

September, 1995      Sus, France

Genesis 6:5

The Degeneration of the Human Race

*(Proceeding from the Covenant of Genesis 3:16-19)*

Adam and Eve and their offspring were to keep the second covenant (Gen 3:16-19), but we see from the beginning that the principle of the sons of disobedience (Eph 2:2) was working in Adam's offspring and turned them into the children of wrath (verse 3) — the inevitable end of sons of disobedience, coming under the righteous anger of God, since they were as Rom 1:18-21 describes. This is the justifiable judgment, since they had no excuse, violating the known boundaries of the instinctive knowledge God gave them of good and evil, as Rom 2:14-15 calls the natural law (Rom 1:28-32), doing things against nature (verse 26).

These sons of disobedience had degraded their stock down to the lowest ebb of human existence, no longer retaining the knowledge of God (His image) in them. God gave them over to a debased mind to do those things which are not fitting for human beings, exchanging the truth of God for a lie. Rom 1:28 — Not fitting for the nations to do.

The greater the degree of guilt, which lays heavily upon the heart and conscience of man, the more filthy he becomes, as Rev 22:11. The Sea of Fire is the wrong way to atone for this guilt — never to be extinguished, filthy still as the smoke of their torment goes up forever and ever, expressing unextinguished guilt or iniquity, as in Gen 4:13.

Cain's guilt lay heavily upon him — his iniquity, his bent or crooked way which was never, or never could be healed (Pr 28:17). The generation that proceeded from Cain produced what we see recorded in Gen 6:5. Num 35:33-34 was taken from the knowledge of the experience that guilt destroys the land — especially the guilt of murder. But any guilt pollutes that is produced in the person by the sins that he commits which transgress the boundaries of Gen 3:16-19; 9:1-7; Rev 21:8; 22:15; even unintentional sins (Num 15:22; Acts 13:39; 1 Cor 10:1-13). Rev 22:11 — Those who do wrong and are unjust, and those who are like Rom 1:24, God gave them up to filthiness in the desires of their heart to dishonor their bodies among themselves — God gave them up. This same phrase in verse 24 is repeated in verses 26 and 28, indicating that in these last days this will be demonstrated. 2 Ths 2:10-12 — receive the love of the truth — this means that they all have the opportunity by receiving one who had the truth (Isa 49:6; Mt 24:11). 2 Ths 2:11 says *For this reason* God gave them up, sends upon them strong delusion that they should believe the lie, as Rom 1:28.

Rom 1:18 — Men who suppress the truth as Cain (Gen 4:8-13), committing what is shameful (Rom 1:27), receive in themselves the penalty of their iniquity, which was due. Jude 11 — The crooked way, or bent in them; as Heb 3:10, always going astray in their hearts for the same iniquity is in them. Heb 3:12 is a warning to us, lest this iniquity be in us, or in our hearts, as verse 16, and cause rebellion.

So we see the word *iniquity* mentioned hundreds of times in the Bible (Ps 130:3; 119:133; 103:3; 51:5). Cain, because of his iniquity, had to bear his punishment the rest of his life, and throughout eternity (Rev 22:11). In Gen 4:13, Cain feels the enormity of his guilt (his punishment) because of the crooked bent in him that he did not overcome, which he could have done (Gen 4:5-7). Verse 7 — Cain could have obeyed God and ruled over it. This shows that man can rule over these kinds of sin which are outside the boundaries of the second covenant (Gen 3:16-19, and especially 8:1-7, which is specifically defined as murder). Murder is iniquity, but can be ruled over by ruling over what causes it — envy, jealousy, anger, sulking (James 4:1-2).

So we see why Rom 1:20 says that men have no excuse. Conscience is God's vice regent in man. The knowledge of good and evil is just as real in man as the blood running through his veins to keep him physically alive. The conscience operates for man to save him from the second death. Rom 1:18 says that man suppresses this vice regent of God in natural man to do the iniquity that is in him. But God says (His vice regent says) *rule over it; do not suppress the truth in doing this evil you plan*. In Gen 4:7, and Rev 22:11, there are those mentioned here who did well to rule over this evil force crouching at their door. Those who lived within the covenant of Gen 3:16-19; 9:1-7 did well to rule over this evil spirit that tries to deceive the nations and lead them into eternal death (Rev 20:3,7). But men of the nations are able to overcome crouching spirits, as God allows us to see and understand, for the conscience sake, how they relate to God Himself in them (Rom 1:18 - 2:16). This vice regent of God in them gives thanks to God if it is kept from the guilt that occurs in them by committing the sins outside the second covenant. As long as they are keeping the covenant with their conscience, they can give thanks to God.

