

CHAPTER TWO

THE TYPE OF EVE

In creation two persons were created: one was Adam and the other was Eve. Both were created human beings, but each typify something different. First Corinthians 15 says that Adam was a type of the Lord Jesus, and Romans 5 says that Adam was a figure of the man who was to come. Adam, then, foreshadowed Christ; he portrayed Christ in figure. In other words, all that God purposed in Adam was to be achieved in Christ.

But besides Adam in the creation, there was also the woman, Eve. God very carefully recorded the creation of this woman in Genesis 2, and when we come to Ephesians 5 we are clearly told that Eve typifies the church. Therefore, we can see that God's eternal will is achieved partly through Christ and partly through the church. In order for us to understand how the church can achieve God's will on earth, we must learn from Eve. The purpose of this book is not to discuss the type of Adam. Therefore, we will not consider this matter here; rather, the emphasis is upon Eve. We are not focusing our thoughts upon the work of Christ, but upon the position the church occupies in relation to that work.

When we read Genesis 2:18-24 and Ephesians 5:22-32 we find that a woman is mentioned in both places. In Genesis 2 there is a woman, and in Ephesians 5 there is also a woman. The first woman is a sign typifying the church; the second woman is the first woman. The first woman was planned by God before the foundation of the world and appeared before the fall. The second woman was also planned before the foundation of the world, but was revealed after the fall. Although one appeared before the fall and the other after, there is no difference in God's sight: the church is the Eve of Genesis 2. God created Adam to typify Christ; God also created Eve to typify the church. God's purpose is not only accomplished by Christ but is also accomplished by the church. In Genesis 2:18, the Lord God said, "It is not good that the man should be alone; I will make him a help meet for him." God's purpose in creating the church is that she may be the help meet of Christ. Christ alone is only half; there must be another half, which is the church. God said, "It is not good that the man should be alone." This means that in God's sight Christ alone is not good enough. Genesis 2:18-24 reiterates the events of the sixth day of creation. On the sixth day God created Adam, but afterward it seems that He considered a little and said, "No, it is not good that the man should be alone." Therefore, He created Eve for Adam. By then, everything was completed, and we find that Genesis 1 ends with this record: "And God saw every thing that He had made, and, behold, it was very good" (v. 31). From this we realize that having Adam alone, or we may say, having Christ alone, is not enough to satisfy God's heart. With God there must also be Eve, that is, there must also be the church. Then His heart will be satisfied.

The Lord God said, "It is not good that the man should be alone." In other words, God desired to have both Adam and Eve. His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church which has overthrown the work of the devil. His purpose is to have a ruling Christ and a ruling church. This is what God planned for His own pleasure, and He has performed it for His

own satisfaction. It has been done because God desired to do it. God desired to have Christ, and God also desired to have a church which is exactly like Christ. God not only desired that Christ would have dominion, He also wants the church to have dominion. God allows the devil on earth because He said, "Let them," Christ and the church, "have dominion." God purposed that the church, as Christ's counterpart, should take part in dealing with Satan. If the church does not match Christ, God's purpose will not be fulfilled. In warfare Christ needs a help meet, and even in glory He also needs a help meet. God requires the church to be the same as Christ in every respect. It is God's desire that Christ should have a help meet.

EVE CAME OUT OF ADAM

Adam needed a help meet. What did God do to meet this need? Genesis 2:19-20 says, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him." God brought every kind of living creature before Adam, but Adam could not find his help meet among them. None of the living creatures made out of earth could be a help meet for Adam.

Therefore, "the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 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" (vv. 21-23). This one was Adam's help meet and the figure of the church in Ephesians 5. The Bible says very clearly that all of the things made of earth and not taken out of the body of Adam could not be his help meet. All the beasts of the field, the cattle, and the birds of the air were made of earth. They were not taken out of Adam; therefore, they could not be the help meet to Adam. We must remember that Eve was formed out of a rib taken from Adam; therefore, Eve was the constituent of Adam. This means that the church comes out of Christ. Only that which is out of Christ can be the church. Anything that is not of Christ is not the church.

We need to note a few more words in Genesis 1:26 and 27. Verse 26 says, "And God said, Let us make man in our image, after our likeness: and let them..." In the Hebrew language the word "man" is singular, but immediately following, the plural pronoun "them" is used. The same pattern is used in verse 27 which says, "So God created man in his own image, in the image of God created he him; male and female created he them." The noun "man" is singular, but the following pronoun "them" is plural. God created one man; but we can also say that He created two! One is two, and yet the two are one because Eve was in Adam.

