

CHARLES P. BAYLIS

THE SERPENT  
AND  
THE WOMAN

*THE BIBLICAL  
ADVENTURE*

BIBLICAL  STORY

THE SERPENT  
AND  
THE WOMAN

THE BIBLICAL  
ADVENTURE

**THE SERPENT  
AND  
THE WOMAN**  
The Biblical  
Adventure

**Dr. Charles P.  
Baylis, ThD**

## About the Author

Dr. Charles Baylis obtained a Bachelor of Electrical Engineering degree from the University of Michigan and a Master of Business Administration degree from Eastern Michigan University. He received a Master of Theology degree in 1985 from Dallas Theological Seminary followed by a Doctor of Theology degree in 1989. He is married with three adult children and three grandchildren.

He has been on the faculty of Dallas Seminary since 1994 and is presently a Professor of Bible Exposition. Dr. Baylis' specialty is the literary study of the Biblical Story. He is President and CEO of BiblicalStory, Inc. His website, [www.BiblicalStory.org](http://www.BiblicalStory.org), educates students, pastors, professors, homeschool students, missionaries, and others in all settings including Bible studies, churches, higher education and personal study in order for

men and women to know the Biblical Story and to trust Jesus as their Savior.

This book represents Dr. Baylis' study of the Biblical Story. Endnotes have been added to help the reader study more in-depth as he/she desires. Further study is available at [www.BiblicalStory.org](http://www.BiblicalStory.org).

# **About the title: The Serpent and The Woman**

The Serpent (Satan) originally tempted The Woman (Eve), which resulted in the sin. In Genesis 3:15, God promised that there would be an ongoing battle between The Woman and The Serpent (Satan). The Woman would bring forth a long genealogical line which would ultimately result in her Seed (Messiah), who would deliver her and all those who trust in Him. The Serpent (Satan) and his followers would attack this line to keep the Seed (Messiah) from coming, and then when He arrived they would kill Him so as to stop Him from reestablishing the Garden Kingdom. This is the story of that battle recorded in the Bible which ends when The Seed, Christ, will come once more to conquer The Serpent and his followers and reign on the throne of the universe.

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall strike you on the head, and you shall strike Him on the heel.”

Genesis 3:15

Scripture quotations are taken from the NEW AMERICAN STANDARD BIBLE (NASB), (NAS [1977] and NAU [1995]). (C) copyright: The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1988, 1995. Used by permission.

Some translations have been made by the author for clarity. This book is written as an interpretative explanation of the Biblical Story contained in the Holy Scriptures.

## THE SERPENT AND THE WOMAN

Copyright 2019 by Charles P. Baylis  
Revision: November 14, 2020

Published by BiblicalStory Publishing  
Lutz, Florida 33549  
Website: [www.BiblicalStory.org](http://www.BiblicalStory.org)

ISBN 13: 978-1-7333811-2-3

*All rights reserved.* No part of this publication may be reproduced, stored in a retrieval system, installed in a computer system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or by any information storage and retrieval system or otherwise, other than brief quotations in written reviews, without the prior written permission of the publisher.

Written requests or other inquiries should be addressed to:

BiblicalStory Publishing  
18489 N. US Highway 41, #2244  
Lutz, FL 33548

Cover painting of the cross (on stock parchment background) by Leanna L. Wilson.



# Table of Contents

DEDICATION

PREFACE

PROLOGUE: THE PURPOSE OF STORY

- 1 GOD
- 2 THE MAN AND THE WOMAN
- 3 THE SERPENT
- 4 GOD: CREATOR OR JUDGE?
- 5 GOD, JUDGE AND DELIVERER
- 6 IS THIS THE CHILD?
- 7 A NEW CREATION?
- 8 ABRAM, EXALTED FATHER
- 9 ABRAHAM, FATHER OF MANY
- 10 LIKE THE CHILD TO COME ...
- 11 THE CHILD STRIKES THE SERPENT
- 12 IS DAVID LIKE THE CHILD?
- 13 "...THE WOMAN SAW THAT IT WAS  
GOOD"
- 14 "AM I MY BROTHER'S KEEPER?"
- 15 "I WAS AFRAID BECAUSE I WAS  
NAKED, SO I HID"
- 16 "HAVE YOU EATEN FROM THE TREE  
...?"
- 17 "YOU SHALL SURELY DIE..."
- 18 "... AND HE DIED..."
- 19 THE SON OF DAVID
- 20 THE SONS OF DAVID
- 21 THE RETURN
- 22 THE CHILD OF THE WOMAN
- 23 JESUS AND THE SERPENT
- 24 "AND THE MAN CALLED HIS  
WIFE'S NAME 'LIFE'"

- 25 THE CHILDREN OF THE SERPENT  
26 "I AM ... THE LIFE."  
27 "...I GO TO PREPARE A PLACE FOR  
YOU..."  
28 THE SERPENT STRIKES THE CHILD  
29 LIFE!  
30 THE MESSENGERS OF LIFE  
31 WAITING FOR THE RETURN OF THE  
CHILD  
32 THE SERPENT: RULER OF EARTH,  
GOD: RULER OF HEAVEN  
33 THE RIGHT TO RULE THE EARTH  
34 THE OPENING OF THE SCROLL  
35 THE WOMAN, THE NATION ISRAEL,  
EATS  
36 THE WOMAN, THE NATION  
ISRAEL, AND THE BEAST  
37 THE SERPENT PURSUES THE  
WOMAN, THE NATION ISRAEL  
38 THE CHILD STRIKES THE SERPENT  
39 THE CHILD JUDGES  
40 THE RETURN OF THE RULE  
41 THE SERPENT DECEIVES ONCE  
MORE  
42 THE CHILD JUDGES THE  
CHILDREN OF THE SERPENT  
43 THE GARDEN

EPILOGUE    THE CHALLENGE  
NOTES

# DEDICATION

To  
my father Albert,  
my mother Eleanor,  
my wife Sharon,  
and children Charlie, Sam, and Leanna

—

I have no greater joy than knowing they  
love Jesus

# PREFACE

The stories of the Bible have been told to me since my earliest years. I heard about Adam and Eve, David and Goliath, and of course, Jesus. Today, these stories still flow from the pulpits of America—although less now than before. Their messages are still the same. Do not sin like Adam. Be bold like David. Be good like Jesus.

But were the stories of Adam, David, Jesus, and the other characters in the Bible recorded simply to give examples of good and bad behavior? Or was there a greater purpose?

One of the first things a reader must realize is that the Bible was meant to be read as a single story, as a single dramatic plot. It is the story of God and man's history from God's point of view. It is very much like a novel. But while novels are fiction, the Biblical plot is true. It is called *historical narrative*. The meaning of any narrative can be understood only by grasping the whole story. Like a play, any individual scene can

only be interpreted as it contributes to the overall plot. In the Bible the plot is developed throughout a simple storyline.

In order to capture the simplicity of that storyline, the Biblical story is retold here in an interpretive reading to drive the reader back to the Bible to help him understand what God is doing with man ... with *you*. This book presents this purpose in a simple form, and in doing so you will find out who Jesus is, why He had to come, and what His life has to do with you.

Today, most interpreters present their findings in commentaries, that is, explanations *about* the narrative. But while these certainly have their place (I do them myself), the flow of the story is frequently lost or diminished. It is like an architect detailing all the important things that went into the construction of his building, but losing the appreciation of simply taking in its beauty.

This book is a retelling of the Biblical story in order to guide the reader to understand that single message, that amazing

story of the Bible. The narrator will interpret the Biblical story, taking the reader through the anticipation, tension, climax, resolution, and the final results in the denouement. Also, the narrator relates the story from the perspective of the end of the story. Thus, future events are told as if they had occurred (past tense) having seen them all come to pass. Some events have been summarized in order to accommodate space requirements.

It is important to remember that this book is *not* the Bible. It is the author's simple yet theological explanation of the Bible intended to help the reader understand the basic plot of Scripture. This retelling stays as closely as possible to the Scripture itself, while the narrator explains and interprets the passages for the reader. Some events have been described in a way to show how it might happen to help the reader understand the influence of the event itself in the Biblical plot.

If this author's narration is used as a substitute for reading the Word, the book has failed in its purpose.<sup>1</sup> Human writings

are always to be subject to future study and revision, while the Scriptures are inspired by God and inerrant. Thus, the reader should return to the Bible and, like the Bereans, “*see* whether these things were so.” To facilitate that purpose, the Scripture passage covered in each chapter of the book is listed in an endnote attached to the chapter title.

My desire is for you to know God and His Son, Jesus Christ. I have done thorough research so as to make it simple and faithful as much as possible in this format to the message of the Scriptures. There are endnotes provided to document and give deeper insight into the text as well as explanations of the interpretations.

May God bless you as you read this to yourself and to others. And may it lead you to an eternal relationship with God and His Son, Jesus Christ, through understanding His book, the Holy Bible.

Charles P. Baylis, ThD

Thou shalt love the Lord thy  
God

with all thy heart,  
and all thy soul,  
and all thy might

The Book of Deuteronomy  
chapter six, verse five



## PROLOGUE

# THE PURPOSE OF STORY

Upon opening a book, the reader enters into the author's world. As the story unfolds, the drama increasingly enslaves his attention as he becomes the secret observer of the characters, their lives, and their most inward thoughts. When the plot is finished, the reader has lived, died, walked, ran, cried, laughed, and felt both victory and defeat. When he closes the book and walks out into the brisk night air he has a spring in his step because he is elated or perhaps there is a cloud in his sky because he is sad.

And so is the story of the Bible. It is a narrative with a cast of characters no other book has ever known. The readers are introduced to the unfolding path of God's plan in His creation of man on Earth. The Divine Author has included all the details needed to provide insight into the biblical plot ... the adventure of God Himself.

The Bible is a storyline winding through history, intended for the reader's enlightenment. He will experience more than anyone could ever undergo in one lifetime. He will know about time and life as only God knows it, as only God can tell it. It is a narrow path on which the reader himself will be invited to walk with God ultimately ending in the Garden Kingdom.

Come, enter into the author's<sup>2</sup> world. Sit back and get comfortable ... the story is about to start ...

Welcome to chapter 1 ...

## CHAPTER

# 1

## GOD<sup>3</sup>

“In the beginning God<sup>4</sup> created the skies<sup>5</sup> and the Earth ...”

... It was impossible to see.<sup>6</sup> The darkness was thick, engulfing everything, and a hollow emptiness filled the air. There was no light.

Finally, a powerful Voice broke through the darkness.

### **"LET THERE BE LIGHT!"**

A blast of light filled the air. Its brightness was overwhelming.

A warm and calming peace accompanied the light. The Voice came from the all-powerful Creator ... God Himself.

Below, a deep ocean extended as far and as wide as the eye could see.

Gradually, the darkness began to return as the first day came to an end. The pervasive nightfall transformed the world into an empty blackness.

A sense of loneliness was in the air. The only sign of life had been the powerful, but unseen, Voice. This God had spoken a word that brought forth the wonderful light and then it was gone.

The darkness continued.

After a time, slowly but happily, the light began to dawn once again. And this invisible God returned and spoke once more.

**"LET THERE BE AN  
EXPANSE BETWEEN THE  
WATERS ..."**

Immediately, a mist began to gather, forming a canopy of clouds.

Once again, the simplicity was striking, the clouds above ... an empty space ... and the dark water below.

As before, the second day passed as the night came in unopposed, still desolate and

lonely with no indication of another appearance of light or of the calming Voice.

Yet right on schedule the light returned a third time and again God spoke.

**"LET THE WATERS BELOW  
THE SKIES BE GATHERED  
INTO ONE PLACE. AND  
LET THE DRY LAND  
APPEAR!"**

Predictably, the powerful waters receded at His command as dry land appeared.<sup>7</sup> His Voice prevented the great ocean waters from surging beyond the shore.<sup>8</sup>

As the darkness arrived, the third day ended. It now seemed certain that this Voice would return.

And once more, the light appeared, and again, the unseen God spoke.

**"LET THE EARTH SPROUT  
VEGETATION; PLANTS  
YIELDING SEED AND  
FRUIT TREES ON THE  
EARTH YIELDING FRUIT ...  
WITH SEED IN THEM!"**

The dry land promptly responded. Vegetation came forth, and fruit and seeds appeared on the foliage.

The situation now was much improved. The repetition of darkness and light, the deep water and the dry land, clearly indicated continuity. The appearance of trees and fruit, not to mention the presence of seeds, implied a future. The Voice of God was bringing forth things that would perpetuate a wonderful new world. There was a feeling of belonging ... a sensation like one might have when viewing his future home being built.

It was the beginning of a great story, a story of a new world that God was crafting.

The return of the darkness marked the end of day four. However, there was a sense of security since it was expected that the light

would surely follow ... and with it the powerful, comforting Voice.

**"LET THERE BE LIGHTS  
IN THE EXPANSE OF THE  
SKIES TO SEPARATE THE  
DAY FROM THE NIGHT!"**

A round object appeared in the middle of the sky—the Sun. It now became the source of light. But then, as the darkness came, another sphere controlled the light—the Moon.

The darkness was now not quite so dark. The larger light, though absent, would hopefully appear again. And the heavens were filled with magnificent stars.

Though the inevitable darkness was still present, the Moon and the stars were now a reminder that God would once again bring the light.

The morning of day five came and God commanded:

**"LET THE WATERS TEEM  
WITH SWARMS OF LIVING**

**CREATURES, AND LET  
BIRDS FLY ABOVE THE  
EARTH IN THE OPEN  
EXPANSE OF THE SKIES!"**

As the birds dotted the sky above, the fish swam in the waters below.

But then, darkness crept back, right on schedule, replacing the light of the day. But soon it began slowly disappearing as the dawn of the sixth day replaced it. God spoke:

**"LET THE EARTH BRING  
FORTH LIVING  
CREATURES ... CATTLE  
AND CREEPING THINGS  
AND BEASTS OF THE  
EARTH ...!"**

Out of the ground came land animals, cattle, sheep ... living, breathing life.

While only six days ago there had been nothing, God had brought forth a full world simply by His Word. Under the blue skies, animals would give birth. God had granted animals the ability to reproduce their own



kind. He was not just painting a one-time picture, but a scene with a future. It would live on. A story had begun. A story that would live forever.

Then, something unique happened. Even though the world appeared full, and it seemed that the speech might stop, it did not. God continued.

## **"LET US MAKE MAN IN OUR IMAGE<sup>9</sup> ... "**

Like an image is created to represent something, so man was created to *represent* God. As His image, man was to reproduce God's desires, to act on God's behalf.

Then a Man<sup>10</sup> and a Woman appeared on a small piece of land.

God spoke again. The Man and The Woman listened intently to the invisible Voice. God explained to The Man and The Woman how they were to represent God by ruling over all the animals. They would be in charge.

**"... *RULE*<sup>11</sup> OVER THE FISH  
OF THE SEA AND OVER  
THE BIRDS OF THE SKY  
AND OVER EVERY LIVING  
THING THAT CREEPS ON  
THE EARTH... EVERY  
PLANT YIELDING SEED ...  
AND EVERY TREE THAT  
HAS FRUIT YIELDING  
SEED; IT SHALL BE FOOD  
FOR YOU."**

Like the previous six evenings and mornings, the seventh day arrived. As the light came so did the expectation of God's Voice. Yet God did not speak. The Earth, the sky, the waters, were now full. It was finished. God had determined that His creation was very good.

The scene was complete. The Man and The Woman stood there in a perfect panorama surrounded by their vast and glorious realm. The picture was magnificent:

a Man and Woman,

a lush green Earth with animals,  
a blue river with fish below, and  
a blue sky with birds above.

Above all, the unseen God was there to  
keep the creation fruitful.<sup>12</sup>

## CHAPTER

# 2

## THE MAN AND THE WOMAN<sup>13</sup>

The scene returned back ... back ... to the beginning of that sixth day. Back ... to a small patch of ground where God was about to create The Man.

From above an invisible hand reached down, scooped up some of the dirt from the Earth and began to shape something. As the mound of dirt started to take form, the shape became clearer and clearer ... It was a real human being. Then from nowhere, the unseen God blew breath into The Man. The Man stood up and began to move. He was a living, human being.

The invisible hand then lifted him up and carried him to a place separate from the rest of the Earth. There God grew a lush green

garden filled with trees, impressive against the deep blue sky.

In the middle of the garden was a tree that God had named “The Tree of Life.” It was a beautiful tree, full of ripe fruit hanging from its branches. Nearby there was another tree with lush, appealing fruit as well. This tree also had a name. He called it “The Tree of the Knowledge of Good and Evil.” And, the trees of the garden were watered by a river, which then flowed out of the garden to water the lands beyond.

The Man had been placed in this garden in order to carry out God's command to represent God, to *rule* for Him over the whole Earth. While he was to cultivate and care for the plants in the garden, he was also to guard<sup>14</sup> this Garden Kingdom from anything that might oppose God and The Man's rule.

God then gave The Man further instructions on how he was to represent God. The Man looked up and listened.

**"FROM ANY TREE OF THE  
GARDEN YOU MAY EAT**

**FREELY; BUT FROM THE  
TREE OF THE  
KNOWLEDGE OF GOOD  
AND EVIL<sup>15</sup> YOU SHALL  
NOT EAT!"**

God had made it clear. The Man must accomplish God's desires, not His own.<sup>16</sup>

But God was not finished speaking.

**"FOR IN THE DAY THAT  
YOU EAT FROM IT ... YOU  
*SHALL SURELY DIE!*"<sup>17</sup>**

The sound of that definitive phrase fell like a dark cloud of heavy smoke over the garden... It was so final, so frightening, so ... deathly. There was no mistaking that God meant what He said. Eating from the Tree of the Knowledge of Good and Evil would mean removal from the garden along with a dark, dark, death.

The Man pondered that statement. Even though The Man had never experienced death, nor had seen anything die, it was clear what it meant. The Man was made to rule

over a creation that belonged to the Creator. If he failed to obey God's instruction, then he failed to *represent* God. He would have to be removed from God's creation, from his position as *representative*. Rebellion led to the judgment of death, the removal of all that was life, separation from God forever. It meant a horrible existence apart from the life given by God.

After a time, God spoke again. He desired to give The Man a mate, a companion. The Man had no helper suitable for him. While all the animals had mates, The Man was alone. He had no one to help him rule over this creation on behalf of God.<sup>18</sup>

So, God assembled all the animals and The Man gave them names. But soon it became obvious that no animal could be a mate for The Man. They were certainly incompatible physically, but greater than that, they clearly could not represent God since animals were not even aware of God. They were not made in God's "image." Thus, they could not understand God's Voice, let alone

obey what He said. No animal could help him rule for God. They were never given the ability to represent God as man was.

Then God caused a deep sleep to come on The Man. As he slept, God reached into the side of The Man and removed one of his ribs. God then took the rib and reshaped it ... amazingly ... into a ... *Woman*.

When The Man awoke, he saw his newly created companion. He drew close to her, the partner who was to aid him in the garden, to help him represent God.

How wonderful and peaceful ... the garden, so green; the sky, so blue; animals peacefully roaming to and fro throughout the foliage. The Man and The Woman stood together. All of this breathtaking beauty was theirs. And if that were not enough, they had the unseen God above, instructing them and watching over them as their Creator.

But something loomed in the air, something uneasy, something deep down, something very concerning. It was that dire warning by God. It hung over this picture ... echoing against this idyllic setting. It was a



true statement ... a frightening possibility that could ruin all of this wonderful, blissful creation. The words lurked heavily in the background,

**"IN THE DAY YOU EAT  
FROM IT ... YOU SHALL  
SURELY DIE!"**

The perception was real. God had spoken it because it was a real possibility. They were to represent God just as He had instructed them ... but if they did not ... then death.

## CHAPTER

# 3

## THE SERPENT<sup>19</sup>

The Man and The Woman had settled into a ponderous bliss, everything perfect and peaceful. They were secure in the plan of the powerful God above. The Man and The Woman were to rule on His behalf with the animals and plants in total submission.

One day as The Man and The Woman walked through the garden, they noticed a snake moving along. He appeared harmless. He was, after all, just an animal ... a created beast to be ruled over by The Man and The Woman.

As the snake approached The Woman, he slowed and stopped.

Unexpectedly, he opened his mouth. In a smooth, calm voice he began to speak. What could a snake possibly have to say to a woman? He spoke slowly and confidently.

"Has God said ... you shall not eat from *any* tree of the garden ...?"

It was immediately evident that this inquiring animal had gotten it wrong! God had not said that they could not eat from *any* of the trees. On the contrary, God had said that they could eat from all of the trees ... except one.

This deceitful snake sought to cause her to question God by implying that The Man and The Woman should be able to eat freely of the fruit from *any* tree that they desired.

The Serpent had asked an interesting question. Why could they not eat of all the trees, including The Tree of the Knowledge of Good and Evil? Why should God tell The Man and The Woman what to do? Why could The Woman not represent *herself*, carry out *her own* will, be *her own* boss, without restriction.

It seemed like a long pause as she sat there ... thinking. She knew what was good, what God would have her do. Would she correct this snake? Would she tell God about this rebellious creature? This snake was

wrong! He had defied his Creator.<sup>20</sup> Since their job was to guard the garden from anything that might challenge God's plan for The Man and The Woman, this snake should be removed.

She stood up to correct The Serpent's misunderstanding. She replied, explaining,

"From the fruit of the trees of the garden we may eat. But from fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it,<sup>21</sup> or you will die!'"

The Woman had understood it correctly. She had restated what God had told her husband earlier. She clearly knew what was right and what was wrong.

But then, like a circling vulture closing in on its prey, the sly serpent did not hesitate nor go away. He spoke confidently, like a friend,

"You surely shall *not* die!"<sup>22</sup>

His craftiness was astounding. He had moved from simply questioning the powerful Creator, to calling Him *a liar*. He was directly

rejecting the truth of what God had said. He was clearly stating that there would be no judgment for rejecting God's instruction.

The whole scene seemed frozen ... a rebellious snake! The Woman simply stopped and looked at the snake. This beast was clearly resisting his Creator and wanted them to join him. The Man was with her as the whole event took place.

The Woman paused. The words that God had spoken to The Man in the garden earlier were plain.

**"IN THE DAY YOU EAT  
FROM IT ... YOU SHALL  
SURELY DIE!"**

It was apparent that The Serpent had rebelled and that he should die. He should be removed from God's perfect creation. The Man and The Woman were to guard the garden from this defiant beast.

Would she and her husband move against The Serpent? But, there was another possibility. Was God wrong about them

dying? Was the Serpent right—that she could do whatever she wanted and *not die*?

The Serpent seized the opportunity to explain further,

"God knows that in the day you eat from it your eyes will be opened and you will be like God, knowing good and evil."

The Serpent's explanation was inviting. If she were to eat she would be able to determine for herself what was good and what was evil, instead of having to obey what God said was good and evil. She would become equal with God and would be able to do whatever she desired. She would be her own god.<sup>23</sup>

If she did not eat, as God had commanded, nothing would ever change. She would have to be submissive forever to God's authority.<sup>24</sup> And The Serpent, who said he was trying to help her get what she deserved, would have to be eliminated.<sup>25</sup>

The Woman looked at the tree. She "saw that the tree was good for food, and that it

was a delight to the eyes, and that the tree was desirable to make *one* wise ...”<sup>26</sup>

The reasoning of The Serpent’s deceit was simple. Was fruit not created to be good for food?<sup>27</sup> So it must be good for her to eat. Was it not created to be appealing?<sup>28</sup> It must, therefore, be good for her to eat.<sup>29</sup> And certainly, wisdom was desirable as well, to determine for herself what was right and wrong, what was good and evil.<sup>30</sup> It must therefore be good for her to eat.

It was apparent that she had two choices; should she believe God and have The Serpent judged, or believe The Serpent and eat the fruit?

Moments passed. There was a feeling of impending danger in the air.

She moved her hand toward the tree.

She extended her fingers around the fruit. Then, with a firm grip, she pulled it from the branch and the fruit broke free.

She raised it to her lips. She moved it closer to her mouth.

She ate.

The Woman then turned to The Man.

The Man, the one she was to help, was with her. She reached toward her mate and handed him the partially-eaten fruit.

He looked at her, and then down at the hand that held the forbidden harvest. His choices were the same as The Woman's.<sup>31</sup> If he joined The Woman in eating, then he would also be like God, able to make his own choices, to do whatever he desired instead of submitting to God.

He ate.



## CHAPTER

# 4

## GOD: CREATOR OR JUDGE?<sup>32</sup>

As The Man and The Woman stood there in the garden, things seemed strange. Things were different. It was a scene reminiscent of one who has made a bad decision, a choice that could never be taken back.

The Serpent had deceived them. They had indeed become wise. But at great cost. They now knew much more than they had known before. They now knew what it was to *rebel* against God. Instead of being His honored *representatives*, they had become His *enemies*. They now understood what it was to have different desires than God ... to be opposed to Him. Their thoughts had changed from a desire to please God to a desire to please themselves, to justify

themselves against God, to defend their own reasoning, to be their own gods.<sup>33</sup>

In contrast to their expression of shame, The Serpent appeared as a proud victor, now elevated in arrogant conquest. Their world had changed. Gone was the peace with the Creator that they had enjoyed. The Serpent now ruled over The Man and The Woman since they had submitted to the word of a beast and disregarded the word of God.

But wait ... a sound moving through the trees could be heard in the distance. The Presence of God was coming. The whispering of God's earlier warning seemed to float in the background.

