

## PART II

# THE ANTEDILUVIAN PATRIARCHS

## Chapter VI

# SETH

### The Progenitor of the People of the New Covenant

The recorded history of Seth and his progeny is brief. But it is not as human history that we study it. The few passages in the Bible about Seth reveal a pattern of unfoldment in the understanding, or knowledge, of the one God and of man in His image and likeness. They reveal the spiritual agreement of God with man — an agreement which is afterwards called *The Covenant*. Yet they also reflect the resistance of a material concept of existence to the spiritual revelation, unfoldment, and demonstration exemplified in a covenant which mortal man attempts to make with God and with the material senses — a covenant which belittles Deity and binds man to matter and mortality. These two covenants, illustrated in the first and second chapters of Genesis, are identified herein as the New and the Old Covenants.

Even though the conflict between the Old and New Covenants is evident throughout the history of the generations of Adam and Eve, the Scriptures give us innumerable illustrations of the triumph of good over evil and of the spiritual ascendancy and dominion of those individuals who acknowledged the omnipotence and omnipresence of God, good, and walked in the way of righteousness.

Seth was the third son of Adam and Eve, the younger brother of Cain and Abel. In the line of spiritual unfoldment, the experiences of this family reveal the pattern of the history of mankind.

In the story of Adam and Eve we find the story of the Old Covenant of materialism — a story in which a wholly material concept of life is vividly exemplified.

In the lives of Cain and Abel we find the story of the Two Covenants — a story in which the conflict between good and evil, between righteousness and unrighteousness, between the

spiritual concept of life and a material fleshly sense of existence, is graphically portrayed.

In the lives of Seth and his progeny we find the story of the New Covenant of Godlikeness — the story of the children of promise in all ages, in which the holy relationship of God and man is beautifully illustrated.

Those who are led by the Spirit of God into the Covenant of Godlikeness, who find their relationship with God, Spirit, who believe the promises of God — they are the sons and daughters of God. (See Rom.8:14.) Though they may be unenlightened, they will be receptive to the Word of God and will naturally move with the currents of Truth; the unseen realities of Spirit unfold spontaneously in them, and in them the promises of God are fulfilled.

Those who are covenanted to a material concept of God, man, and the universe, those who are bound by tradition and commonly accepted procedures, those who deny revelation if it does not conform to human reason, those in whom determined materialism is so ingrained that it cannot be broken — these are not the sons and daughters of God, the children of promise. Hence the promises of God cannot be fulfilled in them until, through spiritual baptism and regeneration, they come into the knowledge of God, of the Son of God, and of the Holy Spirit.

The record of those great sons of God, known to Bible readers as the generations of Seth, begins in the fourth chapter of Genesis, the twenty-fifth verse, and it is still going on. But let us begin at the beginning.

In the first chapter of Genesis we read:

And God, said, Let us make man in our image, after our likeness: and let them have dominion.—

Gen.1:26.

And now we read:

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.— Gen.4:25.

“God hath appointed!” Eve saw in Seth one who was *God-appointed* to show forth to the world the nature of the Christ, which Abel had exemplified. This is the first time the name, *God*,

*Elohim*, has been mentioned since the mist went up from the earth. The appearance of it here reveals a marvelous fact: Eve's concept of Deity has risen above the limited, finite concept of the Supreme Being as Jehovah, or Lord God — a manlike concept of God who loves and hates, blesses and curses, and knows both good and evil — to that of *Elohim*, the Father and Mother of the universe, whose creation is very good, like Himself. Through all the upheaval in the garden of Eden, through all the vicissitudes that followed expulsion from the garden, the unfoldment of the divine nature had not stopped. It had at last caught up Eve in its glorious spiritual unfoldment. The higher concept of Deity which came to Eve through this unfoldment spiritualized her concept of man, and she brought forth a son who expressed this higher concept. Furthermore, she beheld God's divine purpose for this son.

When Eve said, "God hath appointed me another seed instead of Abel, whom Cain slew," it is as though she were saying: "God has had mercy on me: He has given me another seed through whom the idea of divine sonship, expressing the Fatherhood and Motherhood of God, might be exemplified to the world."

But Adam did not see Seth in this light. As though to contradict Eve's spiritual concept of her son, we find Adam declaring his concept to him:

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. — Gen.5:3.

It was as though Adam refused to acknowledge God as the Creator of man. Or, the recorder insisted on presenting man in the likeness of Adam, and wrote as though Adam were saying, in substance: "I, Adam, have created a son in my own likeness, after *my* image."

For a time Seth seemed to do nothing to disprove Adam's insistence that *he* had begotten a son in his own image and likeness. The concept of man that Adam entertained seemed to overshadow the vision of man that had come to Eve. But Eve's spiritual conception of her son prevailed. We read:

And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord. — Gen.4:26.

“He called his name Enos.” The name *Enos* means a mortal, hence mortal man. Could it be that when Seth saw that he had brought forth a mortal in the likeness of Adam instead of a son in the likeness of God, he awakened from the Adam dream, from the mesmeric material concept of creation? Certainly a higher and holier concept of God touched his thought for — “Then men began to call upon the name of the Lord.”

What does it mean to call upon the name of the Lord? At times it may seem to be a plaintive call, “Lord, Lord, have mercy on me.” But there is a much higher meaning: Men began to call forth in themselves the *nature* of God; they began to express the goodness of God, instead of accepting as inevitable the nature of gross, sensuous materialism which Adam had bestowed on them. They began to feel divine power within themselves, power which developed in them a mighty individuality. In years to come *the name of the Lord* was enunciated by Moses as *I AM*. But this name was known from time immemorial. (See Ex.3:14,15.)

Recall the importance of names and their meanings in the Bible. The name of a person, place, or thing indicates its nature, its character. The name of the Lord indicates the infinite nature of God as good, which is reflected throughout the first chapter of Genesis in the original record of creation. Therefore, when men began to call upon the *name* of the Lord — to call forth the divine nature — it means that they began to see through the mist of materialism to the spiritual reality, to the divine nature which God had bestowed on His creation. They began to discount the evidence of the material senses and to think of creation in a scientific way — creation like the Creator. They began to see what God saw, that everything He had made was very good. They began to express the divine nature and to see the divine nature in everyone and in everything.

Seth began to perceive the nature of God as good; therefore he saw the reflection of good everywhere. In this acknowledgment of the goodness of God, the goodness of man became apparent.

There is a short paragraph concerning Seth in *Josephus' History of the Children of Israel* which is enlightening. He wrote:

Now Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he

leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them. . . . Now this posterity of Seth continued to esteem God as the Lord of the universe, for seven generations. (*Josephus*, Chap.II, Par.3; Chap.III, Par.1.)

Tradition tells us that the millennial estate of Seth and his progeny continued for over a thousand years. It was an age the like of which the world has not since known. "They esteemed God as the Lord of the universe." They came to understand and to express the nature of God revealed in the first chapter of Genesis as *Elohim*, the infinite, universal Creator, the All-in-all God, whose creation, like Himself, is very good. Eve bequeathed this higher concept of Deity to her son when she realized that God was the only Creator and that God had appointed Seth to fulfill Abel's mission, that of giving to the world an exemplification of man in God's likeness, having spiritual authority on earth.

With this higher concept of God, a nobler expression of man was immediately evident. The goodness of God began to appear in the minds of men. Seth began to see through the mist of material reasoning to the spiritual reality; he began to turn away from the unreliable conflicting testimony of the five physical senses. In other words, he began to think scientifically, and in this scientific consciousness, "He could discern what was good, and became a virtuous man." The first evidence of his discernment of that which is good was the expression of the priceless quality of virtue.

This word is worthy of our earnest consideration. Webster says of it: "Virtue is not to be considered in the light of mere innocence or abstaining from harm, but as the exertion of our faculties in doing good." *Virtue*, from the Latin *vir*, meaning *man* (generic man, not a male creature), means: manly strength, excellence, supernatural power; capacity or power adequate to the production of a given effect; energy; efficacy; potency; operation of law; ability to act; accomplishment. The one synonym of virtue is *goodness*. But the antonyms of virtue — weakness, impotence, ineffectiveness, evil, sin, crime — read like a summation of the characters of Adam and Cain.

Through Seth men came to esteem God as the Lord, the Governor, of the whole universe. They began to understand that God is

the only Cause and Creator, the only Father of man. And they began to see the earth and all that is therein in its spiritual nature. The scientific thinking of Seth enabled him to turn from the evidence of the material senses in much the same way an astronomer discounts what his eyes behold. And Seth bequeathed to his progeny this glorious heritage of scientific vision whereby they were able to understand God as the Creator of good only, and to see the earth as the sphere of the operation of heavenly harmony. Not only did men begin to call upon the name of the Lord and to express the divine nature, but they also began to understand God and to come into some understanding or knowledge of the Son of God.

Righteousness reigned within these righteous men, and they reigned like kings upon the earth. Like so many Godlike individuals in the Bible, their recorded history is brief. We can readily see that it is not their human history that is important to us, but their character, their divine nature, their dominion. We can learn from them something of man's relationship with God, which gave them divine authority on earth — The Dominion of the New Covenant.

## Chapter VII

### SETH'S PROGENY

Let us turn again to the Bible to the fifth chapter of Genesis to see the good that is stored up for us in the list of the begats recording the days of Seth and his progeny. The key that will open the door of our understanding concerning the generations of Seth is the spiritual meaning of the names of these individuals. Don't think of these men as mortals who lived several thousand years ago. Think rather of the uninterrupted unfolding of the spiritual understanding of the divine nature, the unfolding of good in human consciousness, which their record reveals.

Humanly, these men were rulers of great dynasties who kept the light of spiritual understanding burning throughout their ages. Spiritually, their history is the history of the children of promise in all ages, the record of those who, through spiritual regeneration, acknowledge God as their Father and who let their lives express Godlikeness, the divine nature of the Son of God. Let us read their history prayerfully, for we may be reading our own.

You have probably heard more about the venerable ages these men attained than the divine nature they expressed. The life span accredited to each exceeds that of any other individuals in recorded history. It is important for us to know not only the years of their ascendancy, but also the meaning of their names. For hidden therein, awaiting our discovery, are qualities of thought through which mankind passes before reaching the millennial estate pictured by Isaiah (Isa.35:1-10; 65:17-25).

The following chart, giving the meaning of the names and the ages of Seth and his progeny, may help to trace the pattern of unfoldment revealed in their lives. (See Gen.4:25,26; 5:6-32; 9:28,29.)

Seth	<i>God-appointed</i>	912 years
Enos	<i>A Mortal, Mortality</i>	905 years
Cainan	<i>Possession, Dwelling Place</i>	910 years
Mahalaleel	<i>God Shines Forth</i>	895 years



## SETH'S PROGENY

151

Jared	<i>Ruling, Coming Down, a Descent</i>	962 years
Enoch	<i>Dedicated, Ascendant, Well Ordered, Disciplined</i>	365 years
Methuselah	<i>The Man of a Dart, Javelin, Sword, Spear</i>	969 years
Lamech	<i>Powerful</i>	777 years
Noah	<i>Comfort, Rest.</i>	950 years

There will be many who will reason that these years were not measured by the same calendar that we now use. Others will insist that the number of years attributed to these men indicates the period of the dynasty in which they reigned, and the length of time in which their influence was felt. Still others will believe that it is not impossible that holy men, imbued with the Spirit of God, should live hundreds of years. The Apostle Peter declares with authority:

One day is with the Lord as a thousand years, and a thousand years as one day.— II Pet.3:8.

It is not time that we are considering, but periods of spiritual unfoldment — the unfoldment of the divine nature in man — whether the periods be called a day or a thousand years.

Through the posterity of Seth we can trace the pattern of individual progress from the gross materialism of Adam, which so often seems to be the lot of mankind, through Seth, in whom the tide of materialism was stemmed and the understanding of God and of the Son of God began to dawn in the minds of men, to Noah, in whom the nature of the Comforter, the power of the Holy Spirit, was exemplified.

In previous chapters the natures of Adam, Cain, Abel, and Seth have been discussed. The meaning of their names is as follows:

Adam	<i>Red clay, earth, of low degree</i>
Cain	<i>Acquisition, possessor, spear, lance; a dominant acquirer</i>
Abel	<i>Breath, that which ascends</i>
Seth	<i>Appointed, substituted</i>

*Adam* symbolizes mortality. He is typical of all mortals who make their covenant with a material concept of life

and find themselves bound by their own mortal misconceptions. Although not a wicked man, Adam is typical of the determined materialism expressed by mortals — materialism which completely obstructs the light of spirituality and refuses to yield to divine directions.

*Cain*, the outgrowth of Adam's gross materialism, symbolizes degeneration — all that is evil, malicious, and sensuous in the nature of a mortal. In him we find the grossest elements of mortal thought. He typifies the sinister evil mind which attempts to reduce all progress to its own low level by subtle methods; and failing in that, would murder the representatives of righteousness in an attempt to erase its own inferiority.

*Abel* symbolizes the nature of the Christ in man, the type of innocence and purity which brings to the Creator the fruits of a good life. Abel, a shepherd, was self-disciplined; he shepherded his own thoughts into the fold of righteousness and is typical of those who help others find their green pastures and safe abiding place. In him we find the nature of Godlikeness. In him the light of spirituality burns brightly.

*Seth* symbolizes the virtuous man in all generations — pure, honorable, intelligent, good, of excellent character — in whom the Christly nature shines and through whose children and children's children the divine nature is revealed for all the world to see and to emulate. Seth is typical of those righteous men and women who, through growth in grace, grow to the full measure of the stature of Christ, to full spiritual maturity.

When Cain killed Abel, it appeared that evil had triumphed over good, that the seed of the serpent had destroyed the seed of the woman. But Eve's redeemed womanhood, expressing the power of the Motherhood of God, brought forth another seed, the good and virtuous Seth, God appointed to fulfill Abel's mission — to exemplify the nature of the Son of God. Through the progeny of Seth, "who imitated his virtue," the power of the divine nature in man is wondrously illustrated — power to overcome the wiles of

the devil. Through them the knowledge of God, of the Son of God, and of the Spirit of God has been given to the world.

In Seth's progeny we see Eve's higher conception of man victorious over Adam's concept. In them we see the seed of the woman reigning like kings and priests unto God (Rev.1:6).

Recall that in the fourth chapter of Genesis we read that Eve said of Seth:

God hath appointed me another seed instead of  
Abel, whom Cain slew.— Gen.4:25.

And in the fifth chapter of Genesis Adam identified Seth with himself, not with God:

And Adam begat a son in his own likeness, after  
his image; and called his name Seth.— Gen.5:3.

