,  
And peace still be denied me.

Lord, Thee I seek; —I merit naught,  
Yet pity and restore me;  
Be not Thy wrath, just God, my lot,  
Thy Son hath suffered for me.

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XXI.

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

Cain had taken one of his sisters to wife. This was according to the creative order of God. For God “made of one blood all nations of men for to dwell on all the face of the earth”.<sup>1</sup> Later, when men began to multiply

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<sup>1</sup> **Acts 17, 26.** - And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

on the face of the earth,<sup>2</sup> such a union was an abomination before God.<sup>3</sup>

Cain's wife bare him a son, Enoch. And Cain built a city in Nod and called the name of the city, after the name of his son, Enoch. "Enoch" means consecrated or consecrating. Disregarding the curse which had been pronounced upon him,<sup>4</sup> Cain desired firmly to establish his descendants and be praised by them. Oh, how such vainglory vanishes in death and hell!<sup>5</sup>

*And unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methusael; and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was father of all such as handle the harp and organ. And Zillah, she also bore Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. (4, 18-24.)*

The heads of six generations of the descendants of Cain are named. Most probably Cain lived to see them all. Irad, Mehujael, and Methusael are merely mentioned. Of Lamech and his sons more is reported. What is here told us is of the greatest importance for the correct understanding and knowledge of the state

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<sup>2</sup> **chap. 6, 1.** - And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

<sup>3</sup> **Lev. 18, 9.** - The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. **Lev. 20, 17.** - And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

<sup>4</sup> **v. 11, 12.** - And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

<sup>5</sup> **Ps. 49, 11-14.** - Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.



of culture among men at that early age. We will, therefore, not quickly skim over it, as is usually done, but study it carefully.

Lamech took unto him two wives. Polygamy sprang up among the godless generation of Cain. Polygamy is contrary to the creative order of God and robs woman of her god-given dignity to be a help meet for her husband, robs her of her highest privilege, that a man leave his father and his mother and cleave unto his wife.<sup>6</sup> The names of Lamech's two wives were Adah and Zillah. "Adah" means ornament, beauty. "Zillah" means shadow. She was named thus perhaps because she was shaded by wonderful dark hair, or because her beauty was eclipsed by the beauty of Adah.

Adah bore Jabal. Jabal was the "father", that is, the predecessor<sup>7</sup> of all such as dwell in tents and of such as have cattle. Adah also bore Jubal. Jubal was the father of all such as handle the harp and organ, hence, all musicians. "Jabal" means stream. Jabal led a nomadic life, wandering from one place to another. "Jubal" means music, sound of jubilation. —It is evident that names were given people of that time according to some characteristic peculiar to them. Hence the names were given them after they had reached maturity and their peculiar characteristic stood forth. This should be borne in mind for all that follows.

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<sup>6</sup> **chap. 2, 18-24.** - And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. **Matth. 19, 5.** - And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

<sup>7</sup> Hebrew text. Compare **Rom. 4, 11. 12.** - And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Zillah bore Tubal-cain. Tubal-cain was a mastersmith of all kinds of sharp instruments of brass and iron.<sup>8</sup> “Tubal-cain” means slag-smith, worker of iron-ore. Tubal-cain’s sister was Naamah. Naamah was exceptionally beautiful. “Naamah” means the lovely one.

Lamech himself was a poet, the first of whom we know. And proud of his sons, especially of the smith Tubal-cain, he recited a poem before his wives, Adah and Zillah: “Hear my voice; ye wives of Lamech, hearken unto my speech! For I have slain a man to my wounding, and a young man to my hurt. If Cain be avenged sevenfold, truly Lamech seventy and sevenfold”. — In his godlessness he boasted before his wives. He meant to say: Even if I should slay a man and a young man and any one would want to inflict a wound or a hurt upon me on that account, yet I would be safe, for behold the sword of my son! Our father Cain shall be avenged sevenfold, but I, Lamech, seventy and sevenfold.<sup>9</sup>

From this record we plainly see what degree of culture mankind had reached at that early age. Cain built a city. Hence the first people were not troglodytes, cave-dwellers, but erected for themselves suitable and appropriate dwellings. Jabal raised cattle and because of his traveling from place to place lived in tents. Jubal invented and used musical instruments, the harp and the flute. Tubal-cain wrought iron and steel out of the raw ore, used copper, made brass, and forged all kinds of sharp instruments. Lamech was a poet.

