

Crashing with Adam

Part Seven

(Order and Orders)

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Meditating on the Bible

Isaiah 45:18-25

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. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

In the LORD shall all the seed of Israel be justified, and shall glory.

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The dynamic between Eve and Adam is truly inspiring. They seem to work well with one another, in their designated portions of the development of the kingdom of man. As I look at them, I do not see the kind of tension that besets many of the modern couples--married, and otherwise. This may be because; they are at the point of our existence, at which, we had fewer diversions from the majesty of the LORD God. It also may have helped that, they endured this little matter of seasoning of their worship attitude.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

(Genesis 3:6-7)

I imagine that; that particular strike against their simplicity was enough to cause them to lean much more on the LORD God. It also might have helped that; in this matter of basic protection, the LORD God showed Himself faithful and strong: *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.* (Genesis 3:21)

As I consider that; I think of the number of relationships in which, a custodian abandons his or her charge. Sometimes, they say that; it is done in that way, so that the person can become toughened. Somehow, this does not seem to be the place of a custodian . . . there are enough other forces in the world that are waiting to apply pressure on an individual . . . it seems that the custodian should provide the place for rest. Yes, being a custodian does involve some measure of tutoring (preferably, mentoring); but, the training does not have to be revolutionary.

In most cases, it is sufficient for a custodian to provide evolutionary training, as for an infant (whatever the size of that infant may be). As I think about this; it brings my mind back to our discussion about the woman's place in training the daughters, and the men's place in training the sons. Besides these; there is this other sort of training, which has not been covered: the training that goes on between the mother and the father, in a single family unit. Let us think through that, some more.

I want to take you on a wild journey through a socio-biological consideration. Yes, I know that, those two things are not usually paired, but; we are crashing with Adam, and we are looking at the beginning of the experiment of the human condition. In that time, the foundation was being laid for many different combinations of activities, in the kingdom of man. So, it seems reasonable to look for the reasons for the biblical dynamic of the family. Or, at least; even if we cannot discern the absolute reason for the structuring that was done, it seems reasonable to look for the genesis of the biblical dynamic of the family. Among the cornerstones of the biblical dynamic in the family are these three participants:

- Wife

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.

(Ephesians 5:22-24)

- Husband

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.
(Ephesians 5:25-28)

- Children

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.
(Ephesians 6:1-3)

Please indulge me, as I add this extension of functioning for a previously mentioned participant in the family.

- Husband's addendum, as the LORD release the blessing for this select service

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
(Ephesians 6:4)

There is one overriding theme that covers the entire family dynamic: the man (husband / father) of the family is required to provide for ALL the necessities of the family. Please note that, I did not use only the word, provide. I used the phrase, provide for. To provide for something also includes the act of; setting the proper environment for the use of innate abilities of another. As we know, Eve, Adam, and the children (Cain, Abel, Seth) all had their own innate abilities. Here, we see the abilities that were in the first two of the sons.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel.

And Abel was a keeper of sheep, but Cain was a tiller of the ground. 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:

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(Genesis 4:1-4 . . .)

We have already been acquainted with the innate abilities that the LORD God placed in the woman, Eve; as they were methodically, and somewhat prophetically, revealed, here . . .

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.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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

(Genesis 2:20-24)

. . . And, a significant part of the help that was meet for Adam (or more specifically, adam (mankind)) is this innate ability that was given to Eve . . .

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

(Genesis 3:20)

In consideration of the latter innate ability, the connection to Adam's assignment may not be apparent. To get us closer to understanding how that is a critical part of what Adam has to do, please evaluate the following Scripture.

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)

Also, we can gain some insight from the beginning of the collection of individuals that I witnessed during my crash with Adam and Eve, as we project from the following consideration . . .

Better is an handful with quietness, than both the hands full with travail and vexation of spirit. Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that

is alone when he falleth; for he hath not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

(Ecclesiastes 4:6-12)

From that group, Adam and Eve moved us on to a much larger collection of individual participants. This collection includes far more participants than *a threefold cord*. This collection must be immersed in order, as by orders; as in this fashion . . .

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?

(Deuteronomy 4:5-8)

As pertains to Adam, we are well aware of what he must do for his sons. This was clearly described in the time of Moses and the wilderness experience of the house of Israel.

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 4:9-10)

But, what about the fathers as relates to the daughters, and the husbands as relates to the wife, as in the matter of, training up.

For the wife's "training up"; we can get some insight from the wisdom that was sent through the apostle Paul, as received from the LORD God the Father.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came

the word of God out from you? or came it unto you only?

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant.

(1 Corinthians 14:34-38)

Let us pause here, before we proceed to the father-daughter relationship. I would like to research more of the dynamic of this principle, as it is seen, from the time of Adam. I would like to know, if this has a basic in the time of our crash with Adam, at the Beginning. As I look around the things that are in this early environment, I see a terse principle that catches my mind's eye. The principle is contained in this statement by God.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

(Genesis 1:24-25)

The phrase, *after his kind*, is precisely what the LORD established as being contained in the duties of the man Adam, as an extension of the development of mankind (adam). We see that, in the order in which God created the participants in the kingdom of man. First, the LORD brought forth the man, as follows:

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)

Rather than proceeding with the written portion of the dawning of Eve; here, we divert to a set of scientific truths, which were not introduced in the Bible, but which we know now. Our discussion will revolve around the discovery of the existence of these combinations: XX and XY. Of course, this is a somewhat rocky diversion from the theological flow; so, we have set it off from the main portion of our crash with Adam. And, there, below, it is.