**"IN THE DAY YOU EAT  
FROM IT ... YOU SHALL  
SURELY DIE!!"**

As the sound of God approached, The Man looked down at his naked body. Would God see the evil that he had done? How could he keep God from killing him, as He had warned? Perhaps God was like them and could only see what was visible.

Quickly, they grabbed some leaves to shield their bodies from God's view. Perhaps covering themselves on the outside would keep God from noticing they had been disobedient on the inside.<sup>34</sup>

But it still did not seem to be enough. Together they moved behind the trees of the garden.

Would this work? Could they really hide from God? For if their sin were discovered, then God would give them—*DEATH!*

Finally, God began to speak. Fear overwhelmed them as they felt it surging through their being. The same Voice who created all the Earth, plants, animals, as well as mankind, was again speaking to them. He sounded much less comforting than before. If God had spoken the truth to them about eating the forbidden fruit, then He had surely come to kill them.

God spoke.

## **"WHERE ARE YOU?"**

For a moment, the question was somewhat puzzling. Surely God knew where

they were. But things had changed. The scene was no longer that of a pleasant secure garden. It seemed different, like that of a courtroom. Instead of benevolent Creator, God was now their Judge. The Man and The Woman were on the witness stand, having been asked to testify on their own behalf as to why they were hiding from God.

The Man was afraid. It did not take much to know why. He feared that the judgment of death awaited him.

The Man offered a faint excuse.

"I heard Your Voice walking in The Garden, and I was afraid because I was naked, so I hid."<sup>35</sup>

The Man's defense seemed to hang on the air forever as the wait continued for God to respond ...

## **"WHO TOLD YOU THAT YOU WERE NAKED?"**

Interestingly, The Man, in trying to defend himself, had admitted his failure.

There would have been no need to be afraid of God and to hide his nakedness if he had not disobeyed. Furthermore, he had been naked since the day he was created and had never before felt ashamed. So, in covering his “shame,” he plainly was intent on hiding something from God. He foolishly thought God would not see his sin if he covered his nakedness.

While trying to convince God that everything was all right, he had unintentionally confessed that He had rebelled.

God knew everything.

**"HAVE YOU EATEN FROM  
THE TREE OF WHICH I  
COMMANDED YOU NOT  
TO EAT?"**

The Man spoke in response. Even though he was on the brink of death, he confessed<sup>36</sup> that he had listened to The Woman instead of listening to God.

"The Woman, whom you gave *to be* with me, she gave me from the tree and I

ate!"

Finally, The Man told the truth. The Woman was to be his helper to obey God. Yet, he had listened to her instead of listening to God.

But what would The Woman say? Then she responded with her own confession,

"The Serpent deceived me, and I ate."

She answered in the same way as The Man and admitted the truth. She was to listen to God's instructions that He had given to The Man, but she had instead listened to an animal. She was to rule over the animals, not listen to them.

The Man and The Woman had now testified in this garden courtroom. They had felt their shame and admitted their guilt.

Now this loving God had become their judge. Would He keep His word? Would He sentence them to the *death* of which he had warned them?

They longed for what they had before they had made their fatal mistake. Would this garden, this peaceful, fruitful place, be gone

forever? The fear of doom loomed great, but the regret felt just as intense.

There was a pause as they waited for God to speak ... What would He decide?

CHAPTER

5

**GOD, JUDGE AND  
DELIVERER<sup>37</sup>**

At last, God spoke to The Serpent, still lingering there, proud of his new position as ruler over The Man and The Woman.

**"ON YOUR BELLY YOU  
WILL GO. AND DUST YOU  
WILL EAT ALL THE DAYS  
OF YOUR LIFE."**

This Serpent's image of victory would be short lived. God would lower this beast, operated by Satan himself, to crawling on his belly and eating the very dust from which he was created.<sup>38</sup>

God continued to speak to The Serpent.

**"AND I WILL PUT ENMITY  
BETWEEN YOU AND THE**



## **WOMAN ..."**

The Woman, who had submitted to The Serpent's deceit, would leave him and his path to destruction and would join God on the road to The Serpent's demise.

**"... HER SEED<sup>39</sup> ... SHALL STRIKE YOU ON THE HEAD!"**

From her would come The Seed, The new Man, who would destroy The Serpent. This future Child would come and fatally strike The Serpent.

But God continued speaking to The Serpent.

**"AND YOU SHALL STRIKE HIM..."**

The Serpent, realizing The Child had come to destroy him, would try to stop Him by striking The Child first.<sup>40</sup>

God then turned to The Woman and spoke.

## **"IN SORROW YOU WILL BRING FORTH SONS."**

In order to bring forth This male Child, The Woman would bear sons. Yet she would bear them in sorrow, for some of these sons would not hope in The Child as she would, but would follow The Serpent.

And even when The Child appeared, on one dark day, whether near or far, This new Man, the One who had come to deliver her, would be struck down by The old Serpent.

God continued,

## **"YET YOUR DESIRE SHALL BE FOR YOUR MAN<sup>41</sup> ..."**

Yet during her sorrow she would continue to hope for her new Man, her Child, for it was in Him alone she would find her deliverance from what The Serpent had done to her.

And then, on one bright day ... the sorrow over The Child would be turned to joy, for This new Man would live, strike The

Serpent, and take her back to the Garden Kingdom.

Then God turned from The Woman to The Man who had also not listened to God.

**"CURSED IS THE GROUND  
BECAUSE OF YOU ... IN  
SORROW YOU SHALL EAT  
OF IT ALL THE DAYS OF  
YOUR LIFE. BOTH THORNS  
AND THISTLES IT SHALL  
GROW FOR YOU ... BY THE  
SWEAT OF YOUR FACE YOU  
WILL EAT BREAD ..."**

This failed Man's trail would also be sorrowful. For until The new Man came to strike The Serpent, the ground from which he was taken would rebel against him. All his labor would be in sorrow.

But God had not finished.

**"... UNTIL YOU RETURN  
TO THE GROUND,  
BECAUSE FROM IT YOU  
WERE TAKEN; FOR YOU**

## **ARE DUST, AND TO DUST YOU SHALL RETURN."**

Those final words hung on the air like a dark cloud, like a foreboding, oncoming storm,

**"FOR YOU ARE DUST, AND  
TO DUST YOU SHALL  
RETURN."**

The death sentence had finally fallen, just as He had warned them earlier. Ultimately, the ground would claim victory over The Man as the earth would reclaim him at the end of his days and he would lie in the dust from which he had been taken.<sup>42</sup>

God was true to the words He had spoken.

**"IN THE DAY YOU EAT  
FROM IT, YOU SHALL  
SURELY DIE!"**

Yet in this death sentence, The Man looked over at his partner, his wife. And

then, with strong confidence, he gave her a new name, "LIFE."<sup>43</sup>

The fallen Man had hope; just as The Woman's desire was for The Child to come, so also The Man's hope was in her Seed as well. This Child would bring LIFE to those who hoped in Him; for He would die for them and return them to the Garden Kingdom in new bodies.

Then the invisible God turned toward The Man and The Woman.

An animal stood nearby. The unseen God proceeded to take it and sacrifice it, removing its skin. Then He turned to The Man and The Woman. The leafy clothing that they had foolishly hoped would hide their sin was replaced with the skin of the animal.

This poor, innocent animal had to be sacrificed so they could have a proper covering. It did not seem fair. It was their fault, not the animal's.

The words of God that He had spoken earlier to The Serpent about killing The Child echoed.

## "AND YOU SHALL STRIKE HIM ..."

The animal skin was a picture of God's promise of The Child to come. The innocent animal, substituted to cover the guilty Man and Woman, pictured The innocent new Man who would die to remove their sin so they could one day return to the garden.

Their best effort to hide their transgression with leaves was worthless. Leaves could never represent the real sacrifice for their sin.<sup>44</sup>

Then God drove The Man and The Woman out through the entrance, out through the eastern gate of the garden. Then, once outside, The Man and The Woman continued on by themselves.

Suddenly, two forms appeared ... like humans, but with wings. The human-like forms descended to the eastern gate of the garden holding out a flaming sword that turned in every direction to guard<sup>45</sup> the entrance to the garden.

It was a sad departure. They had failed in their responsibility to guard the garden from The evil Serpent. Now, the angels with their flaming sword were guarding the garden to prevent The Man and The Woman from entering.<sup>46</sup> It would be only after The Child, The New Man, came and gave them new life; that He would lead them back. Only then would they be able to eat of the Tree of Life.<sup>47</sup>

They stood there outside the eastern gate just beyond the angels. They would face a difficult existence before they could get back. Yet they, and some of their children, would trust in The Child to come and one day would return to the garden.

The Man and The Woman then began to walk down an unknown path. Perhaps The new Man would come soon and return them to the garden.

... Perhaps ...

## CHAPTER

# 6

## IS THIS THE CHILD?<sup>48</sup>

The Woman sat quietly—the one named *Life*. She was older than when she had left through the gate of the garden. Now she looked down at the young baby in her arms. He was named, Cain. The Woman spoke about the child she had born.

"I have *gotten* a Man ..." <sup>49</sup>

Her words recalled the prophecy that God had issued previously.

**"YET YOUR DESIRE SHALL  
BE FOR YOUR MAN ..."**

Her hope was that this was The Child, The new Man, who would be obedient to God, kill The Serpent, and take them back to the garden. <sup>50</sup>

The Woman now had hope for she had born a son.



Some time passed, and The Woman was holding still a second son. He was named Abel, for Abel meant “vapor.” Ever since the curse of death had come upon the world, life no longer was sure. It was like a vapor; one moment it was here, and then it was gone. Everything that man might value in the physical world, all that was visible, was like vapor.<sup>51</sup>

Years passed and the two boys spent their days laboring in neighboring fields. Cain was busy working the dirt to raise vegetables and fruit, while his brother, Abel, tended flocks.

In one field Cain walked down the rows and selected some of his crops, bundled them together, placed them on the ground, and set fire to them. Cain sacrificed the fruit of the ground to God. Unfortunately, he had not followed God's example of the sacrificed animal and the coats of skins. That illustration demonstrated the sacrifice of The coming Child. But Cain invented his own way to sacrifice. It failed to represent God's desires.

Like his parents' decision to cover themselves with leaves, this made great sense to Cain. But it was not the way of God. Only a living animal's sacrifice could depict The Child and His sacrificial death.

In a nearby field, Abel walked slowly among his flock. He looked over the animals and then chose those who were born first, the eldest, and brought them to a clearing. The innocent firstborns stood beside him, waiting innocently as Abel lit a fire. Finally, leaning down, one by one, he slew them and placed them in the flames. Abel looked at his sacrifice with confidence since he had followed God's desires.<sup>52</sup>

Abel's sacrifice had *represented* God's instructions when God had sacrificed the animal, took the skin, and covered The Man and The Woman. The sacrifice of the firstborns represented Abel's trust in The innocent, obedient Child to come, who would be sacrificed and die to take away his sin.<sup>53</sup>

God was pleased with Abel's sacrifice since Abel had followed God's example and

His instruction. But God was not pleased with Cain's vegetable sacrifice since he had not followed God's instruction.

Cain was visibly upset that God would not accept His offering of vegetables. He became very angry at God. It seemed to him that he had worked hard for his crops, that God was not being fair and respecting his own sacrificial efforts.

Interestingly, God mercifully still pursued Cain, to explain to him how he could, like his brother, offer a sacrifice that demonstrated hope in the promise.

**"IF YOU DO GOOD, WILL  
NOT YOUR COUNTENANCE  
BE LIFTED UP? AND IF  
YOU DO NOT DO GOOD,  
SIN IS CROUCHING AT THE  
DOOR; AND ITS DESIRE IS  
FOR YOU ..."**

It was clear that God was not going to change His Word. Cain simply had to do it God's way and then all would be well. It was not up to Cain to determine the right way. If

he continued down his present path, then like his parents, Satan and sin would rule him. Only God determined what was right, and that was to sacrifice animals so as to picture trust in The coming Child.

Later when both brothers were again in the field, Cain stormed against his brother. The hate for his brother grew as he moved toward him, angry that God had preferred his brother's sacrifice.

As Cain approached Abel, he executed his anger and struck his brother.

Stunned, Abel fell helplessly to the ground, his body lay still in the dust.

It was a sad scene as Abel lay there. He was so young, so honoring of God ... yet he was dead. He had, like The Child to come, received the judgment of death from The Serpent by the hand of Cain. Cain was clearly a follower of The Serpent.

But then God spoke to Cain;

**"WHERE IS ABEL, YOUR BROTHER?"**

Just like The Man and The Woman had hidden from God, and God had asked, “Where are you?” so also God now questioned Cain. History repeated itself. It was the courtroom scene again. Because Cain had rebelled, God became his Judge instead of his Friend. God had again asked a question so Cain could defend his actions.

Cain replied,

"I do not know. Am I my brother's keeper?"

Cain’s response was horrible as he denied his God-given responsibility to care for his brother.<sup>54</sup> God was going to send The Child to represent Him and die for His brother, so if Cain was to represent God he must care for his brother as well.

But just like his mentor, The Serpent, who had lied to Cain’s mother, so now Cain also had lied to God. He had acted as though he knew nothing of his dead brother lying in the field. And just like his mentor, The Serpent, who would kill The innocent Child, so now also Cain had killed his believing brother.

The Woman's hope proved wrong. Cain was clearly not The Child who was to come. Cain had listened to The Serpent and rejected the word of God. Following his leader, The Serpent, he had *struck* the obedient child, Abel.

As Cain stood there, lingering in the background were the words God had told The Serpent about killing The Child, spoken not so long ago:

**"YOU SHALL STRIKE HIM  
..."**

Abel's life had been taken unjustly by Cain. What would become of Abel? Human death had never occurred before. What would happen to him following his undeserved execution?

But nothing happened ... Abel just lay there.

Suddenly, God spoke again.

**"THE VOICE OF YOUR  
BROTHER'S BLOOD IS**

## **CRYING TO ME FROM THE GROUND."**

With these words God made everything clear. Since Abel had died unjustly, his death cried for judgment on Cain for slaying obedient Abel. The believing, but dead, Abel, would have to wait for The Child to execute judgment on Cain and return Abel to life and a return to the garden.<sup>55</sup>

The unseen hand of God then escorted Cain even farther away from the eastern entrance of the garden and from the Presence of the LORD.

Later on, The Woman was again holding another baby in her arms and she named him Seth.

She spoke hopefully.

"God has appointed me another seed in the place of Abel for Cain killed him."

So, The Woman did have sorrow, as Abel, who was obedient, was killed by Cain. But hope for The Child to come was not. God had given The Woman another child, a seed. The Woman might not bear The Child

herself, but He would come from one of her children, or grandchildren, sometime in the future.

As the years went by, her sons grew up, bore children and died, one after one, year after year. And as the graves, one after one, filled the ground with reminders of each death, the words of God echoed:<sup>56</sup>

**"YOU ... SHALL ... SURELY  
... DIE!"**

God's word had come true. Death was inevitable, but the hope of The Child was also sure.

There was hope ...



## CHAPTER

# 7

## A NEW CREATION?<sup>57</sup>

Generations passed and a sense of darkness had fallen over everything. And ... the feeling continued. It was reminiscent of the beginning, moments before God spoke the light into existence, total blackness. But the dark sentiment gradually changed to hope as the scene revealed a man holding a child.

As the man spoke, it sounded like the words that The first Woman had spoken while she was holding her first child. She had thought that perhaps her child would be The Child who would come.

Almost on cue, this man named his child, Noah,<sup>58</sup> and explained how he hoped in God's promise of The Child.

"This One will give us rest from our work and the toil of our hands arising

from the ground which the LORD has cursed."

The curse had come upon the ground because of The first Man, and now this father was hopeful that his son would be The Child, the One to take it away.<sup>59</sup>

As the years passed, the times still seemed dark and hopeless.

People were getting married, yet without any thought of the partnership that would represent God, one that had hope in The Child to come. And throughout the land people were living life as if it would never end, doing earthly things as if judgment would never come. Like Cain, people were violent. Everyone was living for today, living for this life.

Everyone, like The first Woman, had determined what was good and what was evil for themselves. Thus, what was sin in God's sight was not considered evil to them. Since there was no sin in their own sight, they did not believe judgment was coming. Therefore, there was no need for The Child to come and deliver them. They were still listening to

the deceit of The Serpent that there would be no judgment. He was luring them once more with the same lie,

“You surely shall *not* die.”

The words that his father had spoken when he named the child, Noah, echoed.

"This One will give us rest from our work and the toil of our hands arising from the ground which the LORD has cursed."

Perhaps this one named Noah would act like The Child. He appeared to be the only one trusting God. All the others followed The Serpent, listening to his lie that God was wrong and that there would be no judgment ever.<sup>60</sup>

Time passed and Noah continued to endure life in a dark world. One day, God spoke to him.

**"MAKE FOR YOURSELF AN  
ARK ... I AM BRINGING  
THE FLOOD OF WATER  
UPON THE EARTH TO  
DESTROY ALL FLESH ...**

**AND YOU SHALL ENTER  
THE ARK, YOU AND YOUR  
SONS AND YOUR WIFE  
AND YOUR SONS' WIVES  
WITH YOU ... ”**

Noah, his wife, their three sons, and their wives then began to build this enormous boat. As they labored, the people continued to ignore the warning of impending judgment. To them it was simply foolish for one to build a boat when it had never rained. And the thought of judgment, which had never happened before, was also foolish.

The building of Noah's ark indicated that judgment was coming. Yet no one heeded the warning and sought escape.<sup>61</sup> These warnings were simply disregarded.<sup>62</sup>

These men were not going to believe what God had said. They rejected the belief that a flood would come and judge them with death. Their unbelief persisted, yet Noah continued to build.

It took over one hundred years to build this boat. And when it was complete, Noah

gathered all the different kinds of animals, both male and female, safely into the boat. And then, finally, he and his family entered the ark.

Out of nowhere, the unseen God closed the door to the ark. It was final. No one else could enter the ark and be saved if the flood came as God had said.

Everything was complete. On the land was a large boat with Noah's family inside. Outside the boat were the people, still in unbelief since there was no rain to be seen anywhere. The word of God, by which Noah had built the ark, was the indication that a flood would come.<sup>63</sup>

But then, water drops appeared ... *RAIN!* Gradually the rain increased and continued until it was a downpour, blurring the sky, making the boat hard to see. Then the fountains of the deep burst forth until torrents of water were coming from below as well as above.

The rain increased and the torrents poured forth until the waters covered the tops of the mountains. All mankind was

gone ... drowned under the great deluge while the large boat floated above the deep.

After many days, the rain diminished then stopped altogether. The Sun began shining and the water receded to once again reveal dry land.

The words that Noah's father had said when he named him were still in the background.

"This One will give us rest from our work and the toil of our hands arising from the ground which the LORD has cursed."

Noah had been obedient to God. God was plainly starting things all over again with a new man and woman and family.<sup>64</sup> Maybe this time it would work. Perhaps Noah was like The Child to come.

The days flew by, and Noah stood in a field. He was planting a vineyard, much like The first Man had worked in the garden. As time passed, he planted grape vines and harvested the fruit.

Finally, Noah completed his planting and harvesting, and then he rested. There in the

garden was a vine with its grapes hanging down in large clusters. Noah was drinking something. He had taken the grapes from the vine and made wine. He continued drinking, and then was drinking more. Finally, he fell onto his bed ... drunk and naked.

As he lay on his bed, the words that God had spoken to The first Man echoed.

**"... RULE<sup>65</sup> OVER THE FISH OF THE SEA AND OVER THE BIRDS OF THE SKY AND OVER EVERY LIVING THING THAT CREEPS ON THE EARTH... EVERY TREE THAT HAS FRUIT YIELDING SEED; IT SHALL BE FOOD FOR YOU."**

Noah had failed. It was not that grapes were forbidden, but that Noah had let the vine, the fruit, take control of him. The fruit was for eating so he could represent God. Unfortunately, Noah was just like The first Man and Woman. While The first Man and Woman let The Serpent rule over them by

eating of the fruit, this new man, Noah, also listened to the unseen deceit of The Serpent and had let the fruit master him. Just like the first Man and Woman had eaten from the fruit of the plant and rejected God, this man drank from the fruit of the plant and rejected God's representation once more. Just like The first Man, he was naked and ashamed and not representing God after all.

This man, who had been obedient at first, now was not. He could not be The Child. He would not be the One who would bring mankind back to the garden.

Things gradually seemed dark again. Would it ever be different?



## CHAPTER

# 8

## ABRAM, EXALTED FATHER<sup>66</sup>

Years flew by and once again a man and a woman sat together. They both were sad. It was obvious why they were downcast. Even though the man had many possessions—cattle, animals, sheep, and many servants—he had no children. This man and his wife were elderly, yet while others had children, they had none.

It was quite interesting that this man's name, *Abram*, meant “exalted father.” His name seemed hardly fitting for a man with no children.

The scene just begged for God to appear and speak hope into this seemingly dire picture, especially since this was the man and the woman who were to have the privilege of carrying on the hope of bearing The Child. If

God did not give them a child, all hope of a return to the garden would be lost.

Then, out of the deep blue sky, God spoke:

**"GO FORTH FROM YOUR  
COUNTRY ... TO THE  
LAND<sup>67</sup> WHICH I WILL  
SHOW YOU."**

How would a new location fix his lack of a child? Since God had placed all hope in The Child, their promise of a land must relate to The Child.

God continued.

**"AND I WILL MAKE YOU A  
GREAT NATION."**

Abram had hoped for one child and now God just promised him a nation! The One who brought all creation into existence was the One who now promised him a nation of children.

God had not finished.

**"I WILL BLESS THOSE WHO  
BLESS YOU AND CURSE  
THOSE WHO CURSE  
YOU."<sup>68</sup>**

God had added an exclamation mark to His promise. In addition to giving him children, if anyone cursed Abram, it would be just like cursing God and they could expect to be judged. Furthermore, if someone blessed Abram, they would be blessing God and they would in turn be blessed by God.

Since Abram, and his nation, was the one who would bring forth The Child, The Child was the reason for the blessing or the cursing.<sup>69</sup> If anyone did not hope in Abram's Child to come, they would never live in the garden. They would suffer forever, away from the garden, away from The Child, away from God.

**"AND IN YOU SHALL ALL  
THE FAMILIES OF THE  
EARTH WILL BE BLESSED."**

God had not finished. The hope of The Child had been revealed to Abram. It was that hope that would bring the nation of his children into the Garden Kingdom. And they were to give that message to the families of the Earth, the other nations, so they could be in the Kingdom as well.

Trusting in God's promise, Abram packed up his wife, his household slaves, as well as others, and off they went.

Abram then entered the land and began dwelling there. However, as time went on there was a famine in the land and it became apparent that they would all soon go hungry.

Abram had to do something, and quickly, before they all starved. Abram had alternatives to consider. If he stayed in the land as God had instructed him, he and his family might starve to death. And, if he died, how would he receive God's promise of The Child and a nation of children?

On the other hand, Abram could move to another land where there was food.

This echoed The first Woman as she had reasoned in her mind how the fruit was good

to eat, a delight to the eyes, and desirable to make one wise. Like The Woman should have obeyed, Abram should listen to God. He should not leave the land in search of food.

But again, Abram was being deceived by The Serpent. He gathered his family and the rest of his entourage and began to travel to a place that could provide food. As he approached the land of Egypt, he paused and thought for a moment. It became clear to him that he had a problem. He turned to his wife and spoke:

“See now, I know that you are a beautiful woman; and when the Egyptians see you, they will say, ‘This is his wife;’ and they will kill me, but they will let you live. Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you.”<sup>70</sup>

Abram was being tempted by The lying Serpent, thinking he needed to deceive Pharaoh to preserve his life and help God to bring forth the promise of many children.

But God could take care of Himself and His words. He did not need anyone to help Him and certainly not with man's deceit. On top of that, this one whom God had chosen was now not only disobedient, but a liar, a deceiver, just like The Serpent.

As predicted, when Abram entered the gates of the city, the Egyptians saw that she was very beautiful. And, as predicted, the Pharaoh took her into his house to make her his wife.

Sometime after that, the Egyptian people became plagued by sickness and other problems. And Pharaoh came to the realization that these curses were related to his decision to take the woman, who Abram said was his "sister," to be his wife.

He quickly called for Abram. As Abram approached, the Pharaoh raised his voice.

"What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."

So, Abram took his wife and his entourage and began the long journey back to the land he had left.

As Abram walked away from Egypt, it was obvious why Pharaoh's people were sickly and childless. It was according to the words of God so long ago:

**"I WILL BLESS THOSE  
THAT BLESS YOU AND  
CURSE THOSE THAT  
CURSE YOU."**

These people had cursed Abram, the man from whom The Child would come, by taking his wife.

Abram walked on slowly into the night. Would he ever get that child he needed?

CHAPTER

9

**ABRAHAM, FATHER OF  
MANY<sup>71</sup>**

One night, Abram was standing alone outside his tent when God spoke to him.

**"NOW LOOK TOWARD THE  
HEAVENS ..."**

Turning his eyes to the heavens, the dark canopy was full of stars from one horizon to the other. God continued.

**"AND COUNT THE STARS  
... SO SHALL YOUR SEED  
BE!"**

Abram pondered the magnitude of those stars and pictured the future nation of his children. This was almost too much, especially since his name, Abram, meant “exalted father” and he had no children. Yet,



Abram believed God that The Child would come and deliver a nation of believers to enter the kingdom.<sup>72</sup>

Yet, as time went on, his wife became puzzled as they did not even have one child and she had become too old to bear one. So, she came up with an idea that would solve their difficulty. She went to Abram and spoke,

“Now behold, the LORD has prevented me from bearing *children*. Please go in to my maid, perhaps I will obtain children through her.”

