

Garden Fall

A stylized illustration in a warm, autumnal color palette of reds, oranges, and yellows. A large, dark silhouette of a hand is shown holding a red apple. The apple has a short stem and two leaves. The background is a gradient from dark red at the top to a lighter orange at the bottom.

*Key Concepts
From Genesis Three*

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Genesis Three Series

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1. Adam's perception of the Divine Sentence
2. Adam Called His Wife's Name – Life Source
3. Drove Them Out of the Garden

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1. Adam's Perception of The Divine Sentence

For those of you who will be following through this series, a lot of what we will look at will be based on Patriarchs and Prophets, chapter 3, entitled The Temptation and The Fall. We want to go over this in some detail, bringing out some points. I believe that it has relevance to us through some of the things that we have been looking at of late. I want us to go quite deep into and use this chapter, The Temptation and The Fall, as a backdrop for a number of things that we are going to look at over the next number of nights.

The key thought that I want to start out with is in regard to Adam. We are going to look at Adam in particular, and we think of Romans 5:12, it says, "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." There was a seed in the first Adam. That seed has been fully developed in the book of Revelation. The woman riding the beast is the full culmination of the seed that existed within the heart of Adam, and though not fully manifested within him, it is important for us to understand that all the elements of what we see happening today, all of those elements in seed form, existed in Adam and the tree that has grown from him from the very beginning.

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Of course, Adam chose to become crucified with Christ; therefore, he did not fully manifest all the potential of his evil nature. Yet it was from his evil nature that was passed on, that other men have taken those seeds and have grown them and developed them. But in looking at human history, looking at scripture, and looking at the lives of men we trace through them the seed back to the first Adam and what existed within his heart. It is tempting for us to think of Adam and Eve in the garden, in all their innocence, to think that they are relatively innocent. But we need to understand the steps that were taken, step by step, and tonight we want to look at the divine sentence.

I have entitled this, because of a statement in Patriarchs and Prophets, page 56, but I want to do a bit of preliminary work in the beginning of the chapter and just set this up for us on page 52 of Patriarchs and Prophets. We read at the beginning of this chapter, "No longer free to stir up rebellion on heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience..." What is the motivation of Lucifer? Envy. To be able to understand these things by inspiration is very important, to know what were the motivations. We see the motivation of Lucifer to bring down the human race was a motivation of envy.

I have often pondered this paragraph. "He would change their love to distrust and their songs of praise to reproaches against their maker." What a vile motivation is this, because of envy, that he was no longer the favored of heaven after Christ. He was now outside of the favor of God by his own choice, by his own decision, and by his own actions. He placed himself in that. "He would change the love of our first parents to distrust and reproaches against their maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven." What is it saying here, that he would cast Adam and Eve into what sort of misery? The same misery that he was experiencing, he would cast or bring or first parents into that experience.

Now notice that paragraph 2 talks about the warning that God had given in regard to disobedience, but I want to notice this, and it is quite significant in light of what we have been studying in regard to the character of God. Paragraph 3, "The law of God is as sacred as God Himself. It is a revelation of

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His will, a transcript of His character, the expression of divine love and wisdom.” It is very interesting that this is inserted right here at the beginning of this great controversy in reference to the law, His character, and its expression. “The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator.” How do inanimate things respond to the law of the Creator? Interesting, isn't it? These are things to ponder. “Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law.”

What do we mean by moral law—the decision making capacity to make moral decisions of moral worth, to know the difference between right and wrong, and to choose to do the right rather than the wrong. All the lower orders of creation were to operate by the laws of nature in what we call instinct. These are God created laws placed within those animals who would follow those laws, but to man was given the capacity to choose between right and wrong, thus making him a moral being. “To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law [we have this capacity], and its sacred claims upon him; and of man unswerving obedience is required.” We think about Adam when he was first in the garden, to realize the position that he had been placed in, to come face to face with his Creator. We imagine the blessing that was placed upon him. And when his wife was brought to him after being asleep, to have a companion, one like him, the songs of praise that he would offer to his Creator, and to the Father. The joy, the agape that was in his soul, and his love for the truth that existed there! Of course all of this was changed. We know the story. I'm not going to spend time on the temptation of Eve, but of course Eve fell, and I'm not focusing on that.

I want to come over to page 56, and this is the thing that I want to really hone in on. Page 56, the first paragraph, “An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; [and this is the point I want you to remember] and by the divine sentence she must die.” This is a most curious statement, “the divine sentence.” In times past, in my former understanding I gave this no thought. Of course, the divine sentence, God's sentence. As we read this it is something that is divine, it is

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something that is instituted, and now of course she is going to die because she transgressed the law of God, she violated His commandments, and now she will die. That's how we understand it. But remember, what she is describing here is Adam's thought process. Adam is thinking these thoughts. Adam is thinking that the divine sentence is that she must die. And it's important that we understand that this is formulating in the mind of Adam. "In answer she urged him to eat..." That's her only answer. She doesn't answer. He tells her that this is the foe and by the divine sentence you will die, and her only response is to offer him the fruit. Interesting. "...Repeating the words of the serpent, that they should not surely die." They must not surely die.

So what is going on in the mind of Eve? How is she thinking? That God is not telling the truth. What kind of strange things are going on that the serpent is more beneficent to her than her Creator? This is a mystery that we will not fully unravel until we get to the kingdom of heaven. She reasoned that this must be true. Why? She felt no evidence of God's displeasure. Why is it that men sin so willfully and so openly and freely in our society today, because they feel no direct evidences of God's displeasure. Lightning is not coming down and striking them and doing all these things, so they think well it must be okay, I must be alright doing what I'm doing. But here she felt no displeasure. "She reasoned that this must be true, for she felt no evidence of God's displeasure, but on the contrary realized a delicious, exhilarating influence, thrilling every faculty with new life, such, she imagined, as inspired the heavenly messengers." She imagined it. She created the first placebo effect. She imagined herself to be rising. She could feel it within her being. She was exhilarated. It must be true, I can feel it!

The next paragraph, "Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love." He knew this, he understood it. "There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side." At this point he's taking the blame upon himself, at this point. Why did I let this happen? "But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator." Can you imagine? "He understood the high destiny open to the human race should they remain faithful to God." Take that

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in. He understood the high destiny that was open to the human race. This had been explained to him. He understood what God desired for his son, Adam. "Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other." That, by definition, is idolatry. It's idolatry. "...All were overborne by love to Eve. She was part of himself, and he could not endure the thought of separation."

Now this is a statement that I don't really understand: "He did not realize that the same Infinite Power who had from the dust of the earth created him, a living, beautiful form, and had in love given him a companion, could supply her place." I don't find that a very relational statement. I still don't fully understand that, but I think I know that she's trying to say. "He resolved to share her fate; if she must die, he would die with her." You have to understand the thought process that is going inside of the mind of someone. This is why the divine sentence. His understanding was that she must die for her transgression, that justice demanded the death of the transgressor. So within the mind of Adam the thought that his Creator would take that which was so precious to him worked up inside of him rebellion. Adam does not say, "Let us go to God. Let us ask God how we can resolve this situation, and if necessary, even my love to you, I will give my own life for you that you might be saved." Adam doesn't do that because he has lost confidence in his Creator. His belief that the divine sentence requires the death of his wife and that God is the one that authored this idea causes rebellion to rise up within his heart, and anger and a hatred of God. Thus murder for God was fostered in the heart of Adam right there in the garden. Can you see it? We will see this develop as we go along.

In his heart was rebellion that he felt toward God, because he determined to share her fate; and he took the fruit to himself and he ate the fruit knowing the full destiny of men, knowing that God had given him everything, knowing that he owed everything to God in heaven. He took that fruit and he ate it in anger, that God would, as he thought, take his beloved wife from him. He railed in himself against the injustice of God. What else would lead you to do this? There is nothing benevolent about his actions whatsoever. It is complete selfishness in what he is doing as we will soon see. The mystery is why, why would he do this? If you could explain sin then it would cease to be sin; the mystery of iniquity as to why he would do this. As it says, "He resolved to share

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her fate..." Why is it that in his mind he could not conceive of the mercy of God to petition and to ask Him that some way could be made for Eve? Maybe one of the reasons why Ellen White writes that 'her place could be supplied' was that taking the fruit she had received Satan's mind, a mind which says you cannot be forgiven for what you have done. Maybe it would have been impossible for her to believe that she could be forgiven, who knows? We do not know the answer to that question.

But we need to understand the motivation of Adam in taking the action that he did to share the fate of Eve, of what he thought to be the divine sentence, his understanding of justice. These are the things we have been discussing in the book, *Natural Justice and Atonement*, and *Key To Empowering The Third Angel's Message*, in terms of the false justice system; the understanding that every sin must be punished. We are reminded in *Desire of Ages*, page 761.4, that Satan was the one that urged every sin must be punished, 'meet its punishment', urged Satan. If God did not punish the transgression of sin he would not be a God of truth and justice. And so somehow, within the creation of man, there is this understanding of Satan. We know, we can read the statements. In the booklet, *Natural Justice and Atonement*, I will read a few statements to you, page 7: "It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things." This was all of the angels of heaven. Is it possible that when some of the angels came down to instruct Adam and Eve that the ideas of justice were presented in such a way? Where does Adam get this idea from, by the divine sentence that Eve must die; where did he get this idea from? We cannot know for sure, but we do know that the spirit of God, which speaks directly into every created being's mind, has the capacity to teach the truth; that they could understand what was right and what was wrong by what the Spirit taught them.

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But Satan was working. "That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice...,” and this atmosphere was circulating through the courts of heaven. "...But it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy.” (Review and Herald, September 7, 1894) This is one of the most powerful statements in my mind in terms of the beginning of the great controversy. How can it be conceived that Adam thought about this divine sentence in a way that was irrevocable, in a way that there was no other way, and drove him to the position where he would take the fruit, and in rebellion and rage against God, would determine to share the fate of what he thought would happen to his wife? These are things that are difficult to understand as to why he thought this, why he understood this. But as we have been studying over the last little while we think of statements in Reflecting Christ, page 58, and I have it here. It says, "Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels." The same as what we had read before. "Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed." Satanic justice had affected all of the created beings of God, all of them. The only one who knew the truth was the Son of God. He was the only one, the only being in all the universe who could enter into all the counsels of God, who knew his character intimately. The angels did not have a full understanding.

