

provided by the Christian revelation, that is, the revelation given us by the Spirit through Christ and the Apostles, is just as powerful and perfect spiritually. Nothing can be, nothing ever will be, added to it. (Cf. 2 Tim. 3:16-17, 2 Pet. 1:1-4, Jude 3).

3. The Spirit in the Antediluvian World

The Patriarchal Dispensation, as stated *supra*, extended from Adam to Moses. The history of this Dispensation is recorded in the book of Genesis.

No sooner had our first parents yielded to temptation and fallen into a state of rebellion against God, than the first intimation of the Divine Plan of Redemption was given to the world in the mysterious oracle of Gen. 3:15, in the curse pronounced upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel." This oracle tells us that God's Plan for the redemption of sinful man was centered in the life and death of the Seed of a woman,—One who, according to subsequent revelation, was to be, according to the flesh, *the Seed of a woman exclusively* (Matt. 1:18-23, Luke 1:26-38, Gal. 4:4-5). Whereas the Old Serpent, according to the oracle, would succeed only in bruising the heel of the woman's Seed, that is, would succeed only in harassing Him without ever gaining a signal victory, the Seed of the woman, on the other hand, would eventually bruise (literally, *crush*) the Serpent's head; in a word, He is to emerge from the age-long moral conflict completely victorious over the Devil and his rebel host. The Divine Plan of the Ages will be consummated only when Satan and all his kind shall have been segregated in Hell for ever and all traces of evil shall have been removed from God's universe (Matt. 25:41; Acts 3:19-21; 1 Cor. 15:24-28; Heb. 2:14-15; 1 John 3:8; Rev. 20:1-3, 7-10, 13-15, etc.). The content of the Bible from Genesis to Revelation is the record of the successive events of significance in this moral conflict which is contemporaneous with the temporal process itself.

The Scripture story of the antediluvian age is that of the increase and ultimate intermingling of the lines of Cain and Seth. The Cainites were a brilliant people—builders of cities,

inventors, musicians, artists, and warriors—but were at the same time inclined to violence, profane, and irreligious. The Sethites were, on the other hand, a pious folk. It is not surprising, therefore, that the special activity of the Spirit of God throughout this period, of which we have only an intimation or two, should have been wrought through the instrumentality of the line of Seth. The two most illustrious personages of this line were Enoch and Noah.

Concerning Enoch we read the following: "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not; for God took him" (Gen. 5:23, 24). Alluding to this incident, the writer of Hebrews says: "By faith Enoch was translated that he should not see [*i.e.*, experience] death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God" (Heb. 11:5). And Jude comments in these words: "And to these also [*i.e.*, the ungodly], Enoch, the seventh from Adam, prophesied, saying," etc. (Jude 14). The inference from these passages is clear, namely, that Enoch, the seventh from Adam, was a godly man, one who enjoyed close communion with God and who was therefore made a recipient of superhuman knowledge. The passage from Jude also marks the great antiquity of prophecy. Now "prophecy" in Scripture is (as we have seen) a word that signifies much more than the mere prediction of future events: the word is, for all practical effects, synonymous with "revelation." A Scripture prophet is a man who declares the will of God, one who gives expression to the word of God. Where a prophet speaks, there is inspiration, there is a work of the Spirit of God. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). Even taking into consideration the alleged apocryphal basis of the passage from Jude,¹ the inference still holds good that Enoch, by virtue of his having been a man who walked with God so closely that God eventually translated him, was a prophet, a communicator of Divine truth to the people of his day, and therefore a "man of the Spirit."

1. The Book of Enoch, which belongs probably to the second century B.C.