

Crashing with Adam

Part Four

(Wear and Tear)

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Meditating on the Bible

Romans 8:18-22

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

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My **Grand** dad and I have been jarred by the sight of a great detriment to the family of adam (mankind). This is impressed on us, as we see the following happening.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

(Genesis 6:4)

From the outside, this seems to be an innocent enough thing. However; under the cover, we know that this sets mankind up for its first disenchantment. The disenchantment is in the fact that; with the recognition of giants, also comes the possibility of bestowing esteem. Along with the possibility of bestowing esteem comes the possibility of practicing human elevation. From that point, we can start to move philosophical things to a position at which they will need this caution applied to them.

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the

midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

(Deuteronomy 4:12-19)

As I look at Adam, I see a certain sad nostalgia in his eyes. While watching him, I perceive that; certain prior words of his are proceeding through his mind, as he recalls this event.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

(Genesis 3:8-12)

The woman whom thou gavest: at the time that this was said, it seemed to be an innocent enough expression of a measure of fear. However, that type of answer also hints at a negative potential that was resting in Adam. The negative potential is one that could push something else, other than God, into the center place in Adam's life. Surely, such an action comes with probable mental separation from God. We only refer to it as being, probable mental separation, because, we can divert the separation.

In the early time of the development of the family of man, the LORD entered some words into our history; words that are of the sort that help us divert separation from Him. These words were given to Cain.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect.

And Cain was very wrath, and his countenance fell.

And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

(Genesis 4:3-7)

But, those words of Adam's--*woman whom thou gavest*--seem to be reasonable, as an expression of fear; but, not as a rejection of Eve. After all, God did give Eve to Adam; wherefore it would be illogical for Adam to set Eve aside. Surely that would be a reversal of the blessing of the LORD. However, even though we know that; for completion sake, let us think through that possibility.

For Adam to set Eve aside would be a disavowal of the perfection of the LORD. If we start down that slippery slope, of philosophical manipulation of Deity; surely, we will be left with an unworkable situation. Surely, we must, for ever, cling to this truth of the Nature of the Word of God . . .

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

(Isaiah 45:18-19)

There is so much tension on the moving parts of the theology of mankind. There are such a large number of abrasives that will contribute to the wear and tear of our spirit's devotion to the LORD. As they press on him, Adam could easily be overwhelmed. At such a time, he could fall prey to this sort of theological trap.

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

The carpenter stretcheth out his rule; he marketh it out with a line; he

fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

(Isaiah 44:9-17)

As I look at him; I watch and wait, as Adam reviews the aftermath of his, almost indictment of the LORD God, in the matter of Him giving Adam the benefit of Eve. So, in our review of the wider world of adam (mankind); Adam and I see that, the LORD issued a very potent wake up call to Adam's soul. As a result of that call; we, both, see that, we need directives into the ways of the world. As we, my **Grand** dad and I, look out into the world, we see this sort of troubling thing going on.

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

(Isaiah 44:18-20)

Of course, we realize that, there will be some wear and tear on our being. That aspect of our being was set up, here.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(Genesis 2:7)

As being a living soul; we know that, there must be something that limits our span on this earth. For Adam, he feels the change that time is bringing on him. Also, he sees the travail that Eve endures, whenever one of us is sent through her, out into the world. The LORD told them that this would happen.

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

(Genesis 3:16)

Adam is not oblivious to that fact of Eve's life. That fact is a thing from which Adam would like to protect Eve; but, he cannot do that. And beyond Eve, Adam knows that he cannot protect the extended family of his. Especially, I know this: because, I know that; in time, the children of Adam will have an even more compressed lifespan than is presently enjoyed, in the day of Adam. In time, we will be under this indictment about our time of endurance in the blessing of life.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

(Genesis 6:1-3)

To understand this matter of, wear and tear; we look for answers in the Spirit. For us, humans, this is a delicate matter. For us, humans, there is a tendency to look for answers in the spirits. In the most common practice of this search, as in the present day; we look for answers in history. For us, history is a somewhat flat encounter. For us, history does not move its position of understanding--almost: for now, let us bypass the matter of interpretation of history. For now, let us try to concentrate on the history that seems to be stable.