Why is this difference significant to us? Because —

Seth, *the God-appointed*, symbolizes the highest concept of man that we have seen in ourselves. Like Seth, we may seem at first to be unaware of our relationship with God, not cognizant that we have been *God-appointed* for a special mission in life. The evidence of the material senses tells us that we are made in the image and likeness of Adam — or of human parents — and that our humanhood is coincident with mortality and has no divine purpose. All we seem to bring forth in our lives is —

*Mortality, the nature of a mortal* (Enos). But "When we come to those years in which we can discern what is good," we see through the mist of materialism and awaken from the Adam dream. We begin "to esteem God as the Lord of the universe," the only Cause and Creator; the true meaning of goodness and virtue begins to dawn in us; spiritual manhood begins to assert itself; and we glimpse our likeness to the divine. As the goodness of God begins to unfold in our consciousness our *virtue* is made manifest in manly qualities of strength, divine energy, miraculous power, ability to perform, and in accomplishment — qualities of the divine nature expressing the Fatherhood and Motherhood of God, *Elohim*. The opposites of virtue — impotence, weakness, ineffectiveness, evil, sin, crime — begin to fade away from our consciousness and experience, and we find that we are in —

*Possession* (Cainan) of our Godlikeness. The qualities of spiritual manhood and womanhood find expression in us; we discover our rela-

tionship with the Christ and disavow any kinship with Adam. Our consciousness becomes the *Dwelling Place* of holiness, typical of the kingdom of heaven within, and in this holy consciousness —

*God Shines Forth* (Mahalaleel). The power of the divine nature, the light of spirituality, shines through everything we do and swallows up the shadows of mortal material selfhood. When we are in *Possession* of the understanding of our relationship with God and His Christ, when our house, the *Dwelling Place* of godliness, is filled with spiritual light, we must share our blessing, and with tenderness and love, the Christ-spirit, we —

*Descend* (Jared) into the highways and byways of life — not in the sense of coming down to the level of mortal thought, but of reducing to human apprehension the spiritual understanding of God and of the Son of God, and sharing it with others. This *Descent* does not diminish our spiritual dominion, *Ruling*, for our Christliness embraces the human in the divine, exalts consciousness to behold the kingdom of heaven at hand, and encourages us to rise out of mortality through the expression of the divine nature. The understanding of Christly compassion begets a —

*Dedicated, Disciplined, Well-ordered* life (Enoch). We walk with God every step of the way. In this consciousness of godliness we ascend above a material sense of life, spiritualize our concept of all that our eye beholds, and walk in the way of holiness — in the understanding that there is but one God whose creation is very good. This scientific vision gives us dominion over all the earth, for such vision enables us to penetrate the mist of materialism and to see God's likeness everywhere. We must be ever ready to defend our precious heritage of godliness and its dominion, for this spiritual concept of life, this ascendancy above mortality and its conditions, is constantly challenged by the arguments and suggestions of the adversary, "that old serpent called the Devil, and Satan, that deceiveth the whole world" (Rev.12:9) — which always seeks to pull human consciousness and experience down to its level. We must take our stand firmly, "with truth as our belt, righteousness as our breastplate, the gospel of peace on our feet, salvation as our helmet, and in our hand the sword of Spirit, which is the Word of God. And above all we must take the great shield of faith, for it can quench every burning missile the enemy hurls at us" (Eph.6:11-17, JBP). Thus armed we will literally be —

*The Man with the Sword or Spear* (Methuselah). The sword of Spirit, the Word of God, is aflame with the light of Truth, which overcomes the elements of darkness in ourselves and in the world. We must wield this two-edged sword with all our might and trust in the

power of the Word of God to triumph over every argument and aggression of evil, whether its appearance be that of a serpent or a great red dragon. The Word of God begets in us a sense of the irresistible might of divine goodness and make us —

*Powerful* (Lamech) and strong. It gives us spiritual dominion over the subtle suggestions and aggressive attacks of evil. Using the Word of God as our authority and defense, we are able to rise above the inertia of a material sense of existence and to break the mesmeric drag of earthward gravitation. The Word of God goes forth with power to accomplish God's divine purpose in us and in the world. This irresistible power of the Word is the strength of the Almighty which —

*Comforts* (Noah) and sustains us, giving us *Rest* from the godless arguments of evil. The word *comfort*, from *cum forte*, means with strength. The *Comfort* of God, or the *Comforter*, reveals to us our spiritual, scientific, unchanging relationship with God. And this spiritual understanding is the ark of salvation within us in which we are safe from the deluge of mortal beliefs which seem to flood our earth. The understanding that the earth is spiritual and that divine good is the substance of creation swallows up all the floods of evil which the dragon could possibly send forth. (See Rev. 12:13-16.) Just as light swallows up a shadow and in the place thereof all is light, so spiritual understanding swallows up the suggestions of evil that power and substance are material. *The Comforter* is the Holy Ghost (John 14:26), the Spirit of God, which moves upon the waters, or elements of mortal thought, making of none effect the evidence of the senses which insists that evil is flooding the earth and swallowing up divine goodness. This *Comfort of God* gives to us the scientific understanding that reverses the evidence of the senses and reveals to us the spiritual fact that the knowledge of God is flooding the earth, as the waters cover the sea. *The Comfort of God*, the Holy Ghost, the Spirit of God, baptizes us with the pure water of the river of Life and washes away the residue of evil, the lingering materialism which has accumulated, consciously and unconsciously, in us and in the world. *The Comfort of God* brings to us the Sabbath *Rest* of holiness and quiets the restlessness of mortal fear, stills the agitation of material theories, stabilizes the fluctuating tides of human hopes, quells the turbulence of conflicting mortal opinions, and changes the fermenting action of anxious thought to the healthful chemicalization, or scientific action, of spiritual thought in which old things pass away and all things are become new.

The generations of Seth prefigure the children of promise in all ages — children in whom Godlikeness, the divine nature, is so radiant, so transcendent, so powerful that they turn involuntarily

from evil and naturally express the goodness of God. In such the wondrous promises of God are fulfilled.

In the unfoldment of the generations of Seth we find a kind of prophecy of various eras in world history. In the meaning of the names of these patriarchs we find the key to specific eras which, in a sense, their lives prefigure. Eras seldom begin or end at a definite time. So with these eras — they overlap, run concurrently, or merge gradually one into another.

*The Days of Seth* (912 years) point to an era beginning with the Flood and extending to the migration of the children of Israel into Egypt. This era includes the settlement of the sons of Noah — Shem, Japheth, Ham — and their descendants in their lands. This era also includes those who were *God-appointed* to found a nation in which the knowledge of God, of the Son of God, and of the Holy Spirit would be exemplified. Abraham, Isaac, Jacob, and Joseph are the patriarchs in whose lives this pattern of unfoldment was exemplified. In them the Covenant which God made with Noah and his sons was established.

*The Days of Enos* (905 years) point to an era that began before the previous era ended. This era had its birth at the time of the birth of Jacob's sons, later known as the Children of Israel. It continued through the days when they migrated into Egypt at the time of material and spiritual famine in the land of Canaan. Instead of returning to their promised land after the famine, those who were *God-appointed* to fulfill a divine mission literally sold their spiritual birth-right for the corn of Egypt. Here under beneficent Pharaohs they prospered and became satisfied with material prosperity. They thought and acted like *mortals* instead of like the sons and daughters of God they had known themselves to be. They forgot their Covenant with God that would have given them their dominion. Except for a few faithful ones, they worshipped the gods of materialism. Their state of mind soon degenerated into a state of servitude and bondage — conditions which are the outgrowth of *mortality*. This state of mind, not the country of Egypt, bound them to the Old Covenant and its limitations and robbed them of their divine dominion.

*The Days of Cainan* (910 years) point to an era in which the children of Israel went forth from Egypt to be molded into a great nation. This era also began before the previous era ended. It had its birth at the birth of Moses, under whose leadership the Israelites went forth to *possess* their *dwelling place* in the land of Canaan, the land promised by God to Abraham, Isaac, Jacob, and their seed. However, the people needed spiritual discipline and regenera-

tion — a wilderness experience — before they were ready to go in and possess their promised land. Through Moses' teachings they were led back to the worship of the God of Abraham, Isaac, and Jacob. Through the law of God, Moses taught them commandments, statutes, and self-discipline. Obedience to the law was Moses' theme song. And for many years the Children of Israel were known as the people of law, people governed by the law of God instead of by a centralized government. Under Joshua, whose name means *saviour*, they *possessed* their promised land, spiritually and physically. And under the Judges they were established in this *dwelling place*.

*The Days of Mahalaleel* (896 years) point to the era of the prophets. This era too began before the previous era ended. It had its birth at the time of the birth of Samuel, who was both judge and prophet. Through the spiritually minded men of the nation God spoke to the people. Beginning with Samuel, this era extended through the prophecy of Malachi and included such spiritual giants as Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Zachariah — a period in which *God did indeed shine forth* in the lives of those righteous individuals, and for a time in the whole nation. The prophets were shepherds never tiring in their holy work. They were fearless in rebuking kings and commoners alike when they strayed from the way of holiness — from the provisions of the Covenant: "Walk before me and be thou perfect" (Gen.17:1). They were keenly alert to the need of righteous government, and they made their presence felt in kings' palaces and in halls of judgment. Further, they hesitated not to rebuke the priests when such rebuke was needed. But when the nation went after other gods, gloried in materiality instead of growing in spirituality, when they claimed the protection of the Covenant without living up to its conditions, they were again led into captivity.

*The Days of Jared* (962 years) point to the era of the kings and extended into the period in which the people were governed by military leaders and the priesthood. This era runs concurrently with the era of the prophets. At the beginning of this era the nation prospered. But unrighteous kings caused the nation to become idolatrous and to go after foreign gods. The kingdom was divided and weakened. There was a *gradual coming down*, a decline in moral, material, and spiritual prosperity. The downward trend of their thinking led them into Assyrian and Babylonian captivity. Although the children of Judah, who had gone into Babylonian captivity, were permitted to return to their land after seventy years, they never regained ascendancy among the nations. Under various spiritual leaders, military governors, and under the Jewish Sanhedrin and the Levitical priesthood, they attempted to regain their national status. But the majority of the people continued to claim their spiritual status as peo-

ple chosen of God and under the protection of the Covenant without living according to the provisions of the Covenant. They seemed not to realize that they were God's chosen people only so long as they kept intact their Covenant with God. As a nation they ceased to exist at the time of the destruction of Jerusalem by Rome in 70 A.D. — forty years after the crucifixion of Jesus. Those who went into Assyrian captivity never returned to their home land. They were dispersed to all parts of the then known world and became known as the Lost Tribes of Israel.

*The Days of Enoch* (365 years) point to the early Christian era, when the prophecy concerning the coming of the Messiah was fulfilled. In this era the Covenant of God with man came to its communion in Christ Jesus. The Trinity was individualized in this holy man. In this era there was a rebirth of the Covenant relationship of God with man, an era in which the dominion God gave to man was gloriously exemplified in Jesus and in the lives of the early Christians. Christ Jesus and his teachings were rejected by the vast majority of the people of Judah. But through the teaching and preaching of Jesus' disciples and of the Apostle Paul, the message of Christianity — the Message of the New Covenant — was taken to the people of Asia Minor and Europe and from thence it spread throughout the then known world. And the followers of Christ Jesus, who were first called Christians at Antioch (Acts 11:26), became the people of the New Covenant. However, after about three hundred years there was evidence of less dedication, less spiritual discipline, less Godlikeness, and hence less spiritual dominion. It is not surprising that an era of spiritual darkness followed.

*The Days of Methuselah* (969 years) point to the era known as The Dark Ages — a period in which materialism seemed to overshadow the minds of men causing them to lose sight of the dominion of the Christ. It was necessary to be fully armed with the *sword* of Spirit in order to survive spiritually. Darkness seemed to be on the face of the deep things of God. There was little spiritual or material progress in the world. But the Spirit of God still moved upon the face of the waters. After a time the elements of thought began to stir. Mighty thunderings were heard. And even before this era ended another era began.

*The Days of Lamech* (777 years) point to an era in which two great periods emerged from the darkness: Periods known as *The Renaissance* and *The Reformation*. Masters of the arts and sciences rose spontaneously. Mighty spiritual leaders burst upon the scene. Philosophers were heard in almost every land. Great discoverers brought to light discoveries which had long been hidden. New worlds were discovered. And astronomy rose into a new dimension. But far



greater than any of these advances, the Bible was restored to its place in the homes, in the lives of men, and in the pulpits of churches. The Scriptures were translated into English and into other languages. *Powerful* spiritual forces were at work that broke through the mist of the Dark Ages, through the density of mortal thought, and pressed forward into the next and greatest of eras.

*The Days of Noah* (950 years) point to the great scientific era — science in religion, science in philosophy, science in medicine, science in physics, science in metaphysics — an era which comes to light as the periods of unfoldment of the divine nature in man and the universe near their meridian. In this era countless scientific inventions have made work less laborious, and new scientific discoveries are tending to remove barriers of time and space. Accomplishments which seemed impossible less than one hundred years ago are now regarded as natural. Man's dominion over all the earth is now viewed as a distinct possibility. However, we may expect another flood in this era which Noah's name and nature prophesy. But this flood is the baptism of the Holy Ghost, the Spirit of God, cleansing the world of sin and sickness — of all evil — and bringing *comfort and rest* to mankind. Like the great river of Life, this cleansing flood is even now spreading over the earth. As it gains momentum its waters, or influence, will fill the earth as the waters cover the sea. And spiritually scientific thinking will prevail over ignorant, traditional, finite, material dark-age thinking. Then will good outshine and prevail over evil as naturally as light outshines and prevails over darkness. In this era the *Comforter*, promised by the Master Christian, will have come — even that *Comfort of Christ* prophesied in the meaning of Noah's name.

We have entered this glorious era! The evidence of the material senses denies this and prophesies darkness, chaos, rebellion, fear, destruction, frustration, death — the end of all good. The dragon does indeed seem to be “going to and fro in the earth and walking up and down in it” (Job 1:7). But the uprising of evil seen all over the world is not what it appears to be. What we are really seeing is the effect of the power of good as it upheaves and exposes evil in all its forms. Evil is not on the march; it is on the run, fleeing before the spiritual forces of righteousness. Spiritual strength is prevailing, regardless of sense testimony to the contrary! And spiritual vision, prophetic insight, will behold in this uprising a spiritual revolution that will overturn and continue to overturn evil, its adversaries, and its kingdoms, until right prevails. (See Ezek.21:27.)

Christ Jesus foresaw this time in world history and described the conditions that would herald the end of the evil and the ultimate triumph of good — conditions which, he said, would tell us when the “coming of the Son of man” draweth nigh. In the Gospel of St. Matthew (24:3) we read of this time as being “the end of the world.” St. Luke records it differently (21:31): “By these signs ye shall know that the kingdom of God is nigh at hand.”

In the twenty-first chapter of Luke there is a vivid word picture of conditions that will prevail at the time of “the coming of the Son of man” — conditions which each one of us may recognize as comparable to world conditions today. The Master said there would be great earthquakes, famines, pestilences, persecutions, nation rising against nation, rebellion of children against parents, perplexity, betrayal by friends and family, the sea and the waves roaring, signs in the sun and moon, men’s hearts failing them for fear and for looking after those things which are coming on the earth:

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things began to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable: Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Heaven and earth shall pass away: but my words shall not pass away.— Luke 21:27-31,33.

The end of the world? Yes! *The end of a material sense of our world.* This is the end that Jesus’ beloved disciple John saw and recorded in the opening verse of the book of Revelation, the book which he called:

The Revelation of Jesus Christ, which God gave to him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.— Rev.1:1.

With prophetic certainty this beloved Apostle wrote:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea [no more confusion, no more dangerous currents, shoals, depths].— Rev. 21:1.

St. John saw, and so must all believers of the Christly message see, that the old material concept of all things will, must, give place to the new spiritual concept of everything God has made. Then we will see heaven and earth and all that is therein in a new light — all things become new! Creation will be seen in its spiritual nature, and everything God has made will be seen as God sees it — as *very good*.

The pure water of the river of Life is flowing through all the world, overflowing the hiding places of all evil (Isa.28:17), in fulfillment of the Master's prophecy, "As the days of Noe (Noah) were, so shall also the coming of the Son of man be" (Matt.24:37). But *this flood* is not a destructive one. It is the cleansing baptism of the Holy Spirit, washing away the sins of the world, purifying the thoughts of all mankind, that man's original perfection in the image and likeness of God may appear as the spiritual individuality, the identity, of every child, man, and woman in the world.

Then will the Trinity have fulfilled its holy mission. Then will the knowledge of God and of the Son of God be fully interpreted and individualized in all creation by the Spirit of God, by the power of the Holy Ghost, the Comforter. Then will the divine nature characterize every individuality. Then will the qualities of the Fatherhood and Motherhood of *Elohim*, the Triune God Himself, be exemplified in every living thing. Then will all mankind turn naturally from the forbidden fruit of the tree of knowledge of good and evil. Then will they joyfully partake of the life-giving fruit of the tree of Life and drink of the ever-refreshing water of the river of Life. Then will the millennial estate prophesied by Isaiah have come upon the earth as it is in heaven (Isa.11:6-9).

The zeal of the Lord of Hosts  
will perform this.  
(Isa.9:7.)

Are we ready for this appearing of the new heaven and new earth which, with prophetic certainty, will shortly come to pass? Are we ready to abide in the spiritual dimension? Are we ready to

walk in the way of holiness? If we answer *yes*, we will discover that we are covenanted to Spirit, that even *now* we stand on holy ground and possess the dominion of heaven on earth — The Dominion of the New Covenant.

There is little told us in the Bible of the human history of the Generations of Seth. Except for a few verses devoted to Enoch, only Noah's story is told in detail. In the record of both Enoch and Noah we are told that these patriarchs *walked with God* (Gen.5:24; 6:9). No where else in the Bible is this descriptive phrase used — a phrase so short to mean so much. According to *Peloubet's Bible Dictionary* (p.179), "The phrase . . . is to be explained of a prophetic life spent in immediate converse with the spiritual world."

Because the unfolding of the divine nature in the lives of these two Antediluvian patriarchs is vitally important to us in our spiritual journeying, they merit our special consideration. For Enoch's life prefigures the coming of the Christ. Noah's, the coming of the Comforter.