They wanted to have that nation of children, to be known as the father and mother of a great people. So, they decided that Abraham could have his child through the Egyptian maid.

So, they followed her plan, and after a time it became apparent that the handmaid would indeed have Abram’s child. But then the wife of Abram came to the realization that she had done wrong.

So, she went to her husband and insisted this child could not be the heir. And since it

was true that God wanted Abraham's wife to be the mother of a son who would bring forth the nation and The Child, the handmaid and her child were sent away.

So, like The first Man and Woman, they had attempted to fulfill their desires apart from the plan of God and it had ended in failure. And they still had the same problem; they were getting older and the hoped-for child had not come.

But then, when Abram was ninety-nine years old, God appeared and spoke to him.

**"NO LONGER SHALL YOUR  
NAME BE CALLED ABRAM.  
BUT YOUR NAME SHALL  
BE ABRAHAM ..."**

This was almost too amazing. To take an elderly childless man with an elderly barren wife and change his name from "Exalted Father" to "The Father of Many" added additional implications to his barren situation.

God continued to speak, but this time about his wife,

**"I WILL BLESS HER, AND  
INDEED I WILL GIVE YOU  
A SON BY HER."**

Then Abraham fell on his face and laughed to himself since he was one hundred years old and his wife was ninety years old. But it was not just Abraham that laughed, for after that, when his wife also heard of God's promise of a son, she laughed to herself as well.

This old man and this old woman were left still waiting. If God was going to bring forth The Child from them, somehow, He alone must do it.

CHAPTER

10

LIKE THE CHILD TO  
COME ...<sup>73</sup>

God did keep His promise and in time Abraham's wife did bear a son and he named him Isaac, which meant "laughter." So, she explained,

"God has made laughter for me; everyone who hears will laugh with me ... Who would have said to Abraham that Sarah would nurse children? Yet, I have borne him a son in his old age."

Now that she had the promised baby, it seemed more certain that this child would bring forth the great nation of children that God had promised Abram.

As the child grew, the elderly parents enjoyed his life, the life that they had thought would never come. They were satisfied since they now had physical proof that God would

keep His promise to them. Abraham would indeed be the father of many, a nation that would come from his son, Isaac.

But then came another visit from God, an unexpected visit! He spoke to Abraham.

**"TAKE NOW YOUR SON,  
YOUR ONLY SON, WHOM  
YOU LOVE, ISAAC, AND ...  
OFFER HIM AS A BURNT  
OFFERING ON ONE OF  
THE MOUNTAINS OF  
WHICH I WILL TELL  
YOU."**<sup>74</sup>

God's statement needed an explanation. How could sacrificing Abraham's son help fulfill the promise of perpetuating a nation?

But when God had finished speaking, Abraham responded obediently and prepared for bed. While there certainly would be fearful anxiety, surprisingly he did not object to God's instruction that he kill his son. Even though it was going to be unbelievably

difficult, he planned to follow God's instructions.

Morning came and he arose. He dressed, called for his son, rounded up his servants, and began the long walk to the mountain where God had told him to go. He walked surely, not reluctantly, toward the mount that appeared far in the distance.

As they walked up the trail, they stopped for a moment. Abraham turned to his servants and spoke in a confident voice,

"Stay here ... and I and the lad will go over there, and we will worship and return to you."

Abraham knew God would keep his promise. God had said that this was the son who would carry on the promise of The Child. So, he knew he would somehow come back down that hill with Isaac ... alive!<sup>75</sup>

They walked on. As they walked, Isaac was clearly wondering. He knew they were going to the mountain to sacrifice, but he did not know where the animal was for the sacrifice. So, he asked,

“Behold, the fire and the wood, but where is the lamb for the burnt offering?”

Abraham confidently replied,

“God will provide for Himself the lamb ...”

It became clear why Abraham was confident. It was just like when The first Man and Woman were told that The Child who would rule, but would also be killed by The Serpent. They then understood that The Child must be slain as a substitute for them.

When Abraham had said, “God will provide the lamb,” it recalled that innocent animal sacrifice, from which God had provided the covering for The Man and The Woman.

So, like The Child to come would be sacrificed, Abraham was being called upon to sacrifice his child. One day The Child, who would ultimately come from him, would have to die and then live again to judge The Serpent. And he understood that if he killed his son, like The Child to come, God would bring him back to life, for Isaac must live,

not only to bear the nation, but to bear The Child to come.

At the top of the hill, Abraham found a place for the sacrifice of his son. He built an altar and placed the wood on it. Then he put his son on the wood and bound his hands and feet. He stretched forth his hand and took the knife.

Abraham proceeded knowing that God was going to bring the boy back to life. Regardless, death was never easy to watch, or to encounter, especially one such as this.

Abraham then, following the instructions of the invisible God above, began to move the knife toward his son.

But suddenly, his movement was interrupted by a voice.

**"DO NOT STRETCH OUT  
YOUR HAND AGAINST THE  
LAD!"**

God had stopped the slaying. Isaac would not be killed. He was not The Child. His death would not fulfill the prophecy. Only the death of The Child could pay for



mankind's sins. And so, God had prevented him from killing Isaac.

Then God showed Abraham a ram caught in a nearby thicket. Like the coats of the animal's skins that God had provided for The Man and The Woman, a ram had been provided instead of his child.

Abraham knew that one day Isaac would have children and grandchildren. One of them would be The Child whom God would sacrifice for the sins of mankind. Then The Child would live again and return all those who trusted in Him back to the garden.

## CHAPTER

# 11

## THE CHILD STRIKES THE SERPENT<sup>76</sup>

When Abraham's child, Isaac, became a man he bore a son named Jacob. That son brought forth twelve sons from whom came the promised nation named Israel. And that nation of many people had multiplied and settled in the land that Abraham had been promised.

The land bustled with people caring for their flocks, planting fields, harvesting fruits and vegetables, building houses. Everything God had said to Abraham so long ago had come to pass.

**“I WILL MAKE YOU A  
GREAT NATION”**

**"I WILL GREATLY  
MULTIPLY YOUR SEED AS  
THE STARS OF THE  
HEAVENS."<sup>77</sup>**

A nation of people from Abraham had begun to live and work in their land. But there were still many enemies to eliminate from the land. These were the followers of The Serpent who rejected God and The Child to come and they worshiped other gods. Only The Child would be able to ultimately judge them and establish The Garden Kingdom.

Over in the Israelite countryside lay a valley with a hill on each side. On one hill were the enemy Philistines. On the other hill were the soldiers of God's nation, Israel. But while Israel should have been in the valley fighting, moving against the enemy on the other bank, they were sitting on the top of their own hill out of range of the enemy's spears. They were afraid.

Suddenly, there was something happening in the opposite camp. Boldly descending

from the enemy's hill into the valley was a man... A HUGE man, whose name was Goliath. He strode confidently across the valley toward God's army. The man was IMMENSE. He looked to be a powerful man, about nine to ten feet tall, carrying a very large sword and shield.

As he walked, he mocked the Israelite army and its God. His taunting voice echoed across the field.

“Choose a man for yourselves and ... if he is able to fight with me and kill me then we will become your servants, but if I prevail against him and kill him, then you shall become our servants and serve us!”<sup>78</sup>

Like the old, almost forgotten scene of The first Man and Woman when The Serpent questioned God's word, this giant now questioned whether the God of the Israelites was powerful enough to conquer him and his army.

"Has God said ...?"

This giant, Goliath, was a follower of The Serpent. He questioned the authority and the

power of God. But as The Woman and The Man refused to judge The Serpent, so Israel was afraid to judge this God-hating giant. Up on the hill, the King of Israel, Saul, and his soldiers cowered in fear as the man cast his giant shadow in the valley.

In a field far away from that battlefield, a young lad was tending sheep. He was a handsome boy with a ruddy complexion. His name was David. Even though he was in the wild countryside all alone, he appeared unafraid.

One day his father handed the lad a basket filled with food and gave him instructions.

"Take now for your brothers ... and look into the welfare of your brothers, and bring back news of them. For Saul and they and all the men of Israel are ... fighting with the Philistines."

The boy responded obediently and started on his journey. He went quickly along the crest of the hills that led to the battlefield.

As David approached the Israelite camp, he observed the huge enemy soldier taunting the armies of God. He was disappointed as he thought about God's power to give them victory over any enemy.

Upon reaching his brothers' tent, he could bear it no longer. He questioned them as to why they were not standing up against this one who opposed God. If they were the people of God, were they not to represent God's desires? He reminded them that surely what God had said must come to pass.

"Who is this uncircumcised Philistine, that he should taunt the armies of the living God?"<sup>79</sup>

David knew the promises of God. God had promised that "five of you will chase a hundred, and a hundred of you will chase ten thousand."<sup>80</sup> God would deliver them from the enemy, especially when the odds seemed insurmountable.

David was just a lad, but he was ready to represent God and His word. David told his brothers that if they were afraid to stand up for God, then he would do it himself.

The brothers wondered how David, a young lad, could be so brave, but David insisted. When King Saul heard of David's words, he was ushered into the king's presence. He stood respectfully before the king, the one whom God had anointed to rule over Israel.

While David was willing to fight this giant for God, it was the king who was supposed to lead the army. But Saul was afraid, frightened by a God-hating giant of a man who taunted him and his armies.

David stepped right up to the king. The king was puzzled, so he questioned the lad.

"You are not able to go against this Philistine to fight with him; for you are *but* a youth while he has been a warrior from his youth."<sup>81</sup>

David replied,

"When a lion or a bear came and took a lamb from the flock, I went out after him and attacked him ... and struck him and killed him ... and this uncircumcised Philistine will be like one of them."

The king was visibly curious. Even though David had killed a lion and a bear, conquering a nine-foot man was a large move up from animals.

But David obviously knew something that Saul did not. Back in the writings of Moses that told about God, God had promised that when they were in the land, He would enable them to conquer animals. David had tried that promise and seen it come true as he had killed a lion and the bear considerably more ferocious than he.

In the same promise, God said He would also deliver them from their human enemies.<sup>82</sup> While to David and Saul, conquering men was significantly more dangerous than conquering animals; to God there was no difference. David knew God was faithful to deliver him from the lion and the bear, so God would be faithful to deliver him from this giant of a man.

The boy's confidence in the word of God was astounding. He was acting like The Child to come since he was about to face off against and judge this God-hating giant.



The boy returned from Saul to where the army was trembling. He walked confidently down the hill into the valley toward the giant, armed only with his shepherd's slingshot.

As David strode toward the mighty giant, Goliath spoke.

“Am I a dog, that you come to me with sticks?”

Goliath then cursed David by his own gods, and then continued.

“Come to me and I will give your flesh to the birds of the sky and the beasts of the field!”<sup>83</sup>

Yet without any hesitation or sign of fear, David replied,

“You come to me with a sword, a spear, and a javelin, but I come to you in the NAME OF LORD OF HOSTS, THE GOD OF THE ARMIES OF ISRAEL, whom *you have taunted!*”

It was clear that the time for talk had ended.

David boldly approached the giant. The prophecy that God had spoken to The first

Man and Woman so long ago was sure, the prophecy of how the coming Child would execute judgment on The Serpent and his followers. Now David was executing one of the followers of The Serpent.

## **“HE WILL STRIKE YOU ON THE HEAD ...”**

David began to whirl the sling, ready to give flight to the stone. And just as expected, the stone left the sling and made its way to its mark ... the *head* of the giant, the follower of The Serpent.

Predictably, the giant faltered, and then fell to the ground on his face. The armies on both mountains watched in amazement. David then ran to the giant's side and to the large sword lying next to his huge hand. Heavy as it was, David lifted it up and brought it down forcefully on the giant's neck, separating his head from his body.

Spurred on by the example of David's confidence in God, the army of Israel immediately began chasing the enemy soldiers. The Philistines, realizing that

David's God was too mighty for them, quickly fled.

David walked from the battlefield, bringing the giant's large head and his huge sword with him.

David had surely acted like 'The Child to come, as he judged 'The Serpent's representative, the God-hating giant.

Would David continue to be like 'The Child ...?

## CHAPTER

# 12

## IS DAVID LIKE THE CHILD?<sup>84</sup>

Many years passed. A man was sitting in the City of Jerusalem.

It was the boy David—the giant killer. But now He was much older. He prayed out loud, with a clear voice, pouring his heart out in gratitude to God. He was proclaiming how grateful he was that God had made him king.

King...? Yes, David had become the ruler. David was the King of Israel. God had made this obedient boy the ruler of the nation. Now that he was the king, he seemed even more like The Child to come.

And what was more, God had expressed the special love he had for David by telling him,

**"YOUR HOUSE AND YOUR  
KINGDOM SHALL ENDURE  
BEFORE ME FOREVER.  
YOUR THRONE SHALL BE  
ESTABLISHED FOREVER."**

God had said that one of David's eventual children would rule Israel forever. Thus, God affirmed that The Child would come from David's line.

A grateful David bowed his face, thanking God, expressing his love and tender heart for God, expressing his gratefulness that The Child would come from him, from David's line.

Would David continue to be like The Child to come ...?

## CHAPTER

# 13

## **“... THE WOMAN SAW THAT IT WAS GOOD ...”<sup>85</sup>**

After some time had passed, David, the king, the ruler, was walking around on the roof of his palace situated on a large hill. Below were streets heading from the palace in both directions. But strangely, while there were many women in the city, many of the men were out fighting for God's nation against the nations who followed The Serpent.

By contrast, David, a young man, was still home. It was obvious that he should have been at the front of the battle instead of strolling around his palace. He was not to act like Saul, who had been too afraid to lead the battle.

If David, as God's ruler, were to be like The Child, he should have been out *striking*

the people who opposed God.

David roamed back and forth across the roof. From that height he could look down over the neighborhoods that surrounded the palace.

David slowed his pace and focused on one home. He paused as he looked down. After gazing for a while, he saw a woman “who was very good in appearance.” So, he sent messengers and they “took” her to David.<sup>86</sup>

This woman was Bathsheba, the wife of a soldier in David’s army named Uriah. The air was filled with suspicion as she disappeared into David’s palace. A beautiful woman had entered the residence of the king. This was not good.

It appeared that David was reasoning much like The first Woman had as she pondered the forbidden fruit. Just before she had taken and eaten it, she also “saw that the tree was good for food, and that it was a delight to the eyes ... she took from its fruit and ate.”

Now David felt that he deserved to take this woman, Bathsheba, because she was very beautiful. But this time it was not fruit; it was another man's wife, the wife of one of his mighty men.

David ... He was no different than The first Man and Woman. He had rebelled against God and taken what God had forbidden.

David was clearly unlike The Child ...



## CHAPTER

# 14

## “AM I MY BROTHER’S KEEPER?”<sup>87</sup>

Following David’s encounter with Bathsheba, she had sent a message to David telling him that she was going to have a child. Since Uriah had not been home from the battle for quite a while, David had devised a plan to cover up his sin. He needed Uriah to spend some time at home with his wife.

So, David called him back from the battle and then told Uriah,

"Go down to your house, and wash your feet."<sup>88</sup>

So, Uriah left but did not go home to his wife. He walked outside the door of the king’s house, lay down and fell asleep.

So, when David heard of this, he called for Uriah and spoke to him.

“Have you not come from a journey? Why did you not go down to your house?”

Uriah looked toward King David and bowed his head respectfully.

"The ark and Israel and Judah are staying in temporary shelters, and my lord, Joab and the servants of my lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? ... I will not do this thing."<sup>89</sup>

This was truly a contrast. Uriah was faithful to God and to King David, while David was the opposite. He had been disloyal to God and to this woman's husband, his very own soldier, Uriah.

David grew stern. Like The Serpent deceived The Woman, he was trying to deceive Uriah, but Uriah, who loved God, would not be deceived. So, David invited him to eat and drink with him and made him drunk, hoping Uriah would return to his house and his wife.

But in the evening when Uriah walked out of the palace, he did not go home to his wife, but he proceeded to spend the night on his bed with David's servants.

Uriah was so loyal to the king that he had refused to go home and be with his wife. He would not go home until David sent him back to the battle to fight for the king and God.

So, in the morning David wrote a letter to Joab, the chief commander of his army, which he sent by the hand of Uriah.

**“Place Uriah in the front line of the fiercest battle and withdraw from him, so that he may be struck down and die.”**

David was doing just what The Serpent would have him do. He first tried to deceive Uriah, and then, when he could not deceive him, he would kill him. This lad who had killed the giant as the representative of God, who had thanked God for making him king and giving him the promise that The Child would come from his line, now plotted to

murder a righteous man to cover his sin. And Uriah was not just a regular man, but a man who loved David and God so much he would die for them.<sup>90</sup>

Interestingly, David was just like Cain when he feverishly attacked Abel. In a rage he had struck and killed Abel to eliminate the one who was obedient to God.<sup>91</sup>

And now there was King David, the ruler, feverishly writing a note to his commander to cover his sin. He was just like Cain, who slew Abel to eliminate a righteous man and hide his own sin of disobeying God.

David was definitely not like The Child of God; instead, he was now... *acting like a follower of The Serpent.*

CHAPTER

15

**“I WAS AFRAID BECAUSE  
I WAS NAKED, SO I HID  
...”<sup>92</sup>**

Again, time passed. A messenger was sent from the battle to give a report to King David. The messenger arrived and stood before David.

The runner described the battle to David. The conversation was clear.

"We pressed them as far as the entrance of the gate. Moreover, the archers shot at your servants from the wall; so, some of the king's servants are dead; and your servant, Uriah the Hittite, is also dead."

It was over. The husband of Bathsheba was dead. David had hidden his sin by

eliminating Uriah, leaving Bathsheba free to marry David.

Within a short time, David and Bathsheba married and were holding a baby. They had borne a child.<sup>93</sup> There should have been total happiness, but it could not be.<sup>94</sup>

Their scene was reminiscent of The first Man and Woman right after they had eaten the fruit. It was that feeling of someone who had made a decision and could not take it back. It was the fear that judgment was coming.

David thought he had hidden his sin from God just like The first Man and Woman had tried to hide their sin with leaves. David had killed a righteous man just like Cain slew Abel. But God was not limited to the things that were visible to men. While people might see things as normal, God saw beyond the obvious. He had not been fooled in the past, He would not be fooled in the future. Judgment would fall.

Would God judge David like He had The Man and The Woman, like He had Cain?

David waited ... and wondered.

CHAPTER

16

**“HAVE YOU EATEN  
FROM  
THE TREE ...?”<sup>95</sup>**

Days passed but David’s sin had not. He loved the child but David knew that he was not only an adulterer, but also a murderer!

One day, a man entered the palace and approached David. He walked confidently up to the king. It was none other than Nathan, the prophet.

David saw him, straightened himself, and welcomed him as if nothing were wrong. He looked into Nathan’s eyes.

Like The Serpent, David continued to carry on his deception. David would not want the prophet to know what he was hiding.

Nathan had come to David requesting that he make a judgment. It was a case concerning a rich man. Since David was the king, he was the ultimate judge of the people,<sup>96</sup> and so Nathan had come to him for a judgment.

David's fear of discovery seemed unnecessary, for it appeared that Nathan was not there to confront David. David allowed Nathan to continue.

Nathan described the situation.

“There were two men in one city, the one rich and the other poor. The rich man had a great many flocks and herds. But the poor man had nothing except one little ewe lamb which he bought and nourished. And it grew up together with him and his children ...”

“Now a traveler came to the rich man. And he was unwilling to take from his own flock or his own herd to prepare for the wayfarer who had come to him. Rather he took the poor man's ewe lamb and prepared it for the man who had come to him.”



As the story progressed, David burned with anger. When Nathan finished the story, David stood confidently and spoke in a very stern voice.

“The man who has done this is a son of death.<sup>97</sup> And he must make restitution for the lamb fourfold, because he did this thing and had no compassion!”

David was distressed that this could happen in a nation where he ruled on behalf of God. Having finished giving the sentence, David stood in front of Nathan. But Nathan just stood there. It was somewhat puzzling as to why Nathan had not begun to leave, especially since he had heard David pronounce the final verdict.

Yet Nathan remained standing before David without any hint he was about to depart ...

The reason for Nathan’s continued presence came quickly.

Nathan spoke ...

**"YOU ... ARE THAT MAN!"**

CHAPTER

17

**“YOU SHALL SURELY  
DIE ...”<sup>98</sup>**

Without a break in his speech, Nathan continued.

“... Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.”

“Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.”

Continuing to stand before Nathan, David thought to find in himself a response, a proper reaction. What would be his excuse, his defense, or his denial? If he were to be like The first Man and Woman, he would

give a paltry excuse. If he were to respond like Cain, he would deny responsibility toward his brother. But he did not. He simply stood there before Nathan.

David's composure had begun to change, and soon he turned very serious, very humble. Finally, David spoke strong and clear.

"I have sinned against the LORD."

For the first time in a long time there was relief. He was different from The first Man and Woman, different from Cain. He offered no excuse ... he simply repented.

Nathan, at last, responded to David's admission of sin.

"The LORD also has taken away your sin. You shall not die!"

Nathan continued,

"However ... the child ... that is born to you *shall surely die*."<sup>99</sup>

These were the same words God had spoken to The first Man and Woman. Again, it was *death*. David's great sin had brought sadness and judgment. And now, worst of all,

David's sin had brought death to his innocent child.

Shortly after that, the child became very ill. Hearing the bad news, David prayed intensely that God would save the child from death.

At his dinner table David refused to eat because he had no appetite. Then it was night and he was outside the palace walking aimlessly. As he wandered, he became tired and so he simply lay down on the ground and fell asleep from exhaustion and weeping. David was a sad sight, lying on the ground with sadness overwhelming him.

Finally, it happened on the seventh day that the child died. Some servants had gathered and were lingering in the background, whispering to each other. The men looked at David and hesitated. They were reluctant to tell David for fear the bad news would be too much and he would put an end to his misery entirely.

As David lay on the ground, he saw them whispering. He looked their way and asked them,

"Is the child dead?"

They cautiously replied,

"He is dead."

The men waited with anticipation for David's response. Would he pull out his dagger and thrust himself through?

But David straightened himself and arose from the ground. He walked slowly away from them until he disappeared.

After a time, David reappeared. To the amazement of the servants, he had washed, changed his clothes, worshiped God, returned to his house and sat down and ate.

The servants approached him respectfully and questioned his behavior.

"O, King David, while the child was alive you fasted and wept; but when the child died, you arose and ate food?"

David explained,

"While the child was alive, I fasted and wept, for I said, 'Who knows, the LORD may be gracious to me that the child may live.' But now that he has died, why should I fast? Can I bring him back

again? I shall go to him, but he will not return to me.”

David had accepted God's judgment. He truly had a heart for God, to love Him and to trust His judgments.

David reentered the palace and thought about the days gone by, about his sin, but most of all ... about the God he loved.

David wrote a prayer to this merciful, loving God. The words were beautiful. He described the pain of hiding from God, and the joy of returning to Him.

It read,

**... wash me thoroughly from my  
iniquity  
And cleanse me from my sin.  
For I know my transgressions,  
And my sin is ever before me.  
Against You, You only, I have  
sinned,  
And done evil in Your sight ...  
Wash me and I shall be whiter than  
snow.  
Make me to hear joy and gladness,**

**Let the bones which You have  
broken, rejoice...  
Restore to me the joy of Your  
salvation ...** <sup>100</sup>

David completed his psalm. Sadly, David was not like The Child, but perhaps one of his sons would be ...

## CHAPTER

# 18

## **“... AND HE DIED ...”<sup>101</sup>**

David continued to reign in Jerusalem and had sons and daughters. But eventually he grew old.

David was lying in bed, feeble and unable to move. He was clearly near death. Blankets had been brought to keep him warm, but he was still cold. It was an interesting scene to watch the end of David's life.

From his boyhood and his shepherd days, to the killing of Goliath, to his love of the God who had made him king, David's life was one of great devotion.

But then there was the failure that altered the course of his life. Yet while he had been unfaithful to God, God would be faithful to His promise to David. And to David's credit, he had repented of his sin, regretting the



time he had spent hiding his sin, away from the God he loved.

After a time, David spoke to his wife, Bathsheba.

“Your son, Solomon, shall be king after me, and he shall sit on my throne in my place.”

David and Bathsheba had born another son after the one who had died and named him Solomon. He would be the Davidic ruler.

Then David drew his last breath.

Good-bye, David.

Perhaps your son will represent God like you, but without the disobedience.

Perhaps he will be like The Child.

## CHAPTER

# 19

## THE SON OF DAVID<sup>102</sup>

A man was praying to God in Jerusalem. It was Solomon, the son of David. He clearly had a good start ... since he was praying.

Next to the palace was the temple that Solomon had built to worship God. It was beautiful. God had promised that David's son would build the temple, and it happened just as He had spoken.

The temple was magnificent, and Solomon had supervised its construction. It had finally been completed.

Solomon led the massive worship ceremonies as he instructed the priests to sacrifice many animals to God. It was a bloody scene. Animal after animal was killed, blood splashing everywhere as the ceremony went on and on.

These ceremonies brought to memory that day long ago when God substituted an animal to cover the bodies of The first Man and Woman. All the sacrifices looked forward to The Child who would come and die to take away the sins of mankind so they would not be judged by God.