Now the question of course that can be raised is that, 'if these angels are the ones affecting Adam and Eve, then isn't that God's responsibility?' Did not the Son of God come and teach them also? But these were things that were being passed around. Regardless of what we might think, when God says, "Don't eat from the fruit of that tree," there is nothing that you can use to defend the fact that you would eat from that tree. You can't justify this process. You know

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that it's wrong, you know that you shouldn't do this; and if you are using your eyes and your ears to justify something that you know that God has prohibited, you cannot justify this in any way. The fact is that there existed this question about justice, and that Adam had this idea of this divine sentence; it came into his mind, he reasoned it in his capacity that she must die. Why he reasoned it in such a way, these are things we don't fully understand. But it's important for us to understand that this is what motivated Adam. It placed within his heart an anger toward God, an anger that was so great that he was willing to kill. In the heart of Adam, as a result of his understanding of the divine sentence, we see manifested 4000 years after the time of Adam; we see manifested what was in his heart, the natural man, his anger toward the Son of God. So we see, just reading a little bit further, what takes place in this process.

We read a little bit further, this is page 57, Patriarchs and Prophets. We see the placebo effect upon Adam. "After his transgression Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror." This is important to understand. He has that placebo effect. He is imagining, yes, he is entering into a higher state; he has now become as God. "But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair." Do you see the relationship between the electrical thought processes of Adam and Eve and the effect on the temperature around them? It suddenly went chilled, everything went chilled; and not chilled in a good way, but in a bad way. "The love and peace which had been theirs was gone..." A different frequency was vibrating out of their hearts. The vibration of the hatred in Adam's heart toward God began to chill the air, because he felt it was unjust that God would demand such a sentence, that God's justice so-called demanded the death of the transgressor; not knowing that these were the very thoughts of Satan himself. He judged God. He could have at least talked to God first, and then if God said, 'no, she has to die,' then he could get angry, but he didn't. He made the decision before talking to God. He reasoned it through his mind. He thought that he had the capacity to understand and he came to that conclusion. Isn't that our human nature, to make assumptions before we clarify information, proving we are sons and daughters of Adam? So we need to understand what was going on at the deeper level. "The love and peace which would have been theirs was gone,

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and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels."

When the light disappeared what were they thinking? This is a punishment from God. It was at that moment, when that light disappeared, Christ was crucified. The light disappearing, the spirit of Christ and the glory of his character that had abided in them was driven back, but Christ had to stay with them in order for them to stay alive. So Christ was crucified at that moment, crucified in the spirit. "They now began to see the true character of their sin." Notice the change. "Adam reproached his companion for her folly in leaving his side..." Before he fell who did he blame? Self. What did it say? "He mourned that he had permitted Eve to wander from his side." Basically he grieved that he had allowed her to leave his side; he blamed himself. But now he is blaming her, which is interesting, isn't it? He shifted the blame so we see reproach, and this leads us to Romans chapter 5. This is part of the inheritance of the human race that we received from our first father. Romans 5:16 "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation..." This is our first father. He passed judgment. He reasoned in his mind that by divine sentence she must die. So his response to God, without even speaking to Him, without talking to Him, is to bring condemnation upon God himself by seizing the fruit from his wife and eating it. That is his deciding whose banner he is going to stand under. It is a statement of condemnation; I defy you, and I will share the consequences and take whatever comes! That's what was in the heart of our first father. Did he realize what was in his heart? He would have had a strong burning feeling inside of him. What is it that drives a man to give up all? He knew his high destiny. He knew this was the foe. What causes him to go into this state of idolatry, except for the seed of the serpent which says that God's justice demands the death of the transgressor? He placed his characteristics upon the Creator, and it was this seed that created in Adam this rebellion.

We need to understand this from the very beginning, Adam's rebellion, his murder that existed in his heart because he loved his wife. Of course he loved his wife, but the way it was framed to him and the way he understood it. He took that fruit in rebellion and in anger against God, because the carnal mind

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is enmity against God. Where did this enmity begin from? It began with Adam. Enmity, enemy, he considered himself an enemy of God. But this was all in seed form; it was all deep within him layered down. He did not know himself; he did not understand his own nature and what he was capable of doing. As it says in verse 16, "...for the judgment was by one to condemnation," and we see this condemnation start to spill out of the lips of Adam, from his false justice system, to the rebellion inside of his heart, to the shifting of blame to somebody else, to the focus of atonement.

He reproached his wife. What is going through the heart of Eve when she hears the censure of her husband toward her activity? What does it do to the relationship between the two of them, where there had only been harmony? But it says, "...they both flattered themselves that He who had given them so many evidences of His love, would pardon this one transgression..." But what is the problem that they are saying that God would pardon this transgression? Don't we believe that God would pardon the transgression? They're flattering themselves that God would pardon this transgression, but what does pardon to them mean? Just to forget about it. It doesn't say that God would pardon if we repent and we get on our knees and we acknowledge the great sin. No, it doesn't say that, that God would just say, 'That's alright, don't worry about it.'

We see this conflict in the great controversy, and this why we can read one statement where Adam is saying, "Oh, it's not such a big deal," but earlier it said, "...the thought of his sin filled him with terror." His conflict within his mind was between the terror that he felt for what he had done and his desire to excuse it and push it off, and both of these things are existing within the human heart at the same time—the result of sin. "...But they both flattered themselves that He...would pardon this one transgression, or that they would not be subjected to so dire a punishment as they had feared." This is important. So they imagined punishment. What is the punishment that they imagined? Death; by divine sentence she must die. So they had feared death. At the same time they are trying, even though within their hearts, within Adam's heart particularly, there was rebellion and defiance against God, and while this is inside of him at the same time there is this tremendous fear and anxiety raging within his heart. Then at the same time he is saying, 'Oh it's not such a big deal.' He is trying to calm his fears. He is trying to tell himself that

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it's going to be okay, everything is going to be okay, don't worry about it. All this is going on at the same time within the same person. So you might say, when Adam was saying that God would pardon this one transgression, 'see, Adam is trying to get the easy way out,' but all the other things are going on at the same time. He was completely unaware that there existed inside of him the desire to kill the Son of God. He was not aware of this. People are still unaware today of what exists inside of us. He still doesn't ask to be pardoned. He makes no effort to repent. He only talks in terms of death, fear, and notice what it says, "...so dire a punishment as they had feared."

This is the great tragedy, is that when God had said, "...in the day you eat thereof dying you will die." Look at the difference between what God said to Adam, and what Eve said to the serpent; 'in the day you eat thereof you must die.' There is an emphasis in what she said that brings this false justice system into it. And of course, Satan, if you look at that study, Satan says to Eve, "ye shall not surely die," which is true! He told the truth as a lie. It was so cunning. It was his own philosophy, his own idea that she had picked up somehow. God had said, "dying you will die," you will perish. She understood it as 'you will be put to death,' and she says, 'in the day you eat thereof you will be put to death,' and Satan says, 'no, you won't be put to death,' which is true. But then he attaches to it, 'in the day you eat thereof you shall be as gods knowing good and evil.' He takes this and then he twists it around and he packages it as something completely different, which is an absolute lie...'you shall be as gods knowing good and evil.' Very interesting. She was in his sphere of influence, and maybe there is that element there as well as to why she was expressing it this way, 'you must not surely die.'

The difference between perishing and the thought of our benevolent Father actually inflicting punishment on someone was not clearly understood by all the created beings of God. There was a loophole in which Satan was able to insert himself, and this is what we see in Psalms 94:20. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law, or the law?" The concept of the law of God is something that all created beings had to be submitted to. Satan inserted himself into this using the law of God as a tool to suggest that God would enforce this law upon you. We remember the reason why. How was Satan able to create this sense of force? What was it that led him to this position in regard to force? Well it was in regard to his

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belief about life, and I think that I can't remember whether we had it in here or whether we had in essence, yes, page 8. "He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint..." So it is the lie that you have life within yourself that leads to an understanding of God's law that is imposed upon you. It's a restraint that has been placed upon you because you have life in yourself. So from that position of the lie of inherent life source we see this false justice system is able to manifest itself, by seeing that God's law is being enforced upon you. Therefore, if you do not comply you will be put to death. This is the basis of his philosophy, and for some reason Adam got caught up in this understanding as did Eve.

We don't know the full reason why that happened or how that happened, or if it was conveyed. But if we do know that heavenly beings have an atmosphere around them and they are having ponderings about these things, that atmosphere is going to affect everyone around them, isn't it...without even a word being said. Questions within the minds of beings unsure, seeing everything through the lens which Lucifer had caused them to see, it created an atmosphere of uncertainty in regard to the character of God. That uncertainty had an effect everywhere in the universe. Did it affect them even when they weren't at the tree, because those angels visited them? That is an interesting question, isn't it.

Darkness was upon the face of the deep. Good point. In Genesis chapter 1, regarding the creation story, EJ Waggoner points out, of course, that Moses wrote Genesis, the creation account, as an explanation of the gospel. This is the gospel. What's interesting of course is at the creation of this world it says in verse 2, "...the earth was without form, and void; and darkness was upon the face of the deep..." That word 'darkness' has a moral element to it when you look it up. Why would there be this moral darkness element, the whole earth enshrouded in darkness? It's speaking to the insinuations that Lucifer had placed upon all the angels. The whole universe was being plunged into darkness through this false understanding, this false life source issue, which leads to the false justice system and the belief that God is imposing himself upon his created beings.

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Of course we want to remind ourselves, what is it that caused Lucifer to no longer express gratitude to his creator? He would obscure the truth of the begotten Son. This is the point. The obscuring of the truth of the begotten Son as looking to a being that inherited all things that gratitude might be manifested, by obscuring this fact he was able to deny his focus on gratitude toward his Creator. In doing that he could then think about what he possesses as his own, then he could resist the law of God, and then he could impose a false justice system on God, saying, 'I have what I have, but you're imposing yourself upon me and your justice system demands that if I do not comply with your law you will kill me.' This is how it came about. So I make this point, the begotten Son, the truth of the begotten Son is the cornerstone of the entire universe. All things hold together in Him. We owe everything to Him. He is the "everlasting Father," as it says in Isaiah 9:6.

