

Sunday May 11th 2008
Mothers' Day
The Mother of All Living

1). Ge 3:20 ¶ *And Adam called his wife's name Eve, because she was the mother of all living.*

a). It is interesting for us to note that as God begins to unfold His plan of redemption for a fallen creation, the plan set in place from the foundation of the world to bring about His eternal purposes, He does so through the role of 'mother'.

b). The Hebrew word translated Eve here is – *Chavvah* = life giver

c). Hence the connection with mother – the one who gives life through giving birth.

2). However, as we would unravel this we will realize that Adam's decision to change the Woman's name to Eve, the mother of all living, goes far beyond the obvious reproductive process.

3). We will remember that God had created the man, Adam, for a specifically stated purpose - Ge 1:26 ¶ *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

a). It is for the reason of regality, for the very purpose of ruling in the place of the disqualified ruler of the earth, Satan.

b). And we also remember that it was not good for the man to be alone, so God made a helper comparable to him, to help him in the process of rulership – to accomplish the purpose for his creation.

c). Setting in place an unalterable pattern that is the expression of God's perfect plan for rulership with respect to the earth.

d). The pattern having been set, the relationship between the Man and the Woman expressed in marriage and the two being 'one flesh' we realize that rulership cannot take place apart from each other - Ge 2:18 ¶ *And the LORD God said, "It is not good that man should be alone;*

e). Ge 2:23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

f). The Woman literally being made of Adam's flesh and bones is inextricably a part of him, without which he would be incomplete. And of course vice versa.

4). So, when the Woman is deceived by Satan into eating the fruit from the tree of the knowledge of good and evil thereby causing her to fall into sin, a division between the Man and the Woman occurs - 2Co 6:14 *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?*

a). The Man cannot rule apart from the Woman as without her he is incomplete and the Woman cannot rule with the Man unless the penalty for her sin is paid for because without him she is incomplete - Ro 6:23 *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

i/ They are separated by sin and therefore both are incomplete.

b). Death has now entered the picture and this death is a separation from God's plans and purposes. As far as the fulfillment of her position of rulership with the Man in accordance with the will of God is concerned, she is now dead. And by extension, a very part of the Man himself is dead.

c). And because the two, from God's perspective are 'one flesh', not only is it impossible for the Man to rule apart from the Woman it is equally impossible for the Woman to receive redemption from the penalty of sin apart from the Man.

d). There would appear at this point to be a dilemma – but if we look at two particular scriptures they will help us resolve the apparent problem.

i/ 1Ti 2:14 *And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing [literally – through the birth of a child] if they continue in faith, love, and holiness, with self-control.*

ii/ Ro 5:14 *Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, **who is a type of Him who was to come.***

5). Now there are some important things to note about our scriptures here.

a). Firstly, from 1 Timothy, please note that it is the woman who is deceived – which means that the Man, Adam, was not deceived. If he was not deceived then he knowingly and deliberately chose to sin with his wife in full knowledge of the consequences.

b). His is not the action of a hen-pecked husband, or the kind of half-wit husband you see on the TV these days who couldn't stand up to his wife – no, this was an act of self sacrifice out of love within the framework of God's purpose for creating him.

c). And how do we know? Because, according to Romans 5, Adam is a type of Him who was to come.

d). 2Co 5:21 *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

e). Christ came to the earth in the form of a man but completely apart from sin. He found those who would make up His Bride separated from Him by the penalty for sin - Eph 2:1 ¶ *And you He made alive, who were dead in trespasses and sins,*

f). And although Christ didn't sin He became sin for us, so that we might be redeemed for the purpose of rulership - Eph 5:25 *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

g). Because of the pattern that God had set in the beginning, it is impossible from God's perspective for Christ to rule without His Bride and His Bride could not be redeemed apart from Him becoming sin for her as she is in no position to redeem herself – Jon 2:9b.....*Salvation is of the LORD."*

i)/And so the Lord fulfills in the antitype, exactly that which is done by Adam in the type.

h). These two events involving the first and the last Adam offer commentary on each other so bringing the picture into clarity.

i). Let's be clear in our minds – Adam is not the villain, wantonly giving away his right to rule, he is rather the hero whose actions we should applaud as they point to the sacrifice of Christ.

j). And the Woman, although the one deceived, acted entirely within the purpose of God so that His purpose might be brought to its final conclusion in the 7th Day.