Okay, I guess, we cannot do that: just concentrate on the history that seems to be stable. We need to adapt our history to new uses, as we use it to adjust the present. We need to use our history as the first portion of our motivation; as a kind of catalyst for present, larger developments. In fact, we are limited to, only applying history as in that fashion. This limitation is reminiscent of Samuel's séance; or, more specifically, it is Saul's séance with Samuel. In that future day, Saul was suffering from some significant wear and tear on his projected stance in life, and he was in search of a, then present day, catalytic agent. This is that time.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD

answered him not, neither by dreams, nor by Urim, nor by prophets.

(1 Samuel 28:3-6)

To address that imminent wear and tear, king Saul returned to a drastic philosophical method: *familiar spirits*. This is the methodology that Saul chose, as in a reversal of his prior commitment to the way of the LORD.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.

And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

And Saul swore to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

(1 Samuel 28:7-10)

As you read in the Scripture that is in 1 Samuel 28:3-6; the prophet Samuel was already dead. So, this is the only way Saul could avail himself of that most unique form of history.

Then said the woman, Whom shall I bring up unto thee?

And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou?

And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of?

And she said, An old man cometh up; and he is covered with a mantle.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

(1 Samuel 28:11-14)

Samuel is the source of inspiration that was there, so many times, for king Saul. This is the source of inspiration that had started the lifespan of the reign of king Saul. In fact; for that day, Samuel was the only reliable source of interpretation of the will of God. Wherefore king Saul resorted to a stable past source, in the hope of forestalling wear and tear on his integrity. This is how that matter proceeded.

*And Samuel said to Saul, Why hast thou disquieted me, to bring me up?
And Saul answered, I am sore distressed; for the Philistines make
war against me, and God is departed from me, and answereth me
no more, neither by prophets, nor by dreams: therefore I have
called thee, that thou mayest make known unto me what I shall do.*

*Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD
is departed from thee, and is become thine enemy? And the LORD hath
done to him, as he spake by me: for the LORD hath rent the kingdom out
of thine hand, and given it to thy neighbour, even to David: Because thou
obeyedst not the voice of the LORD, nor executedst his fierce wrath upon
Amalek, therefore hath the LORD done this thing unto thee this day.
Moreover the LORD will also deliver Israel with thee into the hand of the
Philistines: and to morrow shalt thou and thy sons be with me: the LORD
also shall deliver the host of Israel into the hand of the Philistines.*

*Then Saul fell straightway all along on the earth, and was sore
afraid, because of the words of Samuel: and there was no strength
in him; for he had eaten no bread all the day, nor all the night.*

(1 Samuel 28:15-20)

In our case, of discovery of direction, we do not have to resort to the spirits; not even, the spirit of, history. We can maintain our focus on the Spirit. In that focus, it is our hope that the LORD will provide us with the insight that we need, in order for us to say; "Oh, that's why I'm here." In that day, we will start to recall our original purpose--and then, we will go beyond the obvious. First, here is the obvious.

*So God created man in his own image, in the image of God created he
him; male and female created he them. And God blessed them, and God
said unto them, Be fruitful, and multiply, and replenish the earth, and
subdue it: and have dominion over the fish of the sea, and over the fowl of
the air, and over every living thing that moveth upon the earth.*

*And God said, Behold, I have given you every herb bearing seed, which is
upon the face of all the earth, and every tree, in the which is the fruit of a
tree yielding seed; to you it shall be for meat. And to every beast of the
earth, and to every fowl of the air, and to every thing that creepeth upon
the earth, wherein there is life, I have given every green herb for meat:*

and it was so.