## Chapter VIII

# ENOCH

By Faith Enoch Was  
Translated That He Should Not See Death.  
(Heb.11:5.)

Enoch is fifth in the generations of Seth, whom God appointed in Abel's stead, through whom the knowledge of God, of the Son of God, and of the power of the Spirit of God, the Holy Ghost, or Comforter, would be revealed to the world.

Recall that the name *Enoch* means dedicated, disciplined, well ordered. This name also means ascendant, and carries the connotation of teacher. We read of him in Genesis:

And Jared . . . begat Enoch:  
And Enoch lived sixty and five years, and begat Methuselah;  
And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:  
And all the days of Enoch were three hundred sixty and five years:  
And Enoch walked with God: and he was not; for God took him.— Gen.5:18,21-24.

Except for this brief record of Enoch, his name is not mentioned again in the Old Testament and is mentioned only three times in the New Testament: In Luke's Gospel (3:37) in the genealogy of Jesus, in Hebrews (11:5), and in the book of Jude (1:14). However, there were three ancient writings preserved in the name of *Enoch*, possibly four, and it is claimed that many passages in the New Testament are taken from the *First Book of Enoch*. Undoubtedly these books were known and studied and accepted as authentic spiritual guides by the early Christians, for in the book of Hebrews we read:

By faith Enoch was translated that he should not see death; and was not found, because God had

translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is [that he exists], and that he is a rewarder of them that diligently seek him.— Heb.11:5,6.

Enoch's faith in God was the indestructible spiritual substance of his being, "the evidence of things not seen" (Heb.11:1). His faith made him certain of realities everpresent but unseen and unknown to the material senses. His absolute confidence in knowing what God is, and consequently what man is as God's image and likeness, was a powerful transforming influence in his life — the power of the Holy Ghost. This irresistible force of the Spirit of God translated him into the kingdom of God's dear Son — the spiritual kingdom invisible to the material senses, but present here and now.

Enoch's Godlikeness shone like the lights in the firmament of the heavens, and the divine nature expressed by this holy man day by day *pleased God*, satisfied *Elohim* that Enoch was good — like Himself.

There is no record of Enoch's death. His life was, like the Master's, truly *a walk with God*. He did not walk in the way of mortality. He was ever conscious of living in the presence of God. Enoch walked through the experience of life without yielding to death. He walked in the path of righteousness, in the way of holiness, in the way of divine Life, the way of immortality, in which is no shadow of death.

Enoch walked with God, not for reward, but because it was his nature to do so. He overcame death, not because it was something he deliberately set out to do, but because it was the natural outcome of his daily walk with God, who was his Life. Enoch was a scientist in the truest sense of the word. He saw beyond and above the evidence of the material senses to the unseen spiritual reality. His heart was pure, and therefore he saw God. (See Matt.5:8.)

The meaning of Enoch's name — dedicated, disciplined, well ordered, ascendant — describes his life. He did not retire from the world in solitary seclusion any more than Jesus did. He walked with one hand in God's and the other in humanity's. The very meaning of his name tells us that he dedicated his life to the things of Spirit. He expressed spirituality in his daily walk and conversa-

tion. He disciplined himself. He led a well-ordered life. He was not unaware of the subtlety of sin, nor did he close his eyes to the suggestions of evil. But he knew the authority which a Godlike man has over the godless arguments and presumptions of evil. His record is vitally important to us because in him we see a man who, in his Covenant with all that is good, completely rejected evil in all its guises.

Through the transparency of his own godliness, Enoch saw all evil as godless, hence powerless. His clear vision detected the type of thinking which produced all the evil deeds that were ever perpetrated, but he saw no power in it. He saw the goodness of God completely swallowing up the godlessness of evil and outshining sorcery and sin. He even saw the saints of God convincing the ungodly of their ungodliness.

Jesus' brother Jude used Enoch as his authority when he exhorted the early Christians to keep themselves free from the evil influences of their day by building themselves up "on their most holy faith," keeping themselves safe "in the love of God" (Jude 1:20,21). Jude saw the irresistible power of good, expressed by man, as a sure defense against both the mental and physical aggressions of evil. He described the sinister forms of occultism which threatened to rob his fellow Christians of their spiritual power by undermining their faith and urged them to beware of the subtle influences which had "crept in unawares" and turned "the grace of God into lasciviousness." He warned them particularly of the "filthy dreamers who defile the flesh, and despise dominion" — the dominion of spiritual authority — "who go in the way of Cain, and run greedily after the error of Balaam [sex worship]" (Jude 1:4,8,11). He said further:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.— Jude 1:14,15.

Enoch saw that the goodness of God expressed by man was a spiritual force, more powerful than all the evil exhibited by all the

ungodly sinners in the world. And all the "hard speeches [defiant words] which ungodly sinners have spoken" are as nothing before the Word of God. All the personifications of evil melt away before the saints of the Lord, before those who fearlessly express godliness. Enoch saw the power of God, good, expressed by man as a relentless, irresistible spiritual force which nothing could turn back. He saw the way in which God destroys what is ungodlike, the way which is described in the first chapter of Genesis: "The Spirit of God moved upon the face of the waters." The Spirit of God, moving upon the waters, is the action of divine good moving upon the elements of mortal thought, overflowing the hiding place of lies, routing the forces of sensuality and ungodliness, destroying evil and its hidden mental influences; thus claiming the minds of mortals in the name or nature of Almighty God, transforming them with the divine influence and so redeeming mankind. How grateful we are to faithful Jude for giving us this vivid description of Enoch's character and activity!

The transforming and transfiguring power of the dynamic action of the Spirit of God which animated Enoch is beautifully described in the words of a poem by Sir Thomas Moore:

When from the lips of Truth  
 one mighty breath  
 Shall, like a whirlwind, scat-  
 ter in its breeze  
 The whole dark pile of human  
 mockeries;  
 Then shall the reign of Mind  
 commence on earth,  
 And starting fresh as from a  
 second birth,  
 Man in the sunshine of the  
 world's new spring,  
 Shall walk transparent like  
 some holy thing.

Enoch's life is a revelation of the power of good to redeem mankind from mortality in all its forms and a holy example for each one of us to follow. As we purify our hearts we too will see, as Enoch saw, the absolute power of godliness and the utter powerlessness of evil and its representatives. Our purified vision



will penetrate the darkness of ungodliness and will illumine earth's scenes with the light of our Christliness.

In the degree that we walk away from a finite material concept of existence that would bind us to mortality, we come into a closer, dearer sense of our oneness with God and with all that is good. And in this bond of union, which is called The Covenant, we too walk with God and are translated into the kingdom of His dear Son, into the kingdom of heaven — here and now.

### THE BOOKS OF ENOCH

In *Peloubet's Bible Dictionary* (p.179) we find this reference to *The Book of Enoch*:

The first trace of the existence of The Book of Enoch, is found in the Epistle of Jude. An apocryphal book called Enoch was known at a very early date, but was lost sight of until 1773, when Bruce brought with him on his return from Egypt three MSS, containing the complete Ethiopic translation. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. Notwithstanding the quotation in Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical Scriptures.

*Hastings Bible Dictionary* records:

In Apocalyptic literature Enoch appears as a preacher of repentance, a prophet of future events, and the recipient of supernatural knowledge of the secrets of heaven and earth.

*The Encyclopaedia Britannica* (Vol.8, pp.604-605) identifies four *Books of Enoch*: *The First Book of Enoch*, the one called *The Ethiopic Enoch* (Jude 1:14) and various parts of the book of Revelation show the influence of this book; *The Second Book of Enoch*, *The Slavonic Enoch*, also known as *The Book of the Secrets of Enoch*, an apocalyptic work; *The Third Book of Enoch*, known as *The Hebrew Enoch*; and *The Book of Enoch*, referred to in the Epistle ascribed to Barnabas — but it is no longer extant. The existence of these writings is evidence of the extent to which the figure of Enoch must have dominated certain strands of Jewish tradition.

## Chapter IX

# NOAH

Noah Walked With God.  
(Gen.6:9.)

Noah was eighth in the millennial estate of Seth's progeny. We read in the fifth chapter of Genesis:

And Lamech . . . begat a son:  
And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.— Gen.5:28,29.

God, who is infinite Love, could not for an instant curse anyone or anything. "The ground which the Lord had cursed" is not a location in time and space. It is typical of the state of mind in which Adam and Eve lived after they had eaten of the forbidden fruit of the tree of knowledge of good and evil. Having accepted the conflicting knowledge that both good and evil were real and powerful and that evil methods could accomplish a good purpose, conflicting forces seemed to be at work in their experience. Even the ground — their environment — seemed to be at enmity with them and would not yield its natural fruitage. And they believed God had cursed them, their land, their experience, their life-work. Their son Cain dwelt in the same state of mind and fell heir to the same mental and physical environment. They went out from the presence of God and His goodness because of their negative, evil, finite sense of existence that could not comprehend the infinitude and magnitude of God's creation which, at God's command, brings forth all that is needed to feed and clothe and house every living thing. Looking through the keyhole of self at the broad vistas of spiritual creation, they formed conclusions as circumscribed as the hole through which they peered.

The righteousness of Seth and his generations restored the spiritual concept of the earth and heaven and man as revealed in

the first chapter of Genesis. The blessing of God's goodness was abundantly manifested in the lives of these godly men. For seven generations Seth's progeny continued to express the kingdom of heaven on earth; and earth was indeed God's kingdom come.

Now in the eighth generation of Seth's progeny we hear again of the curse on the ground, of unrequited labor, and of land which seemed to be at enmity with those who toiled to cultivate it. What has happened? The record is clear.

### The Nephilim

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

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

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.— Gen.6:1-5.

The men who began to multiply on the face of the earth were the race of Adam, descended through the generations of Cain. The sons of God were the great race of man, the progeny of Seth, regenerated through Eve's vision of her son as *God Appointed* to fulfill Abel's mission — to exemplify the nature of the Son of God. (See Gen.4:25.)

In the story of Cain and Abel we saw an illustration of a direct attack by the serpent through its seed, its willing tool (Cain), on the seed of the woman (Abel), in an attempt to completely destroy the representative of good and its progeny and exalt the representative of evil and its offspring. But God could not be without His representative. We are told that Eve saw in Seth, her third son,

the one who was "God-appointed instead of Abel" to exemplify the goodness of God and, through his progeny, to bring to the world the knowledge of God and of the Son of God. Hence Seth became *the seed of the woman*, the representative of divine good, the exemplar of the Christ idea in human history. The goodness of Seth and his progeny triumphed in the world for more than a thousand years, without interruption. And the righteousness of Seth's progeny continued to triumph over evil for thousands of years, even to this day.

The serpent — typical of the carnal mind forever at enmity against God (Rom.8:7) — having failed to destroy the representatives of good by attack from without, chose another method of destruction, more subtle but just as deadly as direct attack. The serpent sought to merge its seed with the seed of the woman — to combine good and evil — thus to adulterate the goodness of Seth's progeny with the evil of Cain's offspring and so undermine the spiritual strength of the sons of God. The righteous young manhood of Seth's progeny became mesmerized by the sensuous womanhood of Cain's generations:

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.— Gen.6:2.

When this amalgamation of good and evil began, we do not know. But when the representatives of good (the seed of the woman) and the representatives of evil (the seed of the serpent) merged, there was an eruption of such a catastrophic nature that it precipitated the disaster called *the flood*. From this union of good and evil there sprang a race of "violent and insolent gíbboria (mighty men), giants called the Nephilim, whose wickedness was great." For a time it seemed there was merged in one body, as by the transmutation of a magician, great physical prowess, cunning craftiness, superhuman ability and strength, combined with wickedness, which is defined as lewdness and moral depravity. These beings seemed immune to destruction. They overran the land and became kings and leaders. The people thought they were half gods and half men, and through fear, began to worship them. (See Num.13:33, RV; Deut.2:10,11; 3:11-13; *Peloubet's Bible Dictionary*, p.218; *Companion Bible*, Appendix 25, *The Nephilim*.)

And so it came to pass that many great spiritually minded men of the seventh generation of Seth's progeny gradually yielded to the serpent's influence. They partook of the fruit of the tree of knowledge of good and evil. And this knowledge seemed to be very pleasant to the eyes; it made them wise — cunning and crafty. And they did seem to become as gods, as the serpent promised. (See Gen.3:5.) But their exaltation did not last. As evil became more powerful than good in their lives, they turned away from what had made them great, namely, their virtue and goodness. They thus forfeited their birthright of spiritual dominion. This divided allegiance became a kingdom divided against itself. They turned from God and sought to rule through their great physical strength and cunning craftiness.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.—

Gen.6:6,7.

Much confusion, even, consternation, has ensued from a literal interpretation of these words, which attribute to the Lord, Jehovah, such ungodlike characteristics as repentance, changeableness, and grief. *Dummelow* (p.15), has a simple explanation for the wording in these passages: "The writer, as in chapter 3 [the story of Adam, Eve, and the serpent], interprets God's acts from man's point of view and explains them on the analogy of human motives."

This merger of good and evil, of the seed of the woman and the seed of the serpent, of the progeny of Seth and the descendants of Cain, was destined to fall for it had no principle on which to build. After a temporary show of power, the offspring of this unholy union sank to their level in the mire of their own making, and the waters overran their hiding places.

It were well for mankind to heed the warning which blazes through this allegory, for it is given to teach men in all ages to reject all the tempting suggestions of the serpent that a merger of good and evil will give them power and make them as gods. A mixture of conflicting forces results in self-destruction.

## The Flood of Wickedness

Let us read again the Biblical description of the immoral conditions in the days preceding and following the birth of Noah — conditions typical of a coalition of good and evil which precipitated a destructive deluge. In much the same way do conflicting forces under the earth's surface produce earthquakes, tidal waves, and other disasters.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—  
Gen.6:5.

The prophet Habakkuk declares:

God is of purer eyes than to behold evil, and canst not look on iniquity.— Hab.1:13.

Yet in Genesis we read: "God saw that the wickedness of man was great." How do we reconcile this apparent contradiction in the holy record? While we may say that the recorder interpreted God's acts from man's point of view, yet there is another explanation. The original record states that it was Jehovah who saw and condemned wickedness. But Jehovah is not another deity. Jehovah is simply a name for God which embodies a finite, anthropomorphic, human concept of deity. Who or what then saw and condemned evil? It was a human concept of divine justice "which interpreted God's acts from man's point of view." Man's highest concept of the law of justice often declares that the Lord sees evil and will punish it. The truth is that evil punishes itself. Evil includes within itself the seed of destruction — even self-destruction.

Let us read again another passage which needs clarification. The Lord said:

My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.— Gen.6:3.

It is as though the Lord, Jehovah, were saying: "The wickedness of man — the uprising of the fleshly nature in mortals — is mortal

and temporal. It will not always strive with Spirit. My Spirit is not to be immortal in mortals. The fleshly nature of man shall not be prolonged; it will be overcome by the spiritual nature of man, which is immortal. And man's immortality will be found, not in the flesh, not in length of days, but in his godliness."

The Bible verse is a prophecy that evil, though apparently gaining power throughout the earth, shall not prevail — B.C. or A.D. The divine nature shall triumph in man, for good is immortal and omnipotent. Evil is mortal — *mortis*, destructive to life — a name which embodies within itself the elements of death.

This period in human history is reminiscent of an earlier period when evil attempted to eclipse the appearing of the divine nature in man and the universe by overlaying its phenomena upon the unfolding scene. But this attempt was neutralized: "The Spirit of God moved upon the face of the waters" — upon the elements of human consciousness — and light appeared! Divine Light, spiritual enlightenment, outshone, or mastered, the darkness — the ignorance and chaos of mortal thought. (See Gen.1:2.)

Now when it would appear that the generations of Seth are being swallowed up in a flood of wickedness, sensuality, and corruption, when evil is attempting to discredit the millennial estate of Seth, to obscure the divine nature expressed by Seth's progeny, and to nullify their holy mission — that of letting their lives manifest dominion, majesty, and glory of the divine nature in man — the power of the Holy Ghost, the Spirit of God, again moves upon the waters, and light appears in the form of Noah, Lamech's son.

Lamech (seventh in the millennial estate of Seth), whose name means *powerful*, indicating the Omnipotence of God expressed in man, brought forth one who was to comfort and strengthen the righteous concerning the work of their hands — work which had become toilsome and unrequiting because of the curse of materialism which had settled in the minds of men.