6). Now let's go back for a moment to our 1 Timothy 2 scripture – the Woman would be saved through the birth of a child.

a). We remember that God promises the overthrow of Satan through the seed of the woman - Ge 3:15 *And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

b). The reality is that in his unfallen state following the Woman's deception, just as he cannot rule apart from her, so Adam cannot know his wife sexually either as the gulf of sin lies between them.

c). Only by deliberately entering into his wife's sin is he able to set in motion the process by which the seed of the woman can be realized some 4000 years later.

d). If Adam had not entered into his wife's sin, then there could not have been the Seed of the woman – and in a more general sense none of us would be here either.

- e). Do we realize then that it is only through Eve fulfilling the role of a mother that eternal redemption would come to us through our Lord Jesus Christ?
- f). Only through Eve fulfilling the role of a mother is a way made possible for our entrance into the coming Kingdom.
- g). We might thank God for her obedience to multiply and fill the earth.

7). Then notice something else about our Timothy scripture – the Woman being saved through the birth of a child, would for her, take salvation into the realm of works. And so we cannot be looking at this in respect of eternal issues.

a). Also, the birth of the child will not come until after God has slain the animals and clothed them both with their skins – this act on God’s part pointing to salvation with respect to eternity - Ge 3:21 ¶ *Also for Adam and his wife the LORD God made tunics of skin, and clothed them.*

b). If we go back to our Timothy scripture - 15 *Nevertheless she will be saved in childbearing*[literally – through the birth of a child] *if they continue in faith, love, and holiness, with self-control.*

c). What we see here is conditional – ‘if’- there must be a continuance in faith, love, holiness and self control if the salvation brought about through the birth of the child, which itself is an act of obedience, is to be realized.

d). Let’s just bring to our memory God’s initial command - Ge 1:28 *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."*

e). Note the command given in two pairs that lead the way to dominion

- i/ ‘Be fruitful and multiply’
- ii/ ‘fill the earth and subdue it’
- iii/ ‘have dominion’

f). Although these commands are related to the Man and Woman’s original mandate, we can also see them as prophetic with regards to the process that is set in motion through the birth of a child that is still awaiting a future fulfillment.

g). The Woman bringing forth a child then would be in obedience to the command of God with rulership and regality in view.

h). And the Woman’s fruitfulness in this would be witnessed in her faith in God’s pronouncement about the ‘seed of the woman’ who would bruise Satan’s head.

8). Note what is recorded in the scripture following the death of Abel – Ge 4:25 ¶ *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."*

a). It is clear that Eve saw Abel as the promised seed – Cain being the firstborn would be a picture of the man of the flesh and Abel, the second born, the man of the spirit - Ge 4:2 *Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.*

b). This is an identical picture to that which we see recorded later with regards to Esau and Jacob - Ge 25:27 *So the boys grew. And Esau was a skillful hunter; a man of the field; but Jacob was a mild man, dwelling in tents.*

c). Following Abel's death Eve again gives birth to a son whom she calls Seth, a name that means 'substitute' – noting that 'God has appointed another seed for me instead of Abel'.

d). The naming of this son looks forward prophetically to the resurrected Christ, who will Himself have been the substitute, who will in that Day bring to conclusion the bruising of the head of the serpent for all time.

e). I am sure we can see the typological picture here – Cain = the nation of Israel, God's adopted firstborn son. Jesus the Christ is the only begotten Son, who through the process of being begotten, which has a specific beginning point in time, is born after Israel. Israel is totally enmeshed in the things of the world and Christ is the Great Shepherd of the sheep.

i/ As Cain kills Abel in the field, so Israel kills Christ when they are in the world together.

ii/ Seth = the resurrected Christ who comes out of death to embrace regality and rulership.

iii/ And it is of course through the lineage of Seth that Christ, in the form of a man can trace His ancestry.

9). In all of this then, following God's slaying of the animals, we see a conditional salvation based on faithfulness and obedience.

a). With respect to the Man and Eve then we are looking at a salvation yet future that is to be attained through acts of faithful obedience – what we would understand as the salvation of the soul.

b). So will Adam and Eve be present in the Millennial Kingdom of Christ?

c). Well on that the scripture is silent – what we can know for sure though is that they are awaiting judgment as is every human being either dead or alive.

d). And as through the slaying of animals, resulting in death and shed blood, we can see their eternal redemption we must conclude that they are awaiting judgment in respect of entering into or exclusion from the Kingdom.

