

CHAPTER EIGHT

THE FOUNDATION OF RESTORATION

ADAM'S,, NOAH'S AND ABRAHAM'S FAMILIES

INTRODUCTION

As already mentioned, the primary responsibility of man is to make a Foundation for the Perfected Adam by making a Foundation of Faith and a Foundation of Substance. In this chapter, we will show how God worked in the families of Adam and Noah, and how success was not achieved until the third generation of Abraham's family, when Jacob subjugated his brother Esau with love, and laid the individual-level Foundation to receive perfected Adam (III 30).

This 2,000-year period of restoration history established the pattern that was repeated in the following two 2,000-year periods.

I. ADAM'S FAMILY

Adam and Eve, by responding to Satan instead of God, placed themselves in a position where they belonged to neither one completely. Because of this mid-way position, God could not begin His Dispensation for Restoration with them. To work His providence to purify man, God had to have a central figure who was separated from Satan.

To find a person with that qualification, God had to use the sons of Adam. Adam's first two sons, Cain and Abel, represented evil and good respectively. Abel could be claimed by God for two main reasons:

1. Cain, as the first born (Genesis 4:1,2), represented the offspring of Eve's relationship with Iblis. Abel represented the offspring of Eve's relationship with Adam, which was, despite its prematurity, more in conformity with God's original plan.
2. Because the first love of Adam and Eve was centered on Satan, he was in a position to claim their first-born. Abel was then more in a position to go to God's side than Cain.

Abel was chosen to restore the position of his father, Adam.

A. The Foundation of Faith

To prove his faith, Abel was called upon to offer a sacrifice to God (V 30). Because he willingly gave of his best, God was able to accept it as the conditional object needed to lay the Foundation of Faith. Since God's restoration began with Adam's family, there were as yet no time conditions of indemnity to be established.

B. The Foundation of Substance

To make the Foundation of Substance, Cain and Abel had to reverse the relationship that had developed between Iblis and Adam. By completing the Foundation of Faith, Abel was qualified to represent Adam. Cain, whose sacrifice had been rejected (V 30 / Genesis 4:4,5) because of his imperfect faith in offering it, was in the position of Iblis, sharing his feelings of jealousy and arrogance.

To reverse the Fall, Cain had to overcome these feelings and humble himself to his younger brother. He should have allowed Abel to assist him in making the sacrifice. For Cain, this was his five percent portion of responsibility, and its accomplishment would mark the payment of indemnity needed to set up the Foundation of Substance.

By killing Abel (V 33) Cain symbolically repeated the Fall, instead of making a condition to remove the Fallen Nature. The four characteristics of Fallen Nature that originated in the Fall should have been counteracted in the following manner:

1. The **first** characteristic is the failure to judge matters from God's point of view. Iblis, unable to share God's love for Adam and Eve, began to think and act in a prideful way. Cain, on seeing his brother's sacrifice accepted by God, should have shared God's perspective, and served Abel. Instead, he judged Abel from his own selfish standpoint and, overcome by jealousy, took Abel's life.

2. After taking a position independent of God's, Iblis wanted to exert a control over Adam and Eve that was outside of his dominion. Cain wanted to exert his position as oldest son and dominate his younger brother, in spite of the fact that God had obviously blessed Abel. Leaving the proper position is the second characteristic.

3. By standing out of his given position, Iblis caused a reversal in the hierarchy of dominion intended by God. God maintained His dominion over the Creation through Adam, to Eve, to the angels and to the Creation. When Adam and Eve responded to Iblis, they formed a Four Position Foundation centered on him, instead of on God. Thus, Satan was given the dominion belonging to God. Since God chose to work through Abel, and Abel made an acceptable offering, Cain was supposed to approach God through Abel. To do so required humility of him. Instead of being humble, he became arrogant and killed his brother to assert his position. Reversal of dominion is the third characteristic.

4. When Eve tempted Adam to behave as her mate prematurely, she was repeating the sin she had committed with Iblis. This tendency to repeat evil should have been reversed by Cain overcoming his desire to kill Abel through humbling himself. If he had done so, he would not have multiplied evil by repeating the sin of the Fall. Multiplication of evil is the fourth characteristic.