Notice further that verse 27 says, "God created man in his own image, in the image of God created he him; male and female created he them." The way God created "man" is the same way He created "them." Not only was Adam created, but Eve also was included in him. "God created man in his own image." This "man" is singular and typifies Christ.

"In the image of God created He...them." "Them" is plural and typifies Christ and the church. God not only wants to have an only begotten Son, He also wants many sons. The many sons must be just like the one Son. From these verses we see that if the church is not in a state which corresponds with Christ, God will not rest and His work will not be completed. Not only is Adam in the image of God, so also is Eve. Not only does Christ have the life of God, the church also has God's life.

THE CHURCH COMES OUT OF CHRIST

We should then ask, "What is the church?" The church is that part which is taken out of Christ. We need to see the two aspects of Adam, and then it will be easy for us to understand. On one hand, Adam stands merely as himself; on the other hand, he is a type. As far as Adam himself is concerned, he was made of clay. All natural men are made of clay. But Adam also typified Christ. The fact that Eve was made from Adam signifies that the church is made from Christ. Eve was made with Adam's rib. Since Eve came out from Adam, she was still Adam. Then what is the church? The church is another form of Christ, just as Eve was another form of Adam.

The church is just Christ. Oh, there are many people who think that the church is the coming together of the "people" who believe in the Lord and who are saved. No, this is not true! Then who constitutes the church? The church is only that portion which has been taken out of Christ. In other words, it is the man which God has made by using Christ as the material. It is not a man made of clay. The material of the church is Christ. Without Christ, the church has no position, no life, no living, and no existence. The church comes out of Christ.

First Corinthians 10:17 says, "Seeing that there is one bread, we who are many are one Body." This verse means that even though we are many, the bread which we break is one; therefore, the Body is also one. The apostle Paul clearly stated that the one loaf represents the Body of Christ, that is, the church as a whole. Though we are many, yet the Body is one. When we remember the Lord, I take a little piece from the loaf, you take a little piece from the loaf, and others do the same. For many centuries throughout the world, all Christians have taken a little portion of this loaf and eaten it! If you could take all the pieces they have eaten and put them together, they would become the whole church. The church is not an individual "I" plus an individual "you." It is not Mr. Smith plus Mr. Jones or even all the Christians in the whole world put together. The church is the Christ in you, the Christ in him, and the Christ in all the Christians around the world throughout all the centuries put together. Our natural man has nothing to do with the church. The only part of us which is related to the church is the portion of the loaf which we have eaten. This is especially shown in the Gospel of John, where it is revealed that all those who believe in the Lord have Christ dwelling in them and are therefore one in the Spirit.

The church is composed of that which is out of Christ. Man's talent, ability, thought, strength, and all that he has are outside the church. Everything that comes from the natural life is outside the church, and anything that is brought into the church of the natural life will only result in a tearing down, not a building up. Only that which comes

out of Christ is in the church. Eve was not made from clay, but from Adam, the one who typified Christ. The preciousness is that God took a rib from Adam and made Eve. Only that which came out from Adam, not from clay, can be called "Eve," and only that which comes from Christ can be called the church. Whatever is not from Christ has nothing to do with the church.

Some people were very frank before they believed in the Lord. After they were saved, they used their frankness to serve God. They considered their natural frankness to be quite useful; they were proud of it. But from what source does their frankness come? Is it from Christ? Has it been dealt with by the cross? Oh, if it is not out of Christ, if it has never been dealt with by the cross, it is of no use to the church! Eve was constituted only of that which came out of Adam, and the church, likewise, is constituted only of that which is out of Christ. Whatever is of man himself is not the church.

Some people were very eloquent before they believed. It was so easy for them to narrate and describe something to others. After they are saved, they just change the subject matter and begin to preach. But we should not consider it sufficient that such people can preach well. Rather, we should ask, "From what source does their eloquence come? Has it been dealt with by the cross?" If their eloquence is that which they originally had and has never been dealt with by the cross, then it is entirely from their own nature. The eloquence which they bring into the church will be something of the earthly Adam. The church will actually be pulled down by these people. Only that which comes out of Christ is the church; nothing which comes out of human nature is the church.