And when God said, "Let there be light: and there was light," Paul tells us in Corinthians, "For God, who commanded the light to shine out of darkness, hath shined in our hearts...in the fact of Jesus Christ." It's in the face of Jesus Christ that we see the gratitude of the only begotten Son for his Father that reminds us that in Him dwells all the fullness of the Godhead bodily because he received all things from his Father. By looking to Him we are constantly reminded that we owe everything to God. As long as we remember this we can be protected from the lie of inherent life source and, therefore, protected from the lie of the false justice system. Do you see the sequence? It is very important. Again, if you want more on this look at Natural Justice and Atonement, or Key To Empowering The Third Angel's Message. In Key To Empowering The Third Angel's Message we go through the 14 points that lead to this false justice system, which is the basis of the abomination that makes desolate.

And so with this in the heart of Adam we come to the third point, Patriarchs and Prophets, page 57.5. "Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself..." What was it that Adam feared? We read this earlier. What was the terror that he felt? What did he believe? What did he understand was the dire punishment that would come upon him? Death. So in casting blame upon Eve what is he doing? We talked about this...sacrifice; and this is the insanity. This woman for whom he was willing to give up

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everything, he is now willing to sacrifice her to protect himself—the scapegoat principle. In this first encounter, Genesis chapter 3, we see within the heart of Adam, he is in terror of God. He's looking for a way out—'how do we deal with this, we're going to die,' and so Satan gives to him the sequence—'you need a substitute, you need someone to take your place, you need to cast your blame and lay your hands upon somebody else and blame them for it.' In this language, casting blame upon his wife and thus upon God, we see in here Satan's secret design to destroy the Son of God. It's right here, to draw him down, to cast the blame upon the Son of God. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin." It's clearly written here in the Spirit of Prophecy, and we should go over this carefully in an endeavor to understand. Notice again, "He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy..." which we would say is something sacrificial—you're sacrificing yourself, "...could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression." This is the origin of the sacrificial system. Satan is in the test tube of Adam. He is producing a chemical reaction within him to create the appeasement based sacrificial system, to appease a false justice system which he himself has created.

Satan somehow thinks that God is responsible for Satan transgressing. Yes...'you made me this way, you did this to me.' 'Why did you allow me to go down this path?' 'If you're so powerful, if you're so great a God, why couldn't you have stopped this?' 'You are, therefore, responsible for our transgression.' 'If you had listened to me this would never have happened.' Why did God create Satan if he knew this was going to happen? He is making Him responsible because He created him and He knew he was going to do that. Yes, it's echoing Satan's original charge against God; if God knew everything from the beginning why did He create Lucifer? It's an interesting thought, isn't it? 'Why did you give me Eve? You knew Eve was going to give me the fruit.' 'Why did you make this woman; you made something imperfect.' 'She ran off on me, and now I'm in, you know. It's not my fault, I didn't do it.' This is what's happening within the mind of Adam, and this attitude...we need to understand

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this, to make his companion and even the Creator himself responsible for the transgression this is the origin of the whole transgression of desolation. This is the origin of the appeasement based sacrificial system to appease a false justice system. We see it right here manifested.

Now I just want to go to Great Controversy, page 505.2, just to remind us of what is going on. "God declares: "I will put enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan." Harmony; the vibrational frequency of Satan and the vibrational frequency of Adam were the same. "There exists naturally no enmity between sinful man and the originator of sin." These are powerful statements. Do we understand the level of our flesh, the level of our humanity? There is nothing in our flesh that is at war with Satan; it is only in harmony with him. "Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship." Desperate companionship. "Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God." Do you understand the humanity that you possess by nature in the flesh? Do you have an understanding of what exists within you, without Christ coming in? As it says, "I will put enmity between thee and the woman." The seed of the woman, this enmity that would come with a desire to resist sin is not naturally entertained. It is a special gift that was given to us when Christ, in the days of his flesh, came and took humanity upon himself from the foundation of the world. We need to understand this. This is one of the reasons why many people beat themselves so much as to why they keep falling into sin. You need understand your nature in the flesh, where it comes from and where it started, and why your nature is at variance with God, and why we have so much conflict in our minds. This was the state that existed in Adam. The seed of this was in Adam from the very foundation, from the very beginning of the fall.

Notice 5T, page 294, "Man is Satan's captive..." Satan's what? His captive. "... And is naturally inclined to follow his suggestions and do his bidding. He has in himself no power to oppose effectual resistance to evil." You have in

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yourself no power to resist evil of yourself, none. It is only as Christ abides in him by living faith, influencing his desires and strengthening him with strength from above, that man may venture to face so terrible a foe. Every other means of defense is utterly vain. It is only through Christ that Satan's power is limited. This is a momentous truth that all should understand." And what we want to emphasize tonight is to understand that if you have the desire for spiritual things, if you have a desire to know God and to understand him you are entertaining ideas that are contrary to your flesh, contrary to your nature, and it is a miracle of God that you would desire such things as this. It is only as Christ dwells in your heart by faith that you have power to resist the foe, because your flesh is at war with God. It is the flesh that you inherited from Adam. It is the flesh that seeks to appease God. That's why when you look at all the major religions of the world they are appeasement based in their understanding.

In the coming presentations we will look at...I think many of us begin to understand, but I pray from just moving out of this as we finish off this segment tonight that we appreciate the message that God has given us at this particular time in earth's history, knowing our nature, knowing our flesh, knowing that we are by nature at war with God and we are appeasement-minded, we are false justice-minded, and all these things. Christ has, through his grace, given to us a message to give us a completely different picture of God. I pray that you will appreciate it, at what cost God has gone through, and knowing that it would take this long to get to this point in earth's history where Satan would be fully unmasked in what he had attempted to do and how he sought to reign in heaven and to make his throne above the stars of God. One of the reasons why I am looking at this tonight is to understand the mind of Adam as revealed to us in the Bible and the Spirit of Prophecy so that we can then understand the institution of the sacrificial system, why this was instituted. Tomorrow night we are going to go more into, because it says in the Spirit of Prophecy, that God instituted the sacrificial system. I would point out that God did not originate the sacrificial system, but He instituted it, in the same way that he did not originate the idea for Israel to have a king, but instituted it to teach them a lesson. So we have set up the framework tonight to understand what existed within the heart of Adam. Tomorrow night we will go a little bit further into this story, but we are left at this particular moment with the shock that must be on Eve's face when she realizes that Adam is willing for her to pay the

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price for transgression, and he is willing to dump her. This is a horrific thing, and the Spirit of Prophecy, Patriarchs and Prophets, page 57.5, says, "...so terrible is the power of sin," to turn man around like this. Could Eve have imagined what she had unleashed, the guilt that she would have felt in offering the fruit to her husband, the things that were going through her mind and to see that her husband was now dead and another person had been resurrected in his bodily form. She was now married to Satan; oh but he was also married to the sorceress. We just want to place it in terms of when one comes to that moment of realization of where they are and they look at the other person; she was married to Satan in the flesh, and that's what was manifesting itself when he said, "the woman." It just pours, you know the words came out of his mouth, "the woman," when he said those words in accusation and condemnation, the same rebellion that he felt toward God when he took that fruit and ate it, that came out of him. To hear that would have pierced her, but, as they say, 'You made your bed, honey, you lie in it.'

The Bible says, "...as by one man sin entered into the world, and death by sin...;" it says the woman was beguiled by the serpent. She did not take her decision with the full knowledge and understanding that Adam did. Adam did it in full rebellion and resistance against God. That is often why women are led by rebellious men. They are beguiled often by rebellious men not fully understanding where things are going to go, as to how men understand things. Not always the case, but certainly it often happens this way. So I want to give thanks to God tonight that as it says in Genesis 3:15, "I will put enmity between thee (the serpent) and the woman." If it wasn't for that enmity there would be no hope for us. Whenever we see an effort to resist Satan and his host we see the evidence of Christ, the enmity at work in the human soul. I want to give thanks to God for giving this to us. Hopefully we have set the stage to go tomorrow night into the sacrificial system, and then hopefully we will lead that down into how this becomes the abomination of desolation. So I thank you for listening.

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We spoke last night about the sequence, the sequence in which Lucifer developed his own justice system and how he worked that through the law. I'm reading here from Key to Empowering The Third Angel's Message, on page 13, the sequence, it was "a rejection of the begotten Son of God, who inherited all things." In rejecting the Son of God as the One that he looked to as the Pattern Person of the universe, Satan began to see that the things that he had inherited were things that were inherent within him and that he had his own life source, which as it says in point #2, "which led to a rejection of life as a gift, which led to the theory of inherent immortality, which led to the theory that angels did not need laws to govern them, which made God's law appear arbitrary." This is the key; I don't need a law to guide me. It makes it appear arbitrary, "which caused Satan to declare that mercy was inconsistent with justice because beings of inherent wisdom do not need mercy—they have sufficient wisdom to guide them, which makes God appear that He could not be just and forgiving, which led Satan to tell the angels that God would not forgive, which led Satan to state that every sin must be punished, which led to the idea that justice demands death...which opened the door for the principal of sacrificial atonement or penal substitution for transgression." These are the points that we have itemized in Key To Empowering The Third Angel's Message, and this was what led Adam to reason the divine sentence. The divine sentence, as we read in Patriarchs and Prophets, in our presentation last night, that he reasoned that the divine sentence was that Eve must die, and that this was an imposed sentence. It was a concept of justice that caused Adam to rebel against his Maker, and he determined to brave the consequences and to suffer the same fate, whatever that may be, as Eve.