C. The Foundation for the Perfected Adam

By Cain's failure, the Foundation of Substance was not completed, and God was unable to use Adam's family to make the foundation necessary for the perfected Adam to come. His central figure, Abel, was killed, and the whole family was completely dominated by Satan. He had to use the third son, Seth, to begin a new providence. It was Seth's descendants who paid indemnity for a new central figure, Noah, to be chosen 1600 years later (Genesis 5:5-29).

The Fall was completed on the third level when Cain killed Abel, because this marked God's loss of both generations of the first family. Central figures that followed had to restore Adam and his family. Therefore, the lessons we learn about God's method of restoration from Adam's family, apply to all of history as well as to our own personal lives.

D. Lessons Learned from Adam's Family

There are several important lessons to be learned from what happened in Adam's family:

1. God's will for the restoration of mankind is absolute, but man must fulfill his own portion of responsibility for it to be accomplished. It was Cain's responsibility to realize that Abel should help him make the sacrifice by overcoming his jealous feelings. God could not interfere in what was man's responsibility.

2. God's will predestines the establishment of His absolute ideal. Because the person chosen as the central figure may fail, God's predestination for an individual is relative. When God's central figure, Abel, was killed by Cain, God had to switch his providence to Seth (Genesis 4:25). Whenever a central person fails, his mission is given to another one.

3. Cain must follow Abel to reach God. For example, our body is "Cain" to our mind and must obey it if we are to serve God; we, as fallen men, must follow and obey an Abel-like person, so that we can be rid of our evil nature; mankind must follow perfected Adam, who is the universal Abel, in order to be completely restored to God. Our surrender to God is made real by our cooperation with an Abel figure. As fallen men, we can fulfill the will of God only if we follow this pattern of submission.

II. NOAH'S FAMILY

Forty times forty years and ten generations passed before the necessary conditions had been made for God to use a new central figure, Noah, to restore Adam's family.

A. The Foundation of Faith

To make a Foundation of Faith, Noah was called on by God to build an ark (Genesis 6:14). The ark was built in three levels (Genesis 6:16) and, when the flood came, held representatives of the whole Creation centering on Noah's family (XI 42). Building the ark represented restoring the cosmos.

Noah worked on this project for one hundred and twenty years, in spite of the ridicule heaped on him by the people of his time, even by his own wife and family (XI 40). The ark was accepted by God as Noah's conditional object of faith.

It was because of his success that God sought to separate Noah's family from the rest of the fallen world through the 40-day judgment of the flood (Genesis 7:12). Noah, his wife, and his three sons and their wives were chosen by God to restore Adam, Eve, their three sons and their wives (Genesis 7:7). Noah was to be the father of a new family of man in place of the one claimed by Satan through Adam's fall. God loved Noah because of his great faith.

The 120 years required to build the ark restored the number 12. The forty days of rain that caused the flood restored the number 4. The 40 days that followed, before Noah could send out three doves, restored the number 40. The doves were sent out to discover land. The first returned alone, the second returned with an olive leaf, but the third didn't return, meaning it had found land. By the third one not returning after the third seven-day period, a condition was made to restore the number 21.

Noah's success in restoring the numbers 12, 4, 21 and 40 laid the Foundation of Faith for his family.

B. The Foundation of Substance

After the flood subsided, Noah's family not only had to create a new life, but more importantly, had to fulfill the Foundation of Substance to restore the failure of Cain and Abel. God intended to restore the two fallen generations of Adam's family with the two generations of Noah's family.

Abel had been in the position to make both the Foundation of Faith and the Foundation of Substance because he was restoring the failure of Adam only. Noah,

with his demonstration of faith, restored the position of Adam in the first generation, leaving two sons, Shem (oldest) and Ham (second), to restore the second generation — Cain and Abel.

For Ham to qualify as Abel, he had to be completely united in heart with his father, so that he would inherit from him the Foundation of Faith. Ham was tested when he entered the tent where his father was lying naked and drunk. Ham was embarrassed, and induced his brothers to enter the tent backwards and cover their father. When Noah awoke he was angry at Ham and cursed him (Genesis 9:20-26). Ham had failed for two reasons:

1. He should have had faith in his father and his father's relationship to God. Noah had shown that even though everyone judged him to be crazy when building the ark, he had proved to be right in the end. Ham should have trusted that he was doing something for God's purpose even though it seemed strange.
2. Shame at the sight of the naked body came as a result of the Fall. That Ham felt shame on seeing his father naked showed that he was under the influence of Satan and could not be trusted as a central figure.

Because of Ham's failure, the Foundation of Substance could not be made.

