

# Crashing with Adam

## Part Five

(Family Values)

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### Meditating on the Bible

#### Romans 8:28-39

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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Family Values: this starts on a rocky roadway for the **Grands**: Adam and Eve, and the first uncles of ours. In that beginning, there was some doubt about Adam's ability to shoulder responsibility. It seemed that, Adam was more interested in delegating his rightful duties to others. We see him doing that, here.

*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 3:9-12)

Also; in the rocky beginning of the **Grands**, the portion that was assigned to Eve did not receive good reviews. Not only is this apparent by the reaction that came from the LORD, but it also carries through time; so as, to result in observations such as this one, of a certain servant of God.

*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.*

(1 Timothy 2:11-14)

In the extension of the family, our eldest first uncle (or maybe, he can be thought of as being, our first cousin), Cain, damaged his reputation in family values, thusly.

*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 wroth, and his countenance fell.*

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

*And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother?*

*And he said, I know not: Am I my brother's keeper?*

(Genesis 4:3-9)

However, the LORD is gracious to our beginning; wherefore the path was smoothed out, as pertains to family values. That happened in this event of the beginning.

*And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

(Genesis 4:25)

From the modern perspective, we can see the great weight of this new beginning. We see it in the fact that; the LORD continued Seth's line, across history, as a testimony to the

recovery of sound family values. We see that in the following lengthy recitation of the span that proceeded to the middle ground of mankind's existence; as happened during the day of the LORD, at this dawning of the New Age. Forgive me, for including its entire presentation; I do so because, I think that it is important for you to feel the weight of God's grace to Adam, as through Seth.

*And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph,*

*which was the son of Heli, Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan,*

*which was the son of David,*

*Which was the son of Jesse,*

*which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares,*

*which was the son of Juda,*

*Which was the son of Jacob,*

*which was the son of Isaac,*

*which was the son of Abraham,*

*which was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad,*

*which was the son of Sem,*

*which was the son of Noe,*

*which was the son of Lamech,*

*Which was the son of Mathusala, which was the son of Enoch,  
which was the son of Jared, which was the son of Maleleel, which  
was the son of Cainan, Which was the son of Enos,  
which was the son of Seth,  
which was the son of Adam,  
which was the son of God.*

(Luke 3:23-38)

This recovery of family values is in keeping with this, later, generation-directed declaration of the LORD.

*Thou shalt not make thee any graven image, or any likeness of any thing  
that is in heaven above, or that is in the earth beneath, or that is in the  
waters beneath the earth: Thou shalt not bow down thyself unto them, nor  
serve them: for I the LORD thy God am a jealous God,  
visiting the iniquity of the fathers upon the children unto the third and  
fourth generation of them that hate me,  
And showing mercy unto thousands of them that love me and keep my  
commandments.*

(Deuteronomy 5:8-10)

In Adam's family, there is a clear view of the genesis of family values. It begins with this level-setting statement from the LORD God.

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

(Genesis 3:17-19)

Please, be ready; for, we are about to enter some seriously politically incorrect statements, into this, the time of our crash with Adam. Of course, these are the kinds of statements that will be quickly dismissed. Indeed, the dismissals will be done with reliance on the same source from which we draw the statements: the Bible. The general gist of the reliance on those scriptural interpretations is that; times have changed. Among the references that will be leaned upon, heavily, will be this one.

*For ye are all the children of God by faith in Christ Jesus. For as many of  
you as have been baptized into Christ have put on Christ. There is neither  
Jew nor Greek, there is neither bond nor free, there is neither male nor  
female: for ye are all one in Christ Jesus. And if ye be Christ's, then are  
ye Abraham's seed, and heirs according to the promise.*

(Galatians 3:26-29)

It is my mission to place these references in their proper perspective: they must be situated as being extensions of our crash with Adam . . . and not, as being elimination of the family values that were sent into the world, as from that time. To begin; please, fix this in your mind, O servant of God.

*For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

(Malachi 3:6)

Also, O follower of the Living Christ, the Son of God; please, fix this in your mind.

*Jesus Christ the same yesterday, and to day, and for ever.*

(Hebrews 13:8)

With those stabilizing facts in place; let us return to this entry in the compendium of family values.

*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)

To this day, that has not changed. Yes, we can mitigate it, with chemicals, but the underlying vigor of conception is still there. In consideration of that fact; we must be careful about worshipping our scientific corrective measures, as applying them to the family and its values. This is a caution that is extended across all levels of family values, all the way through the Family of God.

In the consideration of the Family of God; we need to think more of theological mitigation and manipulation, as opposed to, pure science manipulations. For instance; here is a very unwelcome manipulation that was sent at our Family Values.

*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

(Daniel 7:23-25)

That relatively short statement (Genesis 3:16) about Eve's future carries much weight in the development of family values. It is much like the modern considerations: that, the family actually caters to the woman; and, the woman is the one that provides the core of the strength for the family. We will not, yet, go that far; but, what we will say is this: the time that we spent, crashing with Adam, was very informative about the origins of a key portion of family values; which is, the nurturing portion. For this reason, we need to take a look at the rigors of being the mother of even one living; let alone, being the mother of all living, as Adam stated, here.

*And Adam called his wife's name Eve; because she was the mother of all living.*

(Genesis 3:20)

When we review that rigorous assignment that the LORD gave to Eve; thereby, we are able to understand some of the key religious pressures that the developing nation of Israel faced, as it marched toward the birth of the church of Christ, as well as contributing to many of the other religions of that area of the world. Yes, the house of Israel was very instrumental in the development of that portion of the world. Also, the development of that portion of the world was very instrumental in the development of all other portions of world; including, the families of the world of today. I am impressed by how God used the assignment that the woman has, to highlight the values that need to be in these various families. My mind considers Scripture such as this one.

*The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.*

*The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.*

*Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them;*

*they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.*

(Isaiah 13:1-8)

As one goes into the New Testament era, that kind of Scripture may be neglected; however, that must not be done. In the New Testament, we learn that; the birth of the

time of Christ was of the same rigor as the conception that was assigned to Eve. We see that in this passage of Scripture.

*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.*

*And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

(Revelation 12:1-6)

To fully understand that Scripture, above; we need to review some of the Old Testament declarations about the Family status of the house of Israel. In that time, the LORD declared that He held the position of being a husband to this entity of the world. This means that; that entity, for which the LORD was the husband, sat in the same position as Eve did for Adam. We see that kind of family positioning, here.

*Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*

*For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.*

(Isaiah 54:1-6)

As we read these kinds of expression of the Family Value of the LORD; let us note that, the LORD was never too busy to look out for the best interest of His "wife".

However, as we go back to our **Grand** dad's house, we see a potential lapse in Adam's attention to Eve. Sometimes, these lapses seem to put Adam at a distance from Eve. I say this because; it seems that, the only expressions about the family came from Eve. Here are two that are of note.

*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)

*And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

(Genesis 4:25)

Let us not dwell on the absence of Adam in these narratives. Maybe Adam's distance was because of his busy schedule. However, we must not lose sight of the presence, in the family, of collective responsibility. That is what we will see next, in our crash with Adam. To get us ready for that, let us internalize this example of a good family-value based collective response.

*And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

*And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

(Genesis 14:11-16)



**Next In  
Crashing with Adam  
(Collective Responsibility)**