These are only a few indications. However, they warrant the following. To say there is no God (atheism), that matter, the natural elements are eternal and have gradually developed themselves through their innate power and movement to be what we now see and are (materialism) is madness, a madness which not only contradicts the Word of God but also all reason. Furthermore, it is directly opposed to God’s Word to say that there is a God and Creator, but that He is an indefinite being and does not concern Himself about the world which He has created and lets it look out for itself (deism). It is utter foolishness to say God is all and all is God (pantheism). It is insolent ungodliness to say: Bah, we don't really know what is truth, therefore let us live at random (agnosticism). And finally it is the height of senseless folly and in direct opposition to the true Word of God to say what atheists, materialists, deists, pantheists, and even agnostics say, namely, that man *gradually evolved* out of a mean beginning and great ignorance and developed into

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<sup>8</sup> Hebrew text.

<sup>9</sup> Since the Hebrew language knows no present tense, a merely supposed case or one that is expected to occur, is spoken of as already having occurred.

that which he later became and now is, to that knowledge of nature and natural powers which he now has, in short, to the present high state of culture. The very opposite is the case. Man was created very good, possessed a marvelous knowledge of nature and the powers of nature, we might say, stood at the very peak of culture. *Gradually the decay set in and man sank* into ignorance and coarseness. Out of this low state some more or less advanced again to a higher state at various times and at various places, some even, for instance Egypt, to an astonishingly high state, so high, that we today yet marvel at it. Civilized people today have a knowledge of the powers of nature which work on earth which is worthy of admiration. More and more astonishing inventions and discoveries are made and through them intercourse and commerce is made ever easier, and thus they become useful to the whole human race. But if you carefully study the history of mankind you cannot but see the up and down, the down and up, the circulation of which Solomon speaks and which he calls vanity.<sup>10</sup> Nations of the earth reached a high state of culture and then again fell back and sank and today only ruins and historical reminders of a former great glory and civilization remain. Others in time advanced to a high state.

Hence it should be clear to all that it is in direct opposition to God's Word to say that man gradually passed to his present state and condition through stages of evolution. God's Word rather teaches that man gradually fell from the very finest beginning and marvelously great knowledge. For bear in mind the following.

The first man was created "very good" in every respect.<sup>11</sup> He was created in the image of God.<sup>12</sup> He had a perfect, blessed knowledge of God,<sup>13</sup> perfect righteousness and holiness.<sup>14</sup> He was to subdue the earth and have

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<sup>10</sup> **Eccl. 1.**

<sup>11</sup> **chap. 1, 31.** - And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

<sup>12</sup> **chap. 1, 26. 27.** - And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His Own image, in the image of God created He him; male and female created He them.

<sup>13</sup> **Col. 3, 10.** - And have put on the new man, which is renewed in knowledge after the image of Him that created him:

<sup>14</sup> **Eph. 4, 24.** - And that ye put on the new man, which after God is created in righteousness and true holiness.

dominion over it.<sup>15</sup> To this end God had endowed him with a perfect knowledge of nature and natural laws. Adam at once proved this aptitude.<sup>16</sup> Through the fall into sin Adam and Eve lost the divine image, namely the blessed knowledge of God and the perfect righteousness and holiness and became altogether depraved.<sup>17</sup> But through His Word and Spirit, received in faith, the gracious God at once began to renew the divine image in Adam and Eve.<sup>18</sup> Through the Word and Spirit of God, received in faith, the divine image could and can be renewed as *to its beginning* also in their equally sinful descendants. And we have seen that it had already been renewed in Abel.<sup>19</sup> In eternal life it will be restored perfectly in all believers.<sup>20</sup> But how is it now with the knowledge of nature

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<sup>15</sup> **chap. 1, 23.** - And the evening and the morning were the fifth day.

<sup>16</sup> **chap. 2, 19. 20.** - And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

<sup>17</sup> **chap. 3, 6. 8-13.** - And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ... And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the Tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the Tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

<sup>18</sup> **chap. 3, 15.** - And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel. **chap. 4, 1.** - And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a Man from the LORD.

<sup>19</sup> **v. 4.** - And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering. **Heb. 11, 4.** - By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>20</sup> **Ps. 17, 15.** - As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