But then, it came about that Solomon took foreign women as wives for himself. These foreign women did not worship God. They worshiped other gods, which were not gods at all. They made idols to other gods and worshiped them.

Then, Solomon was worshipping again, this time on a nearby hill. But he was not worshipping God but making strange statues of other gods, gods of the Sidonians, the Moabites, and the Ammonites, nations who followed The Serpent. King Solomon, who was to represent God, was now serving false gods just as The first Man and Woman had served The Serpent. His wives had turned his heart away from God and now Solomon, like The Man and The Woman, was serving The Serpent.

Solomon had forgotten God's earlier command,

“Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. For they will turn your sons away from following Me to serve other gods ... But thus, you shall do to them: you shall tear down their altars, and smash their *sacred* pillars, and hew down their Asherim, and burn their graven images with fire.”

Solomon was not like The Child. When would The Child of David come and be obedient?

## CHAPTER

# 20

## THE SONS OF DAVID<sup>103</sup>

Years passed and a man stood up in front of a mass gathering of people. He wore a crown. It was Solomon's son, the next king. He had to decide as to whether the people would have to serve more, or would he sympathize with them and relieve them of their burden?

The king had come to a decision and so he announced it to the people.

"My father made your yoke heavy, but I will add to your yoke ..."

The people grew very upset. They grumbled as they moved away from this man. He obviously could not be the coming Ruler since he did not care for the people.<sup>104</sup>

Following him, the sons of David, the kings, all quickly passed, living and dying, following one another on the throne and into

the grave. Instead of worshiping God, many followed The Serpent. The kings worshiped idols and allowed sinful practices to turn the cities into unsafe places. The sons of David seemed to be getting worse and worse.

Finally over time, the scene changed. The City of Jerusalem was surrounded by an army. There at the front gate of the city was a large commotion.

The soldiers were leading a man away with his mother, his wives, and many of his officials. He was clearly the king. They led him away captive to a foreign land.<sup>105</sup> Soon it came to pass that there was no longer a Davidic king on the throne.

The Lord had warned them what would happen to the nation of Abraham if they did not listen to Him.

"The LORD will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known, and there you shall serve other gods, wood and stone. You shall become a horror, a proverb, and a taunt among all

the people where the LORD drives you.”<sup>106</sup>

Not only were they taking the king away, but they took the fine goblets and bowls from the temple of God. On the way to Babylon, Israelites were mocked, belittling them and their God.<sup>107</sup> These Babylonians felt the Israelite God had been powerless to stop them.

During the time of these kings, a man named Jeremiah was buying a field outside the City of Jerusalem.<sup>108</sup>

Jeremiah explained,

“I bought the field which was at Anathoth from Hanamel my uncle’s son ... I signed and sealed the deed ...and I commanded Baruch . . . ‘take these deeds ... and put them in an earthenware jar, that they may last a long time. For thus says the LORD of hosts, the God of Israel, ‘Houses and fields and vineyards will again be bought in this land.’”

The promise to Abraham of the land would continue. Even though they were being carried away and the temple and the

city would be destroyed, they could have confidence that God was going to return them to the land that he had promised. And the deed to the property that Jeremiah bought was symbolic of the reality that one day God would return the land to Israel.

Yet, far away from Jerusalem, Jews had been led captive into a great city called Babylon. As they walked into the city, they passed by the statues of Babylonian gods, the false gods who were representatives of The Serpent.

Each day passed slowly in captivity. Hope was difficult among these prisoners in a foreign land, the hope to return to Jerusalem, the hope for The Child to come. Captive Jews wondered when they would be able to worship God in Jerusalem again?

Ezekiel, a prophet in Babylon, speaking for God, prophesied.

"For I will take you from nations, gather you from all the lands and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your



filthiness and from all your idols. Moreover, I will give you a new heart and put a new Spirit within you ... I will put My Spirit within you ...”<sup>109</sup>

“Then you will know that I am the LORD when I have opened your graves and caused you to come out of your graves, My people. I will put my Spirit within you and you will come to life and I will place you on your own land...”<sup>110</sup>

“... and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them ...”<sup>111</sup>

So, there was still hope for The Child to come. If they trusted in Him, God would forgive their sins and give them a new life and resurrect their bodies so that they would live in peace, worshiping God forever. Then, they would return to The Garden Kingdom.

## CHAPTER

# 21

## THE RETURN<sup>112</sup>

Years passed and the City of Jerusalem came into view, with a large group of people walking toward it. Their captors<sup>113</sup> had released these Jews to return to their city, and some of them were coming back. It was the same city, but it was only recognizable from the scenery around it, for the city itself was virtually destroyed. The walls were flattened, the temple was gone, and its streets were almost empty of the people of Israel.

It was not long before the people began to rebuild the walls to guard the city. Then they started to rebuild the temple as well until finally it was finished. However, it was not like the previous temple in its magnificence, but it was a temple.

The palace of the king had been ruined. It was apparent that THERE WAS NO

KING! There was no king on the throne. And if that was not enough, like Solomon, the people were again marrying the women of other nations. They had not learned well in their years in captivity.

Days passed. The hope of The Child to come seemed very dim and muted.

The wonderful garden was a distant memory, and now the return to the land and the temple was a great disappointment. The Child, the Ruler, was now a faint hope. Would The Child ever come and lead His followers back through that eastern gate, back into the garden?<sup>114</sup>

## CHAPTER

# 22

## THE CHILD OF THE WOMAN<sup>115</sup>

For years the city continued in its hopeless state. Many of the Israelites had returned from being captives in a foreign land, yet continued doing what was right in their own eyes instead of the eyes of God, the same as they had always done.

It had been so long since God had brought the creation into existence. It had been so long since The Man and The Woman had rejected God and listened to The Serpent. It had been so long since The Child had been promised. It seemed hope had dimmed like the darkness and loneliness at the beginning just before God spoke life into it.<sup>116</sup>

Now there was young Israelite woman named Mary, living in Nazareth, a city quite

far from Jerusalem. One day she was visited by an angel who told her,

“And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever, and His kingdom will have no end.”<sup>117</sup>

Since she was a virgin, the woman questioned the angel how this might come about.

The angel answered,

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore, the holy Begotten One shall be called the ‘Son of God.’”<sup>118</sup>

The angel had told Mary that God would give The Child the throne of His father, David.<sup>119</sup> The words of God, the words that God had spoken to David so long ago had come true.

**"YOUR HOUSE AND YOUR  
KINGDOM SHALL ENDURE  
BEFORE ME FOREVER.  
YOUR THRONE SHALL BE  
ESTABLISHED FOREVER."**

After The Child was begotten by the Holy Spirit, Joseph, who had been engaged to Mary, took her as his wife. When the time came for the Baby to be delivered, Joseph and Mary journeyed from Nazareth to Bethlehem. There The Child was born.

But the place where The Child was born was not a clean, spotless place. It was a stable, and the Baby was lying in the place where the cows would eat.<sup>120</sup> The Child, who was to rule the world for God, was not born in a palace, but in a stable with animals.

After a time, the scene changed and the young woman held the Baby.<sup>121</sup> It was like the former scenes of The first Woman and her baby, like Noah's father and his baby, like Abraham, his wife, and their baby.

It was also like The first Woman when she thought she had born The promised

Child. But unlike The first Woman, This Child's Father was God. This was different. This Child *was* "The Son of God."

The father had named The Child, Jesus, for an angel had told him,

"You shall call His Name, Jesus, for He will save His people from their sins."<sup>122</sup>

The Child, now named Jesus, was going to die as a sacrifice for mankind's sins just like God had sacrificed the innocent animal to cover The first Man and Woman's sin.

As the years passed, The Child grew. He was kind and respectful of His parents. He loved going to the temple and both listening and asking questions of the teachers, "and all who heard him were amazed at His understanding and His answers."<sup>123</sup>

Later, away from Jerusalem, a man named John stood on the bank of a river. He raised his voice and spoke with authority,

"It is He who comes after me, the thong of whose sandal I am not worthy to untie."<sup>124</sup>

People surrounded this man as he spoke, and others continued to join them. As he stood there speaking, he looked up at Someone coming toward the river. Suddenly, he stopped. His appearance turned serious as he spoke.

"Behold, the Lamb of God who takes away the sin of the world."<sup>125</sup>

The One coming to him was The Child, prophesied so long ago to die for the sins of mankind and now stood right in front of him. This One was the real "Lamb of God." He would, unlike the innocent animal whose skin God had taken to cover The first Man and Woman, truly provide real forgiveness of mankind's sins.

The approaching Man stepped forward. This was The New Man who would take His followers back to the garden, the One whose father named Him "Jesus."

This was the human Lamb that God had sent to die for mankind's sins so they could be forgiven. This was, finally ... The Child, the One! JESUS!



## CHAPTER

# 23

## JESUS AND THE SERPENT<sup>126</sup>

One day, Jesus was climbing up the side of a cliff, high into the desert mountains. He had not eaten for many days. Though weak and tired, He remained on the bleak mountain with no food in sight.

As He rested on a barren ledge, it appeared that He was not alone. There was something, or someone, moving toward Him. It was an interesting being.<sup>127</sup> It was the very one who had indwelt The Serpent earlier. It was Satan, the old enemy of God. He first deceived The Woman, and then lured Cain to kill Abel. He had fooled the wicked world of Noah's day to believe there was no judgment. He had deceived David to take another man's wife. And now he had shown up once more. This time he would try

to deceive Jesus, 'The New Man, 'The Child who had come to replace 'The first Man, who had failed to obey God.

Knowing that Jesus was very hungry, he spoke to Him in that same old convincing voice.

"If you are the Son of God, command that these stones become bread."<sup>128</sup>

His tactics had not changed since he whispered his deceit to 'The Woman,

"Indeed, has God said, 'You shall not eat from any tree of the garden?' ... You surely shall not die!"

Now he was hoping that Jesus, like 'The Woman, would also use errant reasoning. She had reasoned erroneously that the forbidden fruit should be eaten.

But, hungry as He was, Jesus stood firm and said,

"Man shall not live on bread alone, but on every word that proceeds out of the mouth of God."<sup>129</sup>

It was simply amazing. While 'The first Man and Woman had rejected the words of

God in exchange for eating forbidden fruit, Jesus, though famished, would not.

Then Satan tried a second time to deceive Jesus. He tried to get Jesus to tempt God to submit to His direction instead of Jesus following God's desires. It was the temptation to be one's own boss, to determine one's own direction. And again, Jesus rejected it, saying,

"You shall not put the Lord your God to the test."<sup>130</sup>

Satan tried a third time. He showed Jesus the kingdoms of the world, kingdoms over which he ruled since he took them from The first Man. His words were smooth.

"All these things I will give to you if you fall down and worship me."<sup>131</sup>

This scene was much like the scene when The Serpent told The Woman,

"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

Satan was asking Jesus to submit to him just like The Man and The Woman had done so long ago.

Without any of the reasoning of The first Woman, Jesus spoke,

"You shall worship the Lord your God, and serve Him only."<sup>132</sup>

To watch and hear this was simply awe inspiring. Jesus did not display any of the weaknesses of The first Man and Woman. He did not fail as David had. He acted precisely as God would have Him act. He was God!

But the prophecy had also stated that The Child would be killed by that Serpent of old. If Satan could not deceive Him, then he would have to kill Him. Was Jesus headed to a death that He did not deserve?

CHAPTER

24

**“AND THE MAN CALLED  
HIS WIFE’S NAME,  
‘LIFE’”<sup>133</sup>**

One night, Jesus sat alone in a room. Outside in the street, a man crept along in the shadows. He walked up to Jesus' door. Jesus welcomed him in. Upon entering, the man closed the door quickly hoping not to be seen by anyone.<sup>134</sup>

The man introduced himself as Nicodemus, a ruler of the Jews.

"Rabbi, we know that You have come from God *as* a teacher, for no one can do these signs that You do unless God is with him."

Jesus replied to Nicodemus,

"Unless one is born again,<sup>135</sup> he cannot see the Kingdom of God!"

Nicodemus was clearly stumped. He finally spoke.

"How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Nicodemus struggled to understand, but the explanation was simple. It was the fulfillment of Ezekiel's statement to the exiles. One day God would change the heart of believers from the heart received from Adam to that received from God. He would forgive the sins of the old heart. Jesus would bring new life, life from God. Only that new life would be able to enter the garden kingdom. That was what it meant to be "born again."

Jesus looked at Nicodemus and said,

"Are you a teacher of Israel and do not understand these things?"

Nicodemus was a teacher of the Scriptures, yet he had not understood that they told of The Child to come who would bring new life.

It was very simple. It was the old, old story of life that would come in The Child.

Jesus later told the Jews the same thing.

“You search the Scriptures for you think that in them you have eternal life,<sup>136</sup> but they speak of Me.”

The eternal life that was to come was life from God in a new body. It was the life that Adam had anticipated when he named his wife, “Life.” That “eternal life” was life in the garden kingdom. That life was to come through trust in The Child, anticipated by the Scriptures.

Finally, it was all coming together. The new Man, Jesus, must be The Child. But He would have to be faithful to God even to death, for Satan would kill Him.

## CHAPTER

# 25

## THE CHILDREN OF THE SERPENT<sup>137</sup>

Days later, Jesus stood on a street with a group of men gathered around Him. Their demeanor was clearly heated. It was obvious that they did not agree with Jesus.

With anger reminiscent of Cain, they wanted to kill Jesus because He was telling them the truth from God and how they had to believe in Him, The Child who was to come.

Jesus explained to them that Abraham had trusted in The Child to come.

“If you are Abraham’s children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a Man who has told you the truth, which I heard from God...”<sup>138</sup>



In their fury, they replied to Jesus.

"We have One Father, God!"

Jesus was ready for them. He spoke,

"If your God were your Father, you would love Me ... for I have proceeded forth and have come from God ... He sent Me."

"You are of your father—THE DEVIL! ... He was a murderer from the beginning ... he is a liar and the father of lies."

What Jesus had said was that they were not, as they claimed, followers of God, for they opposed Jesus, who had come to fulfill the prophecy of The Child. Like Cain they sought to kill the Righteous One.

The men became livid. Just like Cain when he was feverishly slaying his brother Abel, these men sought to murder The Child. They were *followers of The Serpent*.<sup>139</sup>

Jesus spoke to them again.

"Your father, Abraham, rejoiced to see My day, and he saw it and was glad."

Abraham, the one that they claimed was their father, had looked forward to the day Jesus would appear and fulfill the promise of The Child. When Abraham attempted the sacrifice of Isaac, he saw the coming sacrifice of The Child, Jesus, who would deliver his nation.

Then Jesus replied once more.

“... before Abraham was ... I AM.”<sup>140</sup>

When Jesus said that He was “I AM,” He was claiming to be the God of Israel that had sent Moses to deliver Israel so long ago. But this time, instead of sending Moses, I AM came Himself. And He would deliver Israel into the Garden Kingdom.

Since the crowd recognized that Jesus was calling Himself God, they quickly picked up stones to kill Him for blasphemy. But Jesus had told them the truth.

He then moved into the crowd and disappeared.

## CHAPTER

# 26

## “I AM ... THE LIFE”<sup>141</sup>

As Jesus was walking toward the home of a family, a woman named Martha came to meet Him. She was crying. In fact, she was in mourning.

The problem was that her brother, Lazarus, had been sick and then had died. She had sent a message to Jesus while he was still sick asking Him to come and help. But Jesus had not come when he was sick, and now her brother was dead. It appeared that Jesus should have come more quickly and healed him while he was sick.

When she heard that Jesus was coming she went to meet Him and said,

“Lord, if you had been here my brother would not have died.”

Jesus spoke to her,

“I am the resurrection and the life; he who believes in Me will live even if He dies and everyone who lives and believes in Me will never die...”<sup>142</sup>

Jesus was not just a healer of the sick, but was the One who brought the new life required to enter the Garden Kingdom. He was the One who would resurrect their bodies into the Garden Kingdom.<sup>143</sup>

When Martha’s sister, Mary, heard that Jesus was approaching, she also went to meet Him. Jesus stood next to her along with the people who had known Lazarus and were wailing over his death. But Mary, like Martha, wished that Jesus had arrived while he was sick.

“Lord, if you had been here my brother would not have died.”

Jesus then spoke to Jews who were with her.

“Where have you laid him?”

They replied,

“Come and see.”

Jesus looked at them with a sad gaze. Then, from His eye came a tear, and then more tears streamed down his cheek as He wept.<sup>144</sup> It was clear from all that He had said and all that He had done that they should have trusted Him, but sadly they did not.

He moved away from the crowd and proceeded to the tomb of His friend Lazarus, telling the attendants to move the stone from the opening.

Yet Martha questioned Him about taking away the stone.

“Lord, by this time there will be a stench, for he has been *dead* four days.”

But at Jesus’ request the attendants moved the stone off of the opening.

Jesus raised His eyes and prayed. Then He gazed into the dark tomb.

The crowd wondered at His boldness. He was four days late yet He still insisted on opening the tomb of a dead, decaying body.

Silence permeated the air. The dark tomb was reminiscent of the beginning when God

spoke into the black emptiness and brought forth light and life. Now Jesus looked into a dark tomb of death in a similar fashion.

The silence continued as He stood for a moment peering into the hollow stillness of the tomb while a group of mourners stood nearby. He then spoke in a loud voice,

**“LAZARUS,<sup>145</sup> COME FORTH!”**

Amazingly, it seemed like when God had spoken life into existence in the beginning. Now Jesus was doing the same thing with a dead body.

Suddenly, something appeared out of the blackness of the tomb. It was the figure of a man wrapped in cloth, struggling to move.

**IT WAS LAZARUS!**

Jesus had brought forth life by simply *speaking*. God had done that so many years ago at creation. It was clear that only God could do that.

This Man, Jesus, The Child, was God. God had truly become a Man! Jesus was the

## LIFE.

There in front of the tomb was a man being unwrapped who had been dead for four days.

Jesus had shown by resurrecting Lazarus that if one was “born again” by trusting in Him, He would one day resurrect him with a new body into the Garden Kingdom.<sup>146</sup> This Man, Jesus, The Child, would be the One to do it.

## CHAPTER

# 27

## **“... I GO TO PREPARE A PLACE FOR YOU ...”<sup>147</sup>**

Several days later, Jesus sat in a room with eleven<sup>148</sup> men. They seemed content to be there with Him.

Jesus stood up and turned to address them.

"I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, you may be also."

The men wondered about His statement, especially since they had become so secure in His presence.

It was not yet time to return them to The Garden Kingdom. There would be a time when He would not be with them. He would return to heaven to God, the Father. But



after a delay, He would come for them and they would be with Him forever as they reentered the garden.

One of them replied to Jesus,

"Lord, we do not know where you are going, how do we know the way?"

Jesus replied,

"I AM the Way, the Truth, and the Life; no one comes to the Father but by Me."

Jesus' statement was quite simple, but clear. A long time ago, back in the garden, He had been prophesied to come and die to take away sins. Trusting in Him was the only way anyone could come back to God, the Father, and live forever in the Garden Kingdom. There was no other way.

So ... Jesus would be gone for a while. Then He would come and guide believers back through the eastern gate into The Garden Kingdom.

## CHAPTER

# 28

## THE SERPENT STRIKES THE CHILD<sup>149</sup>

In the midst of the City of Jerusalem was a great courtyard in which a large crowd had gathered. At the front of the crowd, slumped before a Roman ruler, was a lone Man.

This solitary Man, who had been afflicted before a Roman judge, was almost totally unrecognizable.<sup>150</sup> He had been beaten thoroughly. He was bloodied from the whips which had struck His back, yet the people cried out that He should be killed.

It was none other than Jesus. He was struggling and looked barely alive. The prophecy of old that The Child would be struck was coming true as these soldiers struck Jesus, blow upon blow. They were doing the bidding of The Serpent, Satan.

The people cried out,

"Crucify! Crucify! ... He ought to die because He made Himself out *to be* the Son of God!"

When they accused Him of claiming to be the "Son of God,"<sup>151</sup> they were denying that He was the King who had been prophesied to rule for God, The Child to come, God who became a Man.

It was not long after that, over on a lonely hill there stood crosses, roughhewn trees posted in the earth. Criminals were nailed on them in public view, casting fear on all who saw.

There on one particular cross was Jesus. He was hanging limply, having already died. The Serpent, as prophesied, had finally struck The Child. The women, who had followed Jesus, stood at a distance. People were walking away. Some had been shaking their heads. His body drooped down, just skin and bones, left hanging on a crude tree.

It was a desolate, eerie scene. The crowd had gone. Despite all the care He had shown for others, He died a lonely death ...

Then the daylight disappeared as a covering came over the Sun and the day became dark.

Finally, after a time, the soldiers took Jesus' body down from the cross and gave it to a man named Joseph. He carried it away a short distance to a tomb cut out of the rock and promptly laid it inside.

Some women arrived, peered into the tomb, and saw the body as it lay there. Then the soldiers rolled a large stone in place to seal the opening. One of the soldiers placed a seal on the opening of the tomb to ensure that no one would enter the tomb or remove the body.

The women left, weeping. The soldiers took their posts at the front of the tomb.

As night fell, the soldiers continued to guard the tomb to prevent anyone from stealing the body.

Jesus, The promised Child, was dead.

## CHAPTER

# 29

## LIFE!<sup>152</sup>

In front of the tomb the soldiers stood guard as the night wore on ... Morning came and the day passed uneventfully. Then the Sun disappeared in the western sky and once again it grew dark.

Suddenly, an earthquake shook the ground violently! An angel descended from heaven whose appearance was like lightning and his garment as white as snow.

He moved toward the stone and rolled it back. All around the tomb the guards were lying flat on the ground, struck by the very fear of the angel's presence. They lay motionless, like dead men.

The tomb had now been opened, but no one went in or came out.<sup>153</sup>

Just before dawn while it was still dark, one of the women, named Mary, left her

home and started to walk to the tomb. As she approached the tomb, she was amazed to see the soldiers now gone and the stone rolled away from the entrance. She paused a moment and looked around fearfully, and then cautiously crept into the tomb. She looked over to where the body of Jesus had been laid and she saw something she hadn't expected.

## **THE BODY WAS GONE!**

She was immediately shaken with fear of the unknown. She had expected to find a dead body, but now ... there was even more concern.<sup>154</sup>

She turned and went to get two of Jesus' disciples who came and looked into the tomb. Then she returned again to the tomb and looked inside once more.

Inside the tomb were two angels. They asked her why she was weeping. She replied,

“Because they have taken away my Lord, and I do not know where they have laid Him.”

As she grasped the reality that the body of her beloved Savior was missing, she started to cry, and then sobbed.

As she turned from looking into the tomb, standing to the side, watching her weep, was what appeared to her to be the gardener, but unknown to her, it was ... Jesus!

Mary raised her head and noticed Him standing there. He then spoke to her,

“Woman, why are you weeping? Whom are you seeking?”

The woman, still sobbing, replied,

“Sir, if you have carried Him away, tell me where you have laid Him and I will take Him away.”

The Man then paused ... and spoke to her, just one word:

“Mary ...”<sup>155</sup>

When she heard Him speak her name, she paused and for a moment she ceased her sobbing. She had heard that voice before. There was no other voice like that one. She

knew it well. It was the voice of her Savior, Jesus. It was the voice of God!

## **JESUS WAS ALIVE!**

Mary could not restrain herself and began to hug Him. She clung to Him as if He had already gone away as He had said and now was already back. But before she became too attached, Jesus reminded her that though He was alive, He still had to go away to God, the Father, for a time.

Jesus then instructed her to tell the others, so she went back to where the followers of Jesus had gathered. When she arrived, she told them of her encounter with her *living* Savior.

“I have seen the Lord!”

The Child had to be alive so He could return and rule. He needed to die to substitute for sinful men and women so they could be forgiven. And now He was alive again in His body so that He could, and would, take His followers back to the Garden Kingdom.



When The first Man renamed His wife “Life,” it was because The Child of the woman would bring new life. The Child, Jesus, had been resurrected to show that He was “Life.” Life that could not die. Life that would live forever, and rule forever!

It was all very simple.

**GOD HAD MADE HIM ALIVE AGAIN SO HE COULD RULE!**

The words that Jesus had spoken before He raised His friend Lazarus had come about.

**"I AM THE  
RESURRECTION AND THE  
LIFE. HE WHO BELIEVES  
IN ME WILL LIVE EVEN IF  
HE DIES, AND EVERYONE  
WHO LIVES AND BELIEVES  
IN ME WILL NEVER  
DIE."**<sup>156</sup>

Not only had God brought Him back to life so that He could strike The Serpent, but God would also resurrect all those who

trusted in Jesus to forgive their sins and give them a new life, a life that would live in The Garden Kingdom.

Forever ...

CHAPTER

30

**THE MESSENGERS OF  
LIFE<sup>157</sup>**

It had been over a month since Jesus' resurrection when He gathered His eleven disciples together on a windswept hill east of Jerusalem.

He was instructing them to go to Jerusalem and wait until He sent the Holy Spirit. The Holy Spirit would enable them to tell others about the words and works of Jesus which they had heard and seen, and how He would forgive their sins and create new life in those who trusted in Him.<sup>158</sup> It would enable them to gather together in one group, called the church, those who had trusted in Jesus.

The men asked,

"Lord, is it now that You are going to restore the Kingdom to Israel?"

They had asked the obvious question. Jesus was alive. He was the Ruler. And He was standing right there. Was it time for the return to the Garden Kingdom?