Now we just want to remind ourselves of a few statements. We looked at Great Controversy in terms of when Adam ate the fruit how his nature was completely changed. He was motivated by rebellion and resistance to God, and of course in the thought that God wanted to kill his wife Adam reciprocated this with the desire to kill his Maker, not that he was fully aware of this. This had to come out a little bit later. But it says, "When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin." Just remember this, that as a child

growing up there exists in you no natural enmity against Satan. Your nature is in harmony with Satan, not at variance with him. Only through being born again into the kingdom of God and allowing Christ to come into your life can you then be at variance with Satan. In 5T, page 294, “Man is Satan’s captive and is naturally inclined to follow his suggestions and do his bidding.” Be careful! Many people say, ‘Oh God told me this.’ Really, did He? Be careful! Your natural inclination is to follow Satan’s suggestions, not God’s suggestions. We need to test everything by the word of God. “He has in himself no power to oppose effectual resistance to evil.” Do you wonder why you struggle so much with sin? because in your nature you have no capacity to resist the evil one. That is why we must pray every day for grace to overcome.

Another statement, 1T, page 341, “Fallen man is Satan’s lawful captive. The mission of Christ was to rescue him from the power of his great adversary. Man is naturally inclined to follow Satan’s suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan.” So we see that Adam in this fallen state, he makes Eve responsible. He begins to censure and to reproach Eve, and of course, as we read last night, he reproaches his Maker and his Creator. It is interesting. I will read this quote in Patriarchs and Prophets, page 58.1, and I think we read this last night. “The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam.” Anyone want to counter that statement? because it would be natural to justify yourself. “Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God—making even His blessings an occasion of murmuring against Him.” When you fall into difficulty, when things get difficult we blame others, we blame circumstances, or we say, ‘Why God, are you doing this to me.’ That’s natural human nature. The ‘why God, are you doing this to me’ is the voice of Satan when it’s said in frustration and annoyance. Why are you doing this to me? We may try and cover this a little bit more and say, in a sort of weeping manner, ‘Why are you doing this to me?’ but with the same spirit. ‘Why are you allowing this, why are you doing this?’

Now I want you to notice something very interesting in Patriarchs and Prophets, page 59.4. Let's read carefully. "Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him rule over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule." And I want you to notice the next word. "Thus," is the next word. "Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree." What is the 'thus?' How would God teach us? Through nature. This is how He would teach us. This is why "cursed is the ground for your sake." This is the teaching tool. This is the method by which God would teach man of his rebellion against God, and that is why the flood came. This is why the flood came. This is what God told to Cain, "The earth will not yield to you; it will not give as it did before." So this is a very important thing, that in the very beginning God is telling us how he would teach man, how he would instruct him in regard to his rebellion. The more he rebelled, the more the natural world would rebel against him. What we see now in the pestilence that is flying across this earth, we see the rebellion of nature against man, as a teaching tool of the rebellion of man against God. This is why it comes. Now we can talk all about how that it was planned by evil men and it's a big hoax and all of these things. We can say all of these things, but I know that people are dying of a virus. I'm certainly aware of that, and whatever we believe about this God is allowing this to happen because man has rebelled against God, so nature rebels against man. That's why these scourges come, and this is something important that we need to think about from the beginning that we learned from Adam. I find that very interesting. It doesn't say, 'Thus the Lord would show men both by nature and by sending direct attacks and destruction on mankind.' It doesn't say this in the passage at all, that God would directly intervene Himself to kill and destroy those who opposed Him. No. It says that He would use nature in allowing nature to rebel against man as man rebelled against God. It's the perfect system to work.

Another statement that I want to read to you: "Adam and Eve listened to the voice of the tempter, and sinned against God. The light, the garments of heavenly innocence, departed from these tried, deceived souls, and in parting

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with the garments of innocence, they drew about them the dark robes of ignorance of God.” (Healthful Living 289.1) So what is the symbol of the light disappearing? It is a symbol of them bringing around them the darkness of the ignorance of God. Interesting statement. “The clear and perfect light of innocence which had hitherto surrounded them, had lightened everything which they had approached, but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works.” Interesting. They became ignorant without that light. “Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature must meet man through Jesus Christ.” In the person of Jesus Christ the light that surrounded Adam and Eve is brought back to the human race. This is the only reason we can see God the way that we see Him now, and we can interpret nature through the person of Jesus Christ. When our first parents lost that garment we could no longer trace this through nature, as we see in the endless natural histories of the world that all is about death, sex, and destruction in the animal kingdom. That’s all that we read through the natural histories of the world. “In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature must meet man through Jesus Christ. The Son of God came to the world as a revelation of the Father. He was “that true light, which lighteth every man that cometh into the world.”

So now I want to focus a little bit on the shift that must take place. Adam now is completely evil in his nature. When Christ approaches Adam in the garden, what does Adam do? He withdraws, he runs away, he fears death. He fears that God is going to kill him. This is what he understands that God is going to do, which is what Adam would have done. ‘As you have done to me, you think that I will do to you.’ We have seen this in the lives of Elijah, Cain, and others when they killed. They feared what? To be killed. Adam in his mind wanted to kill the Son of God, so he feared that he would be killed. In order for Christ to come to Adam and Eve (we need to understand this) and to speak to them He had to do something first. He had to break down that middle wall of partition between Him and them. He had to slay the enmity that was in Adam’s heart to even be in the presence of Adam. To be in the presence of Adam without slaying that enmity Adam would have died instantly. Would he not? The sense of guilt and fear and anxiety would have crushed him, it would have killed him. Christ had to come close to him, and this is where we read, “But

now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances,” which we understand to be death decrees. Adam had set a death decree, hadn't he? But Christ overcomes this death decree. “For to make in himself...,” as AT Jones says, God and man, “of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” When did the cross come? Slain from when? The foundation of the world.

I'm going to read you something from Signs of The Times, May 29, 1901. “Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death.” He did this by taking humanity upon himself from the foundation of the world, and that taking of humanity upon himself was manifested 4000 years later. That which was kept secret from the foundation of the world was then made manifest. “He took upon Him the work of mediator between God and man. In the fulness of time He was to be revealed in human form.” “Revealed in human form;” she doesn't say “made in human form,” important. “He was to take His position at the head of humanity...” When? When did he do this? From the beginning. The second Adam was indeed the second Man. Ponder that. “He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.” This is all happening in the beginning. “In heaven was heard the voice, “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.”

And so we just want to do a brief recap. In order for the Son of God to even come into the presence of Adam He had to take humanity upon himself; he had to clothe his divinity with humanity. If the full brightness of the Son of God had manifested in the garden they would have been obliterated by their own concepts of judgment and their own sense of guilt. They would have been obliterated. It would have crushed them. We remember in Isaiah 63:9, “In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried

them..." How long? "All the days of old." So He was carrying Adam and Eve from the very beginning. He carried them. And in all their affliction He was afflicted because He took humanity upon himself to slay the enmity. He took that enmity into himself to reach Adam and Eve. Acts of The Apostles, page 134. This is from, In The Days of His Flesh, the presentation we did a few weeks back. "Christ took humanity that He might reach humanity." Understand that. In order for the Son of God to reach Adam and Eve in the garden He must take humanity to reach humanity. Otherwise coming to him in the garden, He could not reach him. We need to get this principle in our mind. "A divine-human Saviour was needed to bring salvation to the world." Did Christ bring salvation to Adam and Eve? He had to be a divine-human Savior to bring salvation to the world. "And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." (Acts of The Apostles, page 134.2)

The Faith I Live By, page 75.3: "The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead..." How did He do this? He took humanity upon himself. He became a divine-human Savior. With his human arm He wrapped around Adam and Eve, and with his divine arm He held onto the throne, and that humanity was manifested 4000 years later. We have to get this clear in our minds. He "stood between the living and the dead," saying, "Let the punishment fall on Me." So when Adam says, 'the woman whom you gave to be with me,' that death sentence, Christ took that death sentence in order to be able to continue to talk to Adam; shrouding Light in darkness to get where Adam is. "I will stand in man's place. He shall have another chance." Hallelujah! Praise God! Do we understand how much God had to do to even get into that garden, to even get near Adam? We have to understand what was involved here. He just didn't waltz in there; they would have been obliterated by their own guilt unless he had taken them upon himself. Again, I want to read to you the words of EJ Waggoner. We are so blessed by what this man has taught us through the 1888 message. "It is quite commonly assumed that the word was made flesh in the person of Jesus of Nazareth 1800 years ago, in order that he might learn man's condition and needs, and thus be able to sympathize with and help them. That this is a mistaken idea can be seen by a moment's reflection, as well as by the plain statements of scripture. The psalmist says, "He knoweth our frame." Does He know our frame? Yes,

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He does. "He remembereth that we are dust." (Psalm 103:14) Again, "O Lord, Thou hast searched me, and known me. Thou knowest my downsitteing and mine uprising. Thou understandest my thought afar off. Thou compassest 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." (Psalm 139:1-4) It is He upon whom men must depend for knowledge of themselves." Such perception, such light! The audacity to say that God didn't know us until Jesus came down and manifested himself. What rebellion! What resistance of thought this is. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9) Only Christ and his Father. "I the Lord search the heart, I try the reins." (Jeremiah 17:10) "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23)

Now he goes on, listen carefully. "All this was true 1800 years before Christ as 1800 years after. God knew men as well, and sympathized with him as much, 4000 years ago as he does today. When the children of Israel were in the wilderness "in all their affliction, He was afflicted." (Isaiah 63:9) The prophet could say of a truth, seven hundred years before Christ, "Surely He hath borne our griefs and carried our sorrows." (Isaiah 53:4). It's such a joy to be able to read these statements after I have been led to the same conclusions from reading Isaiah 53, and then seeing it right here from EJ Waggoner. Yes! Confirmation that we are on the right track. "We esteemed him smitten, stricken of God," in Job. We accuse Job, if you read the story of Job, as being punished by God, but it was Christ, in Job, that was being smitten. Christ is the hated one, and "Job" means hated. "God was in Christ, not that He might know men, but in order that man might know that He does know them." Hallelujah! None of this dispensational nonsense about Christ having to come here in order to demonstrate and prove to us that He knew us. "In Jesus we learn how kind and sympathising God has always been, and have an example of what He will do in any man who will fully yield to Him." Can you imagine how heaven, when heaven saw Waggoner write out these words, the joy that was in heaven. Finally mankind is beginning to understand the truth of the character of God.