(Genesis 1:27-30)

As going beyond the obvious; we recall the first stress on the ability to be fruitful and multiply. This stress came, when mankind was subjected to crisis number one of our quickening for extended service to the LORD. At that time, we discovered the power to truncate our ability to continue as a species; or, at least, the power to discontinue certain portions of our species that are deemed to be expendable. Though this may not be obvious; this is the beginning of our stance in war. As I look at the collection of wisdom that we now have, I remember the words of a certain servant of God, as follows:

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

(James 4:1-3)

These words stand in stark contrast to the basis for our communal existence. That basis was established by the LORD, thusly.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

(Genesis 2:18)

That simple outreach is packed with power. In its broader statement, it says that; we need one another. Ah; I see that, there is an emerging image of human-to-human need . . . but, that is too limiting. Recall that; at the time of that revelation from the LORD, we were a community of one human. At that time, the things that we needed were the other living souls of the Creation. Yes, this does mean that the beasts can be referred to as being living souls. We come to that conclusion as based on this statement . . . *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* (Genesis 2:7) . . . when we couple that statement with this one . . . *And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.* (Genesis 6:17)

The commonality between us and them is this: *the breath of life*. Wherefore we know that; our need for one another was fulfilled, somewhat, by this action of the LORD God.

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would

call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

(Genesis 2:19-20)

Fortunately, we were not left at that point. Fortunately, we were moved to the point of, needing to provide support for a human collection of dependents. This was always a part of the destiny of mankind, as declared by the LORD, here, as we read before: *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:* (Genesis 1:28a)

In reviewing the time of the beginning of the world of adam (mankind), in the formative years of the foundation of the kingdom of man; these two men had this significant, unspoken moment of enlightenment: Adam and I knew that, we, too, need one another. I guess; this must have been part of the driving force that pushed Adam to accept me, in the first place. For a time, at that first meeting, it seemed that I would only be accepted by Eve. There seemed to be something about her nature that allowed her to be more open to affection for others. I will not try to generalize this, here. Okay, I will share why this seems to be a part of Eve's design. To do that, I borrow from the wisdom that is given here . . .

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.
(Proverbs 31:10-29)

This is a great benefit for the family, when it is properly positioned in reverence for the LORD. However; sometimes, we go to the extreme of detaching this virtue from the family. This can be done by the man, when he ignores its presence. That is what my **Grand** dad seemed to be doing, when he tried to make Eve his scapegoat. At that time, Adam was sowing the seed for discord in the family: this is a serious instigator of wear and tear on the fabric of human civilization. The LORD'S message, here, needed to be instilled in the family of Adam, as going throughout the family of man.

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.
(Proverbs 31:30-31)

But, we must not limit our cautiousness to the damage that a misplaced male attitude can do. We must also realize that the woman has a potential for sowing discord. A woman may deliver her own, other hint of distance in the relationship. In a quiet fashion, we see the following hint of distance that came from my **Grand** mom, Eve.

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

The words, *I have gotten a man*, stand out, for me. They seem to heavily concentrate on the child; potentially, as a replacement for the affection to the husband. Of course, this is not always the case; sometimes, it is just a reaction to the moment. Hopefully; as time goes on, both parents will share in the joy of having a child. Then, things can go back to the normal wear and tear that is in raising ones self as an adult part of a family. But, even if the parents do not return to that strong focus on one another; still, there is much benefit in having a specialized involvement with the children.

Though, we must say that; displacement of a spouse for the sake of a child is not optimal, if it is a replacement for mutual cooperation in the family. For instance; that, Eve concentrates more on the son is not, in itself, a bad thing. In fact, this could have been very good for Adam. It could have given him the awareness that; he and Eve now had a joint venture in which they could participate. This could start to take the edge off of the, *rule over*, thing that is in this statement . . . *and thy desire shall be to thy husband, and he shall rule over thee.* (. . . Genesis 3:16)

The lessening of the impact of that statement is a good thing to consider. It will help us go further toward family values. This is what we will consider, next. And, we will do so in the light of this objective of service to God.

Submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.

(Ephesians 5:21-30)

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**Next In**  
**Crashing with Adam**  
(Family Values)  
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