The name *Noah*, from the Hebrew *Noach*, or *Nowach*. means *rest*. The word *comfort* is also associated with Noah's name — "This same shall comfort us" (Gen.5:29). The Hebrew *nacham*, translated *comfort* (*cum-forte* — with strength), means to breathe strongly, to animate with strength. That which truly comforts strengthens us from within, revealing inner strength so powerful that it casts out sin and neutralizes adulterating or

weakening influences, thus giving us absolute confidence in the presence and power of good and rest from conflicting elements of the carnal mind. Christ Jesus said that the Comforter was the Spirit of Truth, the Holy Ghost, whom the Father would send in His name, in the nature of the Christ, to save mankind in all generations by convincing them of what sin is and setting them right with a force and clearness that cannot be evaded. (See John 16:7-11.)

Noah came to the world in the nature of the Comforter to reprove the world of sin, to bless the righteous, and to give rest to the weary and heavy laden, rest from whatever disturbs or troubles one — the Sabbath Rest of holiness and spiritual tranquility in which we find the natural, effortless development of all that is good.

In the record of spiritual creation in Genesis we are told that when God saw everything that He had made was very good, He rested (Gen.1:31; 2:1-3). The *rest* indicated in Noah's name, or nature, prophesies a renewal of the spiritual concept of the universe revealed in the New Covenant — a concept lost in the debauchery of sensuality and materialism which followed the merging of the seed of the woman with the seed of the serpent — typical of the *wedding* of good and evil.

In Noah we have the first exemplification of the saving nature of the Holy Ghost, the Spirit of God, the Comforter. It was through Noah's pure consciousness of divine goodness — his expression of the divine nature, his humility, his unquestioned obedience — that the record of God's spiritual creation and the knowledge of God and of the Son of God was preserved.

The first character reference the Bible gives us of Noah, which qualified him for the great mission before him, is indicated in the following verse:

Noah Found Grace in the Eyes of the Lord.

(Gen.6:8.)

This is the first time the word *grace* appears in the Bible. It is noteworthy that the quality of grace — one of the most precious, vital, and powerful of all the Christly virtues — is first associated with Noah. A semblance of the might of this gentle virtue may be found in God's words to St. Paul at a time when the Apostle had



prayed for deliverance from a problem he called "a thorn in the flesh." God said to him: "My grace is sufficient for thee" (II Cor.12:7-9). And it was! The grace of God enabled Paul to see that his frustrating problem was really a catalyst that forced him to turn to God, the divine Mind, to find the answers to the many problems which confronted him every day — problems which, at times, seemed to have no answers, problems which never could have been solved by the human mind alone. The divine grace kept him in the straight and narrow path of holiness, no matter what assailed.

What is grace? Webster defines it in part as: "A divine impetus and influence emanating from God and operating in the heart, restraining from sin and reflected in the life." This definition agrees completely with the meaning of the Hebrew: "The divine influence upon the heart and its reflection in the life." The primary sense of grace is: virtue; efficacy; favour; beauty.

The expression of grace brings into action another Christly virtue — humility — a quality which Noah expressed in abundant measure. Humility is not to be confused with weakness. Humility is spiritual meekness. One who is humble before God is mighty before men. Thus we see that the grace which Noah expressed was far greater than a mere social virtue. The divine impetus and influence emanating from God and operating in his heart more than qualified him for the gigantic task that God required of him.

But Noah had other credentials for the holy work before him:

Noah was a just man and perfect in his generations, and Noah walked with God.— Gen.6:9.

This verse has been variously translated:

Noah was upright, righteous, a good man, perfect, the one blameless man of his time. And Noah walked close to God, lived in God's presence.

"Noah was a just man." The Hebrew word *tsadiyq*, translated *just*, means lawful, righteous: It comes from a primitive root, *tsadaq*, meaning: to be right (in a moral or forensic sense). A just man's worth is above rubies. One who is just is lawful, righteous, rights wrong, conforms to spiritual law, and does what is equitable and right. One who is just administers justice in all things and at all times. And Noah was such a one.

“Noah was . . . perfect in his generations.” To be perfect means: to be complete, whole, entire; to be full of integrity and truth; without blemish; to be safe. But perfection is not static. To be perfect also means: to do, to act, to perform, to finish. The word *perfect* has a compound meaning: to be complete; to be active; hence, *to be completely operative*.

Noah’s perfection did not blind him or make him insensitive to the imperfection all around him, nor did he excuse it. The Christliness of his character impels the inference that he must have endeavored to convince the people of the error of their ways. In fact, the Apostle Peter declared that Noah was “a preacher of righteousness” (II Pet.2:5). Noah was 600 years old when the flood came, and it is not logical to suppose that he sat idly in his perfection during all that time. To be perfect means not only to be blameless and full of integrity, but also to act, to perform. Noah saw the wickedness that it was great, and he did something about it. But it is obvious that his voice was not heard. Failing to make any impression on the populace, Noah turned to the saving of his house.

To be perfect, without blemish, in the midst of gross materialism and lustful sensuality that swirled around him, Noah had to lift his thought above it and see creation as God saw it. Looking at the universe through the window of his own spiritual perfection instead of through the keyhole of personal sense, Noah saw the spiritual nature of everything his eye beheld. This consciousness of spiritual perfection excluded evil and lifted him above evil’s evidence of its own wickedness, out of reach of its influence. In this consciousness of the spiritual nature of God’s perfect universe, Noah and his house were safe.

“And Noah walked with God.” This Godlike man literally and figuratively walked with God, with good, even though he walked alone in the way of holiness. He was ever conscious of God’s presence. Consequently he was not drawn into the degrading currents of materialism, sensuality, and mortality. To walk in the way of holiness is the only way to avoid the pitfalls of evil — pitfalls which, sooner or later, engulf one in degradation. For all evil, regardless of its name, carries within itself the seeds of self-annihilation.

Little has been said of Noah’s courage. But what great moral strength he must have had to maintain his spiritual integrity and

balance in the midst of a wicked and perverse generation. His courageous stand for righteousness in the midst of wickedness and corruption, which were ripe for destruction, should be an example for all mankind today.

Noah had a most illustrious ancestor who also “walked with God:” Enoch — dedicated, disciplined, well ordered, ascendant (Gen.5:24). Enoch’s mission had been to demonstrate the immortality of man and to prove that a consecrated life, dedicated to doing God’s will — having no will but the divine — is not subject to material conditions. Noah’s task was to comfort the righteous in all generations and to show them that within their own consciousness, in their Godlikeness, was and is the ark of safety, that would lift them above the floods of evil and their self-destroying elements.

Noah walked with God every day, not just occasionally. He knew God’s voice, so it was not difficult for him to distinguish the voice of God, the inner voice of Truth, from the siren voice of materialism. He heard the voice of God above the voice of the serpent, above the voice of the waters, or elements of self-destroying wickedness. Why did not the people hear the voice of God warning them of some impending cataclysm? Through the ages history teaches us that warnings have been given to those who have ears to hear messages that would enable individuals and nations to save themselves from disaster. But for the most part, these warnings have gone unheeded.

God was telling everybody how to be saved, but *only Noah was listening*. He not only foresaw the crisis. He did something about it! Today God is telling everybody how to be saved. *Who is listening?* With all these things in mind, let us go on with Noah’s story.

### Make Thee An Ark

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 of it: 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. — Gen.6:13-16.

The *gopher wood* Noah used in building the ark was probably from the pine or cypress family, tough wood capable of withstanding the rigors of a flood.

The command, "Pitch it (the ark) within and without with pitch," has great metaphysical significance. The Hebrew word *kapher*, translated *pitch*, is the same word which is translated *atonement* elsewhere in the Old Testament. Only in Gen.6:14 is this word translated *pitch*. *Kapher* is a primitive Hebrew root meaning: figuratively, to placate or cancel; make atonement, cleanse, disannul, forgive, to be merciful, to pitch, purge (away), reconcile. The English word *atonement* is from *atone*, *ME at one*; i.e., to be, or cause to be, at one; to harmonize; to join in one; to form by uniting. According to Webster, atonement is: a setting at one; the state of, or act of bringing into concord.

*The ark was to be completely covered, within and without, with atonement.* Noah's ark of safety must be completely protected by his own consciousness of his oneness with God; he must be *joined in one* with the Infinite. There must be no sense of separation from God, and consequently no sense of separation of any *seams* in the ark; they were to be covered, within and without, with atonement.

A note in the *Scofield Reference Bible* (p.14) states: "It is atonement that keeps out the waters of judgment." It were well for us to keep in mind the need to have our abode pitched within and without with atonement — with a conscious sense of being at one with God, in complete harmony with Spirit. If one keeps his abode pitched within and without with atonement, it becomes an ark of safety for him when the stormy floods of evil beset him.

The dimensions of the ark were 300 by 50 by 30 cubits — about 450 by 75 by 45 feet — a cubit being about 18 inches. There was to be but one window in the top of the ark, where only an unobstructed view of the heavens could be obtained — a window of spiritual observation. No window was provided through which

to view the evidence of the flood. *Dummelow* suggests that there was probably an open space for light and air left all around the ark just under the roof, which was supported at intervals by posts. The door through which all would enter into the ark is symbolic of the Christ. The Christ is today saying to all who are seeking safety from the floods of evil:

I am the door: by me if any man enter in, he shall be saved.— John 10:9.

The three stories in the ark are typical of three degrees of human consciousness seeking safety in the ark of salvation, exemplified by Noah's three sons and are typical of their modes of thought. Through their human history the story of the regeneration of mankind after the flood is told. However, in their more metaphysical significance, the three stories in the ark are symbolic of the Trinity, the threefold nature of the Infinite, which constitutes our individual ark of safety and spiritualizes our human concept of what our ark should be.

There is no indication in the Bible that Noah had been a carpenter. Yet, with scientific precision, he built an ark that withstood the rigors of a flood and supported the tremendous weight of an unusual passenger list. His humility enabled him — nay, compelled him — to listen to God, to the divine Principle of the universe, and to hear specific directions from the Infinite, from supernal intelligence, telling him what to do and how to do it. And he did it!

Well has it been said: *Wisdom* is knowing what to do. *Skill* is knowing how to do it. *Virtue* is doing it. Noah excelled in wisdom, skill, and virtue.

Noah had already built an ark of safety in his own consciousness; the kingdom of heaven was within him. He had kept intact his birthright of spiritual dominion. Right in the midst of the flood of wickedness which preceded the flood of water, Noah walked with God in perfect safety, true to his concept of God's all-good creation. Did it not take good scientific thinking to be able to see through the mist of materialism that swirled all around him and to maintain a consciousness of spiritual reality in spite of the dominant evidence of the material senses?

The record continues:

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.— Gen.6:17.

The compilers of the ancient records drew heavily upon other accounts of the flood, and some of their superstitions have crept into the holy record. To suppose that the Supreme Being is a vengeful God is preposterous. As in other places in the old Scriptures, "The writer interprets God's acts from man's point of view and explains them on the analogy of human motives." The destruction of all flesh was part of the inevitable annihilation of wickedness. And those who refused to forsake their evil doings were swallowed up in the very deluge which the forces of evil had precipitated.

The ark of wood, built with scientific precision, in which Noah and his family and all forms of life found safety, was completed before the flood of waters began to rain upon the earth. However, the ark of wood was but the symbol of the spiritual ark which this Godlike man had built in his heart. In confirmation of this spiritual building, sealed within and without with *kapher* — atonement — with his understanding of his oneness with God and with all that is good, God said to Noah:

With Thee Will I Establish My Covenant.

(Gen.6:18.)

This is the first time the word *covenant* has appeared in the Bible — a fact which reveals to us that this is the first time man has been cognizant of his Covenant with God and responsive to its demands. The Covenant of Godlikeness revealed in the first chapter of Genesis in which God gave to man, His likeness, dominion over all the earth, is the same Covenant which Noah discerned as the Covenant of Righteousness, the Covenant of Justice, the Covenant of Perfection, in which man is required to see what needs to be done to preserve Godlikeness in himself and in the world and to do something about it. This is the same Covenant which, centuries later, God made with Abraham. And the conditions of the Covenant remain the same throughout all generations:

Walk before me, and be thou perfect.— Gen.17:1.

Let's review Noah's spiritual qualifications which caused God to say to him: "With thee will I establish my covenant." He was filled with the grace of God; he was a just man; he was perfect; he was righteous; he knew the blessing of God's goodness; he was humble and obedient before God; he was courageous and steadfast; he walked with God instead of wandering in the maze of materialism; he was not tempted to be like-minded with the populace, nor did he conform to their customs; the Spirit of God, the Holy Ghost — the nature of the Comforter — was exemplified in him. Yes! Noah was worthy to have a covenant with God, for he had covenanted himself to Godlikeness.

The understanding of his Covenant with God confirmed to Noah, and indicates to us, that the scientific relationship between God and man and man's harmonious relationship with all creation was *established* in him — in his consciousness and experience. God's words, "With thee will I establish my covenant," was a declaration of law, a statement of the divine will which could never be abrogated. This statement was a divine mandate proclaiming that Noah would never be without divine power, strength, wisdom, integrity, grace, justice, righteousness — that he would never lack any good thing, for God had covenanted him to all good.

The nature of the Comforter, which Noah embodied and which he came to express, demanded not only that he be righteous, but also that he convince mankind of the meaning of sin and its destructive nature. Further, he must show mankind the meaning of divine judgment and justice with a force and clarity that could not be evaded. The nature of the Comforter in him demanded that he save the righteous and have the moral courage and spiritual strength to let evil destroy itself.

The ark and the Covenant are closely related. Each is mentioned for the first time in the sixth chapter of Genesis: "Make thee an ark of gopher wood," and "With thee will I establish my covenant" (Gen.6:14,18). The ark is symbolic of the Covenant understanding of salvation — the saving power of the Trinity, through which the threefold nature of the Infinite is revealed.:

The understanding of God as the only Creator of man and the universe.

The understanding of the Son of God, in whom the relationship of God and man is exemplified and in whom the Trinity is individualized.

The understanding of the Spirit of God, the Holy Ghost, the Comforter, which interprets the relationship of God and man to human consciousness and reveals the spiritual nature of the universe in which all elements of creation are at peace with each other, and man is at peace with his fellow man and with his environment.

The nature of the Comforter, individualized in Noah, reveals the presence and power of God in man — Immanuel, God-with-us. The nature of the Comforter, the Spirit of God, reveals to each one of us the sovereignty of our Godlikeness — sovereignty over the ungodly influences of evil, sovereignty over a mortal nature which so often seems to dominate us. Safe in our understanding of the Ark of the Covenant — typical of the saving power of the Trinity — we find our dominion over all the earth, just as Noah found his dominion over the floods of evil and the deluge of water that flooded the earth.

Well might each one ask himself: Have I built the Ark of the Covenant in my heart? Am I ever mindful of the Spirit of God with me — the saving presence and power of the Comforter? If so, then we will always be able to find or to build a symbol of the Ark of the Covenant that will withstand the winds and waves, the pressures and forces of self-destroying evil.

Noah's Ark of the Covenant and its sturdy symbol were ready, and Noah listened for further instructions from God. Immediately he heard and obeyed the divine order:

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 shall thou bring into the ark, to keep them alive  
with thee; they shall be male and female.—

Gen.6:18,19.

It was Noah's task to preserve the spiritual identity of all that God had made: "Two of every sort . . . They shall be male and female." This is *Elohim* speaking, the Father and Mother of the universe, demanding that the compound divine nature, the Fatherhood and Motherhood of God, be preserved in Noah's consciousness; and that the male and female of every living thing, expressing the Fatherhood and Motherhood of God, be brought into the ark, "to keep them alive with thee" — their immortal spiritual identity to be preserved within his own consciousness.



In addition to the two of every sort, God commanded Noah:

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of the 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.— Gen.7:2,3.

*The clean beasts by sevens* — those acceptable for food and sacrifice; *the two of every sort* — those preserved for future increase.

God further commanded Noah to gather sufficient food for all that were in the ark to sustain them during the period when the flood waters were on the earth.

Thus did Noah: according to all that God commanded him, so did he.

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.— Gen.6:22; 7:1.

### The Flood Of Waters

As soon as all were safely within the ark,

... the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth.— Gen.7:11,17,18.

### The Ark Went Upon The Face Of The Waters

(Gen.7:18.)