Rom 1:21 — because they were going against their vice regent of God to suppress the truth that may be known of God (Rom 1:18,19), for God manifests it to them, or in them. God has shown it to them. For we, who also, like them, defiled God's vice regent in us, made an appeal to Him one day for a new conscience (1 Pet 3:21). Now His Holy Spirit lives in us, and speaks to us, and confirms God's word, and leads us to obey Him and His word.

We were rejected by God, since we ignored what we could have done to go against the flow of the wicked society. Gen 4:7 says that if man does well, he will be accepted, but if not he will be rejected (Rom 2:14-16; Rev 20:12-15; 21:8). Rev 21:7 is to overcome Satan's scheme to keep one from understanding the good news (2 Cor 4:4).

In Gen 4:7 Cain is promised that his countenance will be lifted up again if he does right, according to the knowledge he has in him of what is good or right, and what is evil or what is wrong. All mankind has this instinctive knowledge. Only if they suppress it will they do what is wrong or evil. *Suppress* means to go against the knowledge of what is good and what is evil. If man does not know what good is, he knows what evil is, and is guarded by his knowledge, so he can be accepted to God after he is judged according to his deeds recorded in the books which record all of his choices in life (Rev 20:12,13).

Ecc 12:14 — Every secret thing, whether good or bad — good secret things, or bad secret things in this judgment. Lying, for example — all men lie, but not all are liars, that is, deliberate liars as in Rev 22:15. The one who *loved lying* did so only because he was not abiding in the second covenant. Although the one abiding in the second covenant did lie, these kind of lies were atoned for by his own death (Heb 10:27), and at the judgment he was judged to determine this. His name would be found in the Book of Life; otherwise, it would be erased. God did not prepare the second death for man, but for Satan and his angels who do the crouching at man's door. But man is commissioned to overcome these crouching spirits, as in Gen 4:7.

Rom 2:15 says that a man's conscience either accuses him or excuses him. Gen 4:7 says that if a man does right his countenance will be lifted up again, but this requires him to overcome, to master it, rule over it. Now we see that the worldly people without the Holy Spirit are expected to overcome these evil spirits who want to deceive them and take them out of the boundaries of a good conscience.

This is why we praise our Father in Heaven for judges of the world who are not unjust, but are just (Rev 21:11). They do good; they are just or they are unjust, according to how they rule over evil, and lies of the media, and *anti-cult* cults' propaganda (Pr 17:4).

Abel was an obedient son. Here we see the first of the two kinds of children. It's not that Abel did not inherit iniquity and Cain did, but Cain did not rule over his. He did not master it, overcome it, in accordance with God's vice regent in him (Gen 4:13). Cain had to bear the burden of his own guilt. He said his iniquity or punishment was more than he could bear (verse 16).

In Gen 4:25 Seth was born. Gen 5:3 — A son in Adam's own likeness and image. At that time men who kept the second covenant began to call on the Name (Yahweh) — those who would cry for help to overcome the ways of Cain in them, that is, *iniquity*, the evil bent of their fallen nature, as we see all the way down to Noah. But fewer and fewer overcomers persevered in calling on the Name (Gen 5:1-32), until Yahweh said Gen 6:7. But only Noah found acceptance in the eyes of Yahweh (verse 8). Noah, the line of Seth — the sons of obedience narrowed down to only one left, and he had three sons (verse 9). And we see the principle at work, even in Noah's sons.

