

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3:1-5)

In the modern day, we would have anticipated the type of environment that was established later; in which, there was no possibility of cooperation . . .

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(Genesis 3:14-15)

That adversarial condition persists, to this day. But, in crashing with Adam, we need only look back, through a few verses of Scripture, to see a time when there was cooperation among these different categories of beings. That time is this one.

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

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 2:18-20)

Also, if we look ahead in Scripture, we see that the adversarial condition can be overcome, when the LORD is in the environment. Here is another time of cooperation among the various types of creations of the LORD.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him.

(Genesis 7:1-5)

Imagine how it would be in the modern day, if we would try to insert an unprotected human into an open animal preserve. Or, think of how it is, when we insert a well armed human in a gaming preserve. What is the expression: sometimes, you eat the bear; sometimes, the bear eats you. Unfortunately; too often, this is transposed over the human segregated portion of the kingdom of man: unfortunately; oftentimes, we are intent on eating one another, philosophically and psychologically. This is not how it was set up in the time of our crash with Adam.

In that day, of our crash with Adam, we saw this environment: among all the portions of God's creation, the relationship is designed for productivity. The time of cooperation is echoed in the event of the time of the Ark. In that day, we also see the establishment of the continuing charter that includes all participants in the Ark experience. This was a true image of this blessing, which is still the hallmark of our participation with all Creation.

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.

(Genesis 1:27-28)

That charter was renovated and renewed in the time of Noah. As released in that day, here is the blessing that was given to the entire Creation, as extending to us, today.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart,

I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

(Genesis 8:20-22)

Indeed; in a later time, we received the opportunity to reflect on the commonality that God spread across all existence. This insight was given to us in the time of the apostles of the Lamb; apostles such as, the apostles Paul and Peter. Here is an extract from the mind of one of them.

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.*

(Romans 8:19-22)

Of course, we know that; the individual pieces of Creation could have gone to their various corners, and groaned with only their worldview in mind. However, one must admit that, things go much smoother when the partners are of one-mind. Sometimes, this is best done when one has experienced a separated position of service. Sometimes, the one-mind is achieved by isolated communion with the LORD. In fact, this may be the only way to achieve one mind as in the LORD. This is the practice of, meditation.

As I think about the New Age, I am impressed by the application of this door, separated service, as proceeding to smooth sailing, as set in the life of the apostle Paul.

*But when it pleased God, who separated me from my mother's womb, and
called me by his grace, To reveal his Son in me, that I might preach him
among the heathen; immediately I conferred not with flesh and blood:
Neither went I up to Jerusalem to them which were apostles before me; but
I went into Arabia, and returned again unto Damascus. Then after three
years I went up to Jerusalem to see Peter, and abode with him fifteen days.*

(Galatians 1:15-18)

In the quiet time that Paul experienced, he was able to listen carefully for the voice of the LORD. It is interesting that, it took a most dramatic and, some people may say, negative event of the life of the apostle Paul, to bring him to the point of accepting the isolation that leads to smooth sailing. This event is of note because; at the time before the event, the man who would become the apostle Paul was content with the type of sailing that he was doing. This was obvious from his zeal, as seen here.

*And Saul, yet breathing out threatenings and slaughter against the
disciples of the Lord, went unto the high priest, And desired of him letters
to Damascus to the synagogues, that if he found any of this way, whether
they were men or women, he might bring them bound unto Jerusalem.*

(Acts 9:1-2)

Also, the apostle Paul himself testified against his former self; in an affirmation of his misplaced zeal, at that time.

*For ye have heard of my conversation in time past in the Jews' religion,
how that beyond measure I persecuted the church of God, and wasted it:
And profited in the Jews' religion above many my equals in mine own
nation, being more exceedingly zealous of the traditions of my fathers.*

(Galatians 1:13-14)

However, in a later time, the apostle Paul described the great benefit of both, the rigor, and, the isolation, which led to the time of his blessed smooth sailing.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ.