Like the Spirit of God which moved upon the face of the waters (Gen.1:2), so the Ark of the Covenant went upon the face of the waters, taking its useful symbol with it. And those within the ark were borne safely above the destructive forces of evil that

threatened to destroy the seed of the woman. Note this: The very waters that destroyed all flesh under heaven upon the earth, *bore up the ark safely*. Then and now the very waters, or destructive elements of the carnal mind, that seem to overwhelm those who refuse to come into the presence of God — those same waters bear up and strengthen those in whose consciousness is established the Ark of the Covenant, the saving power of the Comforter.

It has been truly said that all the water in the ocean cannot sink a ship unless the water gets into the ship. The floods of wickedness had not gotten into Noah's thinking; consequently, the floods of water did not get into his ark.

We read that the waters prevailed upon the earth one hundred and fifty days. And in the seventh month the ark rested upon the top of the mountains of Ararat. In the tenth month the tops of the mountains were seen. But Noah waited forty days after that before opening the window of the ark (Gen.8:3-6).

In Bible literature, the figure *forty* is often used symbolically to indicate that an experience has accomplished its divine purpose — it has come to its communion. So the space of forty days that Noah waited after the waters had receded indicates the completeness of his communion with God. The understanding of God's divine purpose for him had grown to spiritual maturity in his consciousness.

After opening the window of the ark,

Noah sent forth a raven, which went forth to and fro, until the waters were dried up from the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.— Gen.8:7,8.

The raven did not return; it flew to and fro in the earth. But the dove returned, for she "found no rest for the sole of her foot." After seven days — metaphorically, when the right time had come — Noah sent the dove out again; and this time she returned with an olive leaf in her mouth, by which he knew that the waters had abated. After another seven days, when Noah sent the dove forth a third time, "she returned not again unto him any more" (Gen.8:9-12).

There is a vitally important lesson to be learned from the raven and the dove. Our *raven* thoughts, going out to explore a new venture, world conditions, or to discuss the high cost of living, chatter about many things, accept material evidences as reality, and do much exclaiming over what appear to be discordant material conditions. These thoughts accomplish nothing and bring us no report.

But when our thoughts are wise, peaceful, discerning, they go out and view conditions and bring back an intelligent report. Our more spiritual thoughts, typified by the *dove*, do not jump to conclusions, but view all things with scientific logic. Our wise, peaceful, unassuming thoughts quietly explore every situation and are not impressed with surface effects or superficial views. These thoughts look beyond the evidence of the material senses to scientific evidence, which is not always apparent at first sight. When the atmosphere and the elements continue to be turbulent, our *dove* thoughts come back frequently into our ark of divine consciousness to find spiritual refreshment and to gain clearer views before going forth again to evaluate events.

There is another duty of our *dove* thoughts: When we have a new idea, something fresh and startling, to present to the world, the wisdom of the *dove* sends it forth gently, and patiently waits for the new idea to find a footing in human consciousness. If the idea finds no receptive thought, it will return to us again and wait patiently in the ark of spiritual understanding of our Covenant with God until the turbulent waters of mortal thought subside and God makes for it a place of habitation. If our idea seems far in advance of the time of human acceptance and if it is actively opposed or passively resisted, we must be satisfied for a time with a token of acceptance — an olive leaf. For if our idea is from God, it has the vitality of divine Life, and in fullness of time it will go forth spontaneously and find receptive hearts.

Although those within the ark must have been eager to venture forth, Noah wisely waited until he had a positive sign that the waters were dried up from the face of the earth. Not until the dove “found rest for the sole of her foot” did he remove the covering of the ark,

And he looked, and, behold, the face of the ground was dry.— Gen.8:13.

## Chapter X

# AN OLD ERA ENDS A NEW ERA BEGINS

As in the first chapter of Genesis, *The waters were gathered together unto one place and the dry land appeared.* The time for further unfoldment of God's plan was at hand. Even so, Noah waited until God directed him to leave the ark.

### Go Forth From The Ark

And God spake unto Noah, saying,  
Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.—Gen.8:15-19.

Noah's going forth from the ark marked the end of an old era and the beginning of a new era in the unfolding of the knowledge of God and of the Son of God; an era in which the Covenant of God with man would be exemplified; an era in which the foundation of a new nation would be laid — a nation in which would be written the progressive unfoldment, understanding, and demonstration of the power of men imbued with the Holy Spirit and with the divine nature — the power of God with men!

The first thing Noah did upon leaving the ark was to build an altar unto the Lord, an altar of thanksgiving. In primitive fashion, he offered a burnt sacrifice unto the Lord, thus symbolically offering himself, his very life, to his God. The Word of God then came to him declaring that,

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.— Gen.8:22.

Herein is God's promise of the continuing of the periods of spiritual unfoldment, of ever-appearing creation, and of never-ending supply. The orderly unfoldment of good is governed by divine law, the law of infinite progression, in which the visible comes forth from the invisible without interruption — a continuing unfoldment. Mortals may see this unfoldment as recurring seasons, as different cycles, as fluctuation — all things subject to chance, change, and delay. But the fact remains that the periods of unfoldment never cease bringing to light the goodness of God's creation.

### God Blessed Noah And His Sons

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.— Gen.9:1-3.

Noah then heard the voice from on High declaring that he, Noah, was forever under divine protection; that whether man or beast shed his blood, "I will demand a reckoning, for in the image of God made he man" (Gen.9:5,6,RSV). An offense against man, God's own image and likeness, is an offense against God!

Every word that the Lord had spoken to Noah since he went forth from the ark is a re-statement of the sixth period of unfoldment in the first chapter of Genesis, in which God gave man dominion over all the earth. Note the similarity of the words themselves. Do they not follow the same pattern of unfoldment indicated in God's words to Noah?

And God said, Let us make man in our own image, after our likeness: and let them have dominion over

the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and behold, it was very good.— Gen.1:26-31.

Everything in Noah's life was a confirmation of the original Covenant of Godlikeness, as stated in the first chapter of Genesis. Even his name, meaning *comfort and rest*, is a confirmation of the seventh day, or Sabbath Rest:

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.— Gen.2:1-3.

Note particularly the repetition of God's blessing. In Gen.1:28 we read:

And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion.

And in Gen.9:1 we read:

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Further, God said to Noah that everything that liveth on the earth "is delivered into your hand" (Gen.9:2). How like the first record: "Let them have dominion" (Gen.1:26).

What is this *blessing* which gives man dominion over all the earth? The Hebrew verb translated *to bless* carries the sense of going forward, of prospering, and of being divinely favored. In the Biblical passages in which we read that *God blessed man*, the idea of fruitfulness, increase, multiplication, replenishment, and prosperity accompanies the idea of God's blessing. The law of blessedness causes the invisible spiritual realities of creation to become visible — to manifest themselves in whatever form they are needed to those who are consecrated to doing God's will. Throughout the Bible the idea of fruitfulness, spiritual and material prosperity, and well being is repeated again and again as an integral part of God's blessing — the continual unfoldment of good, with never any depletion or lack.

In the degree that we love and obey God and know no will but His, the divine blessing is at work in our consciousness and experience, causing us to increase and be fruitful — to continually manifest God's power and never be in want of any good thing. When we, like Noah, walk with God, embody and express righteousness, justice, humility, love, and grace, when we consecrate our lives to expressing godliness, we feel the divine favor of God's blessing, and we are successful in everything we do. Even in the midst of famine, depression, disaster, and the like, God's blessing will be with us, causing the unseen spiritual realities of God's creation to appear abundantly as daily supplies. Consciousness of God's blessing enables us to behold the wondrous good of heaven manifested on earth. Further, God's blessing gives us spiritual authority — dominion — wherever we are.

The divine blessing bestowed on Noah is the same blessing bestowed on man, God's image and likeness, in the sixth period of unfoldment of the divine nature in the Covenant of Godlikeness. (See *The Sixth Day*, p. 76.)

*And God blessed them — male and female — with divine favor and consecrated them in His own likeness, to express the divine nature, to image forth*

the qualities of the Fatherhood and Motherhood of God.

The outcome of this divine blessing is that man be *fruitful* in good works.

And that he *multiply* — increase in spiritual power and in the understanding of the periods of spiritual unfoldment, that the earth may be replenished with this knowledge of God and His glorious creation.

And that he *subdue* the earth — overcome every suggestion that God's creation is material and subject to mortality, to dust, deterioration, and decay. Identify earth with heaven and its harmonies.

And *have dominion* — dominion over all — in every sphere, in every dimension, on every level, in all periods of unfoldment. Man is not subservient to anything on earth. His Godlikeness is *head over all*.

### God Confirmed His Covenant With Noah

And I, behold, I establish my covenant with you, and with your seed after you;

And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.—Gen.9:9-11.

In His Covenant with Noah God both confirmed and established His Covenant with man, with every living thing, and with the earth itself. All creation is covenanted with God and is not related to evil and matter at any point. And neither a flood of waters nor a flood of material, sensuous, ungodlike propaganda can destroy the spiritual nature of the earth and of all that is therein. This spiritual concept of all that God has made stands forever as the only true concept of creation. The mists of material sense, the ignorance of mortals, and the floods of evil may seem to hide this spiritual concept for a time, but it cannot destroy it. It will rise again in the minds of men!



When the floods of gross materialism seem to sweep over the earth, flooding our thoughts through every means of suggestion, communication, and propaganda, threatening to swallow up the minds of men and turn them from the worship of the one God, we need to read aright the signs of the times. Human reasoning tells us that the hordes of evil are spreading over all the earth, and that by various methods they are penetrating into all the nations to weaken and thus to overthrow them. The hosts of goodness appear to be hard pressed to hold back the floods of aggression.

But the very reverse of this is true. The knowledge of God and of the Son of God is flowing majestically and relentlessly through the earth like a mighty river. The Spirit of God is moving victoriously on; and, like the floodtides of spring, gaining momentum as it approaches its peak, it is overflowing the hiding places of evil and will fill every consciousness with the knowledge of the goodness of God, as the waters cover the sea. Regardless of evidence to the contrary, God's Word of might is penetrating the minds of men and is informing all mankind of the noble heritage of man as the child of God. God's Word of might is influencing those who are seeking to learn the true nature of the universe, and these dedicated scientific explorers are sending out reports that confirm the spiritual nature of the universe and of all that is therein.

We have God's promise:

The zeal of the Lord of hosts will perform this [shall bring all things to pass].— Isa.9:7.

### The Rainbow

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.— Gen.9:12-16.

Note the emphasis by repetition that God places on His promise that He set His bow in the cloud as a token, a perpetual reminder, of the everlasting Covenant between God and the earth and every living thing. Are we mindful of this promise when clouds of fear, hate, greed, injustice, frustration, and aggression seem to overshadow our mental horizon? Do we lift our thought to behold the rainbow of hope in the cloud, this token of the Covenant God made with Noah and with every living thing *forever*?

If we look long and faithfully enough, we will see in the cloud not only the rainbow of hope, but also the mighty angel of Revelation which St. John saw in the cloud, “with the rainbow upon his head, his face as the sun,” radiating the light of spiritual, scientific enlightenment, “and his feet as pillars of fire,” with spiritual understanding purified of false knowledge (Rev.10:1). And in this vision the rainbow will be to us, as it was to Noah and to John, a token of the Covenant of God with man and a perpetual reminder that our universe is spiritual and therefore contains not a single destructive element.

When thinking of Noah remember the meaning of his name — *comfort and rest* — a name which reveals his divine purpose in the unfolding of God’s Covenant with man and with the earth and with all that is therein. Noah came in the nature of the Comforter — *cum forte* — with strength, with divine power, to comfort mankind by destroying the evils that would weaken them and to give them rest from the contending elements of sin. The Sabbath Rest of holiness, the natural fulfillment of righteousness, justice, perfection, and grace, is written in his name and revealed in his character.

In a letter to the Hebrew Christians of the first century A.D., the inspired writer of the Book of Hebrews confirms Noah’s divine purpose:

It was through his faith that Noah, on receiving God’s warning of impending disaster reverently constructed an ark to save his household. This action of faith condemned the unbelief of the rest of the world,

and won for Noah the righteousness before God which follows such a faith.— Heb.11:7 (JBP).

The glory of creation revealed in the generations of Seth came to a magnificent climax in the dominion which Noah expressed over all the earth. Today when the floods of evil seem to be spreading over the earth, we have an unprecedented opportunity to express the qualities Noah expressed. We have the capacity and the ability — do we have the willingness? — to build an ark of salvation in the minds of men by helping them discover their own godliness and their Covenant with God. In this Covenant of Godlikeness each one may find his unity with God, his oneness with the Infinite. In this Covenant each one is always safe.

When God said to Noah, “I will make my covenant with thee” (Gen.6:18), this is the first time the word *covenant* appears in the Bible. This is also the first time God has identified Himself to man as “I” — the divine *Ego* — a name which brings Deity very close to man. In this name we discern the inseparable Covenant relationship of God and man — One in being. When in the Scriptures we read that God says “I” or “I am” or “I will” to an individual, this is confirmation that the voice of the divine *Ego* has been heard, and that there is a conscious or an unconscious response within the individual to God’s will. And so it was with Noah. His was a conscious response. The divine *Ego* became the “I” of his being, in perfect accord with the Mind that is God.

In the same chapter we hear another ego, speaking in the name of God, and declaring, “I, even I, do bring a flood of waters upon the earth, to destroy all flesh” (Gen.6:17). This is the abortive ego of the serpent, claiming it could undo what God has done. This negative mind is so subtle and clever it can, at times, find a response in everyone and deceive, if possible, the very elect (Matt.24:24). It would cause one to believe that both an evil ego and a divine *Ego* exist in the same Godhead. This lie is as old as Adam and Eve and the serpent. It is the attempt of the carnal mind, the adversary, to have us believe that both good and evil are merged in God and man, and thus to produce a constant conflict between good and evil in our lives.

It should be self-evident that the divine *Esse*, which said to Noah, “I will make with thee my Covenant,” could not possibly say, “I will destroy man and beast and every creeping thing from

the earth" (Gen.6:7,18). A divine and an abortive ego could not exist in the same mind. They would destroy each other — their opposing forces would cause spontaneous combustion.

Each one has to learn to draw a distinct line of demarcation between good and evil, between what the divine *Ego* declares and what the abortive ego suggests. And each one must learn how to identify with the divine *Ego* and to discount what the abortive ego would have one believe. This is the lesson that we learn throughout the pages of Scripture. We have seen how Noah *let* the divine *Ego* become the motivating force in his life. As we walk with other characters in our Bible we will see how they made this distinction and learn with them this invaluable lesson.

### Verification Of The Flood

Some commentaries declare that the Scriptural account of the flood is not true, that it is based on a myth. However, Christ Jesus, our Exemplar and Wayshower, gave authenticity to the Biblical record. When warning the people of his day of dangerous times to come, he said that in the time of Noe (Noah),

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.— Luke 17:27.

This verification of the flood by the Master Christian is sufficient to authenticate the Biblical record for all Christians.

For those who demand other proofs that the flood of Noah's time actually occurred, we have the record of a noted archaeologist which substantiates the Biblical account. Dr. C. Leonard Woolley, in his excavations at Ur in Chaldea, (modern Iraq) discovered evidence of a cataclysmic flood dated about the time of the Biblical record of the flood. In his book, *Ur of the Chaldees*, Dr. Woolley told of excavations made in the area of old Ur of the Chaldees during the seasons of 1927-1929. In the spring of 1929 they began sinking shafts much deeper than their previous diggings when, to their amazement, the character of the soil changed. Suddenly, instead of the rubbish through which they had been digging, they discovered perfectly clean clay, the texture of

which showed that it had been laid there by water. At a depth of eight feet, the clay, which had evidently been brought down from upper reaches of the river, stopped as suddenly as it had begun. Under the clay a wholly different civilization emerged. A brick of burnt clay was discovered, different from any they had seen before. It belonged to a period older than any before discovered, giving proof that the homes of Noah's day were not mud huts, but buildings solidly constructed in a city of civilized people. Dr. Woolley concluded:

Taking into consideration all the facts, there could be no doubt that the flood of which we had thus found the only possible evidence was the flood of Sumerian history and legend, the Flood on which is based the story of Noah. (Dr. C. Leonard Woolley, , *Ur of the Chaldees*, pp.21-31.)

How much of the earth's surface was actually covered by the flood is not known. There are legends of catalysmic floods in many parts of the world. Traditions of the flood are to be found not only in the middle east, but also in China, southern Asia, Sumatra, Borneo, Celebes, New Guinea, Australia, Melansia, Polynesia, and the American continents from Alaska to Cape Horn, as well as folklore of certain European countries — Wales, Lithuania, and Rumania, in eastern Russia, and in Greece.