C. The Foundation for the Perfected Adam

Because no Foundation of Substance was made in Noah's family, no Foundation for the Perfected Adam was laid either. So much suffering and struggle had been endured to make this foundation! Again God was forced to abandon his central family and to prepare for a new central figure.

This time, because of Ham's failure to fulfill the Abel position, God could claim the first son, Shem, as founder of a new central lineage. It was one of Shem's descendants, Abraham, who, four hundred years and ten generations later, was chosen to restore Noah's and Adam's families (Genesis 11:10-26).

D. Lessons Learned from Noah's Family

Again, there are lessons we should learn from the events in the lives of Noah and his family:

1. The man who has proved himself to be God's central figure (as Noah had done in building the ark) must be trusted and followed even though his actions may not always seem rational to us. From the narrow perspective given us by our fallen minds, it is impossible to grasp the full meaning of God's providence (Isaiah 55:8.9). The central figure may well appear to be following a strange course, but is actually carrying out God's will. It is our responsibility to follow him.

2. God cannot use what has been claimed by Satan. Even though He had invested so much to prepare Noah's family in order to begin again with a pure, original family, God immediately had to abandon them and begin preparation for a new central figure. In spite of God's great love and hope for Noah and his family, He could not use them once they had failed to fulfill their responsibility.

IV. ABRAHAM'S FAMILY

Abraham was chosen by God to lay the Foundation of Faith and become the father of faith to a new central lineage. To qualify for this position, Abraham had to separate from the satanic world and pass through a test of faith. (How Noah proved his faith before God chose him to build the ark is not recorded, but he was known to be a righteous man (Genesis 6:9).)

God called Abraham to leave the house of his father, who was an idol maker (VI 74). Though Abraham was the first son, he could be claimed by God because Satan had claimed Ham, the second son of Noah. Abraham went to Canaan, but a famine there forced him to continue on to Egypt.

In Egypt, Abraham made his wife Sarah pretend to be his sister, because he was afraid that he would be killed by an Egyptian desirous of her beauty. Pharaoh was attracted to her and took her from Abraham along with Abraham's nephew Lot (who was in the position of their child, since Sarah was barren at that time) and their goods. When God threatened Pharaoh with punishment if he kept Sarah, Pharaoh returned Sarah, Lot, and all Abraham's possessions to him (Genesis 12:19), allowing Abraham to continue his trip in safety.

However, there was an important meaning to this episode. Adam and Eve had been like brother and sister before Iblis drew Eve to himself and made them aware

of themselves sexually. Abraham and Sarah were in the position of Adam and Eve. Lot represented their children to come. Abraham's goods represented the rest of the Creation. Because Pharaoh, representing Iblis, did not keep Sarah, Lot, and their things, the Fall was symbolically reversed, and Abraham's family was kept from invasion by Satan.

This victory for God's side made it possible for Abraham to lay the Foundation of Faith.

A. The Foundation of Faith

Abraham was told to take several animals, cut them in half and offer them as a sacrifice to God (Genesis 15:9). The animals represented man in the three stages of growth. Representing man and woman in the formation stage was a pigeon and a turtle dove, representing them in the growth stage was a ram and a she-goat, and a heifer was chosen to represent the united body of man and woman in the completion stage.

Abraham was told to cut the animals in half, symbolically separating the satanic part from the good part and allowing God to accept the sacrifice. The cutting would also represent the cleansing of man's blood lineage which is possible only through separation from Satan.

The three stages of the sacrifice also represented the three generations of God's restoration to that point: Adam's, Noah's, and Abraham's. Dividing the animals in two represented the separation of good from evil, as it did in Abel and Cain and in the separation accomplished through the flood.

It can be seen that the sacrifice had great symbolic significance, for when Abraham failed to cut the doves in two, and birds of prey descended to devour the sacrifice, representing the invasion of Satan, God showed anger at the failure of Abraham and told him that his descendants would have to undergo four hundred years of slavery as a result (Genesis 15:10-13).

Because Abraham came on the foundation of Abel's and Noah's successful Foundations of Faith, he was allowed to make another condition. This second condition was much more difficult than the first because he was asked to sacrifice his own son.

Abraham's first sacrifice had been set up to restore the numbers 12, 4, 21 and 40. The more difficult sacrifice he was now asked to make was necessary to enable God to accept vertical (time) conditions to restore these numbers in Abraham's family. These conditions were fulfilled later through the course of his grandson, Jacob.