and natural laws which the first man had? Was also this knowledge lost when he fell, as the blessed knowledge of God and the righteousness and holiness was lost? We answer: the knowledge of nature and of the forces and laws of nature which had been given Adam, is very much dimmed by the fall into sin, *but is not lost altogether*. That this knowledge has become very dim we need not prove. That it is, however, not lost altogether, is proven by the fact that Cain built a city, that Jubal invented musical instruments, that Tubal-cain was skillful in the working of iron and brass. That is not a knowledge which God renews through His Word and Spirit. For Cain and his descendants had gone from “the face of the Lord”,<sup>21</sup> had rejected the gracious Word of God, lived without it, and thus had neither the Holy Spirit nor faith. And just so to this day. It is especially the unbelieving world which distinguishes itself by its knowledge of the laws of nature and by all kinds of inventions based thereon. — Hence it ought be evident to all that it is directly opposed to God's Word to say that man gradually evolved from crude beginnings and crass ignorance. God's Word rather teaches that man gradually sank from the very finest beginning and marvelously great knowledge. As we have seen, Adam had communicated to his children the knowledge of the laws of nature which he possessed. And that was a great knowledge in spite of all dimming. How could Cain, and Jabal, and Tubal-cain otherwise have done what they did? Was that not culture which first man had? But hand in hand with culture goes fine mannerism and virtues. Did first man possess these also? Indeed. As soon as Adam and Eve lost their childlike, holy, and chaste innocence through their fall and their eyes were opened and they saw that they were naked, they covered up their shame.<sup>22</sup> Such a fine sense of decency is seldom found today, even among such as boast of high culture. And although Lamech had two wives, yet, in the whole history of first mankind, not a trace of adultery and all the other sexual abominations which sprang up later and are today prevalent especially in the highest and most cultured society is found.<sup>23</sup>

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<sup>21</sup> **v. 16.** - And Cain went out from the Presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

<sup>22</sup> **chap. 3, 7.** - And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

<sup>23</sup> **Rom. 1, 24. 26. 27.** - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. ... For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

First sinful man essentially stood at the very highest peak of culture. This we learn from God's Word, the Holy Scriptures.<sup>24</sup>

*Prayer.*

Lord I will not accept anything as true which contradicts Scriptures, Thy Word, for the Scriptures cannot be broken. Amen.

O Lord, our God, Thy Holy Word  
Which Thou to us hast given,  
That all our faith and life accord  
With this true rule of heaven:  
This Word alone, by Thee made known,  
Is found in Scriptures solely;  
Pure, clear, and light, as men did write,  
Moved by Thy Spirit holy.

This precious Scripture Word to-day  
*Stands firm and strong as ever;*  
Though heav'n and earth shall pass away,  
God/s Word endures forever;  
For neither hell, nor woe can quell,  
Nor Judgment Day can end it.  
Hence blessed all, who heed its call,  
And faithfully attend it.

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XXII.

*And Adam knew his wile 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. And to Seth, to him also there was born a son: and he called his name Enos: then began men to call upon the name of the Lord. (4, 25-26.)*

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<sup>24</sup> **John 10, 35.** - If He called them gods, unto Whom the Word of God came, and the Scripture cannot be broken.

After recording as much of Cain's fratricide and his later history as it pleased the Holy Spirit, Scripture now tells us no more of this godless generation in the chapter which we have yet to consider.

We are now told that Eve bare another son after the death of Abel and called his name Seth. "Seth" means — compensation. For she said: God hath appointed me another seed instead of Abel, whom Cain slew. Eve saw that this son was godfearing as Abel had been; therefore she called his name Seth, compensation, a compensation for Abel. And to Seth also was born a son from his sister and he called his name Enos. "Enos" means simply man, a weak, frail man. Meek and humble Seth gave his son this name.

At this time, when Enos, Adam's grandson, stood among a great number of uncles and aunts, cousins, and perhaps also brothers and sisters, at this time—what? Let us give an exact rendition of the Hebrew text.<sup>1</sup> "Then a beginning was made calling out, proclaiming, the name of Jehovah". Then they began to use the name of God to proclaim it publicly. Then they "began to preach of the name of the Lord" as Luther correctly rendered it. What is the Lord's "name"? The Lord's name is the Lord Himself in all through which He has revealed Himself.<sup>2</sup> Man began to preach that and how God had created the heaven and the earth; how He had created man in His image; how man had fallen into sin, and misery, and death; how the Lord would redeem man from sin, death, and the power of the devil through the seed of the woman. Man now began to preach publicly. Until now there had been only the quiet faith and family devotion of the pious. Now, however, there gathered around the Word of God "a holy Christian church, the communion of saints"; the Word of God was now proclaimed to those who erred and forsook the

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<sup>1</sup> Translators and commentators differ very much.