10). The command given by God to 'be fruitful and multiply' is given on three separate occasions in scripture, but all within the context of rulership.

a). The first, as we have seen, is with regards to Adam and the Woman.

b). The second is to Noah and his sons following the flood - Ge 9:1 ¶ *So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.*

c). And the third is given immediately following God changing Jacob's name to Israel – he shall rule with God - Ge 35:10 *And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. 11 Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. 12 "The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."*

d). What is noticeable in the command given to Noah and his sons and to Israel, is the absence of 'have dominion over...'

e). At the time of the original command given to Adam and the Woman dominion was possible as they both had a covering of glory in preparation for receiving the regal robes of rulership.

f). Once they had sinned and had subsequently lost the covering of glory the aspect of having dominion can no longer be in view.

g). Dominion now can only remain yet future when individuals from the human race are once again in a position to receive back the covering of glory that was lost as a precursor to them obtaining a regal position with Christ.

h). And just as we have already seen with Adam and Eve, being in a position to receive glory is dependent upon a future salvation that is itself conditioned upon faithful obedience – producing fruit, being fruitful, with respect to the Kingdom.

i). And, again as we have seen, along with the fruitfulness there was to be a multiplication of numbers upon the earth.

11). Now keeping in mind the future salvation with respect to regality, let's turn back to our opening scripture - Ge 3:20 ¶ *And Adam called his wife's name Eve, because she was the mother of all living.*

a). Let us bear in mind that this change of name is made by Adam just after God's promise of the seed of the woman, but before God slew the animals – and was therefore done while the Woman was still 'dead in trespasses and sins'.

i/ And just to state the obvious – because this name change is recorded in scripture, we will understand that it comes from God via the lips of Adam.

b). And the name change is also within the broader context of all human beings being born dead in trespasses and sins, after the likeness of Adam rather than the likeness of God – Ge 5:3 *And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.*

c). So when Adam speaks of the Woman as being ‘the mother of all living’, within this context, he is clearly referencing something beyond just the reproductive process.

d). He is looking with the eyes of faith to that day when those who are dead are made alive with respect to regal positions - Col 3:1 ¶ *If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth. 3 For you died, and your life is hidden with Christ in God. 4 When Christ who is our life appears, then you also will appear with Him in glory.*

e). To that day when those who will lose their life now will gain their life then.

f). And all this would be made possible through Eve, as a result of the work of the ‘Seed of the Woman’ – the Lord Jesus Christ.

g). Hence she is the mother of all those who in that day, the 7th Day, the Millennial Kingdom, will be alive.

12). This is true of Israel, the Bride of Christ, and the saved from the Gentile nations at the conclusion of the great tribulation.

a). Israel’s repentance, restoration and healing will come as a direct result of the work of Christ – from the judgment of the time of Jacob’s trouble to the return of Israel to the land at the head of the nations, in place of Gentile world power.

b). Through the feasts of Passover, Atonement and Tabernacles.

c). The Bride through the finished work of Christ as our Passover Lamb and His continuing work as our High Priest – through the Living Word in written form that brings about the metamorphosis within us.

d). And the saved coming out of the tribulation from the Gentile nations as their salvation is by grace through faith in Him who died for their sins.

13). In this sense, there will be no one who has life in the Kingdom which is to come who doesn’t have Eve as their mother – the mother of all living – as a result of her faithful obedience to God’s promise of a Seed with regards to regality.

14). And just as marriage within our context today is a picture for us of Christ and His Bride, so is the role of mother a picture for us in the natural of the process that takes place in the spiritual with regards to the salvation of our souls.

a). Ga 4:25 *for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-- 26 but the Jerusalem above is free, which is the mother of us all.*

b). In the process of our future salvation we are continually brought forth from above just as we see in - Mt 16:17 *Jesus answered and said to him, "Blessed*

are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

c). And as the metamorphosis is brought about in us from above so we go through the pangs of birth and the nurturing and child training, just as we experienced from our own mother - Ga 4:19 ¶ *My little children, for whom I labor in birth again until Christ is formed in you,*

d). Ac 14:22 *strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."*

e). 1Pe 2:2 *as newborn babes, desire the pure milk of the word, that you may grow thereby,*

f). Job 5:17 ¶ *"Behold, happy is the man whom God corrects; Therefore do not despise the chastening of the Almighty.*

15). Not only should we thank God for our mothers for that which they have done for us in the natural, but also for the picture that motherhood provides for us with regards to the spiritual.

16). Pr 6:20 ¶ *My son, keep your father's command, And do not forsake the law of your mother.*

a). Not only in the natural, but especially in that to which the natural points – the spiritual – keep the commands of God through faithful obedience to the word of God and thereby experience life in the age to come.

b). Pr 20:20 ¶ *Whoever curses his father or his mother, His lamp will be put out in deep darkness.*