Jesus replied,

“You shall be My witnesses”<sup>159</sup>

These men who had followed Jesus, had watched Him die and had seen Him alive, would be the eyewitnesses of His life, death and resurrection. They would then testify to the world that He was alive, had forgiven sins, and could give them the new life. That life was the one born from God, and He would resurrect their bodies into the Garden Kingdom.

Then, Jesus began to rise up from the Earth, ascending above their heads. He rose up higher, higher ... and then ... He was gone ... disappearing into the clouds. This was exactly what Jesus meant when He said He was going away for a time.

After His departure, these men would tell others about how they had seen Him after

His resurrection ... that He was alive, so others could also possess this new life. He had left the message of His words and works in their hands.

The eleven men<sup>160</sup> continued to stand there, looking up into the now vacant sky.

Suddenly, two angels sent from God stood beside them. They spoke to these men reassuringly.

**"WHY DO YOU LOOK UP INTO THE SKY? THIS JESUS, WHO HAS BEEN TAKEN UP FROM YOU INTO HEAVEN, WILL COME IN JUST THE SAME WAY AS YOU HAVE WATCHED HIM GO INTO HEAVEN."**

It was clear. Jesus would return again and that is when He would rule. There would be a period of delay before Jesus returned to establish His Kingdom. Only then would He restore The Garden Kingdom. But during

this delay, these men called “apostles” would speak about and record their eyewitness testimony concerning Jesus. And then their followers would tell others of their testimony and how to receive Jesus' life by trusting in Him to forgive their sins. Then when Jesus returned they all would enter the Kingdom in their new bodies.

So, into this new age the eleven men moved. They walked down the mountain and headed toward Jerusalem. How long it would be until Jesus returned? How long would they have to wait?

## CHAPTER

# 31

## WAITING FOR THE RETURN OF THE CHILD<sup>161</sup>

Later, a council gathered inside the City of Jerusalem. They were clearly irate. In their midst was a man named Stephen who was telling them about Jesus and how He was The Child, the Seed of the Woman, who had come.<sup>162</sup>

Their faces turned angry as they listened to him. They felt that Stephen was blaspheming<sup>163</sup> because he said that Jesus was The prophesied Child who had come. And not only that, but he accused them of killing Him.

“Which one of the prophets did your fathers not persecute? They killed those who had previously announced the

coming of the Righteous One, whose betrayers and murderers you have now become.”

Suddenly the crowd surged forward. They were very angry. Stephen looked upward and said,

“Behold, I see the heavens opened and the Son of Man standing at the right hand of God.”<sup>164</sup>

Stephen was clearly affirming that Jesus was alive in heaven waiting to return to judge the enemies, including those who were killing Stephen.

Suddenly, the crowd surged forward in unbounded anger. To them, this was clearly blasphemy. They drove him out of the city and picked up stones to throw at him. The rocks struck the man over and over. Finally, he fell to the ground as the stones continued to rip at his flesh. As he gasped his last breaths, he spoke directly toward heaven,

“Lord Jesus, receive my spirit.”

And then it was over. His body was lifeless. The man’s body lay there, dead.



As the years passed, more martyrs were to join Stephen, to be killed in different ways, but always they were to trust in Jesus to the very end. One man was executed by a sword,<sup>165</sup> faithful to the end, and though they might kill him, Jesus would make Him alive again.

*WHACK!* went the sword! He fell to the ground. He was dead!

In the time while waiting for the Lord to return, believers were called on<sup>166</sup> to be imprisoned<sup>167</sup> and killed.<sup>168</sup> They were to remain faithful to Jesus as their Savior who would rule in the Garden Kingdom.

Men, women, and even children, were to die for Jesus, a Man they had never met. They were to trust the words of Jesus and believe in His death and resurrection. He was God in human form.

The executors would have the same anger. Their wrath would resemble Cain when he confronted Abel where he was working. Cain had feverishly killed Abel because Abel had hoped for The Child. Now

these people would murder these believers in Jesus.

And just like God had said about Abel,

**"THE VOICE OF YOUR  
BROTHER'S BLOOD CRIES  
TO ME FROM THE  
GROUND."**

So also, these martyrs would wait in heaven<sup>169</sup> to return with Jesus, who would avenge Abel's death, as well as their own.

When would He come back?

CHAPTER

32

**THE SERPENT: RULER  
OF EARTH,  
GOD: RULER OF  
HEAVEN<sup>170</sup>**

Jesus had told the apostles on that mountain long ago that there would be an age when their testimony about Jesus would go forth until He returned. But Satan was still ruling and so persecution still continued. Yet believers could be joyful in their suffering as they continued to hope in the promise that Jesus would return for them.

One day as these believers were living, trusting in Jesus, praying and gathering together throughout the Earth, a loud, firm voice came from heaven. It was the voice of an angel and the sound of a trumpet.<sup>171</sup> It was calling believers in Jesus to come up to

heaven. The blessed hope of these followers of Jesus had come true. They were about to join their blessed Savior.

Then, in the twinkling of an eye,<sup>172</sup> all the believers were taken up into the clouds. As they were lifted up, their dying bodies were changed into new bodies, bodies that would never die.<sup>173</sup> When they ascended through the clouds, they could see the One who was their Savior. It was ... *Jesus!*

He had come for them!<sup>174</sup> They would stay in wonderful heaven with Him until they returned to Earth with Him to enter The Garden Kingdom.

There in heaven there was a magnificent throne encircled by a beautiful rainbow. Lightning and thunder emerged from the throne and upon it sat the very One who had spoken in the beginning. It was God!

Other thrones were surrounding the large throne. Seated upon them were twenty-four men, called “Elders.” These were men who had lived and died earlier and were present now in heaven.<sup>175</sup>

In addition, four living creatures appeared around the throne, each with six wings. These four never ceased saying,

**“HOLY, HOLY, HOLY IS  
THE LORD GOD, THE  
ALMIGHTY!”**

Back on Earth, things were not very holy. In fact, things were terrible under the rule of The Serpent. In heaven everything was peaceful and wonderful in the presence of God.

As these winged creatures praised God, a total peace and calm came over everything and everyone. It was so beautiful, and so different from Earth. It was just like it had been back in the garden when creation obeyed God.

In the midst of the angelic singing, the elders joined in with their voices to worship the Creator of the Earth.

“Worthy are You, our Lord and our God, to receive glory and honor and power, for You have created all things, and because of Your will they existed and were created.”

They sang a song worshipping the One on the throne who created the heavens and the Earth. Yet down on Earth His creation was being controlled by The old Serpent, Satan.

When would Jesus return and strike The Serpent and return the rule of the Earth to God and His Son, Jesus?

CHAPTER

33

**THE RIGHT TO RULE  
THE EARTH<sup>176</sup>**

In the midst of the rainbow, the thunder and lightning, the One sitting on the throne was holding a scroll in His right hand.

It recalled the scroll that was like what the old prophet, Jeremiah, had buried in the earthenware jar, the deed to Jeremiah's property. He had believed God's word that one day God would reclaim that property, Jerusalem, as well as the whole Earth from the enemy, Satan.<sup>177</sup>

Suddenly, a strong angel spoke with a loud voice.

**"WHO IS WORTHY TO  
OPEN THE SCROLL AND  
BREAK ITS SEALS?"**

The question was whether there was anyone who could repossess the Earth, particularly Jerusalem and Israel for God. There were masses of angels and men, but none of the angels stepped forward ... nor any of the people.

By the reaction of the crowd it seemed that no one would come forth. It seemed for a moment that no one could claim the right to take the rule of the Earth from The Serpent.

On one side of the throne, a short distance away, a man was standing. The man began weeping. In fact, it was not weeping, it was wailing.<sup>178</sup> It appeared he expressed a feeling that represented the feelings of everyone in the group. He wept greatly because it seemed that no one had the right to take back the Earth. And if that were the case, then no one would ever get back to The Garden Kingdom. God's word would not come true. The Child would not strike The Serpent. And things would forever continue on the Earth as they had been.



But ... then, something moved. It was something that was between the twenty-four elders and the throne.

The image became clearer as it moved. It was the image ... of a Lamb! This Lamb moved toward the throne. As it reached the throne, it took the scroll out of the hand of the One sitting on the throne.

The Lamb was covered with white wool. But as He turned toward the great crowd, it became apparent that the Lamb looked like ... like He had been slain.

Long ago, back in the garden, the unseen God had sacrificed the animal for the skins to cover the first Man and Woman. After that, Abel sacrificed his firstborns of his flock because he believed what God had said, that The Child to come would have to be sacrificed for his sins.

And later, when Jesus first appeared on Earth, there was the man who saw Jesus and cried out,

"Look! The Lamb of God who takes away the sin of the world."

And then, Jesus, The Child, the Lamb of God, had hung on that cross as a sacrifice for mankind's sins.

That Lamb represented none other than Jesus, who had died for the sins of mankind. He alone had the right to take back the Earth from Satan, to rule it. He had represented God fully, even to death, a death he did not deserve.<sup>179</sup> He had been struck by The Serpent.

But God had resurrected Him and now He had the right to rule the Earth, the land of Israel, and Jerusalem. It was Jesus who was the Lamb.<sup>180</sup>

It was an unbelievable view! Ten thousands of ten thousands and thousands of thousands of angels and people broke into loud, excited worship. They were so excited to see that the day had finally come when Jesus would fulfill His right to take back the Earth for God.

They began worshiping the real Lamb, Jesus, bowing down to Him, praising Him in a massive congregational song. The elders

also turned toward Him and joined in the praise.

"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

Heaven was filled with the joyous singing of the multitudes.

The time was unmistakably close. The Garden, the Kingdom, was near.<sup>181</sup>

CHAPTER

34

**THE OPENING OF THE  
SCROLL**<sup>182</sup>

As the scene changed, one of the winged creatures in heaven spoke with a voice like thunder,

**"COME!"**

Suddenly a large white horse came forth. The white stallion and its Rider were impressive.

This Rider was about to begin the repossession of the Earth on behalf of God. The White Horse Rider was the only One who had the right to take the rule of the Earth from Satan. It was Jesus. It was The Child of The Woman.<sup>183</sup> He was to

**OVERCOME!**<sup>184</sup>

The Rider held a bow with which he would initiate battle against the evil one.<sup>185</sup> He had come to begin the judgment on The Serpent and his followers and return the Earth to the rule of God.

In the meantime, on the Earth below, the land of Israel appeared. Jerusalem was there, sitting atop the mountain.

But things were different than God had desired for Israel. Simply, the Nation of Israel was now to have “Peace,” because Israel, the nation of Abraham, had made peace with the nations<sup>186</sup> of “The Beast,” the ultimate ruler of the renewed empire of Rome.<sup>187</sup> He would allow sacrifices to be restored and Israel to resume their previous worship.<sup>188</sup>

This man, The Beast, was named clearly because he was the ultimate follower of The Serpent. Satan had taken the form of a beast, an animal, and ruled over The Man and The Woman. But as there was an individual Beast ruler for Satan, so also there was a national Beast, who ruled for him, the nation of Rome.

But as The Woman, named “Life,” was an individual, there was also a Woman, named Israel, who was a nation. Like The individual Woman was to bear The Child, The national Woman, Israel, was also to bear The Child. And as The Serpent would attack The individual Woman so also, he would attack The national Woman, Israel.

Satan was in control of this ruler, called “The Beast,” and through The Beast, he would deceive the national woman, Israel,<sup>189</sup> and the world, to follow him.

So, The Beast had deceived Israel and made a covenant with them so that they were allowed to begin their sacrifices once more. The nation Israel had not sacrificed since shortly after the days when Jesus was on Earth, so this covenant was indeed a great event to these Jews. And this man, The Beast, had promised to protect them from other nations. This protection allowed them to practice their religion once more.

But Israel was supposed to represent God by trusting in Jesus and sharing that hope to other nations instead of letting Satan

rule them through “The Beast” and his Gentile nation, Rome. Yet most of Israel had rejected Jesus, and now their hope was placed errantly in this other man, The Beast. This was just like The Woman when she did not judge The Serpent but submitted to him. Now Israel had rejected the protection of God for the security of The Serpent’s ruler, The Beast.

So, the White Horse Rider had initiated the battle to repossess the nation, Israel, and ultimately the Earth by overcoming Satan and his ruler, The Beast.

Suddenly the voice of the second winged creature spoke.

**"COME!"**

A second horse, a red one, came forth. The horseman carried a sword, headed for battle.

This horseman brought war, as the armies of the world would come against Israel. This second horseman had brought conflict to the land of Israel. Again, the nations clamored for

## **WAR!**

Then the voice of the third winged creature called.

**"COME!"**

A third horse and rider broke through. This time the horse was black. Looking closer, there was something in the hand of the horseman. It was a set of scales—the kind used when measuring weight in a marketplace.

Consequently, food was scarce and many people were searching for the diminishing supply of food. Israel was suffering due to ...

## **FAMINE!**

The third horseman riding the black horse had brought about the removal of Israel's food.

Again, the voice of the fourth winged creature called out.

**"COME!"**



A fourth horse and rider emerged. This time the horse was sickly pale. The horseman had a name,

## **DEATH!**

The fourth horseman had brought death to Israel, not only from war and famine, but also from pestilence and wild animals who attacked them.

These “horseman” judgments were focused on the nation Israel, the nation of God, the nation of Abraham. It was all because Israel had turned to this man, The Beast, who was from Satan. It was just like The first Man and Woman had turned to The Serpent, and just like Solomon had turned to other gods. Israel should have turned to Jesus for help.

God had warned Israel so long ago about these other nations and their gods and that they should not make agreements with them,

**"YOU SHALL MAKE NO  
COVENANT WITH  
THEM."<sup>190</sup>**

Israel was behaving just like The Woman in the garden, not listening to God. But God had forewarned Israel exactly what would happen should they bond with other nations and their gods.

**"BUT IF YOU DO NOT  
OBEY ME ..."**<sup>191</sup>

**WAR!**

**"I WILL SET MY FACE  
AGAINST YOU SO THAT  
YOU WILL BE STRUCK  
DOWN BEFORE YOUR  
ENEMIES; AND THOSE  
WHO HATE YOU WILL  
RULE OVER YOU ..."**<sup>192</sup>

**FAMINE!**

**"I WILL ALSO MAKE YOUR  
SKY LIKE IRON AND YOUR  
EARTH LIKE BRONZE ...  
FOR YOUR LAND WILL**

**NOT YIELD ITS PRODUCE  
AND THE TREES OF THE  
LAND WILL NOT YIELD  
THEIR FRUIT.”<sup>193</sup>**

## **DEATH!**

**“I WILL LET LOOSE  
AMONG YOU THE BEASTS  
OF THE FIELD WHICH  
WILL BEREAVE YOU OF  
YOUR CHILDREN ... AND  
REDUCE YOUR NUMBER  
SO THAT YOUR ROADS LIE  
DESERTED.”<sup>194</sup>**

And now His warnings had come true.

Back in the throne room in heaven, the magnificence of the throne once again radiated the peace and tranquility of heaven.

There in heaven was an altar. Underneath the altar, protected by God, voices were crying out to the One who sat on the throne. They pled,

“How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the Earth?”

These were the martyrs of all time who had died for Jesus. And now they waited in heaven for God to avenge their deaths. And so, they cried out,

“How long?”

They were crying out since they were the ones who believed in Jesus and had been killed by The Serpent’s followers through the ages. And now, they were in heaven protected by God. So, they longed for God to have Jesus return and bring justice to the Earth and avenge their undeserved deaths.

And the first one who had arrived under the altar, who asked “how long,” was *Abel*, who had died believing in God’s promise of The Child. He had been killed by Cain, the follower of the Serpent. And God had spoken so long ago about Abel; that he would have to wait for The Child to come to avenge his unjust murder.

**"THE VOICE OF YOUR  
BROTHER'S BLOOD IS  
CRYING TO ME FROM THE  
GROUND."**

God had not forgotten him. Abel waited in heaven with Jesus until he could return to the Earth with Him. It would be at that time that Jesus would avenge Abel and all those who had been martyred by the followers of The Serpent. Jesus would then finally take him and all those who had died for Jesus into The Garden Kingdom.

CHAPTER

35

**THE WOMAN,  
THE NATION ISRAEL,  
EATS<sup>195</sup>**

But down on Earth in Israel, the people were irate because two men, called “witnesses,” were confidently proclaiming that Israel and the world should repent, for Jesus was The Child. He would save them from the one called The Beast, because The Beast was from The Serpent and hated God and Jesus!

But, as the people were oppressing these “two witnesses,” these two men would cry out for God to act. And from out of the clouds would roar an explosion of flames. The flames would engulf the streets and then dissolve.<sup>196</sup>

When the smoke cleared, only the remains of dead bodies would be left lying on the ground. These two men could reinforce their message with great destructive power.

The two had come to speak to Israel, and the world, to bring the true message from God. These men tried to tell the nation Israel that they must reject The Beast and trust Jesus. They were called the “two witnesses” because they testified that Jesus was alive and would return to save them from The Beast. They backed up their words with fire from heaven and could also turn rivers to blood.<sup>197</sup>

As the days passed, The Beast sent his soldiers to respond to this rebellion. They arrived in the streets of Jerusalem and took these “two witnesses” into custody.

People gathered around watching and waiting. The ongoing conflict between these two men and The Beast had attracted great attention.

Yet, the two men continued to cry out, telling the people, that they should call on

Jesus to save them, that Jesus was alive. Even though the nation Israel murdered Him so long ago, these two confirmed that Jesus would still deliver them!

The people were clearly on the side of The Beast and were glad that these “two witnesses” had finally been contained by him.

This so-called “Beast,” this champion of the people, addressed his citizens. He was impressive, and just like The Serpent, he spoke with a bold, convincing voice. He had the sound of a man who told the truth, and like The Serpent, he seemed like he looked after the people’s interests. One could quickly see how the citizens would be deceived by him for he was brazenly self-confident.<sup>198</sup> He told the people that these men were wrong when they claimed that Jesus was murdered by this nation and was now alive.

It was undeniable that these “two witnesses” had claimed exactly that, and were not about to change their testimony. The men refused to stop testifying, even though



they knew that death awaited them as it had the many believers in The Child, Jesus.

As the people looked on, they trusted that The Beast could take care of them. They clearly had great confidence in this man, The Beast. Israel, like The first Man, was convinced The Beast was looking out for them, for their desires.

Yet, the Scriptures were clear that there would be a time when Israel would turn to The Beast before Jesus returned to judge.<sup>199</sup> Since Jesus had not yet returned, there was still time for Israel to repent and turn to Jesus. That was the message of the “two witnesses.”

Like Cain’s anger so also The Beast’s anger hardened. It was the same anger that Cain had toward Abel as he approached him to strike him dead.

As The Serpent had struck Jesus, so now The Beast turned and pronounced a death sentence on the “two witnesses.”

Finally, the two men were executed. Their bodies went limp as their life left them. They fell to the ground. Then they simply lay still.

It was just like when Abel had lain still at the feet of Cain.

Overcome with emotion, the crowd cheered The Beast as their hero. It appeared that their cause had been vindicated ... They had won. This man, The Beast, could even stand up to men who could call fire from heaven.

This man, The Beast, defeated the two men whom their God had sent.

The two men who testified for Jesus ... were dead.

What now ...?

CHAPTER

36

**THE WOMAN, THE  
NATION ISRAEL,  
AND THE BEAST<sup>200</sup>**

Even as night fell, the two men's bodies remained in the street. No one came to bury them. In fact, people arrived in droves just to view them lying in the open air. These bodies, which had begun to decay, had become a bizarre worldwide tourist attraction, an international shrine.

Men and women from many nations came to watch the story unfold and the events surrounding it. The Beast had caught the admiration of the world because of his amazing power.

As people came and went, the bodies lay there for three-and-a-half days. In order to

humiliate them, no one was allowed to bury them. It was gruesome!

As the days passed, the crowd could be seen taking great pleasure in the humiliation of these corpses. It was a stark contrast to a supposedly civilized world. People hated Jesus so much that they were glad to see His followers, not only dead, but being humiliated.

People were having celebrations and exchanging gifts. It was a gathering of people from all over the world rejoicing together over the death of these two men.

Time went on ... the bodies just lay there

But wait! ... Just then ... something happened ... something moved.

Gradually the awareness of something happening rippled back through the crowd as one by one they noticed the movement of the bodies. They gasped in larger waves of recognition and backed away from the bodies.

And while the crowd was trying to understand what had happened, the bodies stood up on their feet. As they were standing

there, the breath of life came from God and into their bodies! They were clearly ALIVE!<sup>201</sup> These formerly dead men were standing there alive looking at the crowd that was, only a moment before, celebrating their demise.

The crowd was in panic. They had never witnessed such a thing.

It was a wild scene. But there in the space in the midst of the fearful crowd, the two men stood alone, calmly breathing and looking around.

But before this amazing scene could be fully grasped, a loud voice came from heaven!

## **"COME UP HERE!"**

Immediately, without pause, the two men began to rise up in the air. Their bodies moved above the heads of the people, over the tops of the buildings, up toward the clouds, and then disappeared into heaven.

The crowd could not believe it. They gazed in astonishment. Only moments before they had been gloating over two

decayed bodies. Now they looked at a vacant space where the bodies had lain.

The people simply did not know what to do. They stood still, dumbfounded. The very proof of their victory had now disappeared. This man, The Beast, who had been the conqueror, was now the conquered. If The Beast's power to kill was ineffective against God's power to raise the dead, then why would anyone continue to follow The Beast?

The crowd's problem was obvious. Two men, who had proclaimed that Jesus was alive, had been resurrected and had ascended into heaven. Thus, God was on the side of the two men! Therefore, their message about Jesus had to be true! Jesus was alive! He *was* The Child who had come!

But the people still stood there. Confusion reigned.

Then suddenly, their contemplation was interrupted by a movement under their feet. It was the ground. The earth began to tremble. The people had definitely felt it. It was unmistakable. The ground heaved mightily. The buildings shook violently.

The earthquake was killing masses of people! People were wailing and screaming ... and dying.

As the earthquake subsided, leaving many dead, those who were left alive began to cry out for Jesus to save them.<sup>202</sup>

Amazingly this nation Israel in their capital city, Jerusalem, was crying out for Jesus to be their Savior, and were rejecting The Beast. Finally, the Woman, Israel, was listening to God and trusting in Jesus, the Seed of The Woman.

## CHAPTER

# 37

## **THE SERPENT PURSUES THE WOMAN, THE NATION ISRAEL**<sup>203</sup>

Back in the capital city, Rome, The Beast continued his rule over the people. However, the people of Jerusalem and the nation, Israel, had begun to trust in Jesus because of the testimony of the two witnesses. So, when The Beast responded by coming against Jerusalem to capture it, many of the believing Jews had escaped into the nations and were hiding from him there.<sup>204</sup>

The Beast then made a great pronouncement, Israel could no longer sacrifice.<sup>205</sup> He declared that he was god, the only god, and all peoples must worship him from then on.<sup>206</sup> Anyone who did not worship him would be killed.



And the people were worshipping him, crying out,

"Who is like The Beast, who is able to wage war with him?"<sup>207</sup>

Then, he issued the command regarding an identifying "mark." This mark would be placed on the hand or forehead of every man and woman as a sign of submission to, and ownership by, The Beast. It was an eternal commitment to The Beast. Anyone who did not have the mark could not buy or sell and would ultimately be killed. By taking the "mark" not only would they be worshipping The Beast, but also Satan, The Serpent, who gave him his power. Since believing Israelites would be faithful to Jesus and would not take the "mark," he had found a way to expose them and kill them.<sup>208</sup>

But then after a time, God called the Jewish believers to leave the nations and return to the Land of Israel. Like Moses led Israel out of Egypt, Jesus led His followers out of the nations and back to the land.<sup>209</sup> Yet, like the Pharaoh came against Moses when he led them out of Egypt, The Beast

would come against Jesus and these Jewish Christians to eliminate them from the Earth.

So, The Beast and his army proceeded against the City of Jerusalem and these believing Jews who had returned. They feared the approach of The Beast since their trust in Jesus was considered rebellion against him.

The armies of The Beast rushed into the city and were killing everyone massively. If they did not have the “Mark of The Beast,” they would either be killed, abused, or taken off into exile.

It was not long before the soldiers had conquered the entire city. The remaining ones who had been left behind were hungry, beaten, and near death. The soldiers had gathered all the people's possessions and were dividing the spoils in the midst of the city. The Beast had seemingly been victorious in his attempt to rule Israel.

It was a scene reminiscent of the proud Serpent as he elevated himself in victory over The first Woman. The soldiers pompously stood, gloating in their victory as they

executed and abused the beaten Israelite people for believing in Jesus.

The remaining soldiers and citizens of Jerusalem could no longer resist, hoping for Jesus to return and rescue them.

Would he save them? Would The Beast and his armies be too much for Jesus? While The Beast was confident, the Jewish believers held fast.

Jesus would save them.

CHAPTER

38

**THE CHILD STRIKES  
THE SERPENT<sup>210</sup>**

The doom of these Israelite believers in Jesus seemed certain. In their death, these men would be added to those protected under the altar in heaven, those whom Jesus must avenge, for they would soon be killed by these God-hating soldiers.

Israel's soldiers were trapped throughout the city along with citizens, young and old, fearing the final wrath of the soldiers.

However, as they were facing their imminent doom, something was in view, far above the outreach of the Roman soldiers, something in the sky. Everyone, including the enemy soldiers turned their heads upward to view the unbelievable sight above them. Immediately, each face was filled with

either fantastic excitement or overwhelming fear.