<sup>2</sup> **Ex. 3, 13-15.** - And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations. **Ps. 48:10.** - According to Thy Name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness. **Is. 63, 16.** - Doubtless Thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our Father, our Redeemer; Thy Name is from everlasting.

assemblage of the believers, as some always do;<sup>3</sup> and gladly the pious would have proclaimed the Word of God also to the descendants of Cain. But they dwelt far from the face of the Lord in the land of Nod and in their hardness of heart and despair refused to hear the Lord and His Word.<sup>4</sup>

After this introduction, which makes it evident that from the very beginning there was a church of the living God on earth, the pillar and ground of the saving truth,<sup>5</sup> with its “feet shod with the preparation of the gospel of peace”,<sup>6</sup> because it had the spirit of faith, according as it is written: “I believed, and therefore have I spoken”,<sup>7</sup> after this introduction Scripture gives *us a genealogy of the patriarchs in this church of God*, which extends over a period of 1500 years. These “patriarchs”, the heads, the leaders of the church, through their steadfast confession of the Word, their firm belief in the promised seed of the woman, were the foundation upon which the church was built, the foundation in which Jesus Christ is the cornerstone, the foundation of the church at that time as the apostles are the foundation of the church of the New Testament.<sup>8</sup> And we shall see that “the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And, let everyone that nameth the name of Christ

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<sup>3</sup> **Heb. 10, 25.** - Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

<sup>4</sup> **v. 10-14.** - And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

<sup>5</sup> **1. Tim. 3, 15.** - But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the pillar and ground of the truth.

<sup>6</sup> **Eph. 6, 15.** - And your feet shod with the preparation of the Gospel of peace.

<sup>7</sup> **2. Cor. 4, 13.** - We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. **Ps. 116, 10.** - I believed, therefore have I spoken: I was greatly afflicted.

<sup>8</sup> **Eph. 2, 20.** - And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone.



depart from iniquity”.<sup>9</sup> Throughout the entire first 1500 years there was a church of God upon earth, a congregation of such whom the Lord knew and acknowledged as His, and who departed from iniquity and served the Lord with a believing and pure mind. And such a church was then, is now, and will be at all times until the end of days. “The foundation of God standeth sure”. And throughout the entire first 1500 years this church had patriarchs, pious leaders, just as the Lord our God also gave his church such leaders in later times, gives them now, and will continue to give them until the end of days.<sup>10</sup> This is true even though the church was then, is now, and always will be a relatively small herd.

Let us now see what the Bible tells us of the patriarchs.

*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him: male and female created He them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters; and all the days that Adam lived were nine hundred and thirty years: and he died. (5, 1-5.)*

The fifth chapter of Genesis is the book of the generations of Adam, that is, of the *generations of the patriarchs*. That this is meant is evident from the fact that only patriarchs are mentioned.

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<sup>9</sup> **2. Tim. 2, 19.** - Nevertheless the Foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity.

<sup>10</sup> **John 5, 46.** - For had ye believed Moses, ye would have believed Me: for he wrote of Me. **Acts 10, 43.** - To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. **Rom. 3, 21.** - But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. **1. Cor. 12, 28.** - And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **Eph. 4, 11-14.** - And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. **Rev. 11, 3-12.**

Again we are reminded of the fact that God created man in His likeness;<sup>11</sup> that He created them male and female, and blessed them, blessed them with fruitfulness and dominion over the earth;<sup>12</sup> and we are told that God called their name “Adam” (man), in the day when they were created.

When Adam was 130 years old and had many sons and daughters,<sup>13</sup> he begat Seth. Seth was a believer in the promised Redeemer, was pious and feared God, like Abel whom Cain had killed. Therefore his name was called “Seth,” compensation.<sup>14</sup> Adam, in agreement with Eve, gave him this name, thereby showing that he, as well as Eve, also believed in the promised Redeemer. But Seth did not receive his faith because he was conceived and born of pious parents. Faith and with it the adoption of children of God are not thus begotten and born into anyone.<sup>15</sup> Much less had Seth through his conception by Adam, received the image of God, in which Adam had been created and which he had lost. No, Adam begat Seth *in his own likeness*, after *his image: as a sinner*, totally depraved by nature, *devoid of the image of God*. Just like Cain, and Abel, and all other children of Adam, all men, Seth was conceived and born in sin, totally depraved by nature, inclined only to evil, and subject to

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<sup>11</sup> **chap. 1, 26.** - And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

<sup>12</sup> **chap. 1, 27. 28.** - So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>13</sup> **chap. 4, 17.** - And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

<sup>14</sup> **chap. 4, 25.** - And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

<sup>15</sup> **John 1, 12. 13.** - But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

damnation.<sup>16</sup> Here we have the first definite doctrine of original sin. Seth received his faith and with the faith salvation, not of himself, he was saved not through his good works; Seth, just like Adam, and Eve, and Abel, and all the children of God until the end of time, became a believer and was saved alone through the grace of God, through the Gospel, through which the Holy Ghost wrought faith in him.<sup>17</sup>