Verse 12 — All human beings had corrupted their way upon the earth. Only Noah, like Gen 4:7, did well, or did good (Rev 22:11), and his countenance was continually lifted up, that is, his conscience in him defended him, excused him (Rom 2:15). But Judah's, or Judas's, countenance fell (Mt 26:14-16), like Cain (Mt 26:23-25; 27:3-5). The iniquity, guilt, and punishment that bore heavily upon Cain fell also upon Judas, and all like him who deliberately do not master that iniquity that crouches at their door (Rev 22:11). Judas died without any way to atone for his sin. He, like Cain, was a murderer. Cain, in Gen 4:7, was offered restored communion with his conscience if he did good, chose good; if not, the consequences of his sin were ready to pounce (from crouching) on him (Gen 4:10; as Pr 28:17 says; Ex 21:14).

Judas went to his place. His intentional murder cannot be atoned for by his own life, or by taking his own life. Only sin within the boundaries of the covenant of Gen 3:16-19; 9:1-7 can be atoned for by a person's own life at the judgment (Heb 9:27; Gen 2:17; Mt 26:14-16,24,25). The deceit in Judas was the sin crouching at his door to overcome him. Our Master gave him an opportunity to master it, but like Cain he did not (Mt 27:1-5; Acts 1:18,28). Judas went to his own place, his own (5117) place, locality, kept for the time he would be let out (Rev 17:8; 11:7).

*Iniquity* in Ps 130:3,7 (5771) — the evil bent, crooked way which takes a fallen person in a crooked direction. Cain understood this evil bent in him to torture him without remedy, after he chose the direction it was taking him in, like Judas (Gen 4:13).

Isa 53:5,6,11 — For all those who receive Him — not believe, but receive (Jn 1:12-13; 1 Jn 5:12-13). Mark 9:37 — Jewish legal principle is that a man's representative is as himself. Their receiving a sent one equals receiving Yahshua Himself, which equals receiving God. This is substantiation (Jn 10:16; 13:20; Mt 10:40-41). All who receive faith (Rom 10:14-17) call upon His name (verse 9-13).

Only in death can one feel the full might or enormity of his iniquity. Only those in Israel (Ps 130:7-8) can be healed and delivered from this wicked way in them. There is no salvation outside of Israel — salvation from death (Rev 21:9,12). One must come through one of the twelve gates into eternal life in the Son's corporate Body. The Father, corporate Son, His many sons who cry as Ps 130:1 are verse 8.

So we learn about, and know a little more of the mind of our God in Gen 4:15; Isa 55:8,9; Gen 6:5,6; 9:6; so that we could see the effect of the waste if man would not effect Gen 9:6, and have governments in the nations to uphold the natural law of God. That effect is Num 35:33-34, which came upon the land in Gen 6:5, for man plunged into degradation. If the murderer is allowed to

live, man refuses to *do well*, according to the everlasting covenant in Gen 5:6, written in men's heart.

Rom 2:14 — Be honest and search for a little light that still may be gleaming. Man finds himself at the very same place Cain found himself in Gen 4:7,13; 6:5 as a result of Cain being allowed to live, and his life not taken from him, and propagating life after his own likeness, polluting the land with its inhabitants who allowed murderers to live. Num 35:34 says, therefore, *do not defile the land which you inhabit by allowing murderers to live*. The people who do so are more than worthy of the second death, even the filthy and polluted (Rev 22:11) who allow the dogs freedom to pollute the sidewalks and parks, and little boys, and young men (Rev 22:15; Dt 23:18).

Pr 28:17 is the absolute word of God on how to deal with murderers, even as Ex 21:14. The word *burdened* is the same word in Gen 4:13 — oppressed with bloodshed. This kind of iniquity is too great to be forgiven. A man cannot bring himself to repentance. Even Judas could not repent, so he had to hang himself, but in death his guilt increased, his iniquity was still present, even more oppressive, even more than he can *still* bear (Rev 22:11).

Gen 4:11-12 — Cursed from the earth. This is why Pr 28:17 says what it says, and Num 35:33-34 and Ex 21:14. The laws of the nations says what it says, seeing human worth. Life was breathed into man by God. Man was made in His image (Gen 1:26; 9:6). Man is God's unique, spiritual, immortal, intelligent creation, so God says Ex 20:13 — to take human life is an assault on the image of God in man. Even though man is fallen, God so loved man anyway. He has never changed. This is why He gave a second covenant and sent a Redeemer in His own Son. No one has the right to shed the blood of another human being, except he be a proven murderer, or guilty of other capital crimes.