Then Waggoner says this, "Still in the Flesh.-"Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1John 4:2, 3. To confess

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Christ, it is not enough to believe that He once lived and suffered and died and rose again. We must confess not merely that He did come in the flesh, but that He "is come in the flesh." He is a present Saviour. As in all the afflictions of the Israelites of old He was afflicted, so now "we have not an High Priest which cannot be touched with the feeling of our infirmities." Hebrews 4:15. He still feels everything that touches us, for He is still in the flesh. Even in the heavenly places. He is still "the Man Christ Jesus." 1Timothy 2:5. He is our forerunner, that is, one of the brethren who has gone before to prepare a place for the rest. When He comes again, He will come in the flesh for His flesh did not see corruption and the same flesh that went into the grave also ascended to heaven. "He that descended is the same also that ascended up far above all heavens that He might fill all things." I'm just thinking about "the same flesh that went into the grave." I just need to think about that part in particular.

Now I want us to notice particularly the next section. We are making a strong point here that in order to overcome Adam's enmity Christ had to take humanity upon himself to get into Adam's presence and to offer him salvation. This is a very, very important point. We are reminded also that God is going to use nature, because all the laws that God has established to bless man He could use as a teaching tool to show man, 'the more you rebel against Me, the more the elements that I gave to be under your dominion will rebel against you, and they will teach you.' This is what the Spirit of Prophecy is saying. This is the teaching tool that heaven gives to man to teach him about his rebellion. So while Adam and Eve are in this state of rebellion against God and his Son we see something very interesting take place. "After their sin Adam and Eve were no longer to dwell in Eden." We are going to spend a bit of time on this as to what actually is going on here. We'll spend a little bit of time to unpack this. "They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God." Strict obedience to God from a heart that is at war with God. There is no mention here of Christ. There is no mention here of repentance. There is no mention here of sorrow for sin and the need of a Savior. There is only the promise that we will obey, and no provision for failure. This is not only sad, this is proof of further rebellion, of a denial of what has actually taken place, or a complete unawareness of how depraved the human soul has become. To promise implicit obedience in the context of what has been said to them is

rebellion again. Would that suggest that even though they acknowledge, “We are going to be obedient now,” but it’s not like, “Can we stay?” It’s more like, “We’re not leaving.” So rather than being a plea to remain in the garden, it’s more like a demand to stay. “I’m not leaving. I’ll be fine. I’ll abide by your rules.” “I’ll do whatever you want, just let me stay in the garden.” There’s no acknowledgment of sin. There is no heartfelt response. There are no tears, no sorrow, just, “We’ll do whatever you want, just let us stay in the garden. We’re fine.” Now it says, “But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.” Do they accept this?

I want to spend a bit of time on this, when God explains to them. We want to spend a bit of time. Let’s come to Genesis chapter 3. I just want to read through some of this and we will look at some thoughts here. Genesis chapter 3, I just want to set the scene with you, verse 15, God says to the serpent, “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.” Adam and Eve are listening. Then He turns to the woman. Christ says to her, “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. 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,” we mentioned that, “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.” There is the promise of the Redeemer in verse 15, and there is a statement of the consequences that will fall upon Adam and Eve as a consequence of their transgression.

Now I want to read a couple of statements before we continue in Genesis chapter 3. Spirit of Prophecy, Volume 1, page 49: “In humility and inexpressible sadness, Adam and Eve left the lovely garden,” so it talks about humility, “wherein they had been so happy until they disobeyed the command

of God.” Now notice, “The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed.” This chilliness, God clothed them because they felt this chill. What caused them to feel chilly? We read this last night. Back to Patriarchs and Prophets, page 57.1: “After his transgression Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair.” So as they are leaving the garden of Eden again the chill is upon them. What is causing this chill? Remembrance of sin, and guilt, and transgression. It goes on to say here, “The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul.” (Patriarchs and Prophets, page 57.1) So the chill comes from a sense of nakedness of the soul, coming from guilt or fear of death. Adam heard what God said to the serpent. He heard what God said to Eve. God tells him of sorrow, the sorrow that would fall upon him, and the trials that he would go through.

Now we notice this is the part of scripture where we could have skipped 2000 years of history if we could read in verse 20 the following words: “And Adam believed God, and it was counted unto him for righteousness.” But we don't read this. We read something else. And what does it say? “And Adam called his wife's name Eve.” Now notice, the name given to the woman is after they have been put out of the garden, not before. This is after they are out of the garden. This is after God has told them about what would happen. God promised to Adam a seed that would come that would deliver them, and He told them of the trials and the difficulties that would come. Adam's response is not the response of faith. Adam's response is a response of rebellion. Now in the LXX the Greek word for Eve is 'Zoie'. We talk about this in the book Comforter, chapter 2. Adam called his wife Zoie, which means 'life source.' Jesus said, “I am the resurrection and the life,” and He called himself the Zoie. “I am the way, the truth, and the Zoie.” What's interesting is that it says he called her Life because she was the mother of all the living, but she wasn't. She wasn't the mother of all the living. He was calling her 'mother nature,' as if all the animals came from her. That's a new god, and this is what we see manifested in humanity; 'mother earth,' goddess worship, the worship of the feminine deity. So rather than Adam believing God and it being counted unto

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him for righteousness, he turns to his wife and calls her the Life Source. What Adam should have called her was Ezra. Now Ezra we understand to be a male name, but it can be used for both sexes, and particularly as a Persian name it is a female name. In Persian, Ezra means helper. He didn't call her Ezra, he called her Life Source. This is actually an act of rebellion against God.

We notice the parallel. Come to Genesis chapter 15. I want you to notice, because it's whenever man lacks faith that sacrifices start taking place. In Genesis chapter 15, we remember in verse 5 that God brought Abraham forth abroad and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." This is a continuation of the promise to Adam; the seed of the woman shall bruise the serpent's head. This is a continuation of the same promise. In this case it says, "And he believed in the LORD; and he counted it to him for righteousness." Adam could have had the same experience as Abraham. He could have believed in the Lord his God and it could have been counted unto him for righteousness, and we could have saved 2000 years of human history. Notice what Abraham does next. "And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it?" This is not an act of faith. This is an act of doubt; "I need evidence, I need some evidence." This is when the sacrifices begin. The sacrifice is representing the crucifixion of Christ, because Christ is reaching into the heart of Abraham to encourage him to say, "Yes, Lord, I'm in. I believe you. I believe that you will give me this land. Even though I have no comprehension how you are going to be able to do this, I believe you." Abraham doesn't do this. He says, "How is this going to happen?" This pierces the heart of Christ, who always listens to what his Father says and always says amen. And so when you come back to the story of Adam, in Genesis chapter 3, when God tells him about the promised seed, yes he tells him about the challenges and the difficulties that will befall him, but Adam turns to his wife and calls her the Life Source, which causes the next verse to take place. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." A sacrifice had to be offered because this was a visible manifestation of what Adam had just done to God. He had resisted God. He had twisted what God had said. It says "the seed of the woman," the Life Giver, that would come through the woman, and Adam turned it around and called the woman the Life Source. Adam stood as a king

above everything that was made, and when he was confronted with his sin he offered up his firstborn, Eve. Yes, that was his firstborn. He offered up his firstborn. Exactly! She was begotten of Adam. She was his firstborn and he offered her up, and now he seeks her as a life source. That is pretty messed up, isn't it? She was begotten of him and he was going to offer her up as atonement for his sin. Calling his wife's name Eve chilled the air. It was a twisting of what God had said. God spoke of the Seed of the woman. The life was in the Seed, not in the woman. He called the woman the Life Source rather than the agent by which the life comes. This lack of faith pierces Christ, and this is revealed in the sacrificial system.

I remember when I was reading this when I was at Talking Rock at the end of last year, and I was reading Genesis chapter 3, and suddenly it hit me what was going on in this passage and why he called his wife's name Eve. Eve represents rebellion, resistance to what God had said. Do you think it was done consciously, to spite? We don't know exactly what was in his mind, but the fact is he is turning to the woman as his primary source of comfort. Do you think she believes this, that she bought into this, when he called her Zoie? If you are lacking value from all that you've done, wouldn't you be flattered by something like that? I'm just wondering if that would explain why she said when she had Cain, "I have gotten a man from the Lord." The word 'gotten' can also mean 'create'. That's interesting, isn't it? "I have produced; I'm not a channel anymore, I'm the source." Things to think about. "I produced this; I've gotten a man from the Lord." What does the word 'gotten' mean. We can look that up. It means to acquire, to create, to buy, and to possess. It could mean any of those. Interesting.

So we notice in Patriarchs and Prophets, page 68.1: "The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death." It wasn't God who caused death. It wasn't God who ordained the sacrifice of millions of animals to satisfy his justice. The sacrifice of those animals was representing sin, a reflection of the sin of man. "To Adam, the offering of the first sacrifice was a most painful ceremony." Why was it painful? because he was brought face to face with himself. This is what you are. That's why Cain didn't want to bring this

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offering, because it's saying, "This is what you are doing to me." "His hand must be raised to take life..." Why must it be raised to take life? because he had said this is the divine sentence by which Eve must die. That's why his hand must be raised to take life, because he had said this himself. "It was the first time he had ever witnessed death..." So the coats of skin that were made, because skin comes from animals, and animals have to die in order to have skins, and Adam had to be the one to perform this first sacrifice, because Christ didn't do it. Some people have suggested to me that Christ slew the first lamb. Not true, it was Adam, and it was a manifestation of his turning to his wife to be his primary life source and his comforter. So this adds a very new dimension to Genesis chapter 3, doesn't it, in terms of what is taking place in this passage about calling his wife's name Eve. It has often been expressed as a statement of faith, but I don't see it that way. I see this as an expression of a lack of faith on his part. That's why the sacrifice was manifested in this way. There is no way that the woman can be called Zoie. She can only be the bearer of the Zoie, or the channel of the Zoie, but she cannot be Christ. She is not Christ.

