

Adam again, on some condition, and time granted. As the Serpent is sentenced, a Saviour (restorer) is promised. When Eve is told the trouble and sorrow she had brought upon herself, a multitude of progeny is spoken of. While Adam listens to the penalty for his crime, a curse falls upon the earth, a tide of woe and toil is his lot, for many days, until he returns to the ground, "for dust thou art and unto dust shalt thou return." Death is certain, but time given. A promise is before them, that the seed of the woman should bruise the serpent's head; this is an object of hope. Although Adam has betrayed his trust; lost his dominion; and driven from the garden, and kept from the tree of life, "lest he eat thereof and live forever;" yet a Saviour is proposed in the "seed of the woman," (Gen 3, 15, 19.) and it is evident that they saw light in it, sufficient to guide them if they would obey, though we see but little, by reason of the light that excelleth. How they improved it, we are not told. Time passes, and sons are given. Abel hears the promise, believes, and offers to God a sacrifice typical of the Lamb of God, a sin offering, by which, says an inspired commentator, "he obtained witness that he was righteous," (Heb. 11, 4.) Those of future blessedness came to him through faith of obedience, while Cain, his brother, offers a thank offering, signifying no faith of the future, but like the Deist thanks the God of nature for present blessing. No hope is manifested—no righteousness, but he soon becomes a murderer.

We next see "Noah walking with God three hundred years" by faith, and "he obtains the testimony that he pleased God," and "was translated that he should not see death." Noah too, although living at a time of universal wickedness, is found living in obedience to the command of Jehovah. And while God determines a universal destruction by a flood, he is chosen to build an ark to save himself and family. By this "he condemned the world, and became heir of the righteousness which is by faith," (Gen 6, Heb. 11, 7.) We pass to notice Abraham, called "the friend of God," on account of his works of faith. God called him to leave "his country, his father's house, and go into a land he should afterwards receive." He believed, obeyed; hope sprang up in his heart. A covenant is made with him, seed is promised him in his old age, and he against hope—(natural) believed in hope. By such faith he becomes an "heir of the world," (Rom. 4, 13.) When Isaac is given the father's faith must be tested, he is called to offer the son as a burnt offering. But through this son there is a promise of a blessing to the world, pointing to Christ; yet Abraham still hopes, he cheerfully obeys, "accounting that" if Isaac is killed, "God is able to raise him up from the dead, whence he also received him in a figure," (Gen. 22, 1, Heb. 11, 17.) We must pass to Moses, who "when he had come to years, refused" the pleasures of earthly pomp, the crown of an earthly kingdom, "for he had respect to the recompense of the reward." He had learned to believe and obey God, and became willing "to suffer affliction with his people." He had hope. Such persons came within the bounds of God's promises of future "life and immortality." Hope through faith wrought in them obedience to the divine will. "Death reigned" continually