After he had begotten Seth Adam lived 800 years and begat sons and daughters. He reached the age of 930 years. Then he died, as the Lord God had told him he would.<sup>18</sup>

When we bear in mind that Moses, who lived about the middle of the thirtieth century, gives the normal age of a person the same as it is now,<sup>19</sup> we cannot but marvel that man, namely Adam and the other patriarchs in the first 20 centuries, lived so incredibly long and even retained the full vigor of life. And undoubtedly also the other people of that time lived to reach an age which is now unheard of. What shall we say about this? It is impossible to doubt the truth of

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<sup>16</sup> **Ps. 51, 5.** - Behold, I was shapen in iniquity; and in sin did my mother conceive me. **John 3, 6.** - That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **Gen. 8, 21.** - And the LORD smelled a sweet savour; and the LORD said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. **Rom. 7, 18.** - For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. **Eph. 2, 3.** - Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>17</sup> **Eph. 2, 8, 9.** - For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. **John 1, 12, 13.** - But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>18</sup> **chap. 2, 17.** - But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **chap. 3, 19.** - In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

<sup>19</sup> **Ps. 90, 10.** - The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

the Bible record, for “the Scriptures cannot be broken”.<sup>20</sup> Hence we can only say: It pleased God to grant unto the people of that time such a long life. It is also said that “death, creeping from the inside to the outside could only slowly break down and overcome the powerful resistance and vitality of the original human nature”. It is furthermore said “that all prehistoric remains testify to gigantic powers, that climate, weather, and other phenomena of nature differed from those after the deluge, that life was much simpler and more natural, and that the after-effect of the condition in paradise did not at once lose itself in the routine of everyday life”. All this, no doubt, contains some truth. But all this would not have had such an effect, if it had not pleased God to grant unto man of that time such a long life. *Why* it pleased God to do this the Bible does not tell us. We will leave it to the reader to form his own thoughts and opinions on this why.

Adam was the first patriarch.

*And Seth lived an hundred and five years, and begat Enos:<sup>21</sup> and Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died. (5, 6-8.)*

Seth was the second patriarch.

*And Enos lived ninety years, and begat Cainan: and Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and live years: and he died. (5, 9-11.)*

Enos was the third patriarch.

*And Cainan lived seventy years, and begat, Mahaleel: and Cainan lived, after he begat Mahaleel, eight hundred and forty years, and begat sons and daughters: and all the days of Cainan were nine hundred and ten years: and he died. (5, 12-14.)*

“Cainan” means smith. Hence Cainan was perhaps a master smith. He was the fourth patriarch.

*And Mahaleel lived sixty and five years, and begat Jared; and Mahaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters; and all the days of Mahaleel were eight hundred ninety and five years and he died. (5, 15-17.)*

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<sup>20</sup> **John 10, 35.** - If He called them gods, unto whom the Word of God came, and the Scripture cannot be broken.

<sup>21</sup> **chap. 4, 26.** - And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the Name of the LORD.

“Mahaleel” means praise of God. He perhaps praised God with special fervor and proclaimed His precious grace. He was the fifth patriarch.

*And Jared lived an hundred sixty and two years, and he begat Enoch: and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died. (5, 18-20.)*

“Jared” means descend, coming down. Perhaps he was so named because already at this time it was clearly evident that the church of God was slowly, but surely, descending to her decay, or because he himself loudly and mournfully testified to this sad fact.

Jared was the sixth patriarch.

*And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not: for God took him. (5, 21-24.)*

“Enoch” means, as we have already seen,<sup>22</sup> consecrated or consecrating. Enoch justly bore this name. He consecrated himself and his entire life to the service of God. After he had begotten Methuselah he walked, as it says in the Hebrew, with God<sup>23</sup> three hundred years; he “remained in a godly life” as Luther renders it; he continually kept God in mind and before him in all his thoughts, words, and deeds. Many sons and daughters were born to this

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<sup>22</sup> **At chap. 4, 17.** - And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

<sup>23</sup> **Comp. chap. 6, 9.** - These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. **chap. 17, 1.** - And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect. **chap. 24, 40.** - And he said unto me, The LORD, before Whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. **2. Kings 20, 3.** - I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. **Ps. 16, 8.** - I have set the LORD always before me: because He is at my right hand, I shall not be moved. **Ps. 116, 9.** - I will walk before the LORD in the land of the living. **Ps. 128, 1.** - Blessed is every one that feareth the LORD; that walketh in His ways. **Micah 6, 8.** - He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? **Mal. 2, 6.** - The law of truth was in His mouth, and iniquity was not found in His lips: He walked with Me in peace and equity, and did turn many away from iniquity.