So we see this element in Adam's nature where he and his wife promised implicit obedience. If you study when Abraham moved between the sacrifices, he promised implicit obedience, which is simply the seed of Adam working itself out in Abraham. This is why we follow this pattern through. We see it in Adam. In Adam we have the promise of implicit obedience but then a lack of faith in what God has promised, and so we see a sacrifice. We see in Abraham that he expresses faith in God initially to a point and then when God seeks to take him to a further point he stumbles, and then there has to be a sacrifice, an increase of sacrifice. Then we see Israel. God makes promises to them; "I will, I will, I will." If only they would have said, "We believe you, Lord," "All that the Lord has said, He will do." But like Adam and like Abraham, they promised implicit obedience and as a consequence there was a magnification of sacrifice, a whole sacrificial system that was given to Israel that rapidly expanded, or massively expanded the daily offerings of animals and all of these types of things came as a consequence of a lack of faith, not as a result of faith. Do we understand this? This is the sequence in these three. We have inspired statements for all of these. They all promised implicit obedience, which was coming from a lack of faith that they would do things, and it all led to more and more sacrifices, expansion of the sacrificial system. I'm trying to build this picture as to why...because most of Christianity has this understand that God

was the one that desired sacrifice for 4000 years, and that when this came to an end then we have the new covenant. It's the wrong understanding of the sacrificial system that causes this dispensational mindset between the old and the new testament. Once you understand why the sacrifices came, because of a lack of faith, then this (4000 years of sacrifice before the cross) is completely annulled. It's completely removed.

We are reminded in Genesis chapter 4, verse 3: "In process of time," which means at the end of the period, at the end of the time, "that Cain brought of the fruit of the ground," and also Abel. If we look at Genesis chapter 4 we have the understanding that the offering was to be offered once a year. John Wesley indicates that it might mean once a week, but it's more like at the end of the time period, which is more likely to be at the end of the year, that the sacrifice was only ordained to be once a year. But man, in his appeasement-based mindset began to increase and they began to do it more often, thinking if we do this more often God will be appeased, until we come to the time of Israel and it's happening twice a day and many more times during the feast times. The offering of the sacrifices, like on this particular day, we would have 1 bullock, 2 rams, and 7 lambs offered today, an increase in the amount of sacrifice. Why is that? Why is there an increase in sacrifice today? because of the offense abounding, because of the spirit of Christ reaching out to humanity and humanity resisting Him and rejecting Him and saying, "We'll do it, Lord." The reason why these sacrifices are increased is an evidence of lack of faith, not faith. That's why there had to be this multiplication. But God can teach us through this, he can teach us through this multiplication to bring us into the new covenant so He can still make this work for us. He can teach us through our failures. He can teach us through this desire to expand sacrifices to the point where man would offer their own children, and even as He did with Abraham, but he could still teach Abraham through his wrong understanding to bring him into the new covenant. So if sacrifices suggest lack of faith, then as you go through the year and the sacrifices increase you are becoming more clearly aware when you come to the seventh month of just how depraved you are. Now obviously sacrifices can be understood in a very different context if when you are offering that sacrifice (if they had done it once a year and maintained it that way), you understand that this is what I'm doing to God. And if you believe this, then it's sufficient to teach you. Doing that once a year would be way too much for humanity to deal with, to think that this is what

I'm doing to the Son of God. But man turned it around to this being what God wants; God wants me to kill animals in order to please Him and to appease Him, in fact, I need to start killing my children to appease Him and to make Him happy. This never came into the mind of God.

So that is the next section that we have looked at, some more points to look through in Genesis chapter 3. How does unbelief manifest itself? Unbelief is met with more sacrifices. In our time where God is trying to communicate with us, is there a spiritual application or a parallel to sacrifices in our time? We are still trying to appease God through our works. It's a works system demonstrating that I'm more faithful, or I'm paying more tithe, or I'm a vegan. It's what I'm doing, all these works, we are offering them to God. One of the best ways, the best form of appeasement is to disfellowship someone. Now you're getting appeasement. To find someone who is not appropriate and to put all of your blame onto them and disfellowship them, that is the sacrificial system that we use today, and it's being done rampantly. Is Christ getting crucified or hurt? Yes, absolutely. He is still being sacrificed, yes, in the spirit, pierced. That is definitely taking place.

3 – Drove Them Out of The Garden

As we have gone through Genesis chapter 3 we noted, in our last presentation, the parallel between Adam, Abraham, and Israel in all expressing implicit obedience to the commandments of God, without having a realization of their situation. The other thing that I want to re-emphasize, I mentioned this in the beginning of this series and I will restate it again, it's essentially Romans 5:12, "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." The seed of rebellion that existed in the heart of Adam has continued to expand and grow through the human family. As a result of this, what was in the heart of Adam, which was not fully manifested in him because he turned to Christ and he made Christ his Savior, he believed the gospel, he was saved by faith, faith alone in his Redeemer, and he denied the flesh; therefore, there was not manifested in his flesh all the fullness of wickedness that existed within his heart. But in passing that seed to his children, that seed did manifest in other places in the human race. So we can look at many of the stores in scripture; all of the stores in scripture we can look at and trace its source back to the heart of Adam from his fall. Does that make sense, that the seed was there, but once one becomes crucified he crucifies that seed by becoming one with Christ? So we can look at stories further down the Bible from Adam and we can trace them back to their source to know what was going on in the garden, what was going on in the heart of Adam. We are reminded, when we look at the statements in Great Controversy in regard to man not being at variance with Satan, but in harmony with him. Man is Satan's captive, and he is naturally inclined to follow his biddings and to do what he desires of him to do. This was the case of Adam. We understand that when Adam ate the fruit of the tree that he changed gods. We look at this, and we just remind ourselves of this, in Genesis chapter 3, that when God told him of the promised Seed, the Seed of the woman; the Life Source would come through the woman and that would be Christ. Then he said unto the woman about her sorrow, and then he said that God would curse the ground for man's sake, that through the earth God would teach man of his rebellion. The more man rebelled, the more the earth would rebel against him, and God would teach him, that he would have sorrow all the days of his life. We see Adam's response. He turns to the woman and calls her Life Source in rebellion against God, because only Christ is the Life Source. It is a twisting of

what God had said to him. We see the consequence of this in turning to the woman, and we have covered this in the new book, Comforter, about the change of allegiance from Christ as his primary source of comfort, to the woman as his primary source of comfort. This led to the making of the coats of skin, and Adam having to raise his hand to slay the first victim as a mirror, or as a reflection of what was existing in his own heart that he did not know existed there.

As we move into this next section Adam now, in his flesh, has changed gods, hasn't he. He is in a state of idolatry in his flesh. When someone is in a state of idolatry how does God speak to that person? What did we learn in Ezekiel 14:4? Let's have a look. He speaks to them through their idolatry. Let's have a look at that once again. This is important for us to understand, because the words that God speaks here must be understood in its context. God is speaking to a man who has switched his allegiance, who has changed his justice system, who believes that every sin must be punished and that there is no forgiveness. Ezekiel 14:4, "Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart..." Did Adam set up his idols in his heart? Yes, he did. When he said to the woman, "You are the Life Source," he set up his idol in his heart. "Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols." This is the mirror. This is what God is telling you, "I will answer according to what is in your heart and in your mind."

We are now reminded in the book, Christ's Object Lessons, page 263, we just want to be reminded of this, when Christ is speaking to the people around him he tells the parable of the rich man and Lazarus. "In this parable Christ was meeting the people on their own ground." So when God comes to Adam He is meeting Adam on his ground. This is how God works. "The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas..." God knew Adam's idea; He knew it. "And He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God." This is how God works. Adam had set up an idol in his heart

and God spoke to him through his idolatry, through his false understanding of his Creator. It is in that context that we come to Genesis chapter 3 and we look at verse 22. We want to spend a little bit of time here in verse 22. "And the LORD God said, Behold, the man is become as one of us, to know good and evil..." Who was the one that told Adam that in eating the fruit they would know good and evil? What does it say earlier in the chapter? Verse 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." Satan was the one that originated this idea. Satan had become their idol through the woman. The medium for Satan, as we talk about in the book, *Original Love*, Eve, the life source, became the sorceress for the new world order, and Adam was her hapless apprentice. In this context we see what Adam and Eve are thinking, because they were told, "In the day you eat thereof you shall be gods knowing good and evil." God speaks to them after the manner of his idolatry and says, "The man has become as one of us; he's become a god like us knowing good and evil." God is reflecting back to Adam his own thinking. What was it that Satan suggested to Adam and Eve? What was the suggestion that Satan was making? Why the prohibition from eating from the fruit of this tree? God is holding something back from you. This is why He's placed a prohibition upon you. This is Adam's thinking, this is his understanding, that God is holding this tree and this fruit from him because it would prevent him from becoming a god to know good and evil. And so God follows through on what Adam is thinking. He has to follow through on what Adam understands. "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." That was the same thought that was given to them through Satan as it was to suggest that they would be like God. (*Early Writings*, page 148.2) "It had been Satan's studied plan that Adam and Eve should disobey God, receive His frown, and then partake of the tree of life, that they might live forever..." There we go. So this is Satan's plan, isn't it. If that was Satan's plan then he put that thought in Adam's mind. So God is reflecting back to Adam and Eve Satan's plan, reflecting it back to them. We need to stop at this point. Is it so easy to live forever; just eat a special fruit and you can live forever? Is it? That is a misconception of the tree of life. Is the tree Zoie? No. It's a channel. Revelation tells us that, they come every month. In Adam seeing that the woman has become Zoie, the life source, rather than the channel, he thinks of the tree of life as the life source, rather than Christ, who has put life in that

tree. Same principle, same pattern. He keeps spinning everything over. As we read this we see that God is reflecting the thinking. He is speaking to Adam after the manner of his idolatry.