In the story of the flood recorded in the Bible, two, three, and even four ancient documents were combined in an effort to include all information available concerning the event which marked the end of one great era and the beginning of another. Hence some apparent contradictions. A notable indication that the record in its present form is from more than one source is the use of the names for Deity: *Elohim*, translated *God*, and *Jehovah*, translated *Lord God*, a combination of the two. When one considers how ancient are these records, it is remarkable that the real story continues to shine through: the continuing unfolding of God's purpose and plan for those who love good and walk in His way.

PART III

THE POSTDILUVIAN PATRIARCHS

## Chapter XI

# NOAH AND HIS SONS

Shem, Ham, and Japheth

These are the three sons of  
Noah: and of them the whole  
earth was overspread.  
(Gen.9:19)

When Noah and his sons went forth from the ark a new era in human history began. A new era in the unfolding of the Covenant of God with man also began.

We first hear of the three sons of Noah before the flood. Noah was five hundred years old when he begat them (Gen.5:32). We hear nothing more of them for a hundred years. Then came the flood and the history of the generations of Noah started to unfold. On the day the deluge began we read:

Noah, and Shem, and Ham, and Japhet, the sons  
of Noah, and Noah's wife, and the three wives of his  
sons with them, entered into the ark.— Gen.7:13.

Note the order in which their names are listed — Noah's sons having precedence over his wife. But when they went out from the ark, God commanded:

Go forth of the ark, thou, and thy wife, and thy  
sons, and thy son's wives with thee.— Gen.8:16.

Since everything in Noah's story is both metaphorical and historical, let us see the message which this change in the sequence of names has for us.

The first order, in which Noah's sons are placed before his wife, indicates adherence to the custom of the times. A man's sons outranked his wife and his daughters. But after the flood a new era began. And it was God, *Elohim* who inaugurated the new

order. Noah's wife is placed before his sons. There is a profound lesson to be learned from this new order. In the unfolding of the divine nature this departure from tradition indicates a significant change in Noah's thinking. The Spirit of God, which had moved upon the face of the waters, had also moved on the elements of Noah's consciousness.

It is abundantly evident that Noah's concept of God, *Elohim*, had grown during the ark experience and that his understanding of the Fatherhood and Motherhood of God had matured. The elevation of his wife above his sons reveals that some understanding of the Motherhood of God, which womanhood reflects, had matured in his consciousness. He had expressed a wondrous balance between the masculine and feminine qualities of *Elohim* — meekness and might, humility and nobility, gentleness and strength, zeal and consistency, and the marvelous compound quality of virtue — knowing what to do and doing it. But now the realization had dawned in him that this compound divine nature embraced his wife also and elevated her to co-equal status with him. It is true that *Elohim* had ordered the change in family status; but Noah responded naturally and quickly. There was no hesitancy in him when God commanded him to break with tradition.

When Noah and his family entered the ark the implication is that the men entered the ark first, leaving the women to bring up the rear. Upon leaving the ark the men preceded the women. But this order has a different significance and is not in conflict with God's command in which Noah's wife was given precedence over his sons. The men stepping forth first into a strange experience, not knowing what they might find, was a manly act, going out first to explore the new land and to insure safety for the women. Truly, a new era had begun.

### God Makes His Covenant with Noah and His Sons

Before the flood God had made His Covenant with Noah alone (Gen.6:18). After the flood, but before going out from the ark, Noah and his three sons were made partners in establishing the Covenant:



And God spake unto Noah, and to his sons with him, saying.

And I, behold, I establish my covenant with you, and with your seed after you.— Gen.9:8,9.

Thus Noah and his sons were made jointly responsible for maintaining the requirements of the Covenant. The divine *Ego*, or “I,” inscribed the demands of the Covenant in their minds: Walk ever conscious of the divine presence. In a word: Be Godlike!

### Two Sons Were Faithful One Was Not

Two of Noah’s sons kept the Covenant of Godlikeness; one did not. Two of them kept intact the spiritual agreement between God and man; one covenanted himself to evil, sensuality, and lust. The Bible gives us a clear picture of the individual natures of these three men and tells a graphic story. We do not know how long after the flood the following incident took place. Noah’s sons had families of their own, and Noah had become an husbandman. We read:

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 they saw not their father’s nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.— Gen.9:20-24.

“Noah began to be an husbandman.” The word *husbandman* is very precious to readers of the Bible. One of the most beloved passages in the Scriptures lifts this word above common usage into its original meaning and elevates our thought to discern the spiritual interpretation thereof. We read in the Gospel of John the words of Christ Jesus:

I am the true vine, and my Father is the husbandman.— John 15:1.

The Word of God put into the mouth of the prophet Jeremiah concerning the people of God was:

I was an husband unto them.—Jer.31:32.

The nature of God which husbands us, cares for us, directs all our affairs, manages our household, is reflected in the word husbandman, and was reflected in the nature of Noah.

“Noah began to be an husbandman, and he planted a vineyard; And he drank of the wine.” The use of wine in the Bible days was much the same as our use of grape juice. The first miracle which Christ Jesus performed in Cana of Galilee was turning the water into wine (John 2:1-11). In many instances the Hebrew and Greek words translated *wine* mean *new wine*, fresh or unfermented juice of the grape. That Noah drank of the wine was no sin. It is not in keeping with Noah’s character to presume that he deliberately drank too much fermented wine.

But someone may say: “The record declared plainly that *he drank of the wine, and was drunken*. How do you explain that?” The Hebrew word translated *drunken* in this passage is *shakkaroun*, from the primitive root *shaker*, to satiate with a stimulant, drink, or influence; superlative of *shaqah*, to cause to drink. Was Noah drunken with wine or under some evil hypnotic influence? Noah’s whole record speaks for him on the positive side of goodness, righteousness, virtue, integrity. He was not a drunkard. He was not guilty of deliberate or ignorant sin. The Bible tells us: “Noah was a just man and perfect in his generations, and Noah walked with God.” He abode in God’s presence. Circumstantial evidence cannot convict him of sin.

The fact that Ham called his brothers to look upon their father in what appeared to be a drunken stupor — bereft of power — and to gloat over it, indicates that this was no ordinary occurrence. In fact, it was something quite out of the ordinary. We have here an insight into the character of Ham which shows him to be an unloving son, sensuous and evil-minded, with no respect for his father. He and his son Canaan have become prototypes of grossness, sensuality, deceit, and filial impiety.

By contrast we see the gentleness, compassion, and deep love of

the other two sons, Shem and Japheth. Refusing to look upon their father's nakedness, with their faces turned away, they covered him with a garment — the garment of charity. Their love wiped out the reproach against him. To them he remained a Godlike man, perfect in his generations. And they in turn were embraced in the Covenant of Godlikeness — of righteousness and divine justice.

There are many who will insist: "The Bible says that Noah *did* become drunken, and he *was* uncovered within his tent, and Ham, the father of Canaan, *saw* his nakedness, and brought his two brothers into their father's tent to witness his shame."

By way of explanation, let us look forward in the story several hundred years. Many of the descendants of Canaan settled in the land which bears his name — the land of Canaan. When the children of Israel — the descendants of Shem — were returning to the land of Canaan after their Egyptian sojourn, Moses warned them against "the abominable practices of those nations," the mental depravities in which they were skilled. We read in the Book of Deuteronomy (18:9-14) that these people were gross and infamous for their occult practices and sex worship. They were diviners, soothsayers, enchanters, witches, wizards, charmers, consultants with familiar spirits, necromancers and the like. Ham and Canaan and their descendants were skilled in the use of all forms of occultism. Canaan used his dominant mental influence, or highly developed human will-power, to subjugate Noah's mind. And Ham, his father, was proud of his son's occult powers. He was gleeful that his righteous father had been put in a bad light. He called his two brothers to witness their father's indecent exposure and to see what appeared to be a drunken stupor, but which was really a hypnotic spell.

But this is not all of the story. In the original Hebrew Scriptures there is a verse which is omitted from all English translations, probably because of delicacy. This verse records an account of an indecent attack on Noah by Canaan, and reflects the recoil of the Israelites in later years from drunkenness, sexual perversion, and filial impiety. (See *The Interpreter's Bible*, Vol.I, p.556, Exeg. Par.2.)

### Denunciation Of The Unfaithful

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.— Gen.9:24,25.

When Noah awoke, or came out from under the spell which had been cast on him, he “knew what his younger son had done unto him.” Further, he knew the purpose of the attack was to belittle righteousness and to glorify unrighteousness. Ham and Canaan were wicked. They refused to be obedient to the conditions of the Covenant of Godlikeness. Hence they were excluded from its blessings. Because they could not rise to the spiritual heights Noah had attained, they strove to stain his character. The serpent had found another *seed* through which it hoped to discredit *the seed of the woman* and nullify Noah’s holy mission.

Noah saw through the scheme of Ham and Canaan and denounced them and everything they stood for. And he proclaimed the law which made such gross evil subordinate to righteousness: “A servant of servants shall he be to his brethren.”

Noah’s condemnation of Ham and Canaan is a condemnation of sensuality in all its forms — yesterday, today, and forever. It was and is a complete denunciation of necromancers, diviners, mesmerists, of wizards and witches. It denounces all sensual evil influences and practices which attempt to pervert the virtuous, subvert the righteous, and discredit those individuals who have risen above the floods of evil and are active in God’s service.

Whence came this evil? Right out of the mouth of the serpent! It was the same evil influence that tempted Adam and Eve. It is the same evil influence that tempts mankind in all ages to think and act wickedly. It is the same evil influence which subtly suggests that by eating of the forbidden fruit men shall become as gods. It is the same evil influence the Apostle Paul called the carnal mind, forever at enmity against God (Rom.8:7).

Noah shared the Master’s portion of being called a glutton and a wine-bidder (Matt.11:19). But such false accusations did not deter the Saviour’s mission, nor could they discredit Noah’s mission. Ham and Canaan and their cult are remembered only for their evil ways. But when we remember Noah, we hear the echo of his Biblical character references:

Noah found grace in the eyes of the Lord.  
 . . . Noah was just a man and perfect in his generations, and Noah walked with God.

... thee have I seen righteous before me in this generation.— Gen.6:8,9; 7:1.

### The Faithful Receive the Blessing of the New Covenant

Noah bestowed the Covenant blessing upon Shem and Japheth; or, rather, he confirmed the blessing God bestows on the righteous:

And he [Noah] said, Blessed be the Lord God of Shem [the living God bless 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.— Gen.9:26,27.

The blessing which Noah invoked upon Shem and Japheth was not a gift or blessing from a human father to his sons. Nor was it an arbitrary blessing which became true because he said it. Rather, *he said it because it was true*. Noah saw in Shem and Japheth the righteousness which embodies its own blessing. Truly, the Covenant blessing was established in them — the divine blessing of fruitfulness, increase, multiplication, prosperity, spiritual well-being — the blessing of the ever-appearing goodness of God. These beloved sons had been faithful. It was natural that they should reap the reward — the Covenant blessing of dominion.

The Covenant blessing bestowed on the righteous and the pronouncement of doom which the unrighteous bring upon themselves are recorded in a song of the Psalmist:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away [like chaff driven by the wind].

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.— Ps.1:1-6.

That Canaan, Ham's son, should be servant to both Shem and Japheth may have been a definite relegation of Canaan to servant status. But in the larger meaning, Noah's stern condemnation of Canaan was a declaration of law — a divine proclamation to Shem and Japheth and a warning to Ham and Canaan that righteousness would always triumph over unrighteousness, that evil would always be subservient to good. When the hordes of evil press upon us and seem to be ascendant, it were well for us to remember Noah's declaration and invoke this law, namely, that *evil is subservient to good, now and forever!*

### Noah Fulfilled His Mission On Earth

Noah's human life span extended over a period of nearly a thousand years — a millennium. When one walks with God, he not only walks over the turbulent waters of materialism, but he also walks serenely through the element of time with the immortal realities of being. Each day of Noah's life was a period of spiritual ascension, a natural rising above the materialism of the age in which he lived. In so doing he ushered a new era into the world. Noah was an husbandman. He fathered a new nation through whom the knowledge of God, of the Son of God, and of the Spirit of God — the Holy Ghost, or Comforter — would be revealed to the world.

In Noah's life we find the first record of God making a Covenant with man. Or rather, the first record of man being conscious of his Covenant relationship with God. His ark — his whole structure or body of consciousness — was pitched within and without with atonement — with his awareness of his at-one-ment with God. The Covenant of Righteousness was to Noah a Covenant of Oneness with the Infinite, his unity with all that is good. It was a Covenant of safety and hope to his humanhood. In this Covenant the

threefold nature of the Infinite was revealed to Noah. In fact, *Elohim* individualized the Trinity in this great and good man:

Noah knew God as *Elohim*, the Father and Mother of the universe.

He knew himself as the expression of the Fatherhood and Motherhood of God — as the Son of God.

He brought to the world an exemplification of the nature of the Comforter, the Spirit of God, the Holy Ghost; and his divine nature was written in his name — *comfort* and *rest*.

Yes —

Noah found grace in the eyes of the Lord.

Noah was a just man and perfect in his generations.

And Noah walked with God.

## Chapter XII

# THE GENERATIONS OF THE SONS OF NOAH

These are the families of the sons of Noah,  
after their generations, in their nations:  
and by these were the nations divided  
in the earth after the flood.  
(Gen.10:32.)

The genealogies of Noah's sons are listed in the following order: Japheth, Ham, and Shem. However we will follow another order that we may see more clearly the unfolding of the divine nature: first in Shem's generations, second in Japheth's, and third, the opposition to this unfoldment in Ham's descendants.

### Shem

And Noah said, Blessed be the Lord God of Shem.— Gen.9:26.

This passage is more accurately translated:

Blessed by the Lord my God be Shem.—  
Gen.9:26 (RSV).

The name *Shem* means renown. And certainly the descendants of Shem have won renown; for it is through Shem that the genealogy of Jesus is traced. And it is through Shem and his descendants that the knowledge of the one God has been given to the world in the written record of the Old Testament of our Bible. And the Lord God of Shem has been glorified! But the generations of Shem did not comprehend the message of the Son of God.

In the metaphor of the Bible, Shem represents the type of individual who stays in the general vicinity of the homeland and makes a name for himself in familiar surroundings, never going very far away from the traditions of the family. The descendants



of Shem settled in the general area of the Jordan, the Euphrates, and the Tigris Rivers.

The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.— Gen.10:22.

According to information now available —

*Elam* settled in what is now called Iran, Old Persia.

*Asshur* settled in Assyria.

*Arphaxad* settled in Akkad, and later his descendants migrated to Ur in Chaldea, in the region now know as Iraq.

*Lud* settled in Lydia, where the cities of Sardis, Thyatira, and Philadelphia sprang up — cities associated with the early Christian Church. Modern Turkey occupies the region of which Lydia was a part.

*Aram* settled in Syria.

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.— Gen.10:31.

## Japheth

And Noah said, God shall enlarge Japheth, and he shall dwell in the tents of Shem.— Gen.9:27.

The name *Japheth* means enlargement, unfoldment, beauty, wide-spread. The prophecy concerning Japheth is that his people shall spread far and wide before they find the fulfillment of the blessing of righteousness. “And they shall dwell in the tents of Shem” — they shall enjoy the same blessing which Shem received, and enlarge upon it; they shall live together with Shem’s people in the understanding of God which the Shemites, or Semites, gave to the world.

“God shall enlarge Japheth.” It is *God, Elohim*, who shall enlarge Japheth. The name *Elohim, The Triune God Himself*, indicates that Japheth has risen to some understanding of the all-inclusive nature of God as the Father and Mother of the universe, the nature of the Son of God, and the nature of the Spirit of God, the Holy Ghost, or Comforter. The use of this name for Deity tells

us that Japheth's blessing is a more universal and all-inclusive one than Shem's and that those who know the God of Japheth will find a richer, larger blessing than those who know Deity as Lord God, Jehovah, the God of Shem.

Japheth represents the type of individual who ventures beyond the borders of the immediate vicinity of his homeland, not in the sense of wandering, but in the sense of exploring the infinitude of God's creation.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Mashech, and Tiras.

And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim.

By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.— Gen.10:2-5.

The descendants of Japhath migrated north, west, and east, settling much of what is now known as Europe bordering the Mediterranean Sea and parts of Asia Minor bordering the Black and Caspian Seas. They represent today the Indo-European language culture, as archaeologists have traced their migrations.