wonderful father. But his life here on earth reached only 365 years. And — Enoch walked with God — he was not, he was no longer on earth, for God took him, took him away without his seeing death. God took him to Himself in heaven,<sup>24</sup> like He afterwards took Elijah.<sup>25</sup> They hunted him but found him not,<sup>24</sup> like they hunted Elijah also and found him not.<sup>26</sup> This extraordinary translation of Enoch<sup>27</sup> had a twofold significance for his contemporaries. The believing children of God should clearly behold that the promise of the first Gospel: “He shall bruise thy head”,<sup>28</sup> which was faithfully proclaimed and expounded by the patriarchs, included also redemption from death and an eternal blessed life. Through the translation of Enoch eternal life visibly descended into the midst of this valley of death. What a glorious heavenly light for the believers! They saw heaven opened!<sup>29</sup> But to the great multitude of those who would not listen to the preaching of the Gospel and in whom the Spirit of God tried in vain to work regeneration<sup>30</sup> this was an earnest and solemn admonition to repent.<sup>31</sup> Had

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<sup>24</sup> **Heb. 11, 5.** - By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>25</sup> **2. Kings 2, 11.** - And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

<sup>26</sup> **2. Kings 2, 16. 17.** - And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

<sup>27</sup> **Sir. 49, 16.** - Shem and Seth were honored among men, and Adam above every living being in the creation.

<sup>28</sup> **chap. 3, 15.** - And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel.

<sup>29</sup> **Acts 7, 55.** - But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God,

<sup>30</sup> **chap. 6, 3.** - And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

<sup>31</sup> **Sir. 44, 16.** - Enoch pleased the Lord, and was taken up; he was an example of repentance to all generations.

not Enoch himself prophesied and said: “Behold, the Lord cometh with ten thousands of his saints (angels), to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him”?<sup>32</sup> And now they saw and beheld how wonderfully God confessed Himself to this His prophet. Enoch himself was pleasing to God. God loved him and took him out of this life among sinners.<sup>33</sup>

Enoch was the seventh patriarch.

*And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years: and he died. (5, 25-27.)*

“Methuselah” means a man with a spear. His words which he directed against the generation which had now become altogether godless, were like goads and nails.<sup>34</sup> But only a few took them to heart. Of all men Methuselah lived longest. Oh how much bitter grief and sorrow and heartache he must have experienced! Also his soul was pierced as with a goad when he saw the great, universal falling away from God. Also in this respect he was as a man with a spear or goad.

Methuselah was the eighth patriarch.

*And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years: and he died. (5, 22-31.)*

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<sup>32</sup> **Jude 14, 15.** - And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

<sup>33</sup> **Wis. 12, 11.** - For they were an accursed race from the beginning, and it was not through fear of any one that thou didst leave them unpunished for their sins.

<sup>34</sup> **Eccl. 12, 11.** - The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd.

“Lamech” means strong youth.<sup>35</sup> Hence it would seem that Lamech kept and showed youthful vigor and strength in faith and hope in the midst of the great falling away of his time which swept along like a mighty stream and threatened to take everything with it.<sup>36</sup> And when, in his 138th year, a son was born to him, a son who lived piously and walked with God when he grew up, like Enoch<sup>37</sup> in the generation of his day,<sup>38</sup> a son who was blameless and pure, a child of God, without rebuke, in the midst of a crooked and perverse nation, among which he shone as a light in the world,<sup>39</sup> Lamech named him Noah, saying: “This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed”.<sup>40</sup> “Noah” means rest.<sup>41</sup> Did Lamech perhaps think that his son was the promised seed of the woman? His words do not seem to justify this conclusion. Or did he perhaps think that now again rest and comfort would come, because a man had again come who was similar to Enoch? This seems more probable. At any rate, Lamech with these words proved the youthful vigor and strength of his faith and hope.

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<sup>35</sup> According to the related Arabic.

<sup>36</sup> **Is. 40, 29-31.** - He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall ; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

<sup>37</sup> **v. 22.** - And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

<sup>38</sup> **chap. 6, 9.** - These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

<sup>39</sup> **Phil. 2, 15.** - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

<sup>40</sup> Hebrew text. **chap. 3, 17.** - And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. **chap. 4, 11. 12.** - And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

<sup>41</sup> However, the word “Noah” seems closely related to the Hebrew word which means comfort.



Lamech was the ninth patriarch.