Now we need to stop at this particular point because of what happens next. We need to remember the principle. *Desire of Ages*, page 22: “The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan.” God does not use force. So what is happening next? Let’s read. “Therefore the Lord God 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 cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Now reading those verses in the Bible, my natural response to that and my former understanding for a number of decades was God did indeed expel them from the garden. He used force to throw them out. That’s how most people would understand this verse, but God doesn’t use force. So how do we understand these verses? Well, looking at the seed in Adam, and I want you to notice two key words in verses 23 and 24, and then we can go further down in history and we can find these two words are used in another place. So let’s look at Genesis 3:23. It says, “Therefore the Lord God sent him “forth,” and that word in Hebrew means to send away, to give over, cast out, or to let go, to set free. Interesting, isn’t it. The LXX of this word in the Greek, G1821, is “to send forth on a mission,” which is interesting. So then in verse 24 the word drove, H1644, “to drive out.” He drove out the man. Those two words, to “send forth” and to “drive out,” let’s have a look at Exodus 6:1. These same two words are used in this verse. “Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go,” which is the same word in Hebrew as “send forth.” “And with a strong hand shall he drive them out of his land,” as God drove out Adam. Same two words. So when we look at the story in Egypt we see that Pharaoh, who is a god, he sends forth the Israelites and he drives them out. Another meaning of “drive out” is “to divorce.” So let’s think a little bit about this scenario. When God meets Adam in the garden, and let’s remind ourselves that in order for Christ to even come into the presence of Adam and for him to stay alive Christ had to take humanity upon him. He had to slay the

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enmity, the hatred that existed in the heart of Adam, and his rebellion against God. Christ had to take that into himself to be able to reach Adam. That's the first thing that we realize. But when Christ, the Son of God, came into the garden, what did Adam do? He ran away; he wanted to go, he wanted to flee. He hid himself. So did God want to leave Adam, or did Adam want to leave God? God had not changed. So we see in the person of Pharaoh, and I want you to think about this, in the person of Pharaoh we see manifested what Adam thought of God. Adam thinks that he is captive to God; he's his captive. "He's going to kill me, and I'm his slave and I have to do whatever he wants." So God allows this to manifest. God allows the Israelites, the descendants of Adam, he allows the Israelites to manifest what their conception of God is. They allow themselves to be taken over by this god, which represents their view of God. That's why Pharaoh has the power to do exactly the same thing that God did to Adam; to send them forth and to drive them out. Interesting that when they went in, the Pharaoh that they went in under wasn't like that. Pharaoh changed. Pharaoh changed as the Israelites gave up the Sabbath, as they began to make their children pass through the fire, as the Spirit of Prophecy says. Pharaoh changed, in both their eyes and in fact, and God allowed it to change so that there would be a manifestation in Egypt of the god that the Israelites themselves believed in; a god who wanted to kill them. When they came out of Egypt what were they saying all the time? "You brought us out in the desert to slay us." This is what they were thinking all the time. So we repeat the point that the story of what happened to the Israelites in Egypt is a manifestation of what Adam was thinking, because it is taking human nature further down and manifesting what was in the beginning. It is the same harmony; the same as the fallen Adam.

It's also interesting when we come to the mirror. I'm going to come back to this question—did God drive out Adam, or did Adam drive out God? When Adam ate the fruit, before he ate that fruit the spirit of Christ dwelt in him. When he ate that fruit in anger and rebellion at the thought that God wanted to kill his wife, who drove out who? Adam drove out Christ. So God reflects back to Adam what he is doing, because Adam is thinking, "If I could, I would drive you out of my life; I would get rid of you." In the Song of Solomon a human being is identified as a garden, correct? "My beloved is like a well-watered garden," yes. So the Garden of Eden represents one who is one with God. Because Adam had killed Christ, the garden had to represent clearly the

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relationship between God and man, because man had chosen to separate God from him. God had to show him that it was going to take him outside, because he went back to the soil from which he was taken, outside of the garden; that's the ground from which he was taken and brought into the garden. Are you saying that God took soil from outside of the garden and made him? It says in Genesis 3:23, "Therefore the LORD God sent him forth from the Garden of Eden, to till the ground from whence he was taken." You could read that a number of ways, but it's interesting. Yes, it's specific. The point is not so much to take him back out from where he was taken from, but the fact that the garden represents God in man. Yes, and that's the point I want to come to because man is also represented as a temple where God dwells. This is where we come to the story of the cleansing of the temple, because we see the same words. Let's have a look at John 2:15. "And when he had made a scourge of small cords, he drove..." That word "drove" is exactly the same word in the LXX as in Genesis 3:24. It is exactly the same word. So Christ "drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." So what I would suggest to you is the story of Jesus cleansing the temple is exactly the same story as Adam being taken out of the garden. As we were reminded in Song of Solomon, a garden represents an individual. It can also be a temple in which the spirit of God dwells; therefore, the cleansing of the temple. Why did Christ cleanse the temple, for what purpose? To destroy Israel or to save Israel? To save them; to announce His mission of salvation. All of things are played out here in this story.

Now it gets even more interesting. This is *Desire of Ages*, page 158. "Slowly descending the steps, and raising the scourge of cords gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested..." Now that word "zeal" is really important. Zeal is the same word found in the second commandment, where it says, "I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation..." Christ is now manifesting a zeal according to their conceptions of Deity; their understanding of who God is. "He overthrews the tables of the money-changers." He assumes the character of a judge, divesting Himself of the endearing qualities of a Savior. Why? Because that's what they think. "The coin falls, ringing sharply upon the marble pavement. None presume to

question His authority. None dare stop to gather up their ill-gotten gain.” Now notice, notice, “Jesus does not smite them with the whip of cords, but in His hand that simple scourge seems terrible as a flaming sword.” What happened in Genesis? Genesis chapter 3, what’s going on? “...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.” Same story. The garden is a temple, and Jesus is cleansing the temple. He did it in spiritual form in the beginning, but when He came to this earth He did it in a physical sense where he literally removed them from the temple, but their being removed from the temple was their driving Him out. They drove Him out of their temple, so He is reflecting what they are doing and their understanding of how God operates. To “keep the way of the tree of life” is the same as “keep the garden.” It’s allowing a way to come to God; there is still to be a way. Yes, and again it’s how you read this. This is what we learn about the mirror principle is that it can be read 2 ways. This is the thing. We have some interesting commentary from Adam Clarke and Wesley, and how they understand “the man has become as one of us.” I’ll jump down and I’ll read Adam Clarke’s commentary on this. “Behold, the man has become as one of us.” On all hands this text is allowed to be difficult, and the difficulty is increased by our translation, which is opposed to the original Hebrew and the most authentic versions. The Hebrew, *hayah*, which is the third person preterite tense, and signifies was, not is.” The man “was” like one of us, but now is fallen. The text is said in such a way that it can be read 2 ways. This is what Adam Clarke is saying. “The Samaritan text, the Samaritan version, the Syriac, and the Septuagint, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words...” There was an ellipsis of some words. “Which must be supplied in order to make the sense complete.” So it’s the translator, it’s the reader that fills in the ellipsis, what does this mean. “A very learned man has ventured the following paraphrase, which should not be lightly regarded: “And the Lord God said, the man who was like one of us in purity and wisdom, is now fallen and robbed of his excellence...” This is the way the Bible translates. You can’t defeat God because it can be stated in such a way to reflect what God is thinking, and it can be stated to actually reflect what man is thinking. Both can be in the text, which I find very interesting. Our Father cannot be defeated. The scripture is the most amazing document in the way that it has been put together. It’s interesting that the JFB commentary says, “And God said, Behold, the man is

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become as one of us—not spoken in irony as is generally supposed, but in deep compassion. The words should be rendered, "Behold, what has become of the man who was as one of us!" Same, same idea. "Formed, at first, in our image to know good and evil—how sad his condition now." So we just have to dig a little bit deeper into scripture to see what is going on.

The cleansing of the garden, of the man, and we need to bring this into context. Again the life of Adam, the seed that is in Adam, is given to Cain, and Cain when he is confronted with his sinfulness, as his father was confronted with his sinfulness, Cain says, "My iniquity is greater than can be forgiven." Adam is struggling to believe that his sin can be forgiven. He is expecting to be killed. He is expecting to be punished. He's expecting God to throw him out of the garden. This is what he expects God to do, because that's what he would do if he was in God's position. So God meets him in his idolatry and gives to him that which he thinks, because if he doesn't give him this then Adam does not think that justice has been served. And if he doesn't think that justice has been served, then there's no way for him to even begin to think that he could be forgiven. God has to do to Adam along the lines that he thinks is necessary. He had to allow Adam to believe that God was throwing him out of the garden in order for Adam to begin to think, "Okay, I've been spanked now; there is an opening of a door for me now to find connection back to God." So if we're not punished enough we won't believe that we're reconciled? Correct. If we're not punished enough, we won't believe that we can be reconciled. This is the point that I made in the book, *Natural Justice and Atonement*. When Samuel slew Agag the king, it says there in the Spirit of Prophecy, we have the quote, that all people saw that this was just. "An act of justice, stern and terrible, was yet to be performed. Samuel must publicly vindicate the honor of God, and rebuke the course of Saul. He commands that the king of the Amalekites be brought before him. Above all who had fallen by the sword of Israel, Agag was responsible as the upholder of the debasing heathenism of his people, and the instigator of their revolting cruelties; it was just that upon him should fall the heaviest penalty. He came at the prophet's command, in the pride of royalty, flattering himself that he could overawe the servant of God, and that all danger of death was past. Samuel's words dispelled his assurance: "As thy sword hath made women childless, so shall thy mother be made childless among women." "And Samuel hewed Agag in pieces before the Lord." (*Patriarchs and Prophets*, 632.3) All the people thought this was just. God didn't want to kill Agag, but

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it was done in order for the people to realize that Saul had done the wrong thing, and he had spared the king, and he hadn't done what was right. The people were under the interdict of God himself in their own minds. Agag had to die in order for the people to believe that justice was served. There had to be a punishment. There had to be an atonement. So God has to "slay" the lamb and make them coats of skin, cause Adam to slay the lamb, and He has to drive them out of the garden for Adam to realize, "Okay, I'm being punished now, this is what I deserve." This is what his carnal mind says. But we notice also again in the case of Cain there is the double edge of what he says. He says, "My iniquity is greater than can be forgiven," on the one reading, and the other reading is, "My punishment is more than I can bear; this is not fair, too much." This is the double-sided element of the human nature, the self-loathing, shame, and disgust, and then the rebellion, anger, and defiance both being manifested. God can't win; he can't reach him on either side so he has to work with Adam. God is saying to Adam, "I forgive you, it's okay." It doesn't work, because you believe in punishment. So if he doesn't punish you, and you understood the words that He spoke to be punishment on that day, then you call Him a liar, and ultimately you can't trust him. You can't trust Him because he doesn't follow through on his word. So God has to keep the context that when He says something He means it. In that context, if He says, "I forgive you, Adam," Adam says, "Okay first you say one thing, now you're changing the rules. What's wrong with you? I can't trust you." So God has to follow through on what Adam is thinking in order to begin the journey. He has to cleanse the temple. He cleanses the Garden of Eden, which is the temple, in order to prepare it to bring Adam back into it, which is what He will do in the new earth, in heaven. God has taken that garden and preserved it, and Adam will be reintroduced to the very vines that he trained.