Abraham had a first son, Ishmael, from his servant Hagar (Genesis 16:16), and then, as announced by angels (LI 24-29), a second son, Isaac, by his wife Sarah (Genesis 21:5). God had promised a great blessing to Abraham through the multiplication of Isaac's family (Genesis 26:4). To have now to kill the son he loved so much was more difficult than to kill himself.¹ However, Satan had invaded Abraham's family and had to be completely driven out. Man's spiritual death is due to the Fall and disobedience to God. Therefore, to reverse the Fall, we must be willing to die for God and His truth.

To prepare Abraham for this second sacrifice, God again sent him to a satanic land, Gerar. As in Egypt, his wife pretended to be his sister and was taken by the ruler, King Abimelech, but was returned together with all his slaves and goods when the King was warned in a dream of punishment for keeping Sarah (Genesis 20: 3-14).

Some time after this victory over satanic forces, God gave Abraham the command to take Isaac up Mount Moriah and offer him as a burnt sacrifice (Genesis 22:2). For three days they journeyed (Genesis 22:4) until they reached the spot where they prepared a pyre for the sacrifice. Abraham was on the verge of killing Isaac when an angel of God stopped him (Genesis 22:12). By his complete obedience Abraham had fulfilled God's will (XXXVII 105) and had driven Satan out of Isaac and himself.

Of great importance was Isaac's trust and faith in his father (XXXVII 102). Unlike Ham who had failed a much easier test of faith, Isaac cooperated with his father in what seems to us an incomprehensible condition. This unity with his father was essential. Through it, from God's point of view, Abraham and Isaac represented one body. When Abraham drove Satan out of Isaac, he also drove

¹ In describing Abraham's sacrifice of his son (XXXVII 101-113) the impression is given that Isaac was the chosen one, after having submitted to the ordeal of the sacrifice. The Koran at no time specifies clearly one or the other. Muslim belief that it was Ishmael has no firm Koranic foundation, whereas the Old Testament clearly says it was Isaac. Since the descendants of Isaac, the children of Israel, became God's chosen people (according to the Koran and the Bible) the blessed (offered) son had to be Isaac.

Satan out of himself. Likewise, Isaac then qualified to take the position of Abraham in making the Foundation of Faith. He assisted his father in offering the ram they found nearby (Genesis 22:13), and this offering, on the foundation of the three days of faithful preparation, was accepted by God as the conditional object to lay the Foundation of Faith.

Abraham's second sacrifice allowed God to continue with his family as the central family, but with Isaac as the new central figure.

B. The Foundation of Substance

If Abraham had succeeded in his first sacrifice he would have restored the first generation of God's family. His two sons, Ishmael and Isaac, would have been able to lay the Foundation of Substance to restore the second generation. However, Isaac's twin sons, Esau and Jacob, in the position of Cain and Abel respectively, were given the responsibility to restore the second generation. Because of their Cain and Abel positions (Genesis 25:22), it is even written that they fought together in the womb.

Jacob had to qualify for the Abel position. He accomplished this by overcoming the satanic side in three important situations:

1. By using his wisdom he got Esau to sell his birthright for the price of pottage and lentils (Genesis 25:33). Forty years later, when his father Isaac was about to die, he again used skill in out-witting his brother in order to receive the rightful blessing from his father in place of Esau (Genesis 27:129). These two successes were important because Satan had always claimed the first born and, in this way, dominated the central families of God's providence.

2. With the cooperation of his mother Rebecca, Jacob escaped his brother's wrath by going to stay with his uncle Laban in Haran (Genesis 27:43). Laban was on the satanic side; so Jacob had to struggle to subjugate him. He worked for three seven-year periods to win, first of all, his two wives, Leah and Rachel, and then to gain material goods (Genesis 31:41). By doing this he symbolically fulfilled the Three Blessings.

3. On his return to Canaan, he encountered an angel at the ford of Jabbok (Genesis 32:24). The angel wrestled with him and threw his thigh out of joint (Genesis 32:25). This encounter symbolized the invasion of Adam by Iblis. Jacob, unlike Adam, never gave in. He struggled with all his might until the angel had to surrender. Because of his victory, Jacob demanded the blessing of the angel (Genesis 32:26). The angel gave him the blessing that had been given to Isaac, Abraham, Noah, and Adam — the promise of great offspring. He was also given the new name Israel, which means "He who strives with God."