(Philippians 3:4-7)

And to think; all the sources of isolated development, in the LORD, started with this very simple directive, as set in reality in the time of 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)

That was the best way for Adam to establish his own approach to yielding to God. Yes; yielding to God is why we go into that type of isolation. It is not done, just for the sake of enjoying one another (sex): it is not done, just for the sake of developing a family relationship (as with the birth of children). Genesis 2:24 is a general principle of the genesis of any smooth sailing relationship. So strong is this principle that; it survived the rigors of human philosophical manipulation of it. An instance of that manipulation is, when this occurred.

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

(Genesis 3:12)

In this time with Adam, we really did not consider that there will be a strong future for the relationship shaping principle. However, as we look across time, we see the continuation of the application of this principle, in many places along the way. One of the places of great significance is during this time in the life of the second man Adam, as the apostle Paul described the Lord Jesus Christ. Oh; before I go to the event of that time, here is the apostle Paul's wisdom about the second Adam.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the

image of the earthy, we shall also bear the image of the heavenly
(1 Corinthians 15:45-49)

Now, here is the event of the life of Jesus Christ that continued the strength of the, what was considered to only be, marriage vows of the first man Adam.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(Mark 10:2-9)

As I look at this time with Adam, I am impressed by the continuity and strength of the principle entities that the LORD God placed in the open, in that day. In their own "marriages", as joining with the benefit of the kingdom of man; these principles, too, operate in Genesis 2:24. At their joining with the kingdom of man, they left the Heavenly House of the Father, in which they were born. As they entered the space of the kingdom of man, they cleaved to the philosophical and theological development to which they were "married", therein. These were, all of them, things that were set in existence in the time that preceded this Day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Genesis 2:1-3)

As I stand in this time with Adam, I am looking back, before the sixth day. As I look there, I see some old principle entities of Creation. To Adam, these are not new things. For mankind, in general, these are not new things. The testimony of the lack of newness of these principles did not present itself until much later; in the writings of a certain servant of the LORD, of the time of the nation of Israel, there is this wisdom.

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

(Ecclesiastes 1:1-11)

That son of the king of that day was seeing the various perpetual products that were merged into the mind of Adam, in this day in which I am crashing, now. Those are the same things that I am seeing in their inaugural state, as they are known to be across time, and through the period of seven billion, or so, human souls. Looking at all these things gives me several layers of warm feelings. But, I digress, as I consider the diversity of Creation. Let us return to the human condition. But, even as we do so; let us not discount the majesty of the other portions of Creation; rather, let us respect them, with this type of thinking . . .

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!

(Psalm 8:3-9)

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As I am brought back to the human condition, I see a form of smooth sailing that is definitely human, and, definitely impressive. The first time I see it is in the life of one

who was at the door of missing out on having one. That person is the man, Cain. Here is his blessed portion of the smooth sailing that impressed the Psalmist.

*And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.*

*And unto Enoch was born Irad:*

*and Irad begat Mehujael:*

*and Mehujael begat Methusael:*

*and Methusael begat Lamech.*

(Genesis 4:17-18)

But, alas; Cain's smooth sailing does not continue throughout the span of human history. There is a time, coming, when the line of Cain is obscured by the line of Seth. This type of loss of continuity occurs when we do not have God's seal in our efforts. However, that does not mean that; necessarily, Cain's biology was lost to the world. For instance, we do not know which side of Adam the younger women of the Ark are. Maybe, one of those young women was of the line of Cain. However, that really does not matter. What matters is that; the principles in the continuation of mankind were from the spirit of Noah. This became obvious, when one of the sons veered from the spirit of Noah, and his line was constrained to flow back into the ones that would maintain that spirit. This is the event.

