

2012 Eastern Canada Thanksgiving Conference

Subject: Finding the Divine Revelation in the Old Testament History, Characters, and Prophecies

Section One: The History from Eternity Past to Before God's Calling of Abraham

I. In eternity past, God revealed Himself as:

1. Elohim—indicating that He is the faithful and mighty one—Gen. 1:1; 2:4.
2. Jehovah—meaning “I am that I am”, indicating that He is the self-existing and ever-existing one.
3. The Creator from eternity to eternity with no beginning and no end—Psa. 90:2; Heb. 7:3; Gen. 1:1.
4. The One who is triune:
 - a. The Bible reveals that God is uniquely one. 1 Corinthians 8:4 says that “there is no God but one”. Isaiah 45:5 says, “I am Jehovah and there is no one else; besides Me there is no God.” The same words can also be found in 45:6, 21, 22; 46:9; 44:6, 8. “I” is singular, the unique one. These repeated declarations of God are a strong proof that there is only one God.
 - b. “Elohim” is plural, indicating that God is triune as evidenced by the use of the pronouns “Us”, “Our”, “He”, and “His” in Genesis 1:26-27. In Isaiah 6:8 God says, “Whom shall I send? Who will go for Us?” God refers to Himself as both “I” and “Us”. This indicates that “I” is “Us” and “Us” is “I”.
 - c. Matthew 28:19 reveals to us the name of the Father, and Son, and the Spirit—one name, yet encompassing the three Persons of the Trinity. This also shows that God is triune.
 - d. The New Testament further reveals that all three of the Father, the Son, and the Spirit coexist and coinhere from eternity to eternity—John 1:1-2; 14:10-11; 8:29; 15:26; Rev. 1:4-5.
 - e. The Father, the Son, and the Spirit are distinct yet inseparable—John 8:29, 16; Acts 10:38; Luke 4:1, 18.

II. In eternity past, God established an eternal economy—Eph. 3:9-10; 1:10:

1. The economy of the mystery, which throughout the ages has been hidden in God who created all things, is that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.
2. God's economy is to head up all things in Christ.
3. In order to accomplish God's eternal economy, Christ needed to be delivered up by the determined counsel and foreknowledge of God (Acts 2:23). The crucifixion of the Lord Jesus was not a random incident in human history but something pre-arranged by God before the foundation of the world according to His purpose and plan. Hence, in the eyes of God, Christ was slain from the foundation of the world, that is, from the fall of man—Rev. 13:8.

III. Before the foundation of the world, God blessed the believers with every spiritual blessing in the heavenlies in Christ—Eph. 1:3-6:

1. He chose them to be holy and without blemish—v. 4.
2. He predestinated them unto sonship through Jesus Christ to Himself according to the good pleasure of His will, that they may partake of His divine life—v. 5.
3. To the praise of the glory of His grace, with which He graced us in Christ His beloved—v. 6.

IV. In time, God created the universe—the universe originally created by God before Satan’s rebellion:

1. The reason God created the universe was entirely for His Son, that He might have the first place in all things and be glorified. Colossians 1:16-18 says, “All things have been created through Him and unto Him. And He is before all things, and all things cohere in Him, ... that He Himself might have the first place in all things.”
2. The word “created” in Genesis 1:1 denotes the creation of something out of nothing. Therefore, the universe was created by God from a complete void. God called the universe from not being into being through His word. Hebrews 11:3 says that “the universe has been framed by the word of God”. John 1:3 also says that all things came into being through the Word. “For He spoke, and it was; He commanded, and it stood.” (Psa. 33:9) How powerful is His word!
3. The Bible also says that God created the heavens and the earth through Christ His Son. Hebrews 1:2 says that God made the universe (lit., ages) through His Son. Colossians 1:16 also tells us that all things were created in God’s Son. God’s Son is His Word (John 1:1, 14); the two are one.
4. God first created the heavens and all the living creatures therein—He stretched forth the heavens (Isa. 42:5a; Zech. 12:1a), created the stars (Job 38:7a), and created the sons of God (Job 38:7b).
5. God then created the earth and all the things upon the earth—He laid the foundations of the earth (Zech. 12:1b; Job 38:4) with the proper measurements, solid foundations, and its cornerstone as a mark (Job 38:5-6). Because of the beauty of the earth created by God, the stars sang together, and all the sons of God (the angels) shouted for joy (Job 38:7).
6. In the original universe, there was not a shadow of sin or any hint of disorder. Rather, it was full of light and beauty. From this we can see how bright and beautiful the Creator is.