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

These are the sons of Noah which play a prominent part in the following biblical history. Shem is named first as the most prominent. Listed according to age the names would be as follows: Japheth, Shem,<sup>42</sup> Ham.<sup>43</sup>

Noah was the tenth patriarch.

From an old Reference Book on the Bible we take the following table which shows that Adam lived yet at the time of Lamech.

1.	Adam	lived 930 years from	1	to	930
2.	Seth	lived 912 years from	130	to	1042
3.	Enos	lived 905 years from	235	to	1140
4.	Cainan	lived 910 years from	325	to	1235
5.	Mahaleel	lived 895 years from	395	to	1290
6.	Jared	lived 962 years from	460	to	1422
7.	Enoch	lived 365 years from	622	to	987
8.	Methuselah	lived 969 years from	687	to	1656
9.	Lamech	lived 777 years from	874	to	1651
10.	Noah	lived 950 years from <sup>44</sup>	1056	to	2006

With Noah the list of patriarchs of the first 1500 years is closed. In fact, the biblical record of the first 1500 years is closed with the mere mentioning of Noah and his three sons. From this record we can see that man had multiplied greatly. We cannot say how many millions there were now on earth. But the falling away from God who was so gracious to sinners, the

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<sup>42</sup> **chap. 10, 21.** - Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

<sup>43</sup> **chap. 9, 24.** - And Noah awoke from his wine, and knew what his younger son had done unto him.

<sup>44</sup> **chap. 9, 28, 29.** - And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

falling from the faith in the Gospel came soon and increased and showed itself even in the church of the living God, and finally, like a raging torrent, tore everything along with it, so that only a very small number of true believers remained. Godlessness grew by leaps and bounds and became universal. This is plainly told us in Scriptures.<sup>45</sup>

And then came the judgment of God, a judgment which will be surpassed only by that of the Last Day of which Enoch prophesied.<sup>46</sup> The flood came over the earth. All the fountains of the great deep were broken up and the windows of heaven were opened:<sup>47</sup> terrific volcanic eruptions were accompanied by the falling of the water which had been held up by the firmament of heaven.<sup>48</sup> All but eight of the human race were destroyed.<sup>49</sup>

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<sup>45</sup> **Gen. 6, 1-6.** - And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that He had made man on the earth, and it grieved Him at His heart.

<sup>46</sup> **Jude 14. 15.** - And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

<sup>47</sup> **chap. 7, 11.** - In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

<sup>48</sup> **chap. 1, 6. 7.** - And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. **2. Pet. 2, 5.** - And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. **2. Pet. 3, 5. 6.** - For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished.

<sup>49</sup> **chap. 7, 23.** - And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

The entire surface of the earth was changed. The climate on earth was changed. The duration of life was shortened,<sup>50</sup> until it soon became what it is now.<sup>51</sup>

*Prayer.*

O gracious God and Lord and Savior, let me abide in Thy grace until my end, and save Thy beloved church and congregation from the wicked generation of our day. Amen.

Abide, O dear Redeemer,  
Among us with Thy Word,  
And thus now and hereafter  
True peace and joy afford.

Abide, O faithful Savior,  
Among us with Thy love,  
Grant steadfastness, and help us  
To reach our home above.

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XXIII.

*Epilogue.*

We have shown in this little book that the whole Christian doctrine is taught in the first five chapters of Genesis.

In order to refresh our memory we will now name the various chief parts of the Christian doctrine which are found in these five chapters of Genesis.

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<sup>50</sup> chap. 11, 10-32.

<sup>51</sup> Ps. 90, 10. - The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

1. God is the almighty Creator of all things.<sup>1</sup>
2. The eternal majesty of God.<sup>2</sup>
3. The Divine Trinity.<sup>3</sup>
4. The heaven of the blessed which was created in the beginning.<sup>4</sup>
5. The earth, created in the beginning: a formless and void deep.<sup>5</sup>
6. The Sabbath.<sup>6</sup>
7. The completion of the earth and all that belongs to the earth in six days of 24 hours each.<sup>7</sup>
8. Man is created in the image of God.<sup>8</sup>
9. The human soul.<sup>9</sup>
10. Marriage.<sup>10</sup>
11. The relation of woman to man and of man to woman.<sup>11</sup>
12. The Son, the second person in the Trinity, is the “Lord God”.<sup>12</sup>
13. Angels and devils.<sup>13</sup>

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Roman numerals below refer to chapters in this book.