*And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.*

*And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.*

*And Noah awoke from his wine, and knew what his younger son had done unto him.*

*And he said,*

*Cursed be Canaan; a servant of servants shall he be unto his brethren.*

*And he said, Blessed be the LORD God of Shem;*

*and Canaan shall be his servant.*

*God shall enlarge Japheth, and he shall dwell in the tents of Shem;*

*and Canaan shall be his servant.*

(Genesis 9:20-27)

In addition to the emphasis on Noah, we must not neglect the fact that; in all sections of human history, Adam is the anchor for our existence. We say this from the side of the



mother, Eve, as sealed here.

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

(Genesis 3:20)

We say that from the side of the father, Adam, as expressed in the great importance of that human point of life's light, as in the life of the developing nation of Israel. This is how Moses anchored all of us to the time of Adam.

*Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance.*

(Deuteronomy 32:7-9)

There is an important lesson in the retention of the emphasis on Adam. In that emphasis; all of us can understand that, we are not the center of the kingdom of man. If there is any human that is the center of the kingdom of man, it is Adam. Of course, we know that, there is a man who is even more; in that, he is the center of the universe.

Lest anyone feel uncomfortable with the place of distinction that is given to Adam, herein; consider this Scripture as being an open announcement of the greater kingdom than that of Adam--the first one.

*Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?*

*Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?*

*Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?*

*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

(John 18:33-36)

*My kingdom is not of this world:* the man that said that sits in the center of the total Creative outreach of the LORD God. The position that he fills is identified, here.

*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*

*In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:*

*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.*

(Colossians 1:12-17)

Smooth sailing requires that we understand this focus of the LORD God: that, the benefit of the world is not about me. We have to recognize our limitations; especially, as these limitations exist in our service for the LORD. For smooth sailing, we have to be willing to work within those limitations. It is as a certain apostle said.

*Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*

*Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

(Philippians 2:12-16)

The best approach is; for us to have the mind that says; "In the LORD, it is about them". Of course, there will be flux in the population that makes up the, them; in this, we have to flow with the Spirit of truth. Firstly, though, we have to set our mind on honoring this preaching of the apostle Paul.

*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.*

(Galatians 6:1-3)

When we have installed this principle in our soul; then, we are ready to cooperate with others, for the betterment of the human condition. Know that; the human condition

does not stand in isolation. When we work on the betterment of the human condition, we are also enriching the whole of the kingdom of man. Scripture taught us how to do this; so, we have no excuse. As stated in Scripture: at the center of our enhancement of the human condition is; to place the following practice among the highest of desires for our heart, and among the most sought after achievement of our service to God.

*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)

As we learned, in a prior portion of our crash with Adam; the sons hold a very potent position of service to the LORD. The sons' calling is; for them to extend, outward, into the entire world, as replicating agents of the grace and glory of God. When we demand this type of outreach from our sons; then, we can truly rest in our production of a quality product--every one of us will be able to rest. For those ones that are willing to accept it; this is the product that we must work toward, as being our sons of service.

*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.*

*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was*

*made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

(Philippians 2:1-8)

As looking out into time--from Adam, to Christ, and beyond--we know that; the man of God will press his life into service that highlights the importance of being a family member of the House of the Living God. We see this, powerfully expressed in the continued flow of the life of Adam, as in the continuation of the birthing process of mankind: as from Adam's beginning, we are now more than seven billion strong. Also we see this, as a portion of the continuation of the life of the second Adam, with whom we are now crashing. The second Adam is fulfilling this promise of God.

*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

(Isaiah 53:1-6)

The second Adam continues the charter of the first Adam: to dress and keep. However; for the second Adam, it is worlds that are being dressed and kept. And, as the first Adam did; this dressing and keeping involves rigorous toil in the earth.

*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

(Isaiah 53:7-9)

As a result of the toil of the second Adam--with whom we are now crashing--it seems that; in him, the first Adam is able to enter rest. The second Adam now bears the standard for communion of the entire kingdom of man, with the LORD God. In the