V. In time, God judged Satan and the universe after Satan’s rebellion:

1. Satan was originally the “Daystar (or morning star, translated *Lucifer* in Latin), son of the morning”, indicating that Satan was one of the angels created by God in the early days (“morning”) of the universe—Isa. 14:12.
2. Satan was originally the noble archangel and perfect cherub created by God. Ezekiel 28:12-14 mentions “every precious stone was your covering”. This indicates that his dwelling was of precious stones. “The workmanship of your tambourines and your pipes was prepared with you on the day that you were created.” In the ancient times, such musical instruments were for kings. This indicates that Satan was once a king, holding the highest position in the universe. This is why even the Lord Jesus called him “the ruler of this world” (John 12:31). The apostle also called him “the ruler of the authority of the air” (Eph. 2:2). “You were the anointed cherub who covered the Ark.” This probably means that he covered the ark of God in the heavens (Exo. 25:20; Rev. 11:19). It also says, “Indeed I set you, so that you were upon the holy mountain of God.” Thus, we can see that his position was ordained by God. God anointed and appointed this archangel to cover His ark.
3. Satan’s rebellion:
 - a. Satan rebelled against God because of pride in his heart. Ezekiel 28:17 says that his heart was lifted up because of his beauty, that he corrupted his wisdom by reason of his brightness.
 - b. The purpose of Satan’s rebellion was to exalt himself to be equal with God. In Isaiah 14:13-14, five times Satan said, “I will”: “I will ascend into heaven... I will exalt my throne... I will sit also upon the mount of the congregation... I will ascend above the heights of the clouds; I will be like the Most High.”
 - c. One-third of the angels in heaven followed him in his rebellion (Rev. 12:4), becoming the rulers and the authorities in the heavenlies (Eph. 6:12). The living beings that were on the earth in the pre-Adamic age also joined Satan’s rebellion.

4. The results of the rebellion:
 - a. God judged Satan, and he will be cast to the ground from the heavens and will be brought down to Sheol, to the uttermost parts of the pit—Ezek. 28:16-17; Isa. 14:15.
 - b. He and the angels under him became the spiritual forces of evil in the heavenlies with Satan being the head—Eph. 6:12; 2:2b; Dan. 10:13,20.
 - c. The living beings from the pre-Adamic age became the demons (Matt. 12:43-45), working for Satan’s kingdom of darkness—Matt. 12:26; Acts 26:18a; Col. 1:13a.
 - d. God judged the heavens and the earth that were defiled by Satan’s rebellion, and the whole universe became darkness—Job 9:5-7; Gen. 1:2a.
 - e. God will execute His judgment on Satan step by step until he is cast into the lake of fire—Luke 10:17-19; Rev. 12:9, 10b, 13; 20:2-3, 7, 10.
 - f. Before God’s judgment on Satan has been fully carried out, Satan can still come before God to accuse God’s people (Job 1:6-12; 2:1-7; Zech. 3:1-2; Rev. 12:10b), and he still walks about as a roaring lion, seeking someone to devour (1 Pet. 5:8).
 - g. God will execute His judgment on Satan over a long time. The Lord Jesus was manifested in the flesh that He might destroy the works of the Devil (1 John 3:8). This was the execution of God’s judgment. The Lord also gave His disciples authority over all the power of Satan the enemy (Luke 10:19). When the disciples cast out demons, Satan fell from heaven (Luke 10:17-20). Through His death on the cross, the Lord destroyed the Devil (Heb. 2:14), bruising the head of the old serpent.
 - h. Through the church’s work of executing God’s judgment, the Devil will be cast to the earth, and his angels will be cast down with him (Rev. 12:9). Later, he will be bound and cast into the abyss (Rev. 20:2-3). Eventually, he will be cast into the lake of fire (Rev. 20:10). Then, the execution of God’s judgment upon Satan and his followers will be completed.