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The XY is the designation of the uniqueness of the male chromosomal package, while the XX is the designation of the female chromosomal package. Scientifically speaking; if I was able to reach out as the Creator can, I could do this: from a man (XY), I could create a woman (XX). I could do this, by taking a rib (X) from man, and cause it to replicate itself, to form a pair (XX) that is the woman. Thereby, the man (XY) could say; this is bone (XX) of my bone (XY). Okay, I cannot resist inserting the Scripture that fits, here.

*And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

(Genesis 2:23)

It seems that, the Beginning's introduction of the biology of mankind points to some very useful, and necessary, philosophical and theological considerations, which apply in all times. Wherefore we say that; even in training, a male (XY) can prepare a place for another male (XY), or he can prepare a place for the female (XX). However, the female (XX) cannot, unassisted, prepare a place for a male (XY); since, she does not have access to the Y that is necessary to spawn a male.

However, lest the male become too boastful in his abilities; please, consider this principle that the LORD God also inserted into biology, as a possibility for the female, only.

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Parthenogenesis / *parθənoʊ'dʒenəsis*/ is a form of asexual reproduction in which growth and development of embryos occur without fertilization. In animals, parthenogenesis means development of an embryo from an unfertilized egg cell and is a component process of apomixis.

Some species reproduce exclusively by parthenogenesis, while others can switch between sexual reproduction and parthenogenesis. This is called facultative parthenogenesis or cyclical parthenogenesis. This is also referred to by the terms heterogamy or heterogony. The switch between sexuality and parthenogenesis in such species may be triggered by the season, **or by a lack of males** or by conditions that favor rapid population growth.

Parthenogenesis' offspring in species that use either the XY or the X0 sex-determination system have two X chromosomes **and are female**.

(Please note the **highlighted** sections)

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And, if you are not concerned about that occurring in humans, as a biological condition; then, consider the following sociological phenomena that is much like it. In the latter paragraph of the definition, it describes a philosophical tool that can be employed by woman, as against men. Again, please note the **highlighted** section.

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Emasculation is the removal of the penis and the testicles, the external

male sex organs. Removal of the testicles alone is termed castration. Emasculation was a form of punishment in Medieval Europe, and sometimes formed part of the process of being hanged, drawn and quartered.

By extension, the word has also come to mean; **to render a male less of a man, or to make a male feel less of a man by humiliation.** This metaphorical usage of the word is much more common than the application of its literal meaning. It can also mean the reduction or removal of force behind a statute or legislation.

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And, if you, O XY, are not swayed by either biological possibility, or by sociological danger; then, consider the tone of this theological time in the life of the house of Jacob, as among the children of Israel.

*Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

*The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.*

(Isaiah 3:11-14)

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When one has a product (XX, for instance) that is from ones self (XY), XY must acknowledge that it has the responsibility to set the proper environment for the development of this being that was born of its self. Among the first things that needs to be done is; to impart the words that are received from the LORD, as setting them in the environment of this new entity. To see that Adam did this, we need to do this: not add anything to the text of the Bible, but only, follow the flow of events as they occurred.

At the creation of Adam, these words of the LORD were set in him.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(Genesis 2:16-17)

At a later time, this same concept was found to be in Eve; as we see, here.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

(Genesis 3:2-3)

So; as in light of our later revelation about the LORD'S biblical burden for a husband, it seems reasonable that, the ways this entered Eve is, for Adam to have placed it there (*let them ask their husbands*). In that addition to the environment of Eve, Adam would have been doing just what the LORD told him to do; in that, Eve was, then, a part of the garden of Eden.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

(Genesis 2:15)

But, let us back up somewhat, from the environment that is Eve. We need to do this because; it seems that Eve was fully woman when the LORD created her. This is the time when a wife is in the environment of Ephesians 5:22-24. But, before a woman is able to be in that environment, she must pass through at least two levels of preparation of her soul. In these levels, there are obligations that fall to the male head of her household. These obligations are described in the law of Moses.

- Readiness to be a responsible daughter, as unto the LORD:

And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

(Numbers 30:1-5)

- Willingness to entrust vows to the chosen man, as unto the LORD:

And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand,

and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

(Numbers 30:6-8)

The application of these two levels can be extended to any spawned entity: one that is as from the bowels of another entity, but that is of a varying nature as from the original entity. This points our attention in the direction of another, more abstract view of this principle of the male producing an entity that is as the LORD made us; as reported, here .

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So God created man in his own image, in the image of God created he him; male and female created he them.

(Genesis 1:27)

That example is a very powerful one, as coming from the time of Adam. It is so powerful that, we state that; it is also embedded in the requirement, here, as given to Adam: *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)

Match the preceding Scripture with this portion of Scripture that was visited above . . .
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 5:29-30) This tells us that, the man has the responsibility to develop his body, in the LORD. And, for a husband, his developmental body includes the wife: for a father, his developmental body will include any daughters with which he is blessed by the LORD.

Proper attention to the development of the entire body of the man's responsibility, as unto the LORD, is the precursor to the successful completion of the directive that was given for all humankind in the kingdom of man. This perpetuates the principle that will take us to smooth sailing, as in the LORD. We will explore this next, as presented during our time of crashing with Adam, as in the light of this directive from God, to mankind.

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.

(Genesis 1:28)

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**Next In**  
**Crashing with Adam**  
(Smooth Sailing)

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