There, high above them, descending from the sky were innumerable horsemen<sup>211</sup> and angels<sup>212</sup> ... and at the front, leading the group, was a large, powerful white horse carrying a majestic Rider.<sup>213</sup> It was an amazing sight! It was “THE RIDER ON THE WHITE HORSE!”

It was ... Jesus!

There was writing on His thigh.

## **King of Kings and Lord of Lords!<sup>214</sup>**

Down below on Earth the multitudes of The Beast’s armies stared at the sight above them. They began to prepare to fight against the Rider on the White Horse. Yet He advanced.

As the Rider on the white horse approached the Earth, His feet touched down on the Mount of Olives, east of

Jerusalem, the very mountain from which He had departed so long ago.<sup>215</sup> A massive earthquake erupted that shook the very ground on which The Rider had placed His feet. The mountain shook so violently that it split down the middle so that those trapped in Jerusalem could escape through the newly formed valley. Jesus was indeed delivering Jerusalem from its captors as He destroyed the armies that had dominated the city!

But the city was not the only place that had to be conquered. The Beast had gathered the armies of the world in a large valley north of Jerusalem.<sup>216</sup> They had come together to fight in one last great battle against the Rider on the White Horse.<sup>217</sup>

Jesus proceeded with His great army to meet the soldiers of the world. As Jesus entered the valley on His majestic white horse, it was quickly over. Jesus struck them down with the sword from His mouth, and as far as the eye could see bodies were falling where they once had stood. Men, once so proud of their hero, The Beast, were now

sprawled lifeless in dirt and blood. They had met their demise from the real Victor, Jesus.

Very soon above the valley of dead bodies, masses of birds gathered and circled overhead. Quickly, the vultures descended. All the armies who had followed The Beast had come to this humiliating end. Now instead of them being the proud victors, their lifeless bodies were covered with ugly vultures, unhindered and fearless as they picked apart their flesh.

And finally, as if to put a final stamp of victory on this battle, The Beast was thrown alive into the Lake of Fire, a place of eternal destruction, that would burn forever and ever, from which no one would ever return.

The Beast, the ultimate follower of The Serpent, Satan, who had ruled the world, was gone, conquered by the The Child who had come, Jesus.

## CHAPTER

# 39

## THE CHILD JUDGES<sup>218</sup>

Following the battle in the valley, a massive procession formed on a road leading to Jerusalem.<sup>219</sup>

The people were shouting,

"Blessed is He who comes in the name of the Lord."<sup>220</sup>

Jesus was coming into the city as the King. He proceeded through its eastern gate just as He had done so many years ago. But this time He had saved the people and they were rejoicing because He had come to Jerusalem to rightfully rule the world from His throne in the city.

After some time, the scene changed once again. There in the gate of the City of Jerusalem was a large judgment seat. Great crowds of people were lined up in front of this majestic throne. On the judgment seat



sat none other than Jesus. All those who had survived the wars gathered in front of Him, group by group. Each of the judgments were based in whether they had trusted in Jesus or had rejected Him and been loyal to The Beast.<sup>221</sup>

Those who had trusted in Him were awarded entry into the kingdom. But those who had rejected Jesus and followed The Beast were judged with death and destruction in hell.

The reactions were as expected. Believers were praising God because the promised kingdom was finally near. Unbelievers were sent without hope into eternal destruction where there would be wailing and gnashing of teeth.

But then, finally, the return to the kingdom awaited the living, the faithful, the believers in Jesus, who had trusted in His death to forgive their sins and in His resurrection for their new life.

## CHAPTER

# 40

## THE RETURN OF THE RULE<sup>222</sup>

As the judgment came to an end, Jesus was on His throne. A feeling of comfort washed over the believing crowd, the same comfort as at the beginning when God had established The Man and The Woman in the garden.

An angel had taken The Serpent of old, Satan, and bound him for 1000 years. Satan could no longer deceive men. No longer would he rule the Earth.

The restoration of the kingdom had finally come true. The Serpent would never again have access to Jerusalem or the nation, Israel. The old Earth was now ruled by The new Man, Jesus, as God had intended when He created it.

The whole world was filled with believers in Jesus. Some had proceeded alive through the judgment because of their trust in Jesus. The rest were those who had died and had been resurrected in new bodies to live in the Kingdom.

The City of Jerusalem had been changed so that it was elevated above the area around it.<sup>223</sup> Surrounding the city were lush forested areas, entirely different from previous times. People streamed into the city from every direction to join in the feasts and to see the Great King, Jesus.<sup>224</sup> It was a heart-warming scene.

The area surrounding the city was beautiful. The trees and the carpet of grass were full of animals who wandered through the greenery. Wolves and lambs grazed with one another without even a thought of violence.<sup>225</sup> Jesus had taken control of the old cursed Earth as it was to be before The first Man had ruined it.

Now all the world was enjoying it under the rule of the obedient Man, Jesus. Jesus' presence brought fruitfulness to everyone.

Finally . . .

CHAPTER

41

**THE SERPENT  
DECEIVES  
ONCE MORE<sup>226</sup>**

The wonderful years on the Earth ruled by Jesus flowed by ... 100 ... 200 ... 300 ... and finally ... years 999 and 1,000.

In Jerusalem, as the calendar showed the 1,000<sup>th</sup> year, it was another beautiful, perfect, peaceful day in the kingdom.

But then Satan was released from his prison. He returned to the Gentile nations and deceived them with the same old lie that he had used in the beginning, "You surely shall not die!"

The deceiver was telling the nations that God was deceiving them. Further, like he did to The first Woman, he told them that God was forcing them to be subject to Him so

they could not be free and do as they desired. Then, he deceived them to join him, The Serpent, Satan, and rebel against Jesus!

Amazingly, people from the Gentile nations joined together and with numbers like the sand of the seashore swarmed across the Earth to join The Serpent in a final war against the City of Jerusalem, against the King of Kings. They wanted to be their own god and not be subject to Jesus and God.

Having lived in peace for 1,000 years, many from these nations had not learned a thing.<sup>227</sup> Children had been born to the believers who had entered the kingdom; some of these descendants from these subsequent generations had never chosen Jesus themselves, but were unbelievers in secret. Now these would listen again to The Serpent, Satan, try to upset this peace and bring back the chaos, as it happened so long ago.

These cursing, blaspheming people approached the city from all directions, ready to make war with God, Jesus, and His people.

As they feverishly approached the city, suddenly there was a blaze of light. A giant fireball burst from the sky, enveloping all the people, as intense heat poured on them from the fireball.

Then, as it had come, it vanished. As the smoke cleared, the bodies of all those who had come against the city were littered across the landscape. They were all dead, scorched by the fireball.

It was finished quickly. The last attempt by Satan, The Serpent of old, had come to naught, defeated quickly by fire from heaven.

All was quiet. A feeling of calm then came as the day returned to its former beauty. The city had been protected by God against the final battle led by Satan.

Then the devil, The Serpent, was thrown into the Lake of Fire. He would join The Beast, who was already there, and together they would be tormented forever and ever.

The Child had finally struck The Serpent and had removed the deceiver forever.

The Serpent, Satan, ... was gone!

CHAPTER

42

**THE CHILD JUDGES  
THE CHILDREN OF THE  
SERPENT<sup>228</sup>**

Almost as soon as the tension was relieved, the most amazing and awesome sight emerged. Suddenly appearing ... was a throne ... but not just any throne, a great throne, a pure white throne! On the throne was none other than the Judge of all creation, Jesus.

The first Man had failed to judge creation. Now The obedient Child, The New Man, would judge it. He alone had that right. What God had stated in the beginning was coming true. The Child would come and judge The Serpent and his followers.

In front of the throne stood millions and millions of people as far as the eye could see.



These millions were in their old decayed bodies which were raised out of their graves from both land and sea. These were the unbelievers from all of time who had not received the promise of new life in Jesus and forgiveness of their sins.

Then a book was opened, a large book. It was called,

## **The Lamb's Book of Life**

This book contained the names of those who had received a new life and a new body from Jesus, the Lamb of God, by trust in Him alone. This was the roll of those who would live in the new Kingdom.

Unbelievers, in their old decayed bodies, were standing there, bowing before the One who had created them<sup>229</sup> ... who had died for them.

Since none of these had ever trusted in Jesus, their names were not found in this special book.<sup>230</sup> One by one these rejecters of God's gift of life in Jesus were thrown

bodily into the burning Lake of Fire. There they began their suffering forever, along with the one who had deceived them, The Serpent, Satan, and his ruler, The Beast, who were already there.

No longer would these followers of The Serpent persecute those who loved God and Jesus. Finally, Abel, the first believer who had suffered for his belief in The Child, and all who had followed his example of living and dying for Jesus, were avenged for their unjust deaths.

The list of those awaiting their plunge into the eternal fire was long. It would include Cain, who had killed Abel, the first of those deserving this fate. There were the ones who had not listened to Noah as he had warned them of the flood. And there were the men who had killed Jesus and had not repented. There were the ones who had taken The Beast's mark in their hand or forehead. All would be there. Not one unbeliever was missing. All were thrown into the Lake of Fire from which they would never escape. It continued until the last

rejecter of Jesus had been thrown into the Lake of Fire, with no hope of ever leaving.

Then suddenly, the whole universe was filled with fire, accompanied by a loud roar. The Earth was consumed with flames. The whole of the first creation was ended.<sup>231</sup>

Everything was destroyed ...

There was nothing of value left to see ... Everything from the first creation, the sky, the stars, the Earth ... had ended.

The resurrected believers awaited the new creation. It was, finally, the time for the return to the ultimate Garden Kingdom.

## CHAPTER

# 43

## THE GARDEN<sup>232</sup>

Then something happened, something reminiscent of that first creation, when God had brought it into existence.

A new Earth appeared ... and another sky. A whole creation, a new Earth and new sky,<sup>233</sup> came into being.

Noticeably, there was no longer a sun or moon, yet abundant light was present.

The Earth's plentiful lushness was also immediately apparent. The oceans were gone ... the night did not come. It would never come again.

Descending from heaven was the City of Jerusalem made new. It came down magnificently until it sat on the Earth, right where it always was designed to be, in the center of the Land of Israel.

The city was clearly different, larger and more splendid than it had ever been before. No temple existed in the city. Instead, “the Lord God, the Almighty, and the Lamb are its Temple.” Finally, Jesus had returned the rule of the Earth to the God and Father.<sup>234</sup>

The light for the whole world radiated from Jesus, illuminating everything. No sun and moon were necessary. He alone was the light.

The city, the Earth, and the sky would never again be cursed. And man would never again have to go through suffering and failure.

The New Man, The Child, Jesus, had brought mankind back to reenter the garden. There were no more lonely nights, no dark foreboding oceans, and especially no Serpent; no deceiver to lead men astray. He was able to be seen, to be heard, and loved ... forever. Jesus had returned the kingdom from Satan back to God, the Father. Now all was as it was intended in the beginning, God dwelling with man.

There were no weeds and thistles. There were no sick, lame, or blind people in need of healing.

Flowing out from the throne of Jesus was a river that flowed outside the city. Lining the river was the Tree of Life, the tree that had been in the first garden. God had placed it into the recreated garden so that men and women could come to eat of its fruit. Those eating the fruit were clearly satisfied and refreshed.

They had come to worship God and the Lamb and eat of the Tree of Life. They reached for the fruit from the tree that had been removed from man's grasp for so long, ever since The first Man and Woman had been removed from the garden. Now men and women of all eras, all times, came in their resurrected bodies to reach up, grasp the fruit, and finally eat it. And it was all because of The New Man, Jesus.

The Earth and the garden were beautiful. People were busy in the streets of the Garden City, living a good life with an eternal joy. Throughout the city and the

country all was well. The Lamb sat on the throne in Jerusalem. The twelve gates of the city led out to the twelve tribes in the Land of Israel. Those from the Gentile nations throughout the Earth streamed in through the gates of the Garden City of Jerusalem to visit and adore God, the Almighty, and the Lamb, Jesus, the King.

It was a glorious view. Life would go on ... and on ... in the beautiful city and the fruitful Earth ... with Jesus ... forever ...<sup>235</sup>

(not)

**THE END**

# EPILOGUE

## THE CHALLENGE

The foundation of the story you have just read is based on the story contained in the Bible. The Bible is truth. In this book, the narrator interprets the Biblical story to help you understand the real story of history as revealed by God in The Bible. God's Son, Jesus Christ, is God in human form.

Jesus Christ has come, and has died for the sins of the world, for you and for me. We, just as those in the story, have the responsibility to respond to what God has told us is the truth. We must “ask” for this new life, for the forgiveness of sins (Matthew 7:7). One must place their trust in Jesus for this forgiveness and the new life (John 3:16, Acts 10:43) and move from the domain of Satan to the dominion of God as His child.

In the Book of Revelation, which discusses the future sky and Earth, the



author closes with two very significant exhortations to his readers.

The first is to those who have put their trust in Jesus Christ. They are to reject the love of this world and turn totally to the interests of Jesus Christ and His Kingdom. Jesus wants the believer to become a representative of God in a world ruled by Satan, to act like a son whose new life is eternal.

The second is to those who have not put their trust in Jesus Christ. They need to pray to Him and ask Him to forgive their sins. The opportunity is available, even urgent! He will forgive your sins and give you a new life.

This is the most urgent, important decision you will ever make. Sometimes people think it is an optional decision. It is not! You must make one of two choices. You must decide where you will spend eternity. If you decide to wait and think about it, you have made a choice. For if you die while thinking about it, you will spend eternity in the Lake of Fire, a horrendous destiny from

which there will never be relief or rescue. So right now, make the right decision.

Ask Jesus for forgiveness of your sins and for eternal life with Him.

And then, having trusted in Him, continue a life of trusting in Him, because He immediately becomes your eternal Savior. You belong to Him, the King of the Universe. You have moved from Satan's kingdom of darkness to God's Kingdom of Light.

Then, desire to use your life to represent God. You can then join in with John the Apostle, this author, and the myriad of believers from the beginning of time until now with the words of the last verses of the Bible.

As the Apostle John says in The Book of Revelation about that future city,

“Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.”<sup>236</sup>

**“AMEN. COME LORD JESUS.”<sup>237</sup>**

O, that with yonder sacred  
throng

We at His feet may fall,  
We'll join the everlasting throng  
And crown Him Lord of all.<sup>238</sup>

# NOTES

[←1]

The purpose of this book is to tell the Biblical Story from Genesis to Revelation so as to simply demonstrate the single message of the story. So, while the book is intended to closely represent the canonical story, the reader should always pursue the exact words of God in Scripture.

The purpose of this book is to keep the focus on the narrow flow of the narrative. Thus, the author's explanation is presented without discussion or defense (as commentaries). For that discussion, see "Commentaries," at [www.BiblicalStory.org](http://www.BiblicalStory.org) , as well as these footnotes.

The story in these pages is based on the hope of the Messiah in each generation. However, it is not implying that these actual Old Testament characters always thought that they, or others, were Messiah. These characters stood in the place of Messiah so as to identify certain traits that Messiah would have, such as rule, judgment, etc. For instance, David did not think he was the Messiah as he clearly looked forward to the ultimate Christ that would come from his body as reflected in 2 Samuel 7:14, Psalm 16 and Psalm 110. However, he attempted to fulfill that role (e.g., rule as King of Israel, judge of the followers of The Serpent). For instance, none of the messianic type rulers were ever proposed to sacrifice themselves for sins as prophesied and required by Genesis 3:15. That was always represented by animal sacrifices in the priestly office until Messiah came. Only the Divine One, who became a Man, could fulfill it. Only He

would be the Priest King who could sacrifice Himself for sins and be resurrected to rule forever.

[←2]

Note that while the Biblical author is God, in this retelling it is this author's interpretation of the Holy Scriptures.

## CHAPTER 1

# GOD

[←3]

This chapter is from Genesis 1.

Later, in the New Testament, God is fully revealed in the Man, Jesus. The Apostle John calls Him "The Word" (John 1:1) because He is God, the revelation of God in human form. God's character is expressed through His Son, also God, as Jesus, "The Word." In other words, this is the Trinity. All three Persons (Father, Son, and Holy Spirit) are God, but in different persons.

For simplicity, the literal prophecy of "The Seed of The Woman" (Genesis 3:15) is frequently reflected here as "The Child" (of The Woman). This is so that readers might have an easier understanding of the word as used in this interpretive story. However, it should be noted that "Seed" is the word, while "Child" is a different Hebrew word. However, for instance, the Seed is represented as the Child in Isaiah 9:6 and Revelation 12:5.

[←4]

The story is about ... God! He is the Main Character. The reader will come to understand, to know, God's character as He responds to the conflict.

[←5]

Genesis 1:1 is typically translated, "the Heavens and the Earth." While this is a legitimate translation, it has led interpreters to think that God created a dwelling place for Himself, i.e., "Heavens." However, here the "Heavens" are the physical "skies," as God was creating a physical universe. This is parallel to Revelation 21:1 where God will recreate "a new Heaven and new Earth," meaning a new "sky" and new "Earth."

[←6]

Note that the start of the story is "In the beginning God created the heavens (skies) and the earth." The narration here begins with the narrator coming on the scene and viewing this darkness following the initial creation of everything, *ex nihilo* by God in 1:1 (See Hebrews 11:3). So 1:2 states, "Now the earth was formless and void and darkness was over the face of the deep, and the Spirit of God was moving over the surface of the waters." In 1:3, God begins to fill the creation of 1:1.

[←7]

This same description appears in Psalm 104:

"...The waters were standing above the mountains.

At Your rebuke, they fled;

At the sound of Your thunder they hurried away...



...You set a boundary that they may not pass over.  
So that they will not return to cover the Earth.”

[←8]

This recalls Psalm 33:6–9 where it emphasizes that God’s Word made the heavens and separated the waters from the land.

“By the word of the LORD the heavens were made, And by the breath of His mouth all their host. He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. Let all the Earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast.”

[←9]

Literally, “in Our Image.” This is a major emphasis of The Bible. As God’s “image,” man was made to *represent* God as ruler over the Earth. But man failed to represent God’s interests and instead represented his own. Thus, another Man had to come, Jesus, who, as God, would represent God fully (2 Corinthians 4:4, Colossians 1:15, Hebrews 1:1–4) as His Image.

The literal “in Our image” means “to represent Us.” In ancient times, a pharaoh or caesar would install his *representative* to rule in a foreign land. This one would rule *in his image*—that is, he would *represent* the pharaoh or caesar by ruling in his stead, instead of representing his own interests.

The word is used in that fashion when a parent raises his child “in his image.” He is raising the child

to be just like him, to *represent* his values. Thus, man is to *represent* God as *His* agent over creation. He is to act like God does, or more specifically, as God desires. Jesus referred to Himself as God's ultimate *representative* in John 5:19, where the "Son" is the "Image."

"Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever *the Father* does, these things the Son also does in like manner."

[←10]

The first man was named "Adam" (Hebrew: *adam*). It means "man." Interestingly, the Hebrew word for "ground" is *adam-ab*. Man (*adam*) was taken from the ground (*adam-ab*), and He will ultimately return to it.

"The Man" and "The Woman" are used throughout the story instead of "Adam" and "Eve," so as to continue emphasizing the importance of their status as the father and mother of all humanity and the importance of The Man from whom the sin was inherited (see Romans 5:12–21).

[←11]

Rule is God's purpose for man on this Earth. He is to rule on behalf of God. Thus, he *rules* for God by *representing* Him over all creation. He knows how to rule for God by heeding God's revelation, His Word. Thus, man is to represent God by ruling as God would have him rule. Man failed, so Jesus represents God, and imputes His righteousness to the believer so that he can represent God "in Christ."

[←12]

It is very important to note the Creator's intended order of rule. At the head was God, the ruler over all of the universe. As His representative, man was to rule on behalf of God over the created Earth. The animals were to be submissive to man.

## CHAPTER 2

# THE MAN AND THE WOMAN

[←13]

This chapter is from Genesis 2.

[←14]

This is the meaning of “keep” in Genesis 3:15. It means “to guard” or to “keep watch over.”

[←15]

Man knew what God had defined as “good and evil.” Thus, the “knowledge of good and evil”—which man would gain if he ate of the tree—would be a different value system. It would be the value system that he got from Satan. From then on, his perception of what was good and what was evil would be a product of his own imagination, of his own self-interest, and would be contrary to what God had said. Following the fall, man would perceive good and evil differently than, and diametrically opposite to, God's character.

In order to follow God, man must base his value system on God's word and ignore his own conflicting

human reasoning. For additional information on the two different value systems (God's and man's), see the article, "The Knowledge of Good and Evil," at [www.BiblicalStory.org](http://www.BiblicalStory.org).

[←16]

This is the emphasis for man. It is not doing what is typically known as doing "good" or doing "bad." Good, actually, is representing God and His interests, which one knows solely by understanding (faith in) God's Word fulfilled in Jesus. Bad is representing one's own interests (as opposed to God's) for personal gain (sin), which is sourced in human reasoning. This is the meaning of Paul's statement in Romans 14:23, "... whatever is not from faith (trust in God's word) is sin."

[←17]

Death is the loss of ability to *represent* God in His creation. Life is *representing* God, who is the source of all life in His creation. Death, as well as an existence which is self-centered, stops that representation. Thus, Paul's statement in 1 Timothy 5:6: "But she who gives herself to wanton pleasure is dead even while she lives." "Eternal life" is representing God fully in the Kingdom forever. "Eternal death" is separation from God and all His benefits ("life") forever in the Lake of Fire.

[←18]

An animal could not share with the man in representing God since animals had not been made in the image of God. They were not able to understand Him, and thus not able to represent Him.

## THE SERPENT

[←19]

This chapter is from Genesis 3:1–6.

[←20]

The essence of the Genesis, and the Biblical, problem occurred here. Man was to rule over creation. The woman was to *help* him rule for God. Man and woman were to rule over the beasts. The snake was a beast, and as such was not to instruct man or woman about God.

Note also that this beast (“the serpent”) was aware of God and could think and speak about theology. Since only man had been given the awareness of God (i.e., “image”) among all created beings, this animal had obtained this capacity from *beyond* the natural creation. He was operated by something outside the natural—that is, by the supernatural. In addition, The Serpent had to have speech so as to reveal his character desires and be able to deceive through verbal communication. So, the talking animal is not an isolated attribute but so that he can reveal his character, just as God reveals His character through His Word. Thus, this serpent was much more than a serpent and was controlled by God’s supernatural antagonist, Satan.

Furthermore, when the beast instructed man, he had rebelled against his created position and would have to be judged. That judgment would be the same as the man’s if he were to rebel against God; death.

[←21]

The purpose of Eve's repetition of the God's earlier statement to Adam is so that the reader will know that Eve, in fact, had understood God's command. When she sinned, there would be no question that she had done it from a full understanding of her duty. She did add "or touch it," which has left some to feel that Eve added to the command of God and thus erred. The difficulty is that "touch" is never used in Genesis in the sense of just touching something so as to feel it or admire it.

[←22]

This satanic lie pervades the Biblical story as well as society, that is, that there is no judgment for sin. For instance, it was the lie of the wicked world during Noah's day that the flood was not coming to judge them. It was part of the Olivet Discourse when Jesus told them the world would disregard the warnings of His coming in judgment (Matthew 24:37–39). It is the major warning of the Epistle of 2 Peter (see 2:1–3:13) and Jude.

[←23]

This was the essence of the temptation. It was a question of whether man would represent God or represent himself, and thus represent Satan. To be as "wise as God" would be to assume God's position as the determiner of his own (man's) way, and of his own perception of right and wrong.

[←24]

Note that there was comprehensive rebellion taking place. This was why the serpent came to the

woman first instead of the man. In this way, the serpent rebelled against the woman, the woman rebelled against the man, and the man rebelled against God. All had rebelled against their created administrative authority.

[←25]

Adam and Eve's function was not just to obey—that was, to plant the garden and to avoid eating of the Tree of the Knowledge of Good and Evil. They were also to judge on behalf of God. In other words, part of Adam and Eve's responsibility was to judge those under their authority. They were to judge The Serpent when he clearly rebelled against his Creator and his position in creation.

Jesus, as the ultimate Son of God, will judge. In John 5:22, Jesus said that the Father judges no one but has given all judgment to the Son. That judgment was prophesied regarding the Son in Genesis 3:15.

[←26]

Here is another major point of the text. Eve began to reason, even though she had a clear command from God. As God's representative, she was simply to obey. There was no justification for reasoning from what she could visibly see apart from God's revelation. And so it is today. There is no justification for human reasoning when God has given a clear command.

In 1 John 2:16, the apostle John alluded to Eve's reasoning and warned believers against reasoning like Eve.

“For all that is in the world; the lust of the flesh, the lust of the eyes and the boastful pride of life, is not from the Father, but from the world.”

[←27]

It was the clear command of God that determined whether its value was “good” for eating, not her sight.

[←28]

The fact that God had made it desirable to the eye did not allow The Woman the right to oppose God's Word, which restricted it.

[←29]

This is an example of natural human reasoning. Even today, people reason that a natural desire must be acceptable. Not so ... God's word may restrict natural desires, as in the case of natural lust.

[←30]

God had not said she would be wiser. They would acquire knowledge, but it was knowledge that they would regret. Unfortunately, the “wisdom” The Serpent offered through disobedience was the “wisdom” of rebellion against the Creator, a self-centered knowledge of how to represent themselves. It was a “wisdom” known very well by The Serpent. The wisdom of The Serpent, Satan, would become the wisdom that man would possess. Satan would share it with them so they could represent *him* instead of God.