After these three victories, Jacob was qualified to be "Abel." By sending gifts to his brother Esau, he softened Esau's heart. When they met, after Jacob's return from Haran, they embraced each other with joy (Genesis 33:4).

This was truly a great moment for God! For the first time after two thousand years of struggle and tears, the Foundation of Substance had been established. God was able to bless both Jacob and Esau.

C. The Foundation for the Perfected Adam

The Foundation of Faith and the Foundation of Substance comprise the foundation needed to receive the perfected Adam. Why then didn't such a figure appear shortly after the age of Abraham?

There are two main reasons:

1. The original conditions necessary to fulfill the mission of perfected Adam were those of one family only: first Adam's, then Noah's. By the time of Jacob's victory, Satan had control of whole nations.

It is God's purpose to restore the whole world, beginning with a central family. To do that in a world of many nations, He must have a central, Abel-like nation that can obey Him and fulfill His will. Because God had no such nation at the time of Jacob, He could not send a man to fulfill the role of the Messiah, or perfected Adam.

2. Abraham's descendants were destined to pay indemnity for his failure in the first sacrifice by suffering 400 years of slavery (see page 138). This condition had to be fulfilled before God could send the perfected Adam.

It can be seen that God's purpose after Jacob's victory was to expand from the individual through the family and social (tribal) to the national level, thereby providing the Foundation for the perfected Adam. Jacob's twelve sons fathered the twelve tribes of Israel who, after their period of slavery, were formed by Moses into the nation of Israel. It is this nation that God carefully prepared to receive the perfected Adam. For this reason they were called the chosen people (XLV 31,32).

To begin the providence of preparing a chosen nation, God worked to establish the sons of Israel on an Abel-like foundation by making them obedient to their Abel-like brother, Joseph.

Benjamin and Joseph were the last offspring of Israel (Jacob) by his Abel-like wife, Rachel. The other ten sons were from his Cain-like wife, Leah, and the servants of his two wives (Genesis 35:24-26).

According to the Koranic account (Sura XII), Joseph was sold by his brothers to some Egyptians as a slave. Later he became a high official in Pharaoh's government. When his brothers came to buy wheat from him they didn't recognize him, but he knew them. Although they were in the Cain-position to him, he returned their money to them with the grain. By giving gifts to "Cain" he used the same wisdom that his father Jacob had used in giving gifts to Esau.

When his brothers knew who he was and saw his generosity, they were humbled and bowed before him. Thus Cain was subjugated by Abel with love, and God could bless the whole family of Israel as his chosen family. They joined their brother Joseph and thus began their 400 years in Egypt.

D. Lessons Learned from Abraham's Family

From Abraham's family we again learn the predestined nature of God's will and the importance of man fulfilling his portion of responsibility. What Abraham failed to accomplish, Isaac and Jacob did accomplish. From God's point of view,

the three central figures are one because together they made the condition to restore Adam. The Jewish people have called God the God of Abraham, the God of Isaac, and the God of Jacob (Exodus 3:6).

In addition we learn that:

1. If a condition is not completed, God's providence (a) will be prolonged (Abraham to Isaac to Jacob) and (b) will have to be restored by a more difficult condition (God asked Abraham to sacrifice Isaac instead of the animals).

2. We must separate out satanic elements from our true elements by making ourselves the sacrificial offering that can be accepted and used by God. This is one important aspect of surrender to God, particularly for a central figure. Because Isaac submitted to Abraham, God could use him as a purified central figure to lay the Foundation of Faith.

3. As Abel, we must love Cain. If Abel had shown more love to his brother, he would probably never have been killed. Jacob won the love of Esau by serving him and giving him gifts. Joseph did the same with his Cain-like brothers by giving them money instead of taking revenge on them for selling him into slavery.

CONCLUSION

In this chapter we have traced 2,000 years of providential history from the Fall of Adam to the victory of Jacob and the beginning of 400 years of slavery in Egypt. This two thousand year history is summed up in the diagram on the next page.

The individual foundation laid by Jacob had to be expanded to a national Foundation for the Perfected Adam. As we shall see, this took another 2,000 years.

At the end of the 400 years of slavery the people of Israel had fulfilled the condition of payment for Abraham's mistake, and God was able to send Moses to establish a nation. It is to his life we will now turn.