Unlike the generations of Shem, whose genealogy is traced throughout the Old Testament, all of the generations of Japheth have not been specifically indentified. Of the sons of Japheth, only the offspring of Gomer and Javan are listed in the Bible.

*Gomer* migrated north of the Black Sea. Gomer is the progenitor of the early Cimmerians, who settled in the vicinity of Ararat in the northern provinces of Asia Minor and Armenia and the upper regions of the Euphrates.

*Javan* migrated westward and settled in Greece. Javan's name has been synonymous with the Greeks.

In the New Testament we learn that a few of the Shemites followed the teachings of Christ Jesus, but only a very few. However, when some of the descendants of Japheth, the Greeks, heard of Jesus' marvelous works, they came to Israel, the land of the Shemites, who were known as the Jews, in search of the

Messiah, to be taught of him. (See John 12:20-23.) Other descendants of Japheth in Asia Minor also accepted the message of the Son of God. Through the teachings of the Apostle Paul, of the Shem line, Christian churches were established in the lands occupied by the descendants of Japheth. Through St. Paul the complete message of the Trinity — of God, the Son of God, and the Spirit of God, the Holy Ghost — was given to the Gentile world. And so, in the first century A.D. the descendants of Japheth became the people of the New Covenant.

The record of the Son of God in the New Testament of our Bible was written by Jesus' immediate followers, most of whom were descendants of Shem. But the message was written in Greek, the language of the descendants of Javan, Japheth's son, through which the message of Christianity has come to all peoples of the world.

The prophecy concerning Noah's second son — "God shall enlarge Japheth, and they shall dwell in the tents of Shem" — has come to pass. In a sense, Christianity today dwells in the tents, or heritage, of Shem. Through the descendants of Japheth the knowledge of God has been enlarged and expanded and glorified, so that it has been understood to include the knowledge of the Son of God and of the Holy Spirit, the Comforter.

## Ham

Like the progeny of Japheth, the descendants of Ham apparently separated. One group spread to southern Arabia, others to Ethiopia and Egypt, and still others to a part of the northern coast of Africa, to the Island of Crete, and to the land bordering the eastern coast of the Mediterranean Sea, which has since been called the land of Canaan. Still another group went southward along the Euphrates River and settled in Ur of Chaldea. They were a dark-haired, dark-skinned people, in appearance not unlike the modern Arab.

The name *Ham* means black, or sunburned from the heat of the sun. Ham represents the type of individual whose thought is darkened by a sensuous concept of existence. The light of spirituality does not easily penetrate this type of thought. In the words of St. Paul, the things of the Spirit "are foolishness unto

him, because they are spiritually discerned" (1 Cor.2:14). The gross materialism of Ham's thinking could not comprehend spiritual truth. This is not to imply that all of Ham's descendants were gross, but that they did not accept the God of Noah nor did they walk with God, as did their illustrious ancestor, in the way of holiness.

Ham had four sons: Cush, Mizraim, Phut, and Canaan (Gen.10:6).

The sons of Cush: Seba, and Havilah, and Sabtah,  
and Raamah, and Sabtechah: and the sons of  
Raamah: Seba, and Dedan.

And Cush begat Nimrod.— Gen.10:7,8.

The descendants of Cush settled in Arabia with the exception of Seba and Nimrod.

*Seba* is probably to be sought on the neighboring African coast, but has also been identified on the extreme southwest Arabian coast.

*Nimrod* migrated to the territory between the Tigris and Euphrates Rivers, an area later called Babylonia.

*Mizraim's* sons settled in various parts of Egypt. In fact the name Mizraim is synonymous with Egypt.

*Phut* has been identified with Lybia and with Punt, on the coast of the Red Sea.

### Ham's Son Canaan

The sons of Canaan settled in the land later called the land of Canaan and in adjoining lands — Lebanon and Syria. Their names are perpetuated in the cities and areas in which each lived. They still abode in the same general areas at the time of Abraham and even to the time of Moses and Joshua,

The descendants of Canaan's second son Heth, who were known as the Hittites, were the only tribe of the Canaanites who attained any semblance of greatness. Inscriptions have been found at Carchamish which tell of the Hittites becoming a great Oriental empire which flourished in Asia Minor between 1900 and 1200 B.C. The names of the sons of Canaan appear in many places in the Old Testament, and their activities may be traced through the use of Bible concordances and dictionaries.

The Canaanites never seemed to unite under a central government or state but remained as a rather loose confederation of tribes who apparently lived in peace with each other. But they exhibited many traits of character reminiscent of their progenitor Canaan.

These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.— Gen.10:20.

And Noah said of Canaan, Ham's son:

Cursed be Canaan; a servant of servants shall he be unto his brethren.— Gen.9:25.

The curse of servitude pronounced on Canaan is supposed to have been placed on all of Ham's descendants. The type of mentality exemplified by Ham and Canaan shall serve, not dominate, the righteousness exemplified by Shem and Japheth. *Canaan's* name means low, humiliated. Let us remember this when the Canaans of this world attempt to dominate us. The divine promise is that Canaan shall serve the purposes of good, shall be humbled before righteousness.

To both Shem and Japheth, Noah said, "And Canaan shall be his servant." In later centuries the land of Canaan was given to the descendants of Shem: "Because of their abominations the Lord thy God doth drive them out from before thee" (Deut.18:12). And the land of Canaan, not the mortal son Canaan, served the purposes of good. For it was here that Abraham came at God's direction and brought the knowledge of the one God. It was here that Isaac was born. It was here that Jacob learned to demonstrate the power of his new name Israel, a prince ruling as God commands. It was here that Moses led the children of Israel after their Egyptian sojourn. It was here that David, the sweet Psalmist and shepherd king of Israel, tended his flocks and ruled a great nation. And it was here that Christ Jesus was born. Truly the land of Canaan has been the servant of the people of God. And because the prophecy in the Bible is true — because the Word of God hath spoken: "They shall all know me from the least of them unto the greatest of them, saith the Lord" (Jer.31:34; Heb.8:11-13) — Canaan shall still serve the divine purpose, and Canaan shall serve, not people, but God, and be the servant of God.

## Ham's Grandson Nimrod

Ham had a descendant who gained dubious fame — the offspring of his son Cush, of whom we read:

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord;

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.— Gen.10:8-10.

The passage, "He began to be a mighty one in the earth," is more properly translated: "He was the first on earth to be a mighty man," or an aggressor. "He was a mighty hunter before the Lord," was recorded by a subsequent hand, indicating that this statement was not a part of the original record. We do not know its source; but from what we know of Nimrod, he knew nothing of the Lord. The expression, "the beginning of his kingdom," means, "the beginning of his aggressions." Nimrod overran the region settled by Ashur and Arphaxad, the sons of Shem.

The name *Nimrod* means rebellious; while the words *mighty one*, describing him, mean literally despot and tyrant. Historically, he was an aggressor, an invader, and evidently desired to be a world conqueror. The beginning of his kingdom, or conquered empire, was Babel, or Babylon. This land between the Euphrates and the Tigris Rivers had been settled by Shem's third son Arphaxad. Many of his people remained there after Nimrod's invasion. It was here that Abraham, a descendant of Shem through his son Arphaxad, was born ten generations after the flood. But the descendants of Nimrod continued to dominate the land through both hypnotic and physical aggressions, and, at God's command, Abraham left that land.

## The Tower Of Babel

In Nimrod's time we hear of the famous — or infamous — tower of Babel:

And they said, Go to [come], Let us build us a city and a tower, whose top may reach unto heaven; and

let us make us a name, lest we be scattered abroad upon the face of the whole earth.— Gen.11:4.

Although the people of Nimrod's time piously proclaimed that they wanted to build a tower that would reach unto heaven, this was not a desire to get closer to God. "Let us make us a name!" Human pride, not so cleverly disguised, thought it could reach the pinnacle of coveted importance and sit triumphantly on top of the world.

The record states that the Lord came down to see the city and the tower and was not pleased with what He saw (Gen.11:5).

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.— Gen.11:6,7.

*Dummelow's Commentary (p.19)* on these Bible verses is enlightening:

These words are meant to teach that God is concerned in man's doings. "But it is not thought from such modes of expression that human characteristics are intended to be ascribed to the Creator. In any age it is necessary to describe the unknown by the help of the known; and as the mysterious personality of God must ever be incomprehensible to men, there is no means in which we can represent His relations to us, except by using words borrowed from our own faculties, emotions, and modes of action" (Geikie). God is here represented as dreading lest men make themselves so powerful as to become His opponents. Gen:11:6,7, — a good example of the anthropomorphism characteristic of the Primitive document.

The conclusion to be drawn from this comprehensive comment is that the Mind which is God refused to permit the building up, or exaltation, of mortally mental powers, dominant physical strength, and arrogant human pride in which there was and is no restraint. And although the record states that God confused the language, this was an interpretation of God's actions from a

human point of view. Rebellion, pride, self-glorification, human will — these antagonistic qualities that went into the building of Babel and the tower — contained the elements of confusion. It is little wonder that misunderstanding and strife became so great that —

They left off to build the city.  
Therefore is the name of it called Babel.—  
Gen.11:8,9.

The original meaning of the name *Babel* was, “The gate of god.” But the name became synonymous with confusion and came to mean babble, a confused, incomprehensible murmur.

There are many who doubt that the tower of Babel ever existed, who believe that the story of the tower is wholly allegorical. But there is ample evidence that there was in Babylon an ancient ziggurat, which is generally believed to be Nimrod’s tower. In *Peloubet’s Bible Dictionary* (1947) p.68, there is a picture of the excavations of the temple at Nippur, Babylonia, showing an ancient Babylonian temple such as that described as the Tower of Babel. For many years it was believed that another ziggurat, the *Birs-Nimrud*, the temple of Belus, was Babel, but this has been disproved.

After his failure to establish himself in Babel, Nimrod and his descendants began to invade the lands settled by the descendants of Shem and Japheth:

And out of the land [Shinar] he [Nimrod] migrated  
to Asshur [Assyria] and built Nineveh, Rehoboth-Ir,  
Calah, and Resen, a great city between Nineveh and  
Calah.— Gen.10:11,12 (NEB).

Asshur, the second son of Shem, had settled in Assyria, which bore his name. But Nimrod invaded this land, built his own cities there, and claimed it as his own. Nimrod was in truth “a mighty hunter” — an aggressor. His descendants in the land of Shinar, lower Babylonia, continued to be aggressors. Wielding the power of the serpent — dominating the minds of men and thus weakening them physically — Nimrod’s descendants continued to invade and conquer other lands. The land of Shinar, later called Chaldea, became the center of organized occultism, the highly developed



powers of the carnal mind. The name *Chaldean* came to mean a *wise man*. While many of these people were truly wise men — they were astronomers, mathematicians, architects, builders, agriculturalists, and excelled in literature — yet for the most part the Chaldeans were like those in the land of Canaan against whom Moses warned his people in generations to come. They were necromancers, soothsayers, spiritualists, witches and wizards, astrologers, and the like (Deut.18:10-14). They reached the pinnacle of their power in the time of Nebuchadnezzar in Babylon, but they degenerated into mere fortune-tellers. (See *Peloubet's Bible Dictionary*, p.113, 'Chaldeans.')

### Some Lessons To Be Learned From Nimrod And The Tower Of Babel

There is a vitally important lesson to be learned from Nimrod and the tower of Babel. And sooner or later all mankind will learn the lesson written in this historical and metaphorical allegory.

When we undertake the building of anything — a home, a business, a career, a project of any kind — let's be sure that God is directing both our motives and our actions. Let's not deceive ourselves by proclaiming that we are building a tower that will reach unto heaven, when all we are doing is attempting to build something to glorify ourselves, to make for ourselves a name. Nimrod, the rebellious one, sought to establish a great kingdom, but he patterned it after his own nature, and it was therefore doomed to failure.

Are we building to glorify ourselves, to make ourselves look bigger than we really are? If so we will find that our building blocks are made of the same stuff that constitutes our nature. Are we attempting to build a tower into which we can climb and glory in our success or from which we can dominate others? Or are we building character, growing to spiritual maturity, and thereby reaching that pinnacle of praise which is higher than mortal man could ever build? No matter what we build, it will always be after the pattern of our own character.

In the first and last analysis of our motives and aims, let us ask ourselves: Are we building a tower of Babel, as Nimrod attempted to do, or are we building an ark to the saving of our house, as Noah

successfully did? Are we building in an attempt to reach a pinnacle to which we have not grown, or are we building to glorify God and to help the human race?

Before embarking on any building, we should pray fervently to God, as did the Psalmist:

Search me, O God, and know my heart: try me, and  
know my thoughts:  
And see if there be any wicked way in me, and lead  
me in the way everlasting.— Ps.139:23,24.

As we build our lives, our careers, our relationships — all our endeavors — under divine directions, as did Noah, we will pitch our ark within and without with pitch — with *atonement* — with a conscious sense of being *at one* with God, with the divine Mind, with infinite wisdom and intelligence. (See p. 178; Gen.6:14.)

When we, like Noah, walk with God, we will find grace in God's sight. Then will the Holy Spirit give impetus, direction, and energy to all our endeavors and will bless, or prosper, our work.

## Chapter XIII

# SHEM'S PROGENY

Shem was blessed of God because of his loving, compassionate, Godlike nature, and because, like his father Noah, he walked with God: he was a just man, he was righteous — he did that which was right. His descendants won renown because through them the knowledge of the one God and of His omnipotent power and goodness was given to the world. Through their human history we have in our Bible the record of the unfolding in human consciousness of the knowledge of *Elohim*, the Triune God Himself.

The symbolic significance of the names given to Shem's progeny reveals both their character and their spiritual journeying. A study of their history for ten generations brings to light not only the unfolding of the knowledge of God and the demonstration of the power of God in man, but also the resistance to this unfolding and demonstration by the carnal mind with its human will, its sensuousness, grossness, and cunning craftiness, its witchcraft, necromancy, and other highly developed powers of the occult mentality.

As we look prayerfully into the history of these individuals, we discover the attempt of this serpentine influence to blot out of human consciousness the understanding of the holy relationship of God and man, to completely obliterate the divine nature in man, to neutralize the power of the Spirit of God in man, and to destroy the spiritual concept of the goodness of God in man and the universe. In this research we also discover the nature of the cunning persuasion of the serpent by examining the dominant influence which the descendants of Ham exerted on the generations of Shem. But what is far more important, we discover the power of God to bring forth its own Godlike witnesses through whom the periods of spiritual unfoldment of God's Covenant with man are exemplified.

These are the generations of Shem to the tenth generation after the flood (Gen.11:10-26):

### Arphaxad

*Shem*, whose name means renown, begat *Arphaxad*, whose name means one who heals. The Hebrew word *raphah*, translated *heal*, is a primitive root meaning to mend; figuratively, to make whole, sound, entire. The nature of the Comforter, which Noah exemplified, was reflected in Arphaxad's nature. He gave his people a sense of vitality, soundness, and confidence in the power of God which heals, or makes whole. He strengthened them spiritually and physically; and this strength kept them from being dominated by the sinister influence of Ham's progeny, who had begun to invade the lands occupied by their more peaceful relatives.

### Salah

*Arphaxad* begat *Salah*. This name means a shoot or branch, in the sense of a weapon of defense. In the metaphorical meaning of *Salah's* name we see that the Covenant of Godlikeness had a strong defender in this good man. About this time Ham's grandson, Nimrod, the tyrant and aggressor, was making his bid for power and fame (Gen.10:8-12). It is evident that *Salah* defended his people against the physical and mental attacks of this enemy, who sought to conquer his kingdom and to obliterate the knowledge of God in the minds of men.

### Eber

*Salah* begat *Eber*, or Heber, from which comes our word Hebrew. *Eber's* name means the region beyond, the opposite side. Some of *Eber's* people began leaving their homeland, going to the region beyond their original settlement, probably to the other side of the Euphrates, which bordered their homeland. However, in its metaphorical sense, the region beyond, the opposite side, indicates that in *Eber's* reign some of his people began to go over to the side of materialism and occultism. There were those who began to use the gross mental powers of human will and other methods of occultism to accomplish their desires and aims — methods associated with Ham, Canaan, and Nimrod. But there is evidence that many of *Eber's* generation resisted the devilish influences of

occultism and were not overwhelmed or overcome by Nimrod's aggressions. Their clear thinking was not clouded. They continued to worship God aright, and they remained obedient to the provisions of the Covenant of Righteousness which God had made with Noah and his sons to all generations— forever.