VI. Restoring the judged universe and going further in His creation—Gen. 1:2-25:

1. The result of the original universe being judged—the earth became waste and empty, and darkness was on the surface of the deep—v. 2a.
2. The Spirit of God brooded upon the surface of the waters—v. 2b.
3. On the first day, God restored light, separating the light from the darkness. He called the light Day and the darkness Night—vv. 3-5.
4. On the second day, God made the expanse in the midst of the waters, separating the waters below from the waters above. God called the expanse Heaven—vv. 6-8.
5. On the third day, God gathered the waters under the heavens together into one place so that the dry land could appear. God called the dry land Earth, and the gathering together of the waters He called Seas—vv. 9-10. God caused the earth to bring forth grass, herbs, and fruit-bearing trees—vv. 11-13.
6. On the fourth day, God restored the light-bearers in the expanse of heaven to separate the day from the night, to let them be for signs and for seasons and for days and years, and to let them be light-bearers in the expanse of heaven to give light on the earth: Two great light-bearers—the greater one to rule the day and the lesser the night. He also made the stars—vv. 14-19.
7. On the fifth day, God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind. He also created every winged bird according to its kind to fly above the earth in the open expanse of heaven and to multiply on the earth—vv. 20-23.
8. On the sixth day, God caused the earth to bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind—vv. 24-25.

VII. Creating man—Gen. 1:26-2:25:

1. On the sixth day, God held a conference among the Godhead and decided to make man in His image, according to His likeness—1:26-31.
2. Jehovah God formed man from the dust of the ground (man's body) and breathed into his nostrils the breath of life (man's spirit), and man became a living soul—2:7.
3. Jehovah God put man in the garden of Eden, in the middle of which were two trees—2:8-9:
 - a. The tree of life, signifying God in Christ to be received by man as his life—Rev. 2:7b; 22:2, 14, 19.
 - b. The tree of the knowledge of good and evil, signifying Satan as the source of death (Heb. 2:14), which God forbade man to eat—2:17; 3:3.
4. A river went forth from Eden; gold, bdellium, and onyx stone were there—2:10-12.
5. Jehovah God built a woman with a rib from Adam to be his wife and his counterpart that matched him, signifying that the church is built with Christ's resurrection life to be His counterpart that matches Him for His eternal satisfaction—2:18-24; Eph. 5:23-32.
6. On the seventh day, God rested from all His work which He had created and made—2:1-3.

