

Crashing with Adam

Part Six

(Collective Responsibility)

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Meditating on the Bible

Hebrews 11:8-19

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

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In the early record of Genesis, we see the significant weight of the work that Adam was assigned. Among that work was; for him to control the various creatures that existed in the Garden. This is similar to the rigor that must have been a part of Noah's life, as he prepared this new container for the creatures . . .

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make

in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

(Genesis 6:13-16)

. . . So that, Noah would be ready to control them, as the LORD gave him this assignment.

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. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

(Genesis 6:17-21)

Though; as pertains to the schedule of Adam; we do note that, there seems to have been ample time for this activity.

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)

As we read, in the Bible; the early times only seemed to have three iterations of that particular family strengthening activity. I referred to it in that fashion because; the sex act does not always produce an offspring. Even so, it still seems that Adam had a lot of time to do other things, as set against the time that seemed to have been devoted to those family building interactions. Then again; maybe, Adam did not have such a wealth of free time; for, there were more children in his house. Here is the record of the combined impact of that activity, as set in Adam's available time.

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they

were created.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image;

and called his name Seth:

And the days of Adam after he had begotten Seth were eight hundred years:

and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died.

(Genesis 5:1-5)

In the other portion of Adam, the female; it seems that Eve gives us another important lesson about family values. Her exclamations of gratitude to the LORD indicate that; sex can only take things so far . . . and, once that distance has been crossed; then, it is time to consider the strengthening of the family. In that, I am reminded of a reaction of another mother of the Genesis time. This mother is Leah; the wife of Jacob, the son of Isaac, the son of Abraham . . . and so on, to Seth, the son of Adam. Leah was very vocal about her desire to contribute to the growth of the family; as we see, here.

And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon.

And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

(Genesis 29:31-35)

Leah's sister, too, was very vocal about her desire to contribute to the strength of the family. Here, she raises her voice.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

(Genesis 30:1)

In the behavior of the wives of Jacob, we see this positive family-focused principle: as pertains to the family and its values, a common goal is needed. As I think about that, as in relation to family values; I am reminded of this piece of wisdom for Solomon.

A Song of degrees for Solomon.

Except the LORD build the house, they labour in vain that build it: except

the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

(Psalm 127:1-5)

In considering the number of *arrows* that are available, we need to consider the reason for having even one arrow. In looking into that, we can gain some insight from the emphasis that the LORD placed on a certain activity of the development of the spirit of the mixed multitude of Israel. During the multitude's time in the wilderness journey, the LORD gave us a strong indicator of the common goal of family values. This is the specific Scripture to which I am referring.

And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

(Numbers 26:1-2)

A common goal of family values: the family needs to be strong enough to defend its values, as against the pressure of worldly conformance. This need was very strong in the collective family of the house of Jacob. In the family mission that they were assigned, there was much need for standardization of behavior, and adherence to the common goal that the LORD has given them. In a later time of the development of the mixed multitude, as moving them to a nation; this portion of their assignment was revealed.

Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

(Judges 3:1-4)

Though this may seem to be a negative thing; actually, it is one of the most common things that happens to a family. Consider the children of Eve. In their time, they would

leave the nest, and go out to make their own place in the world. This is done in accordance with the first assignment that the LORD gave to the sons.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(Genesis 2:24)

Though this was a matter of biology, please know that; the building of a world is not limited to the direct biological lineage of a particular individual. Oftentimes, the family values need to be stressed in a collective of diverse individuals. Moses faced that kind of situation, here.

And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

(Numbers 11:11-15)

Let us consider that; most of this collection was not made up of Moses direct biological line. Even so, Moses was assigned to perpetuate consistent, and homogeneous, family values for the group. This is the kind of assignment to which Scripture alludes, when the LORD speaks of the, sometimes contrasting, behavior, as between those ones that have children, and ones that do not. In that contrast, the thing that makes the difference is this: the nature of the devotion to the development of the Family of God. In Scripture, the LORD speaks of that type of devotion; for instance, when he refers to this class of servants of God.

Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be

cut off.

(Isaiah 56:1-5)

In certain general statements, the LORD includes many more types of non-biological family builders. Among those statements is this one . . .