Just a thought...if the garden is a temple, there is no veil in that temple. There's not a veil until he goes out through the gate. Then there's a veil, isn't there, the east gate. Then there is the sword, which is the death penalty, he thinks. Patriarchs and Prophets, page 60.3, says it was beams of light, beams of light from the Shekinah. "Around these angels flashed beams of light having the appearance of a glittering sword." The glory of the Lord was like devouring fire in the eyes of Adam, as well as to the children of Israel. The glory of the Lord was like devouring fire. So what we see in the children of Israel is a manifestation of what was existing in the life of Adam. When we look at these

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verses with the things that we've learned, we see that God is dealing with Adam according to his understanding. He is meeting Adam where he is. You can't forgive something that a person doesn't know he needs to be forgiven for. It's like if my friend does something bad to me and I say, "I forgive you," and says, "You forgive me for what? I didn't do anything wrong." Yes, you can't have a remedy without a diagnosis. You have to know the diagnosis, know its implication, before you can apply the remedy, otherwise it doesn't work. And so this was the case. Adam didn't know and understand his full condition so God has to work with him down the long path. Is it the same case with the spewing out of His mouth of the Laodiceans? Yes, of course! Why did the Laodiceans have to fear being spewed out? Because that's what they think they deserve. He speaks to them in a way...He meets them in their idolatry. Are the Laodiceans idolaters? Of course they are! Look at the creed, 3-in-1 god, idolatry, of course. God meets us according to our idolatry. This is the key point of these particular verses.

So we see in Genesis 3 Adam is driven out. Then we have Israel who was also driven out in Exodus 6. And we have Israel again in the time of Christ, Israel is driven out in John 2:15. These are all the same story, just the tree is growing brighter, and bigger and bigger. The tree grows more, but it all stems from Adam, who was sent away and driven out, Israel sent away and driven out, Christ drives them out. We learn in the latter story with Christ what his mission was in cleansing the temple. It was to save them. Whereas we read the statement that he eats from the fruit and God says, "Get out and don't come back." That's what we expect. If you took someone's stuff and did what you shouldn't do, that's what you would expect they would do. God has to meet us where we are. So again, in the case of Adam, Israel, and Christ, is this principle of sending away or letting go. Adam wanted to get away from God. He wanted to be free of God's control over him, and so God lets him go. We see the same principle again in the life of Cain. I just want to look Genesis 4:12, "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And verse 11, I should mention that, "Thou cursed from the earth, which hath opened her mouth to receive thy brother's blood..." all this will happen to you. In verse 14 what does Cain say? "Behold, thou hast driven me out..." Do you think he inherited that from his father, that type of language? "You have driven me out." God didn't drive him out; he was cursed from the earth. But it was

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understood that God drove him out because of his idolatry. This gives us some context. The story of Christ and the cleansing of the temple give us context for the story in Genesis chapter 3. It gives us a framework to operate out of and what Israel actually thought of God. In the story of Saul, King Saul is a manifestation of what Israel, humanity, thinks of a God-like figure. Pharaoh is the same. This is what the Israelites think of God. Pharaoh was constantly trying to kill them. Wasn't Pharaoh trying to kill the Israelites? He was trying to drive them into the ground, slow genocide. So when God takes them out they think nothing has changed; God is going to slowly kill us. What happened? It did, over 40 years they were slowly wiped out, all of them, just as they thought. It's interesting that Adam accused God of hiding something; "You don't want me to be powerful." The Israelites thought the same way about Pharaoh; "We're becoming more powerful and you won't let us." So it was flipped back on them and Pharaoh says, "I don't want you to be powerful." That's what Adam thought too. He thought that God didn't want him to be powerful so He was going to kill him. He was going to punish him and work him into the ground. Yes, "As a man judges so will he be judged." This is what Jesus says. So what is coming to Adam is God is dealing with Adam according to his own thought process because He has to. He has to meet man where he is. Potentially if the Hebrews had kept the statutes and the judgments they could have grown in Egypt without being seen as a threat. Correct, because they wouldn't have had a siege mentality. Because they developed a siege mentality and they were down there, and they were working, and they were doing these things, and they started to think in their minds that they were stronger than the Egyptians. So that thought process started to be picked up by the Egyptians, and they reacted, which is very interesting.

I am showing a comment saying see Genesis 2:8. I had a look and it's probably in relation to the garden. "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." So it seems he was formed outside of the garden and placed in the garden. So he was made before the garden was made, I suppose. So He took him into the temple. I think the garden is symbolic of heaven, separate from the earth. Adam is just a channel himself, so ultimately Satan was the first one to be driven out. So that's the source, and Adam is a channel in the visible earth of being driven out. Yes. The new testament tells us that Lucifer wasn't driven out; he left with his angels. He claimed that his kingdom was better, and God said, "Well

then you need to establish a kingdom. You can't do it under my umbrella." Adam's story is the same. The temple, the garden, represents a small bubble of heaven. I think Ellen White says something like that, that if they remained loyal they were supposed to develop the whole earth molded on the Garden of Eden, and so it would become like heaven. Yes, the earthly family in Eden was heaven in miniature, and the sanctuary also. Yes, so Eden represents the most holy place, and outside of that "garden" is the courtyard, because that's where the sacrifices took place, at the east gate. So he's coming out of the temple, out of the gold and silver, into the brass. It says that that's where Adam and his posterity came, to the east gate, to offer their sacrifices before the angel with the flaming sword. So that was your first sanctuary, wasn't it. Amen. Outside the garden. I think that's an idea that the Jews had; it's a common idea. The sanctuary was modelled after Eden, the pattern that was given to Moses was related to Eden. They had this idea.

Is there any significance in Early Writings, page 125.2? "I have been shown the great love and condescension of God in giving His Son to die that man might find pardon and live. I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the Garden of Eden and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God's command, and became sinners. The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners. But God said that He would drive the transgressors from the garden..." That's really interesting. How many of the angels were influenced by Satan's justice system? All the angels were influenced by Satan's justice system. So does this represent the holy place in heaven, the angelic host in their understanding? The death decree reached a long way into heaven with the angels, and only the Father and the Son in the most holy place had the true understanding. But this false justice system was reaching into the holy place.

This going to the tree and becoming immortal sinners is part of what [blank 11:11:21] done in the 11 points on page 11; belief of immortality of the soul, life source within yourself, the idea that you could take a fruit and then become immortal, when Revelation tells you that every month, because the tree of life is part of your learning that you are dependent upon something else

for life. There is a teaching that's being impressed upon them that they are affected by. They are being affected by the doctrine of the immortality of the soul, believing that you could once eat and then become immortal. So this goes beyond just Adam and Eve; this goes to all of the angels as well, in terms of their fear and their concern. If you know that life is only found in a relationship with God, then how can you have this concept that life could be sustained outside of God, and to be immortal sinners? They didn't understand life source or sin. They had an elemental understanding, but sin had never existed in the universe; this was something completely new. This goes along with Reflecting Christ, page 58.5, where it says that all the angels are waiting for God to give them the command to exterminate the human race. So this goes much deeper, doesn't it. For the sake of the angels, to help them, there is an element in which this is being done for their benefit as well. Angels are interested in what happens, 1Peter 1:12. Somehow they are being helped into the most holy place too. Yes, the angels are coming from the holy place to the most holy place because they are affected by the death decree. Early Writings, page 126, "The anxiety of the angels seemed to be intense while Jesus was communing with His Father." That's the three times there. That makes me think of Moses communing with God. The Israelites were anxious; they didn't know what was going on. That's a good point. They couldn't see. They were outside of the cloud. A lot to ponder; lots to think about in regard to this. God was going to drive out the Canaanites too. Yes, to drive them out. Same principle, isn't it. They were operating on the same principle. So why were they driven out? Because that's what they expected, to be driven out or killed. With the Canaanites driving out too, this would give Israel an understanding of being on the other side of equation had they listened to what God told them to do. They were never supposed to take the land by warfare. So had they understood that from their relationship toward God, then they would have seen what God intended with driving out. I would assume from His perspective, and with the hornets, and if they were filled with the spirit of God and saw the people quaking, and fearing, and running away, or raising up and trying to kill them and then falling down or whatever, then they would have understood what God was going through and what God was dealing with. Good point in terms of the Canaanites as well as being driven out. If they had been like Christ, like the cleansing of the temple they would have cleansed the land of Canaan. There's a lot in that. If we are rebuilding the temple at the

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end of time and the whole world is invited, but they are expecting to be punished, so that's why there will be a death decree, to cut you off from the most holy place. That no man can buy or sell unless you have the mark, and that's to hold people in the death decree system, to prevent you from getting into the most holy place. That's why many people will give up their faith and will join the Sunday movement. They will join that because of the fear of death and the fear of punishment, which they think that God should exercise. We've got some things buzzing now in terms of that term to "drive out". I'm expecting some SOP quotes to come.

Garden Fall

Why were Adam and Eve Afraid when God came to them in the Garden? What changed their perception of God?

Why did Adam call his wife's name Eve? The Greek Equivalent to this was life or life source. Does this signify a transfer of allegiance?

Why did God drive them out of the garden? Why was this necessary?