VIII. Saving man after his fall—Gen. 3:

1. The fall was due to the serpent's deceit. The serpent is the tempter, the incarnation of Satan, God's enemy—Gen. 3:1-6; 1 Tim. 2:14; Rev. 12:9a; Matt. 4:3; 13:39a.
2. Man fell because he ate the fruit of the tree of the knowledge of good and evil, thus forsaking God as the tree of life—3:6.
3. The results of man's fall:
 - a. Satan entered into man and became the indwelling sin—Rom. 7:17, 20-21.
 - b. Sin entered into the world—Rom. 5:12a.
 - c. Sin brought death to all men—Rom. 5:12b.
 - d. Sin brought vanity and the slavery of corruption to the whole creation—Rom. 8:20-21.
 - e. Man was constituted a sinner. His soul was corrupted, his body was transmuted, and his spirit was deadened—Rom. 5:19a; Gen. 3:7.
 - f. Man fell under condemnation—Rom. 5:18a; Gen. 3:8.
 - g. Man tried to cover himself and hide from God's face—Gen. 3:7-9.
 - h. God did not allow man to eat of the tree of life until his fallen nature has been dealt with—Gen. 3:22.
 - i. God drove man out of the garden of Eden and closed the way to the tree of life to man, placing the cherubim and a flaming sword which turned in every direction to guard the way—Gen. 3:23-24.
4. God's dealing with man's fall—Gen. 3:8-21:
 - a. God came to seek the lost sinners—vv. 8-13.
 - b. God cursed the serpent who had tempted man more than all the cattle and more than all the animals of the field, that the serpent would go on his stomach and eat dust all the days of his life—v. 14.
 - c. God greatly multiplied the woman's pain in her childbearing; in pain she would bring forth children. Her desire would be to her husband, and he would rule over her—v. 16.

- d. God cursed the ground, and it would bring forth thorns and thistles. Man would eat bread by the sweat of his face until he returned to the ground (his body died and returned to dust). This is God restricting and protecting the fallen man through suffering so that he would not be exceedingly fallen—vv. 17b-19.
5. God preached the gospel to Adam and Eve, promising that God’s Son, Christ, would come as the seed of the woman:
 - a. To bruise the head of the serpent who tempted man, for his sake—Gen. 3:15; 1 John 3:8b.
 - b. To release those who because of the fear of death through all their life were held in slavery—Heb. 2:14-15.
 - c. Adam believed God’s promise and called his wife’s name Eve (which means living) because she was the mother of all living. He believed that he and his wife were going to live and not die—Gen. 3:20.
6. God made coats of skins from a sacrifice for Adam and his wife and clothed them, covering them fully. This shows that God has redeemed man through the blood shed by Christ (typified by the sacrifice that was killed—Heb. 9:22; Matt. 26:28), and has justified man through Christ as his righteousness (typified by the coats of skins of the slain sacrifice—1 Cor. 1:30; Gal. 2:17a)—Gen. 3:21.

IX. God’s work on the created man (from Abel to Noah) and His judgment on the fallen world (from Cain to Babel):

1. After saving Adam, God continued to work on certain descendants of Adam. They walked on God’s way of life according to the principle of the tree of life.
2. God had regard for Abel and for his offering—Gen. 4:4.
3. God appointed Seth as Abel’s replacement (Gen. 4:25), and after Enosh was born to him, men began to call upon the name of Jehovah—Gen. 4:26.
4. Through Enoch’s naming his son Methuselah, meaning “he dies and it (the flood) is sent”, God foretold of the coming flood—Gen. 5:21.
5. God gained Enoch who walked with Him for three hundred years, and God took Enoch away from the earth before the flood—Gen. 5:22-24.
6. God gained Noah who walked with Him and prepared the ark so that Noah and his whole household could be saved through the flood from the corrupted age (Gen. 6:9-22). God also delighted in the satisfying fragrance of Noah’s burnt offerings, causing Him to uphold the earth and its systems and to covenant with Noah, his seed, and every living animal that they would never again be destroyed by a flood, but that they would be fruitful and multiply on the earth—Gen. 8:20-9:17.
7. On the negative side, God judged the rest of Adam’s descendants who took Satan’s way of death according to the principle of the tree of the knowledge of good and evil and became the world under God’s condemnation:
 - a. God had no regard for Cain and his offering—Gen. 4:5.
 - b. God judged Cain, making him a fugitive and a wanderer on the earth. Eventually, he and his descendants invented the Godless cultures of mankind—Gen. 4:10-22.
 - c. God judged the corrupted world which was made up of human beings who had become flesh by destroying it with a flood—Gen. 6:1-7, 11-13.
 - d. At Babel, God judged the world which had forsaken Him and was united with Satan as one, thus terminating His work on the Adamic race—Gen. 11:1-9.