[←31]



If man disobeyed, he would receive the judgment of death. If woman disobeyed, she would receive the same judgment. There was no alternative. Their failure to rule required their removal from the representative position.

This was what was required in Deuteronomy 13:6–11. Rebellion against God was to be met with the judgment of death. In the case of the rebellion of the wife, the husband was to turn her over to the judge and as the eyewitness would be the first to cast the stone in her execution. Adam and Eve had committed more than a simple sin. They had rebelled intentionally and totally against their Sovereign.

#### CHAPTER 4

## **GOD: CREATOR OR JUDGE?**

[←32]

This chapter is from Genesis 3:7–13.

[←33]

This is the meaning of “the knowledge of good and evil.” It means that their value system (i.e., determination of what is “good” and what is “evil”) was changed from God’s determination. Their new value system was based on what “they” thought was good and evil, not what God thought. So, theirs was based on what glorified them (called “self-righteousness”) and not God. It was their “human wisdom” against the “revelation” of God’s desires.

[←34]

The covering of leaves was a physical attempt to hide a spiritual problem from God's view. Man recognized he had failed to meet the requirements of the Creator, and thus was ashamed before Him. Thus, he tried to hide it from God. Covering his naked body was the best he could do. This reasoning system was what he received from Satan, that of deceit and lies.

[←35]

The problem was not that the man was unaware of his nakedness previously. But now he recognized, as God walked in the garden, that he was laid bare before God and was not holy like God. And, he hoped that God was like him and could only see physical things, so he felt his lack of holiness could be hidden.

[←36]

Many see these verses as Adam blaming Eve and Eve blaming the Serpent. However, everything they said was accurate. What they were doing was identifying the source of their sin and confessing that they should not have listened to that source, instead of responding correctly to God's revelation and its order. Very simply, they were confessing their sin of not listening to, and not obeying, God. All sin is sourced from Satan. See James 3:14–17, where James identifies two diametrically opposed sources of sin. There is the "wisdom" which is "earthly, natural, demonic," and the "wisdom" which is "from above."

## CHAPTER 5

# GOD, JUDGE AND DELIVERER

[←37]

This chapter is from Genesis 3:14–24.

[←38]

Isaiah 65:25, Micah 7:17 reference the serpent eating dust as an image of a conquered one.

[←39]

Literally, “the Seed (Hebrew: *zera*) of The Woman.” The title, “The Child” (Hebrew: *yeled*) is used throughout to designate the ultimate One of “The Seed” (Hebrew: *zera*) and make it more understandable to readers. It is also to be noted that Genesis 3:15 uses a masculine pronoun, “He,” which makes the Seed a male Son. Note that in Isaiah 9:6, the Seed is referenced using a masculine singular use of “Child” (*yeled*), “Unto us a Child is born ...” Genesis 3:16 refers to this One (this “Seed”) as her (the woman’s) “Man” (Hebrew: *ish*). Eve alludes to this in Genesis 4:1 when she bears Cain by referring to him as a “man” (Hebrew: *ish*). Genesis 3:15–16 is referenced in the New Testament in Revelation 12:5 where the “woman,” Israel, gave “birth to a Son, a Male *Child*, who is to rule all nations with a rod of iron, and her Child was caught up to God and His throne.” (a reference to Genesis 3:15–16, Psalm 2:7–9).

[←40]

It is important to note that Satan must kill Him because Jesus would not be deceived. This failure of Satan to deceive Jesus occurred at the temptation of Jesus in Matthew 4:1–11, followed by the killing of

Jesus in His crucifixion by Satan's followers in  
Matthew 27.

[←41]

In Genesis 3:16 translations typically render this as “your husband.” While “husband” is legitimate rendering of the Hebrew, “*ish*,” its basic meaning is “man.” “*Ish*” should only be rendered “husband” when the context justifies it. Here, the reference is to The new Man, The Child (the “Seed of the woman”) reference in the preceding verse, 3:15. Thus, it should be rendered “Man.” Eve’s desire is for This new Man to come and deliver her.

This is indicated immediately in 4:1 when she bears Cain and says, “I have gotten a *Man* (Hebrew: “*ish*,”), YHWH,” indicating she hoped this son was the promised “Seed” of Genesis 3:15 who would deliver her.

See Revelation 12:1–5, as John alludes to this verse as being fulfilled nationally in the Woman, Israel, who anticipates her Child to come, a Son, a Male.

[←42]

The “dust” here is of great significance. God created man from the “dust (*aphar*) of the ground (*adam-ab*).” The Serpent was destined to eat the “dust” as his judgment in 3:14. Adam and all mankind were destined to return to the “ground (*adam-ab*)” and return to the “dust (*aphar*).” Isaiah 26:19 refers to the righteous being resurrected from the dust (*aphar*). Daniel 12:2 references the future resurrection as “... many who sleep in the dust (*aphar*) of the ground (*adam-ab*) will awake ...” Man will ultimately return to the dust of the ground from which he was taken, but

God will resurrect the righteous from the dust of the ground.

[←43]

The name of The Woman is translated in the English text as “Eve.” However, the literal meaning of the Hebrew word is “Life.”

One of the main emphases in the early chapters of Genesis is that all living things bring forth life after their own kind. Those brought forth were “in the image of,” or were representatives of, the parent. Animals brought forth after their kind. Adam brought forth children after his kind (5:3). No hope could exist if man were forever to be like his parents, Adam and Eve. When Adam sinned, all mankind inherited it (see Romans 5:12–14).

Man will ultimately have to be born from God to have a change in his nature. The Book of John speaks concerning those who become children of God, "who were born, not of blood nor the will of the flesh nor of the will of man (Adam's children), but of God" (John 1:13).

[←44]

There are several major differences between the event when Adam and Eve covered themselves with leaves and God's covering them with the skin of an animal.

1. The first event was the result of man's reasoning. They covered themselves with the leaves and hid because it *seemed* as if it were right. In contrast, God would *reveal* to them what was right. He would show them how He

would actually cover their rebellion. It was a demonstration of how man's reasoning was considerably different from God's revelation. They had used their own value system, which was different than God's.

2. The difference between leaves and animal skins was clear. Men and animals shared a unique life, both having been created on the sixth day and both had breath. Vegetable life, created on the third day, was not the same. A human life would ultimately have to suffer. A breathing animal could illustrate this, while a vegetable could not. Thus, an animal skin was used to substitute as an illustration until the ultimate "Seed of the woman" came and substituted for mankind's judgment with His undeserved death.

3. Note that in the case of Adam and Eve, man provided his own covering. In the slaying of the animal, it was God who clothed Adam and Eve. Man could not provide the payment for his sin. It would have to be provided by God.

[←45]

Adam was instructed to "guard" (or "keep watch over") the garden. He was to prevent anything evil from entering the garden. Now that he had failed, the angels were given that duty. But, interestingly, they were now guarding it against the reentry of Adam and Eve until The new Man, Messiah, would lead His followers back.

[←46]

The text states in Gen. 3:22, "... and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever..." Man was evicted from the garden not only to illustrate the separation from God, but to prevent him from living forever in his newly acquired, and thoroughly defiled, condition.

Death was a blessing as well as a judgment. The only way to proceed back to a relationship with God was with a new life (John 17:3). Ultimately, believers will gain that new life and a new body and will return to The Garden of Eden in the City of Jerusalem and then eat of the Tree of Life (Revelation 21:1–22:5).

[←47]

Refer to Revelation 2:7 where the overcomer (faithful believer) is promised that he will eat of the Tree of Life, which is in The Garden ("paradise," NAS) of God. The Greek words "Garden of God," when traced back to the LXX (Greek translation of the Old Testament), always reference the original Garden of Eden. And the Tree of Life, along with a river with the water of Life, appear in Revelation 22:2 in the eternal Garden Kingdom. Refer to the essay, "The Literary Significance and Location of the Garden of Eden in the Biblical Story," under "Commentaries," Introductory material, at [www.BiblicalStory.org](http://www.BiblicalStory.org) .

## CHAPTER 6

# IS THIS THE CHILD?

[←48]

This chapter is from Genesis 4–5.

[←49]

Life (Eve) was pointing out her hope that God had kept His promise to her that she would bear The Child, The new Man.

The sentence continues and literally reads, "... I have gotten a Man, YHWH." In light of the expectation regarding "the Seed of the woman," she was indicating that this one was the hoped-for *Image* of YHWH, and thus she refers to him as YHWH.

[←50]

This hope of Eve is drawn from the contextual meaning. The author constructs things very precisely to give the reader only the story which he wants him to understand. Bearing The Child was the *hope* of Genesis 3:15 and her desire in Genesis 3:16. Without Him, there would be no future hope. Thus, the story of Cain and Abel (Genesis 4) is not included simply to tell about how the first baby came or an example of sibling rivalry. It is included for the purpose of continuing the narrative, the quest to the Messiah. This is also indicated when she referred to him as YHWH (see previous footnote).

In fact, when Genesis 3:16 says that she will have "sorrow in conception," it means she will bear sons who will take one of two directions, either that of trust in the Seed of the Woman and continuation of that genealogical line, or rejection of that promise. Cain and Abel illustrate the two contrasting paths.

[←51]

This is the meaning of Abel in Hebrew. It means "vapor." The Book of Ecclesiastes expands on this



word when it states, “Vanity of vanities, all is vanity” (1:2). The word typically translated, “Vanity,” is the same word used here for Abel, or “vapor.” The point is that life under the Sun and all its values are like a “vapor.” Psalm 144:4 and James 4:14 reflect man as a “vapor.”

[←52]

Hebrews 11:4 comments on this. Abel had responded “by faith,” meaning he had acted on God’s prior promise of the coming Seed of the Woman to deliver him.

[←53]

There is often a question that arises regarding both Cain and Abel’s sacrifice.

Frequently, commentators refer forward in time to the Levitical sacrificial system to interpret this sacrifice. It is then proposed that they were both offering thank offerings (primarily based on the use of the Hebrew word here for “offering”). The conclusion by these commentators is that Cain’s problem was not one of a wrong sacrifice but simply a bad attitude. The problem with this Levitical parallel is that these instructions came in time *after* Cain and Abel in the Book of Leviticus. Faith requires trust in a prior promise or revelation of God.

In addition, thanksgiving offerings were almost always fruit of the ground. Firstborns, like Abel’s sacrifice, were a different category of offering, normally as a substitutionary sacrifice. Thus, the Hebrew word must be taken in a general sense here, else Abel’s sacrifice of the firstborns of sheep did not qualify as a “thank” offering.

In addition, the New Testament references support that Abel was doing much more than thanking God for a bountiful harvest. Jesus placed him in the category of a martyr (for Him) in Matt. 23:35, stating his sacrifice indicated trust in the coming “Seed.” Hebrews 11:4 refers to Abel’s action as being done on the basis of faith (faith being defined in Heb. 11:3 as understanding and trusting in a *prior* revelation of God. That revelation was Genesis 3:15 and God’s demonstration of the sacrifice in Genesis 3:21). 1 John 3:12 refers to Cain’s *deeds* (i.e., sacrifice) as being evil and his brother Abel’s (i.e., *deeds*, i.e., sacrifice) as righteous (i.e., trusting God’s prophecy of Messiah). Cain and Abel each did only one act, and that was their unique sacrifice. Thus, John’s meaning is that Abel trusted in the Messiah to come by showing his belief through the sacrifice of the firstborns, while Cain rejected the revelation of the coming Messiah by sacrificing vegetables.

God’s revelation of the coming Seed, who would be struck by The Serpent (Gen. 3:15), and God’s revelatory act of sacrificing the animal for the skins (Gen. 3:21), *preceded* Cain and Abel. The point of God sacrificing the animal for its covering was to act so as to illustrate Genesis 3:15. This prophesied the innocent sacrifice of the Messiah for the benefit of mankind. Abel followed it, but not Cain. Cain imitated his parents’ failure by reasoning that an offering of vegetables should please God just like they used leaves to cover their sin.

[←54]

God had revealed that He would send His Son to become a Human so as to come and save mankind as brothers. Thus, the Messiah would care for His

brothers as a reflection of God's character. Cain was showing a rejection, or ignorance, of the character of God, that revelation of caring for one's brother was God's desire.

[←55]

Revelation 6:9–11 refers to the martyrs under the altar in heaven who are waiting for Jesus to return and avenge their undeserved deaths on those who followed The Serpent. They want to return to Earth to rule with Jesus. They are crying, “How long ...” Abel was the first to join this group as his “blood cries ...”

[←56]

The *tombstone* chapter is found in Genesis 5. While the curse was very clearly active (“... and he died ... and he died ...”), God was working out His plan to bring forth “the Seed of the woman” through all these generations.

## CHAPTER 7

# A NEW CREATION?

[←57]

This chapter is from Genesis 5:28–9:29.

[←58]

Noah's name sounds similar to the word for “comfort” when both are spoken in Hebrew.

[←59]

That Lamech's hope was in the Seed of Genesis 3:15 is apparent from his mention of the "curse of the ground," which is a reference to Genesis 3:17, and that there would be One who would remove it, which is a reference to Genesis 3:15.

[←60]

This is reflected in Matthew 24:37–39 in Jesus' comments. He stated that both in Noah's time and in His time, people would reject the revelation of coming judgment. Jesus stated that in the days of His coming man would be carrying on the enjoyments of this world and ignoring the revelation of judgment just like in the days of Noah.

[←61]

Peter calls Noah a preacher of righteousness in 2 Peter 2:5. In 1 Peter 3:18–29, he also states that the Spirit of Christ was preached (through Noah) in the days of Noah.

[←62]

The problem in Noah's day was the same problem which has always been, both prior to and following the flood. Man has always based his life (activity) on what his eyes could see, that is, human reasoning. God had revealed the promise of the Seed of The Woman and a new creation to follow, as well as judgment. Would man believe, based only in revelation? Or would he believe that the *visible* present creation was all there was and that he needed to enjoy it? Peter quotes the false teachers of his day stating their questioning of future judgment in Messiah, "Where is the promise of His coming? For ever since

the fathers fell asleep, all continues just as it was from the beginning of creation.” (2 Peter 3:4)

In Genesis 4, Cain’s noteworthy descendants were putting their confidence in the present visible world for fame (Enoch; 4:17, Lamech; 4:19–24). Yet in Genesis 5, the line of the Seed, the noteworthy descendants were continuing the Seed line and expressing hope in the coming Seed (Enoch walked with God (5:24) based on the promise of Genesis 3:15. Lamech hoped for the Seed of the woman to come (5:29)).

[←63]

Hebrews 11:7 states this.

[←64]

That Noah and the flood pictured a new creation is apparent from the similarities between the Adam and Eve story in Genesis 1–3 and the Noah story. The Earth was covered with water while the flood covered the Earth with water. The dry land appeared and the dry land also emerged from the flood waters. Adam was a gardener, Noah was a farmer. Adam had a garden, Noah had a vineyard. Both of their failings involved eating (or drinking) the fruit of a plant. Both included nakedness and the resultant covering (and/or uncovering) of their bodies. Both had a child who was rebellious to God (Cain, Ham), which resulted in cursing.

[←65]

Rule is God’s purpose for man on this Earth. He is to rule on behalf of God. Thus, he *rules* for God by *representing* Him over all creation. He knows how to

rule for God by heeding God’s revelation, His Word. Thus, man is to represent God by ruling as God would have him rule. Man failed, so Jesus represents God, and imputes His righteousness to the believer so that he can represent God “in Christ.”

## CHAPTER 8

# ABRAM, EXALTED FATHER

[←66]

This chapter is from Genesis 11:27–12:20.

[←67]

In Genesis 15:7–21, God made a covenant with Abram where He gave him the land and defined its boundaries.

[←68]

This phrase and the one following it (“in you shall all the families of the Earth be blessed”) established Abraham and the nation, Israel, that would come from him as the national mediator of God’s rule on the Earth. As Adam and Eve were to rule over creation, Abraham (and his nation, Israel) were to rule over the Gentile nations. They were to receive and trust the message of Messiah. Then they were to be the means of delivering God’s word of hope in that message to the Gentiles, as well as judgment for rejection.

Israel would fail to accomplish these. Like Eve, she would not be obedient and would not believe in the revelation of The Seed. She would reason away from God’s word. And she would not exercise judgment on

the nations, but instead would embrace them and their evil practices. And like Adam and Eve were driven from the garden, so also the nation would be driven from the land.

[←69]

This nation Israel was the national Woman. Like the individual Woman, she would bear The Child who would deliver her. See Revelation 12:1-5.

[←70]

In some sense Sarai was his sister. She was his half-sister (Genesis 20:12). But this made no difference. Abram's point was to deceive Pharaoh for self-interest and not for the interest of God (nor his wife). He was seeking to break the "one flesh" bond of marriage in Genesis 2:24. According to Genesis 2:24, Sarai was one flesh and had the right to bear The Seed. While Abram negated that bond, God did not.

## CHAPTER 9

# ABRAHAM, FATHER OF MANY

[←71]

This chapter is from Genesis 15:1–16:16.

[←72]

Genesis 15:1 6. Abram believed in the promise of the "Seed" to come, which is Jesus Christ.

## CHAPTER 10

## LIKE THE CHILD TO COME

...

[←73]

This chapter is from Genesis 21:1–22:19.

[←74]

Once before God had asked him to go somewhere He would show him. Then it was also an unknown land. Now it is to an unknown mountain. That mountain was Mount Moriah, the mountain on which Jerusalem sits. (See Genesis 22:2, 2 Chronicles 3:1).

[←75]

Hebrews 11:19 comments on this by saying of Abraham that “He considered that God is able to raise even from the dead; from which he also received him back as a type.”

### CHAPTER 11

## THE CHILD STRIKES THE SERPENT

[←76]

This chapter is from 1 Samuel 17:1–58.

[←77]

Genesis 22:17.

[←78]



This was a poignant verbal attack. According to Deuteronomy 28:10, “So all the peoples of the Earth shall see that you are called by the name of the LORD; and they will be afraid of you.” Because Israel had YHWH as their God, Israel was invincible ... and they could thus have victory, if they trusted. Thus, this giant was attacking the very promise of God. Israel was God’s nation. For Israel to be afraid was to imply that they feared God was not able to keep His word.

[←79]

David’s confidence was not simply a positive attitude. God had stated in Leviticus 26:6–8 that God would conquer all their enemies, both animals and man, through Israel. David was simply trusting the word of God.

[←80]

Leviticus 26:8.

[←81]

With this statement, King Saul showed that he lacked either knowledge of God’s promise or confidence in God’s ability to conquer the enemy. Saul expressed only confidence in physical abilities. In addition, it was Saul who was in the position as the ruler for God. *He* should have been the one who fought for God based on His promises. But this showed Saul’s weakness ... lack of faith in God’s promises. Even after David explained the promise of Leviticus 26:6–8 to Saul in 1 Samuel 17:33–37, Saul again attempted to get David to put on his physical armor (1 Sam. 17:38).

[←82]

Leviticus 26:6–8

[←83]

This was the ultimate insult to David, since according to Deuteronomy 28:26, this was what would happen to disobedient Israel if God turned away from them as it stated, “Your carcasses will be food to all birds of the sky and to the beasts of the Earth, and there will be no one to frighten *them* away.”

CHAPTER 12

## **IS DAVID LIKE THE CHILD?**

[←84]

This chapter is from 2 Samuel 7:1–29.

CHAPTER 13

## **“... THE WOMAN SAW THAT IT WAS GOOD ...”**

[←85]

This chapter is from 2 Samuel 11:1–4.

[←86]

The three words used here in 2 Sam. 11:2–4, “saw,” “good” (translated as “beautiful”), and “took,” are the same three Hebrew words used by Eve in Genesis 3:6. Those three words are used together only two other times in the Hebrew Scriptures, Genesis 6:2 and Joshua 7:21.

CHAPTER 14

## “AM I MY BROTHER’S KEEPER?”

[←87]

This chapter is from 2 Samuel 11:5–15.

[←88]

Bathsheba had become pregnant with David’s child. The true purpose of David sending Uriah home to his wife was to make Uriah think she was pregnant with *his* own child. She had become pregnant during David’s illicit night of adultery and now he needed to cover his evil deed.

[←89]

What Uriah is doing is Biblical. The King was God’s anointed on Earth. The King was the representative of God to the nation Israel and ultimately to the world. As God’s anointed, Uriah was to respect him as God’s representative to the Earth. Thus, Uriah was showing his allegiance to God by showing allegiance to David, God’s anointed.

[←90]

And not only that, but Uriah was one of David’s mighty men (2 Samuel 23:8, 39), as, it appears, was Bathsheba’s father (2 Samuel 11:3, 23:27).

[←91]

The immediate reason that David wanted Uriah killed was to cover the pregnancy of Uriah’s wife by David. Since Uriah was so righteous (he refused to

abandon his godly duties), he would not take David's suggestion that he return to his house to conceive a child. Thus David, acting very unlike God, was trying to kill Uriah because Uriah's godly actions were interfering with his secret life driven by his ungodly actions. David had become like Cain, who hated Abel because of his righteous actions (1 John 3:12). And so, like Cain killed Abel, David would kill Uriah.

#### CHAPTER 15

### **“I WAS AFRAID BECAUSE I WAS NAKED, SO I HID”**

[←92]

This chapter is from 2 Samuel 11:16–27.

[←93]

This was the child born due to their illicit relationship.

[←94]

David's sorrow over his sin is reflected in Psalm 51.

#### CHAPTER 16

### **“HAVE YOU EATEN FROM THE TREE ...?”**

[←95]

This chapter is from 2 Samuel 12:1–7.

[←96]

As king, David was the highest judge of Israel and was given that authority by God to make judgments on behalf of God who was the ultimate Judge. Thus Nathan, the prophet, came to David and asked him to judge this character in his story. Since the story was an illustration of David and Bathsheba, David had judged himself.

[←97]

Literally the text says a “son of death.” Other references throughout the Old Testament to a “son of death”—or similar phrase—normally refer to those who are rebels against God, and thus, followers of The Serpent.

## CHAPTER 17

# “YOU SHALL SURELY DIE ...”

[←98]

This chapter is from 2 Samuel 12:7–23 and Psalm 51.

[←99]

The words were the same as spoken in Genesis by God when warning Adam about what awaited him for disobedience, “... *YOU SHALL SURELY DIE!*”

[←100]

The complete text of David’s prayer is found in Psalm 51. The superscription of this Psalm assigns it

to David following the sin with Bathsheba and the confrontation by Nathan, the prophet.

#### CHAPTER 18

### **“... AND HE DIED ...”**

[←101]

This chapter is from 1 Kings 1:1–2:10.

#### CHAPTER 19

### **THE SON OF DAVID**

[←102]

This chapter is from 1 Kings 3:1–11:13.

#### CHAPTER 20

### **THE SONS OF DAVID**

[←103]

This chapter is from 1 Kings 11:26–2 Kings 25:30, Jeremiah 31:31–40, 32:6–44, Ezekiel 36–37.

[←104]

Jesus contrasts with King Rehoboam in Matthew 1:28–30 when He says, “... My yoke is easy and my burden is light.” Jesus is speaking of the “yoke” of dominion. Caesar’s and Rehoboam’s yokes were heavy, but Jesus provides everything for His followers.

[←105]

2 Kings 24:11–16.

[←106]

Deut. 28:36–37.

[←107]

See Psalm 137.

[←108]

Jeremiah 32:6–44.

[←109]

Ezekiel 36:24–27. A similar prophecy is found in Jeremiah 31:31–40.

[←110]

From Ezekiel 37:13–14.

[←111]

Ezekiel 37:22.

## CHAPTER 21

# THE RETURN

[←112]

This chapter is from the Books of Ezra and Nehemiah.

[←113]

Babylon had fallen to Medo-Persia and so it was Cyrus, King of Persia, who allowed the exiles to return (Ezra 1:1).

[←114]

This is the end of the Old Testament narrative. It is apparent that if there is only the Old Testament, then there is no fulfillment of God's promise. Man was born of Adam and is no different from the first man and all of his sons. He is disobedient to God. His only hope is The Messiah, The Seed of the woman, who will take the judgment for his sins. This fulfillment comes when Jesus appears.

A Jew who does not believe in Jesus would be like one who stops reading the story at this point and does not come back. He is trying to show God that he can be good enough. But if the Old Testament shows one thing, it is that men are all like the first man: disobedient. It displays the prophecy of, and the need for, the Seed of the woman, who was yet to come in the Old Testament and appeared in the New. Without continuing on in the story (entering the New Testament), one does not ever get to know Jesus, the fulfillment of the Seed of the woman. He alone can give man eternal life, not like the life he received from The first Man, but a life from God.

## CHAPTER 22

# THE CHILD OF THE WOMAN

[←115]

This chapter begins the New Testament. It is taken from all four Gospels, Matthew, Mark, Luke, and John.

[←116]



The Gospel of John presents this scenario in John 1:1–13. John compares the time just prior to the coming of Jesus as being just like the darkness at the original creation of Genesis 1. Just as the light came in the original creation, so Jesus came and brought the life from God to a world cursed with death. “In the beginning ... In Him was life and the life was the *light* of men. And the light shines in the darkness and the darkness did not overcome it” (John 1:1–5).

[←117]

Luke 1:31–33.

[←118]

Luke 1:35. See Matthew 1:20, “... that which has been begotten in her is from the Holy Spirit.”