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 another example of a non-biologically motivated family builder, in the general population of servants of the LORD; please consider this woman: Deborah . . .

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

(Judges 4:4-5)

The judged children of Deborah were spread across the entire congregation of Israel. As we look at a certain event of the life of the congregation, we see the child-like behavior which she faced; as among these ones upon which Deborah had to impress the Family Values of the LORD. Here is one of those events.

And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman.

And Deborah arose, and went with Barak to Kedesh.

(Judges 4:6-9)

If Barak's response doesn't sound like the whining of a child; then, I do not know what does. This take my mind back to a certain one of Cain's actions and behavior; at the time of his and Abel's initial offering to the LORD. That is the time when, Cain clearly demonstrated his family values . . . or lack thereof.

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.

(Genesis 4:8)

The similarity in the behaviors is in that; both of them indicated that they had a serious lack of concern for the welfare of their brethren: Cain's, as to life itself . . . Barak's, as to the continuation of Israel's freedom. That attitude was summarized by Cain, in his response, here . . .

And the LORD said unto Cain, Where is Abel thy brother?

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

(Genesis 4:9)

After making its way through the selfishness of these two men; there may have been a lasting impact on their view of family values; however, I would surmise that, the probable greater impact on a mother--such as Eve is--was at a level that totally obscured the impact on the life of the biological son--as Cain was, as the impact was felt in that particular episode of life. Maybe even, the impact on Deborah was equally strong, as relates to the welfare of the family of Israel. This image, of the stronger maternal impact, is expressed in these words of wisdom.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. A foolish son is a grief to his father, and bitterness to her that bare him.

(Proverbs 17:24-25)

So, I see that my **Grand** mom was put in the position of also bearing a significant measure of the development of the values of my **Grand** family. Moreover, I know that; my **Grand** mom had to bear her share of responsibility, somewhat alone; at least, for a while. Later, as among the brood that came about between my **Grand** mom and my

Grand dad, there may have been some daughters that helped her bear the burden of carving family values into cantankerous sons. Maybe, even, there was someone who stood in a position of readiness that was much like the girl that assisted her family, here, as in the matter of her little brother . . .

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go.

And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages.

And the women took the child, and nursed it.

(Exodus 2:1-9)

But, for Eve; for the beginning time; there was just Eve and Adam. So, to assist Eve in the transition to standard bearer status, as for the First Family values, Adam had to step up to the plate. And, in that early time, the way this was done was; for him to embrace his wife, as being his wife. The directive that defined his activity is the same one that applies to all sons of that situation . . . *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* (Genesis 2:24) After all, Adam is the son of God.

To fulfill that directive as from the LORD; for the sake of Eve, Adam reached forth to share in her pain. Once again, Eve and Adam shared in the commandment of the LORD; for them to be fruitful and multiply. Thus, this occurred . . .

And Adam knew his wife again; and she bare a son, and called his name Seth:

...

(Genesis 4:25a)

In the declaration that Eve made at that time, we get a feeling of greater stress on Eve, than on Adam. The evidence is in this, her statement of near exaltation . . . *For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.* (Genesis 4:25b)

Here, as my **Grand** dad is being pulled back into the position of concern for, what may be considered to be, the core of the family; at that time, I feel that, I am within reach of the logical ends that will complete the circle of understanding that delivered me to this crash with Adam. Here I am, ready to enter the time of stabilization of the trajectory of travel of mankind. Here, I am ready to see the genesis of the settling of the purpose of the kingdom of man, as it was set in the house of Adam.

Now, I feel what my **Grand** dad felt; as he endured the anguish of separation from Eden, and still maintained his focus on the beauty of the way of the LORD. As we will see, soon; there will be a need for more order, as provided by orders, for the kingdom of man. This will occur, after we have passed through this time of preparation that is in the following Scripture. Please, note that; that wisdom applies to whatever is the volume of the words (order), and to whichever one of the ambassadors of God is the one to present them (orders).

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

(Deuteronomy 4:5-10)

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**Next In**  
**Crashing with Adam**  
(Order and Orders)  
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