<sup>1</sup> **I.**

<sup>2</sup> **I.**

<sup>3</sup> **III. VIII.**

<sup>4</sup> **I.**

<sup>5</sup> **II.**

<sup>6</sup> **III-VIII.**

<sup>7</sup> **IX.**

<sup>8</sup> **VIII.**

<sup>9</sup> **X.**

<sup>10</sup> **XIII.**

<sup>11</sup> **XIII.**

<sup>12</sup> **IX.**

<sup>13</sup> **XIV.**

14. Sin.
  - a. Its origin.<sup>14</sup>
  - b. Its essence.<sup>15</sup>
  - c. Its development.<sup>16</sup>
  - d. Its consequences.<sup>17</sup>
  - e. Original sin.<sup>18</sup>
15. Knowledge of sin through the Law of God.<sup>19</sup>
16. The Gospel: The glad tidings of the grace of God in Christ, who is God and man.<sup>20</sup>
17. The means of grace : Word and Sacrament. The ministry of the Word.<sup>21</sup>
18. Forgiveness of sins.<sup>22</sup>
19. Faith.<sup>23</sup>
20. Sanctification.<sup>24</sup>
21. The church of God.<sup>25</sup>
22. The resurrection of the dead and life eternal.<sup>26</sup>
23. The unbelieving world.<sup>27</sup>

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<sup>14</sup> **XIV.**

<sup>15</sup> **XIV.**

<sup>16</sup> **XV.**

<sup>17</sup> **XVIII.**

<sup>18</sup> **XXII.**

<sup>19</sup> **XII. XVI.**

<sup>20</sup> **XVII. XIX.**

<sup>21</sup> **XIX. XXII.**

<sup>22</sup> **XVII. XX.**

<sup>23</sup> **XIX.**

<sup>24</sup> **XIX. XXII.**

<sup>25</sup> **XIX. XXII.**

<sup>26</sup> **XVII. XXII.**

<sup>27</sup> **XX. XXI. XXII.**

These are the chief parts of Christian doctrine which are clearly revealed in the first five chapters of Genesis. As we go on through the Old Testament these doctrines are revealed ever clearer until in the New Testament the bright light of fulfilled prophecy in Christ Jesus is shed over them.

But no more and nothing essentially different is taught in the later books of the Old, nor in those of the New Testament.

To say, therefore, as some so-called “believing” and “Lutheran” theologians say and teach, that the Old Testament believers from barely noticeable beginnings gradually developed these doctrines and that they gradually came to this knowledge, that the Old Testament never definitely, clearly, and unmistakably teaches those facts of salvation which Christ and His apostles taught, is ignorance, science falsely so called, false doctrine, deceit, and all Christians must earnestly be warned against it.

But after all a Christian reader might say: yes, I see that the whole Christian doctrine is taught in the first five chapters of Genesis; but did the faithful during the first 1500 years also clearly recognize, know, and proclaim these doctrines?

We answer:

1) that they did so surely was shown in this little book.

2) Adam and Eve through their fall into sin lost the concreated righteousness, the image of God, they were no longer holy and just, they no longer possessed the blessed and perfect knowledge of God. But they had not lost the memory of it. They certainly knew what they had lost. Thus they still had a purely intellectual, though dead, knowledge of that divine truth which until the fall they had known and discerned spiritually and perfectly. But when the Lord God showed them their sin and graciously gave them the Gospel-promise, they were regenerated, spiritually reborn and enlivened. Now they again spiritually knew and discerned what they had lost. Now they recognized their sin and the grace of God in the promised seed of the woman, in Christ, who was to be God and man and was to redeem them through His suffering and death from sin and all its evil consequences. All this knowledge they communicated to their children and their descendants. And all those who were regenerated by the Word of God and believed, had the same spiritual and living knowledge which Adam and Eve had and proclaimed. Aye, the Christian doctrine was clearly known by the faithful of the first 1500 years, known and proclaimed.

And we also see that it is deceit and falsehood, inspired by the old serpent, the devil, and proclaimed by unbelief, when modern worldly-wise teach a gradual evolution of man from a low state to his present state.

*Prayer.*

O Lord, open Thou mine eyes that I may see Thy gracious and wonderful providence, that I may see how at all times salvation is to be had only through faith in the promised seed of the woman, Jesus Christ. Amen.

Thou art the Way: to Thee alone  
From sin and death we flee,  
And he who would the Father seek,  
Must seek Him, Lord, by Thee.

Thou art the Truth: Thy Word alone  
True wisdom can impart:  
Thou only canst inform the mind,  
And purify the heart.

Thou art the Life: the rending tomb  
Proclaims Thy conquering arm:  
And those who put their trust in Thee,  
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life:  
Grant us that Way to know,  
That Truth to keep, that Life to win,  
Whose joys eternal flow.

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