### Joktan And Peleg

*Eber* begat two sons: the name of the one was *Joktan*. This name means small. We do not know whether this meaning refers to his size or to the fact that he was the second son of Eber. Archaeological research indicates that the Joktan group went from Akkad, their home area, when Nimrod overran that land. Joktan became the father of thirteen Arabian tribes (Gen.10:26-29). Some of them swept across the desert, invaded Egypt, defeated the Hamite-Egyptians, and became the colorful Hyksos kings of that land, who later befriended Abraham, Joseph, and their descendants for many generations. The other son was *Peleg*, whose name means division. This division indicates not only a division in the family of nations — “in his days the earth was divided” (Gen.10:25) — but also a breaking of the Covenant with God. Apparently Peleg left Akkad, as did Joktan. He and his people invaded Ur of the Chaldees and captured the stronghold of the Hamites. They overran this land by physical strength, but many of them were soon absorbed — mentally and morally — by the aggressive occult mental influences of the Hamites. They became worshippers of the moon god *Sin*, whose *Chaldean* name was *Nannar* and the moon goddess, whose name was *Ningal*. This merger of the Hamites and Semites produced a generation of confusion. Scientific thinking, which reveals, was obscured by occult thinking, which deceives. Their spiritual individuality was swallowed up in mass thinking, and the individual fell to the level of the masses. Two distinct classes emerged from this merger — an upper and lower class — no middle class. The shrewd ones subdued the less clever ones. Soon mental and physical slavery was flagrant in that land. There were those who excelled in the material sciences. But this class also excelled in occultism — the highly developed powers of the carnal mind to subdue others through mortally mental means. Necromancy, esoteric magic, witchcraft, sorcery, and the

like flourished. Excavations at Ur revealed a highly developed material culture. Discoveries there by Dr. C. Leonard Woolley, noted British archaeologist, prove that education in astronomy, architecture, mathematics, building, and various arts was commonplace. Huge libraries with their contents intact have been unearthed. The people lived in stone and brick houses. But these excavations also reveal that idolatry dominated the land and that a large proportion of the population were slaves — mental and physical bond men and women.

### Reu

*Peleg* begat *Reu*, whose name means friend, one who exercises oversight, a shepherd. When, under Peleg, the people turned to the worship of idols and began to develop the power of human will instead of seeking the divine will, Reu, as his name indicates, remained faithful to the worship of the God of Noah. Reu was a righteous man. In him we find a Christlike quality, like that of Noah's — one who shepherds the flock, one who exercises spiritual oversight, a friend of God and man. Reu's name and nature reveal a wonderful sense of husbanding; he guarded the knowledge of God and shepherded the faithful — an apparently small flock — thus helping to preserve the knowledge of God and of man's relationship with God, who is Spirit.

### Serug

*Reu* begat *Serug*. The name *Serug* has two meanings: a tendril, that which binds itself about something, restricting and constricting. But tendril also means strength and firmness. This dual meaning suggests that while there were some in Serug's day who remained strong and firm in their knowledge and worship of God, there was a subtle, senuous, hypnotic tendril-like influence attempting to wind itself about the strong and firm ones, like a serpent coiled about the tree of knowledge of good and evil, continually tempting everyone to forsake good and turn to evil. The only way this subtle serpent-like enemy of good could influence those who were inherently righteous was to persuade them to admit that both good and evil were real and powerful and necessary

to one's well-being — something that would make them wise, something to make them as gods. This is the carnal mind's so-called hidden, or secret, weapon. Remember the serpent in the garden of Eden. When one is tempted to follow the serpent's suggestions, the immediate effect is the deadening of the spiritual sensibilities of men. Its purpose is to becloud mankind's vision and rob them of their scientific senses. When men yield to the tempter's suggestions, they can no longer discern the line of demarcation between good and evil, between the spiritual and material, between the real and the unreal. Even a tacit acknowledgment that two such opposites as good and evil can be real and powerful produces duality of thought, a state of mind which temporizes with evil and ultimately yields, as did Eve, to all the serpent's temptations. This state of mind soon becomes the proving ground for the serpent to use for its own purposes — of completely degrading and degenerating mankind, individually and collectively.

### Nahor

*Serug* begat *Nahor*. Nahor's name has a meaning which draws a vivid picture, illustrative of what was going on about this time in Chaldea. The name *Nahor* means breathing hard, snoring, snorting. Let's consider each of these meanings separately: (1) When one is breathing hard, it is usually because of exertion or exhaustion. A great weight of dominant carnal mind power, materialism, and idolatry was crushing out the divine energy that had permeated the lives of Noah and Shem. It was probably very difficult to maintain one's spiritual equilibrium when the very atmosphere was permeated with sensuality and grossness. Certainly it was difficult to express Godlikeness in the midst of godlessness, and breathing, or spiritual inspiration, was labored instead of being joyous and free. (2) Snoring! Somebody was asleep — the deep sleep of the Adam dream, a mesmerized state. The people were asleep to the grand spiritual realities all around them, mesmerized by a wholly material concept of God and man, of heaven and earth, and of all that is therein. In the eighth generation after the flood, righteousness, spirituality, and other Godlike virtues seemed to have been overshadowed by the gross materialism and overpower-

ing mesmerism of that age. (3) Snorting! There are several kinds of snorts: the snort of the righteous thinker and doer in indignation that others could be so unaware of the grand spiritual realities in their midst; the snort of desperation at being unable to awaken the sleeper or to rouse the mesmerized ones; and then there is the snort of the one who is snoring in a deep sleep, indignantly resisting anything that would interfere with his inertia. Those who had any knowledge of God were in a minority and were not having an easy time. The occult influences of the carnal mind, developed and perpetuated by the descendants of Ham, Canaan, and Nimrod, flooded the thoughts of men and overcame their natural spiritual instincts, producing in the descendants of Shem a mesmeric inertia, which made them apparently willing captives of unholy thinking.

### Terah

*Nahor* begat *Terah*. The name *Terah* means stationary, delayed, a stopping. Joshua writes of Terah:

Thus saith the Lord God of Israel, Your fathers  
dwelt on the other side of the flood in old time, even  
Terah, . . . and they served other gods.— Josh.24:2.

The reference to the other side of the flood has nothing to do with the flood of Noah's time. It means east of the Euphrates. The highly developed powers of the carnal mind seemed to have reached a peak in the land east of the great river in Terah's time. Necromancy, soothsaying, spiritualism, witchcraft, hypnotism, sorcery, and other forms of occultism flourished. The unfolding of the knowledge of God had apparently stopped in that land, had become stationary, and there is no record that Terah did anything about it.

Let's pause momentarily and look forward in the history of the generations of Shem. Throughout the Bible the most dangerous enemy which these people encountered at every turn was not a human, a physical, or a material enemy. It was the deadly influence of sensuous, gross, occult, mesmeric self-will, which enslaved their minds — the enemy that the Apostle Paul called "The carnal mind," which he said, "is enmity against God." He



also said: "To be carnally minded is death, but to be spiritually minded is life and peace" (Rom.8:6,7).

Several hundred years after Terah's day, Moses spoke emphatically to the descendants of Terah on the subject of the carnal mind, of its occultism and abominable practices. He forbade them to "learn to do after the abominations" of the Canaanites, declaring that all who use the highly developed practices of the carnal mind "are an abomination unto the Lord" (Deut. 18:10-14). Again and again the children of Israel, as the generations of Shem were called, were warned against this evil mind and its abominable practices, which warred against the knowledge of God. In the degree that they were attracted to and captivated by this devilish influence, their power and spiritual influence diminished. But when the knowledge of God, good, permeated their actions, they were spiritually strong and prospered, and they were undefeated in their forward march of establishing a great nation. In the degree that these people sought God's will instead of seeking their own will, they were victorious over all their enemies.

In Terah's time the descendants of Shem permitted themselves to be robbed of their clear thinking and of their understanding of the power of the Spirit of God in them by the necromancy of their day, by the deceptive elements of the carnal mind, which are as dangerous as an infectious disease that spreads its virus through mind and body "as doth a canker" (11 Tim.2:16,17). The influence of occultism enslaved the minds of the Shemites by first turning them from the worship of God, thus dulling their consciousness of their oneness with God and robbing them of the divine element which had made them mighty. Without spiritual strength their identity was swallowed up by the crafty occultism of the people they had conquered physically. In the language of our day: they won the war but they lost the peace — they lost their knowledge of God, the power of the Spirit of God within them, and their dominion on earth.

## Chapter XIV

# THE NEW MESSENGER OF THE COVENANT

But the knowledge of God was not to be forever silenced or swallowed up. *God raised up His own representative.* In words which challenge the imagination and draw a compelling picture, the Hebrew historian *Josephus* describes this dynamic representative of God whose sense of virtue and goodness was so mighty that it revolutionized mortal thought, regenerated human consciousness, and inaugurated a new era in the world — an era of scientific discernment which ultimately lifted the thoughts of mankind above the degrading influence of occultism to the mountain top of spiritual observation. *Josephus* wrote:

In the tenth generation after the flood, there was among the Chaldeans a man righteous and great, and skilled in the celestial sciences. He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions, for which reason he began to have higher notions of virtue than had others, and he determined to change the opinions all men happened then to have concerning God, for he was the first to publish the notion that there was but one God, the Creator of the universe. (*Josephus* Book I, Chapter VII.)

This man was *Abraham*, the son of *Terah*. Abraham's name means exalted father. He exemplified the nature of the Fatherhood of God. This great but humble man was known as "the Friend of God" (Jas.2:23). And God talked with him as a man talks with his friend. Like Noah, Abraham learned to know God and to commune with the Almighty. His name became synonymous with faith, because he was faithful to God in all that he said and did.

This remarkable man lived in the most remarkable city of ancient times — Ur of the Chaldees. Recent excavations in Ur have revealed that it was a city advanced in the arts and sciences. Buildings have been unearthed containing a wealth of written material that gives insight into the knowledge of mathematics and

astronomy which these people possessed. The architecture of their city was far in advance of any city excavated thus far. Dr. Woolley writes:

In Abraham's time men lived in houses built with walls of burnt brick below, rising in mud brick above, plaster and whitewash hiding the change in material, two storeys high, and containing as many as thirteen or fourteen rooms round a central paved court which supplied light and air to the house. . . . We must revise considerably our ideas of the Hebrew patriarch [Abraham] when we learn that his earlier years were spent in such sophisticated surroundings; he was the citizen of a great city and inherited the traditions of an ancient organized civilization. The houses themselves bespoke comfort and even luxury. . . . One or two stores of tablets bear witness to their intellectual interests. We found copies of the hymns which were used in the services in the temples, and with them mathematical tables ranging from plain sums in addition to formulae for the extraction of square and cube roots, and other texts in which the writers had copied out the old building inscriptions extant in the city and had compiled in this way an abbreviated history of the principal temples. . . . It is all very practical and curiously modern, and again we see how very different from what we might have thought were the antecedents of the Hebrew people. (Dr. C. Leonard Woolley, *Ur of the Chaldees*, pp. 164-172.)

But living in the greatest material city in his world was not enough for Abraham. The physical beauty of Ur, the high standard of education, culture, and obvious wealth did not hide from this scientific thinker the grossness of materialism and idolatry which dominated everything within the city.

According to *Josephus*, Abraham was an astronomer, a scientist. And like any good scientist, he had learned to discount the unreliable testimony of the material senses. Right in the midst of paganism, idolatry, carnality, necromancy, witchcraft, sensuality, and other agencies of the carnal mind, Abraham boldly proclaimed his God to be the Lord of the whole universe, a proclamation which incensed the people of his city.

Abraham was relentless in denouncing the worship of the moon-god Sin. In his zeal to halt the rising tide of occultism, paganism, and idolatry — the working of the carnal mind which is enmity against God — he took drastic steps to destroy the books and im-

ages of idolatry in his homeland, Chaldea. *The Jewish Book of Jubilee* declares that Abraham's brother, Haran, was inadvertently killed when attempting to save some of the images of the gods when Abraham burnt the house in which they were. (See *Dummelow*, p.191.)

Under the moving influence of Abraham, Terah left Chaldea, taking with him Abraham and his wife Sarah and Haran's son Lot, whom Abraham adopted. Following the old caravan route of the Great Fertile Crescent, they settled for a time in Mesopotamia (modern Syria), a region between the Tigris and Euphrates Rivers, which had been settled by Shem's grandson Eber. Here Abraham's life style changed. He who had been a sophisticated city dweller became a shepherd. And during the years he dwelt in Mesopotamia he accumulated great herds of cattle, sheep, camels, and other live stock. He became a wealthy man and provided luxuriously for his family and retinue of servants and herdsmen. We do not know how many years he remained in this land. But we do know that he was being prepared for the work God had planned for him — that of being a great shepherd of mankind.

When his stay in Mesopotamia had served the divine purpose, God commanded Abraham to move on. And this faithful friend of God "went out not knowing whither he went" (Heb.11:8). The record states:

He looked for a city which hath foundations,  
whose builder and maker is God.— Heb.11:10.

Thus began a journey — a divine adventure — in which Abraham learned that as he walked with God, ever conscious of God's presence, ever obedient to God's Word, and was ever mindful of the needs of his people, he was covenanted to God and to all that is good.

*A new era had begun!* The generations of Shem had a new leader — a scientific thinker, a spiritually minded man who refused to become likeminded with the materialistic, idolatrous multitudes. This great and noble man was an individual, a rugged individual, who dared to be Godlike in the midst of godless materialism. His journeying continued to be a divine adventure, in which he won this honorable distinction: He was beloved of God and man. Everywhere he went his nobility was recognized. And he became known as a mighty prince among men. (See Gen.23:6.)

The question might well be asked: What has all this to do with us? We might begin by asking ourselves: Am I like Abraham or am I like his brother Haran? Am I striving to be Godlike or am I yearning to be as a god? Am I brave enough to be spiritually minded in the midst of materially minded friends and neighbors or do I desire to be popular with and like the materially minded people with whom I associate? Am I willing to stand faithfully and fearlessly for what is divinely right or do I find it easier and pleasanter to drift with the common consent of the populace?

There may be many battles with one's self before the yearning to be as gods yields to the desire to be Godlike, before the attraction for the glitter of materialism yields to the love of spirituality. But this battle must be won, for we are engaged in a conflict to win the minds of men. Even the greatest military victories will mean nothing unless we win the war with the carnal mind, which was, is, and continues to be enmity against God.

Today various forms of occultism — witchcraft, thought transference, mental telepathy, black and white magic, mental manipulation, sorcery, necromancy, and the like — are gaining acceptance as a part of the educational processes of our times. These are dangerous practices. They invade the individual rights of men and rob them of their clear thinking.

It is high time to rise out of the apathetic attitude toward this evil carnal force which is attempting to swallow up the knowledge of God in the world today and to belittle the power of divine Mind in man. The Apostle Paul had a clear understanding of the secret workings of the deceptive, devastating, mesmeric, occult, carnal mind. He knew its apparent power to deaden the senses, to change the basis of thought and reason. He knew its claim to produce confusion, prevent good judgment, and to rob mankind of the ability to discern right from wrong, good from evil. But he also knew that this insidious, aggressive influence had no power to stand against the omnipotent power of God and His almighty Word, which gives us dominion over the suggestions and influences of the carnal mind in all its forms. Hear his admonition to the people of his day and to all mankind today:

Avoid empty and worldly chatter; those who indulge in it will stray further and further into godless courses, and the infection of their teaching will spread like a gangrene.— Tim.2:17 (NEB).

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them;

... The holy scriptures are able to make thee wise [open the mind] unto salvation ...

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works [efficient and equipped for good work of every kind].— 11 Tim.3:14-17.

The Apostle's words sound a warning to all who would be free to think clearly and to be efficient in good works.

As we follow Abraham's footsteps in his divine adventure, we may learn with him how vitally important it is to listen for God's voice instead of the siren voice of the serpent, and to follow implicitly divine directions. In so doing we will not be overtaken by the serpent in its relentless pursuit of the righteous and its determination to bite the heel of the woman — to attack our Achilles' heel, or weak point — and to captivate and thus capture our minds, make us servants, and lead us in its unholy way. As we walk with God we will walk in the way of holiness, in spiritual dimensions, which cannot be invaded by any power or presence unlike God, good. And our life journey will be a divine adventure.