[←119]

Luke 2:4 mentions that Joseph, to whom she was engaged, was of the family of David. Luke 3:23–38 records the genealogy of Mary. This becomes apparent when compared to Matthew 1:1–17, which gives the lineage of Joseph. Joseph, who in essence, adopted Jesus, had his lineage from David through Solomon. Mary, Jesus’ natural mother, had her lineage also from David, but through David’s son, Nathan.

[←120]

Luke 2:12, 16.

[←121]

Indeed, this is the case. According to John 1:1–13, the coming of Jesus was to create new life in men, just

like God had created life in the beginning. The old life was given the curse of death in Genesis. Thus, it required that new life would be brought by Jesus (It was His Life, the Life of God, John 1:4). Man must then be born from God (eternal life) by belief (1:12–13) instead of the death that man inherited by being born from Adam.

[←122]

Matthew 1:21. The name “Jesus” means “YHWH saves.” It is the same name as Joshua in Hebrew.

[←123]

Luke 2:40–52.

[←124]

John 1:27. When John says that Jesus is the One “who comes after” him, he means that he, John, is a prophet of the Old Testament which spoke of Jesus. So, Jesus is the One coming after the Old Testament that prophesied His coming. Jesus is the fulfillment of (i.e., “after”) the Old Testament prophecies (i.e., “before”).

[←125]

John 1:29.

## CHAPTER 23

# JESUS AND THE SERPENT

[←126]

This chapter is from the parallel passages of Matthew 4:1–11 and Luke 4:1–13.

[←127]

That Satan and the one who operated the serpent of Genesis 3 are one and the same is confirmed by John in Rev. 12:9 and 20:2. Jesus also relates Satan to being the serpent in the beginning in John 8:44. From the context, this temptation was a parallel to the scene in Genesis 3. In Genesis there was the man who brought death (Adam) and in the Gospels the obedient Man brought life (Jesus). This is reiterated in Romans 5:12–21.

[←128]

Matthew 4:3.

[←129]

Matthew 4:4. Jesus quoted from a time when God had spoken to the nation Israel (see Deuteronomy 8:2–5). They were complaining about being hungry, but their real problem was they thought only of their own interests and not of God's. They should have trusted in God's word, since He would provide for them. That Jesus submitted to God's word was an indication He was the Son, or the Divine representative, of God.

[←130]

Matthew 4:7. Jesus is quoting Deuteronomy 6:16.

[←131]

Matthew 4:9. This was the same type of temptation as had occurred with Adam and Eve. The wisdom that Adam and Eve desired was to make them masters of their own destiny instead of being

submissive under God. But instead, they became submissive to Satan.

Here Satan, in a similar fashion, offered Jesus Satan's rule. Satan did, in fact, have rule to offer, but it would be a submissive rule under Satan, just like Satan offered Adam and Eve in the beginning.

Obedience to God was the only means for Jesus to rule. Ultimately, that obedience would require that He give up His life to an unjust death.

[←132]

Matthew 4:10. Here Jesus acknowledged simply that He, as the ultimate Man, was to serve only God.

#### CHAPTER 24

## **“AND THE MAN CALLED HIS WIFE’S NAME, ‘LIFE’”**

[←133]

This chapter is from John 3:1–21.

[←134]

Nicodemus' attitude was revealed by the fact he came at night. Night and darkness are used in the Book of John to illustrate unbelief. Nicodemus wanted to solve his curiosity about Jesus, but was not willing to risk his life. Nicodemus progressed to belief and then boldness through the Book of John. He stood up and requested proper justice for Jesus in John 7:50–51. He ultimately became much bolder, openly identifying with Jesus as he brought perfume for the body of Jesus in John 19:39.

[←135]

This was the fulfillment of Ezekiel 36:25–27, the prophecy of the New Covenant. In Ezekiel 36, God spoke of the new heart and new Spirit which he would put in man. In Chapter 37, He spoke of a people who would be dead, and would be given new life both spiritually and physically.

[←136]

John 5:39. The phrase “eternal life” particularly references Daniel 12:2 where God will resurrect believers into the kingdom with a new heart and a new body.

## CHAPTER 25

# THE CHILDREN OF THE SERPENT

[←137]

This chapter is from John 8:33–59.

[←138]

John 8:39b–40a. This shows the actual meaning of “Father” or “Son.” Its most important aspect is not always “image duplication through physical generation.” It means “representative of ...”. That is, “the Son of God” means the “representative of God.” Thus, when these men claimed to have Abraham as their father, Jesus replied that this could not be so since they did not “represent” or “imitate” Abraham (John 8:39–40). They were claiming that the importance of sonship was genealogical. Jesus was saying the stronger meaning was to be a spiritual

representative. Since Abraham trusted in the Seed to come in Jesus, these men should have imitated Abraham's faith and trusted in Jesus as well.

[←139]

John 8:42–47.

[←140]

The "I AM" title is from Exodus 3, where God appears in the burning bush to Moses. When Moses requests His Name, God replies, "I AM." The point here is that in the first exodus, "I AM" sent Moses to deliver Israel. The second time, "I AM" came Himself in Jesus. They understood clearly that Jesus was claiming Deity and thus they considered Him a blasphemer and tried to stone him.

## CHAPTER 26

# **"I AM ... THE LIFE"**

[←141]

This chapter is from John 11:1–45.

[←142]

John 11:25. Jesus was here fulfilling Daniel 12:1–2, where a future resurrection to eternal life was prophesied. Jesus showed, by raising one dead Jew, that He could resurrect men to eternal life in the kingdom.

[←143]

In John 5:24–29, Jesus explains that He is the one to bring the new life ("eternal life") to believers and

that He is the One who will resurrect the dead bodies into the kingdom or into eternal judgment.

[←144]

“Jesus wept.” (John 11:35). Jesus wept in response to the unbelief in Him that pervaded everyone. No one understood that in Him was life and He had the power to resurrect the dead (See John 5:25–29).

[←145]

Calling Lazarus by his name is an allusion to John 10:3 regarding the Good Shepherd, Jesus. His “sheep hear His voice and He calls His own sheep by name ...”

[←146]

“The Raising of Lazarus” in John 11 is an allusion to Daniel 12:1–2 where Daniel prophesied the dual resurrection of the dead into the kingdom or to eternal destruction.

#### CHAPTER 27

## **“... I GO TO PREPARE A PLACE FOR YOU ...”**

[←147]

This chapter is from John 14.

[←148]

Judas had departed from the group in John 13:30.

#### CHAPTER 28

# THE SERPENT STRIKES THE CHILD

[←149]

This chapter is from John 18–19, Matthew 27, Mark 15, Luke 23.

[←150]

This is a fulfillment of Isaiah 52:14.

[←151]

The reference for the “Son of God” is Psalm 2:7, who was the Christ (Psalm 2:2) and the King of Israel (Psalm 2:6). (See also 2 Samuel 7:14). They were denying the words and works of Jesus as a fulfillment of the Old Testament prophecies that demonstrated that He was that One. See John 5:17–23 where Jesus’ claim that He was the Son and that God was His Father was making Himself equal with God.

## CHAPTER 29

### LIFE!

[←152]

This chapter tells the story of the resurrection, which appears in Matthew 28, Mark 16, Luke 24, and John 20.

[←153]

The opening of the tomb was not done so the body could get out, but so men could see the body



was gone. Had not the stone been removed, no one could have testified the body was gone.

[←154]

This part of the story is from John 20:1–18.

[←155]

Mary recognized Jesus when He called her by name. This is an allusion to John 10:3–4 regarding the Good Shepherd, Jesus. His “sheep hear His voice and He calls His own sheep by name ... and the sheep follow Him because they know His voice.”

[←156]

John 11:25.

## CHAPTER 30

# THE MESSENGERS OF LIFE

[←157]

This chapter is from Acts 1:1–11.

[←158]

One of the main functions of the Holy Spirit here was to take the words of Jesus and place them in the minds of the apostles so that they could recall His words in His absence (John 14–16, particularly 14:25–26, 16:13–14) and report them to the readers (John 17:20, 20:31), as well as establish the church. The Holy Spirit would also be placed in believers to make them recognize that the apostles were speaking the word of God. Thus, believers would listen to the word of God through Jesus through the apostles

(New Testament). This word of Jesus would be what would give them new life (John 5:24).

[←159]

This base word here is “witness,” and contextually is an “eyewitness” who testifies to facts of which he has firsthand knowledge. This is an often-misunderstood word. Biblically the witnesses were those who had actually “eye-witnessed” the risen Christ (Luke 24:46–48, Acts 1:21–22). It is used for the 12 apostles who were specially chosen (Acts 10:39–42). It is not a direct instruction to people today. It was spoken to the (eleven, then twelve) apostles who were going to tell the world their eyewitness accounts that they had seen Jesus alive.

While the present-day believer is clearly not an eyewitness to the resurrection, he is a *testifier* of the eyewitness of the 12 apostles that others might believe. He is a “witness” only in the sense that he is “testifying” of the apostles’ “eyewitness” account of the resurrection. The church is founded on the “apostolic teaching” (Acts 2:42), which reveals Jesus as the Christ. Thus, it is the church that carries this apostolic eyewitness teaching throughout the world, whether in their own home or in a distant land.

[←160]

The eleven men will soon become twelve in Acts 1:12–26.

## CHAPTER 31

# WAITING FOR THE RETURN OF THE CHILD

[←161]

This chapter is based on the Book of Acts, and Revelation 2–3, as well as the Epistles.

[←162]

This is the story of the killing of Stephen recorded in Acts 7.

[←163]

Blaspheming was to say something about God that was untrue, or was beneath His greatness and holiness. Jesus had claimed to be God. If a normal human had said that it would have been blasphemy since it would bring God down to the status of a sinful man. However, in the case of Jesus, He *was* God. Thus, it was truth, not blasphemy. Jesus said in John 8:55, “I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.”

[←164]

This is a reference to Psalm 110:1 where the Son of Man was to sit at the right hand of the Father in heaven waiting there until He returned to destroy His enemies.

[←165]

James, the brother of John, was executed by a sword (Acts 12:2).

[←166]

Jesus prophesied how Peter’s death would glorify God in John 21:18–19.

[←167]

Hebrews 10:32-34.

[←168]

In Revelation 2:10 men of the church at Smyrna are told that “the devil is about to cast some of you into prison, so that you may be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.” In Revelation 2:13, Antipas died for Christ.

[←169]

Revelation 6:9–11 speaks of those martyrs who wait in heaven for Jesus to bring them back to Earth and they cry out, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the Earth?”

## CHAPTER 32

# **THE SERPENT: RULER OF EARTH, GOD: RULER OF HEAVEN**

[←170]

This chapter is from 1 Thessalonians 4:13–18, 1 Corinthians 15:51–58, Revelation 4.

[←171]

This is the pre-tribulation rapture found in 1 Thessalonians 4:13–18.

[←172]

1 Corinthians 15:52.

[←173]

This includes the raising of the bodies of those believers of the church age who have already died. They are in heaven, but at this time they also will get their bodies back, made new. (See 1 Thessalonians 4:13–18).

[←174]

The removal of believers from the Earth (usually called the “rapture”) is found in 1 Thessalonians 4:13–18, 1 Corinthians 15:51–52, and Revelation 3:10. It is for the purpose of removing the church (Jews and Gentiles who believe in Jesus during this church age following the resurrection). God will once again deal with the nation Israel, returning them to Himself. The eyewitness of the apostles is the foundation for the church through whom God is active following His ascension. But with the church’s removal the Nation Israel will come once again into active focus during the Great Tribulation, as God will bring them back to be His mediators to the Gentiles proclaiming the good news of Messiah.

[←175]

These “elders” include the church age believers since they have the attributes promised of the faithful believers from the seven churches in Revelation 2—3.

## CHAPTER 33

# THE RIGHT TO RULE THE EARTH

[←176]

This chapter is from Revelation 5. It is a fulfillment of the scene in Daniel 7:13–14 when a Son of Man (the Seed of the woman) steps up to the Ancient of Days (God the Father) and receives the kingdom.

[←177]

Jeremiah 32:6–15.

[←178]

Revelation 5:4–5. This one weeping was the author of Revelation, the Apostle John, who was viewing these events and recording them for the benefit of his readers. John wept, as his fellow believers would, if Jesus had not come and his substitutionary death had not been worthy to save.

[←179]

This is a very significant statement. Jesus was obedient to God the Father and He gave His life because of God's (and Jesus') heart of sacrificial mercy. That was real obedience, for He did not in the least deserve to die.

[←180]

This is an appearance of two Persons of the Trinity (Father, Son and Holy Spirit). Each of these is God, yet in three different personalities. Thus, The Father is the One on the throne, while The Son is the Lamb,

who is God who came in human form. The Lamb is used because a lamb was sacrificed for the nation's sins in Exodus at Passover (and referencing Abel's sacrifice in Genesis 4:4). Now Jesus was the human sacrifice for man's sins. The original sacrifice was prophesied in Genesis 3:15.

[←181]

This is the fulfillment of The Lord's Prayer, "Thy kingdom come, Thy will be done, on Earth as it is in heaven" (Matthew 6:10).

#### CHAPTER 34

## THE OPENING OF THE SCROLL

[←182]

This chapter is from Revelation 6.

[←183]

That the White Horse Rider is Jesus is evident in the sense that He begins the repossession of the Earth here as a symbolic Warrior and ends it in Revelation 19 where the same White Horse Rider physically descends and finishes the repossession of the Earth, Israel, and Jerusalem. The Old Testament allusion for these four horse riders is to horsemen and chariots as agents of God, found in Zechariah 1:7–21, 6:1–8. See the notes in Revelation 6:2 at [www.BiblicalStory.org](http://www.BiblicalStory.org) for more details. These are not "evil" horsemen, but agents of God to administer God's purpose on Israel.

[←184]

The title given this Horsemen is from the last phrase of Revelation 6:2, “He went out conquering and to conquer.” The Greek word used here is the verb, *nikao*, and is typically translated in Revelation as “overcome.” Other than these two usages in 6:2, there are fifteen usages in the book. Only two relate to the antichrist (“The Beast”) overcoming (11:7, 13:7). Three times, “overcoming” is related to Christ (3:21, 5:5, 17:14). The rest (10 occurrences) are characteristic of believers who are “overcomers” because of their trust in The Overcomer, Jesus.

[←185]

The bow is used as a designation of a weapon of war, and typically assumes arrows. (See Genesis 48:22, 49:24; Joshua 24:12; Psalm 7:12; Isaiah 13:8).

[←186]

Daniel 9:27 refers to these final seven years (one “seven”) just prior to the kingdom. This is what is called the “tribulation” period. The first three and one-half years begin when a ten-nation federation, ultimately headed by the antichrist (“The Beast”), will make a covenant with the nation Israel. This covenant will protect Israel and will allow them to resume their sacrifices. After these first three and one-half years the antichrist will break this covenant, stop all sacrifices, and proclaim himself to be god. It is at that time that Israel will begin to return to Christ. Then after the second three and one-half years, known as the “Great Tribulation,” Jesus Christ will return to rescue believing Israel (and the rest of the believers) from the antichrist.



[←187]

That the nation of the Antichrist, The Beast, is Rome is evident from Daniel 9:26, where “the people of the prince who is to come will destroy the city and the sanctuary...” The people who destroyed Jerusalem and the temple in A.D. 70 were Romans. Thus the “prince who is to come,” the antichrist, will also be a Roman.

[←188]

Daniel 9:27.

[←189]

See Revelation 12 for the identification of The national Woman as believing Israel who is pursued by The Serpent, Satan. This national woman, Israel, gives birth to a Son, a male, who is the Messiah (12:2, 5). In Daniel 7 and Revelation 13, Satanic nations who dominate Israel are identified as “beasts,” with The Beast as the final ruler over the final “beast” nation, Rome.

[←190]

Deuteronomy 7:2, Exodus 23:32.

[←191]

Leviticus 26:14.

[←192]

Leviticus 26:17.

[←193]

Leviticus 26:19, 20.

[←194]

Leviticus 26:22.

## CHAPTER 35

# THE WOMAN, THE NATION ISRAEL, EATS

[←195]

This chapter is from Revelation 11:1–7.

[←196]

This act will be a duplication of a judgment on Israel brought by Elijah in 2 Kings 1. There the King of Israel, Ahaziah, worshiped other gods and so Elijah prophesied his death. He sent messengers to Elijah who validated his prophecy and himself as a prophet of God by eliminating the messengers with fire from heaven. Similarly here, Israel is joining with The Beast, and the “two witnesses” are validating themselves and their message with fire from heaven.

[←197]

This is a duplication of God’s plague on Egypt through Moses, turning the rivers into blood. Exodus 7:14–25.

[←198]

The Beast will be like The Serpent in the beginning. He will be the great deceiver (2 Thessalonians 2:9–10).

[←199]

Daniel 9:27.

## CHAPTER 36

# THE WOMAN, THE NATION ISRAEL, AND THE BEAST

[←200]

The chapter is from Revelation 11:8–13.

[←201]

This resurrection of the two witnesses is an allusion to the resurrection of Israel in Ezekiel 37:1–14. Like the two witnesses, Israel was dead, but like the two witnesses the breath of life would ultimately come into their dead bodies and they would be resurrected into the kingdom.

[←202]

Revelation 11:13 records the only repentance in The Book of Revelation. It will occur in the City of Jerusalem (11:8) where following a massive earthquake, those who remain will give glory to God.

## CHAPTER 37

# THE SERPENT PURSUES THE WOMAN, THE NATION ISRAEL

[←203]

This chapter is from Revelation 12–13, Matthew 24, and Zechariah 14. This period of time is full of details, important events, and transitions. They are not included here due to lack of space. For details of this time see the notes on Matthew 24, Revelation 12–13, and Zechariah 14 at [www.BiblicalStory.org](http://www.BiblicalStory.org) and especially see these Scriptures.

[←204]

Matthew 24:15–22.

[←205]

Daniel 9:27a.

[←206]

Daniel 11:37, 2 Thessalonians 2:3–4.

[←207]

Revelation 13:3–4.

[←208]

Revelation 13:16–18.

[←209]

Jesus appears in the sky sometime prior to His actual foot touching in the Mount of Olives. It may be that it is some time prior to that so that He can visibly lead Israel out of the nations back to the land. But whether it is a shorter or longer period of time, according to Zechariah 14:1–5, He does return visibly to save Israel at Jerusalem from the armies of the nations. And God does call Israel back to the land. Here it is presented as prior to, or during, Jesus visible

return. The events are recorded in Matthew 24:30–31. The view here that this is a Second Exodus led by the New Moses, is supported by the allusions in the Trumpet (Rev. 8–9) and Bowl judgments (Rev. 16) to the ten plagues during the Exodus. See “Commentaries” on the Olivet Discourse in Matthew, and Revelation at [www.BiblicalStory.org](http://www.BiblicalStory.org) .

## CHAPTER 38

# THE CHILD STRIKES THE SERPENT

[←210]

This chapter is from Revelation 19, Matthew 24 and Zechariah 14:1–15. Many of the events of this period of time have been combined into an overview for the sake of simplicity. For details of this time see the notes on Matthew 24, Revelation 19, and Zechariah 14 at [www.BiblicalStory.org](http://www.BiblicalStory.org) and especially the Scriptures.

[←211]

The horsemen here are the saints who descend with Jesus from heaven and are part of His army (Revelation 19:14).

[←212]

Matthew 16:27.

[←213]

This scene told here reflects the descent of Jesus. His descent is described in Revelation 19 and Zechariah 14. However, interpreters vary on the

possibility that His visible descent could last a short time or a period of time extending 24 hours, days, months, or even longer, from the time of His first appearance in the sky until His foot actually touches the Mount of Olives.

[←214]

This signifies He is the absolute Ruler who has been anticipated ever since God told man to *rule* at the time of creation (Genesis 1:26, 28).

[←215]

This will be a fulfillment of Zechariah 14:4. Jesus will return to the Mount of Olives. Following the building of the temple during Solomon's reign, God's glory always enters and exits the Earth by way of the Mount of Olives and the eastern gate of the temple. The glory departed Israel when it left the Holy of Holies in Ezekiel 11:23. Jesus, as the Glory of God (John 1:14), returned the same way in Luke 19:28–48. Following His rejection and resurrection, Jesus returned to heaven again by way of the Mount of Olives (Acts 1:9–12). He thus will return again by way of the Mount of Olives (Zech. 14:4) through the Eastern Gate of the temple (Ezekiel 43:1–4).

[←216]

The Jezreel Valley is likely where the battle of Har-megedon will take place. The name, *Har-megedon*, is Greek representing the Hebrew for the mount (or "hill") of Megiddo, which overlooks the Jezreel Valley.

[←217]

The sequence proposed here is that Jesus first defeats the enemy at Jerusalem and then proceeds to the Jezreel Valley, adjacent to the “Hill of Megiddo” to meet the nations of the world assembled for war by The Beast.

## CHAPTER 39

# THE CHILD JUDGES

[←218]

This chapter is from Psalm 118:19–26, Ezekiel 43:1–2, Matthew 24–25.

[←219]

This will be a fulfillment of Ezekiel 43:2, the return of the Glory (John 1:14) to the temple.

[←220]

This is a quotation from Psalm 118:26, a prophecy of the ultimate conquering King as He proceeds in victory into Jerusalem. The people cried this out at the Triumphal Entry in Luke 19:38. It is fulfilled as Jesus moves in victory at His Second Coming.

The cry, “Save ...!” (“Hosanna”) is from Psalm 118:25, “... do save ...” and is used by the crowd during the triumphal entry when they cry “Hosanna!” (Matthew 21:9, 15; Mark 11:9–10, John 12:13) reflecting the Hebrew word. The Psalm prophesies the cry of the people to the Messianic conqueror to save them from their enemies.

[←221]

This is an overview of the many different judgments that will take place at the Lord's return. These are described in Matthew 24–25, Revelation 20:4–6, Luke 19:11–27, and other passages. These judgments include the judgment on Israel (see Matthew 25:1–13 in the “Parable of the Virgins”) and on Gentiles (see Matthew 25:31–46 in the “Judgment of the Sheep and Goats”). The gate of the city was typically where the elders would gather and judgments would take place (Ruth 4:1–2). Believers of this church age will be judged (for rewards or loss of rewards) at the “Judgment Seat of Christ” described in 1 Corinthians 3:6–4:5. For the details of all these judgments see the “Commentary” section at [www.BiblicalStory.org](http://www.BiblicalStory.org) .

#### CHAPTER 40

## THE RETURN OF THE RULE

[←222]

This chapter is from Revelation 20:1–6, Isaiah 11:1–10, Joel 3:18, Amos 9:13–15.

[←223]

Zechariah 14:10.

[←224]

Zechariah 14:16–19.

[←225]

Isaiah 11:6–9.



## CHAPTER 41

# THE SERPENT DECEIVES ONCE MORE

[←226]

This chapter is from Revelation 20:7–10.

[←227]

Since all living Gentiles must pass by the Judgment of the Sheep and Goats that will occur prior to the 1000-year kingdom, only saved Gentiles (and saved Jews) will pass into the millennial kingdom. So, the Gentiles that rebel under Satan at the end of the 1000 years are the children of those believers who entered the kingdom. Some of their children would not trust in Christ for the forgiveness of their sins during the 1000 years and then would be deceived by Satan and join him in his rebellion at the end. This is Satan's final attempt to oppose God by returning once more, not to deceive, but to kill.

## CHAPTER 42

# THE CHILD JUDGES THE CHILDREN OF THE SERPENT

[←228]

This chapter is from Revelation 20:11–15, 2 Peter 3:7, 10, 12.

[←229]

Jesus is the Anointed One to represent God. All creation will ultimately bow before Him. This is also presented in Philippians 2:9–11.

[←230]

It is clear from this judgment that any man who does not have Jesus' atoning death on his account as the payment for his sins will be cast into the Lake of Fire. The only way to get into the Lamb's book of life is to have trusted in The Lamb for salvation (forgiveness of sins and the new life). There are other books opened and men will be judged from their deeds, but no amount of works will allow one to escape the Lake of Fire. Only faith in the sacrifice of The Lamb, Jesus Christ, will grant one entry as a citizen of the Garden Kingdom.

[←231]

2 Peter 3:7, 10, 12.

## CHAPTER 43

# THE GARDEN

[←232]

This chapter is from Revelation 21:1–22:5.

[←233]

Revelation 21:1 is typically translated, "a new Heaven and Earth." While that is a legitimate translation, it has led interpreters to think that God is creating a new dwelling place for Himself, i.e., "Heaven." However, here "Heaven" is the physical "sky," as God is recreating a new physical universe.

This is parallel to Genesis 1 where "God created the heavens and the Earth," meaning the "sky" and the "Earth."

[←234]

1 Corinthians 15:24.

[←235]

A reader may ask the question (as many have asked through the ages), "Why did God make man go through this? Why did He not make man unable to sin?"

This is answered specifically in the Book of Romans. It is so man might know God's character fully through the total experience of His mercy. Prior to the coming of Christ man had known God through words, signs and symbols and partial deliverances. All these revealed God to His representatives so that they would know Messiah when He appeared. But with the coming of Christ, man saw God's love in history as real as it could be, the perfect and just God dying for the worthless enemy. God loved men so much that He gave the One He loved the most (Jesus) for those who were His enemies (Romans 5:6–11). Now the believer can know God fully since the believer has not only seen God's sacrificial love in history, but the believer, as a great sinner (Romans 3:23), has received it himself.

[←236]

Revelation 22:14.

[←237]

Revelation 22:20.

[←238]

Chorus taken from “All Hail the Power of Jesus’  
Name” by Edward Perronet.