We may also meet some people who are very clever. Their minds are exceptionally keen. Before they were saved, they used their mind to study philosophy, science, and literature. After they are saved, they simply use their mind to study God's Word. But we must ask, "From where does this keen mind come? Has it been dealt with by the cross? Is it under the control of the Holy Spirit? Or is it just that mind which they had originally?" If this is so, it is simply something out of the earthly Adam, out of the man himself, the human nature; it is something of the flesh. Although these people have changed the subject, their mind is still the same old mind! And when they use this mind to study the Bible, instead of helping the church, they will cause the church to suffer loss. Only that which is out of Christ can be the church. Whatever is of man is not the church.

God must deal with us to such a degree that everything from our human nature will be brought under control. Our natural strength must be dealt with by the cross and subjected to the rule of the Holy Spirit. Only then will we not cause the church to suffer loss. Everything which issues from the natural, Adamic life within us is made of earth and not wanted by God. Only that which was made of Adam's rib was Eve. (The bone refers to the resurrection life. When the Lord was on the cross, not one of His bones was broken.) Only that which is formed from the resurrection life of Christ is the church.

Eve must be made of the bone of Adam. Without the bone from Adam, there would have been no Eve. Adam's help meet is also Adam's body, since the source of Eve's life was his very bone. Adam was the basis of her existence. She could exist only because a part of Adam was in her. It is the same with the church. We need to continually declare to the

Lord, "We owe everything to You. Without You we have no life, no existence, nothing! We come out of You!"

The vital issue of our new birth is just this: Repentance does not make us a part of the church; neither does our confession of sins nor our faith. Only the life which Christ has imparted to us makes us a part of the church. The basis of our being a part of the church is our new birth, since it is then that Christ imparts Himself to us. Therefore, there is a need for us to live, behave, and act according to this life, the life of Christ. God cannot do anything more for us than to impart His Son into us that we may share the life of Christ. Even though we are just earthen vessels, there is a great treasure within us. What then can shake us? However, if we act according to ourselves, we are outside the church. Anything other than the portion of Christ in us is not the church; it is simply our own selves. If we work according to ourselves, we are not doing the Lord's work. We must ask ourselves upon what basis and from what source we are serving the Lord, doing His work, pursuing spiritual things, and leading a spiritual walk. Is everything we do based upon Christ or based upon ourselves? If we do everything by Christ, we can accomplish God's purpose, but if we do anything by ourselves, even though something is accomplished, it can only be of an earthly nature and cannot accomplish God's eternal will.

God's eternal purpose is to gain a man. This man is a corporate man coming out of Christ. It is the church. The church is not a matter of several Christians being put together with several other Christians. It is not so many "men"; it is a life. The church is the church only because there are many people who all share the same life, the same Christ. You have a portion of Christ, and he has a portion of Christ; each one of us has a portion of Christ. When all of these portions of Christ are put together, there is the church.

We must be clear that God does not want individuals. God created man, male and female. The male is singular, and the female is also singular. Christ is singular, and the church is also singular. In the sight of God there is only one Christ and only one church. In the future we will see that there is only one man in Hades and only one man in the heavens; there is no third man. In God's eyes, He only sees two men in the whole world. First Corinthians 15 reveals that Adam is the first man and Christ is the last man. There are no others. The Body of Christ, just as Eve, is one—not many!

Therefore, even though we have God's life within us, we still need God to work upon us to break our individualism. God must break down the thought that I myself am enough. We need to be one with all the rest of God's children. There is only one Eve; likewise, there is only one Body of Christ. All of God's children, all who share the life of Christ, are not many individual men and women; they are all one man. God must break our individualism. He must crush us day after day until we come to know the life of the Body.

There are many who think that they can be Christians all by themselves! But God will not allow this. Often their individual prayers are not answered, their personal study of the Scriptures does not enlighten them, and their individual seeking does not lead them to God's will. If such a person would say to another brother or sister, "I just cannot get

through this matter by myself, would you help me?", and they prayed together, he would be clear eventually. Whatever he could not understand by himself, he would see clearly when an answer was sought with his brother. Such a person is often still proud, thinking that he can make it by himself most of the time, and that there are only a few times when he cannot get through. This is individualism. In the church individualism must be broken. We must allow the Christ in us and the Christ in all the other brothers and sisters to become knit together in one Body.

Many Christians know the life we have in Christ, but we must regretfully say, they do not know the life in the Body of Christ. Just as the life of Christ is a reality, the life of the Body of Christ is also a reality. Christians are not individuals; they are one. The apostle Paul said that though we are many, we are still one bread and one Body. If we live according to Christ, we are one with all other Christians. But if we live according to ourselves, we separate ourselves from all of God's children.

Therefore, if the church is to become a real church, two steps are necessary: the spreading or increase of Christ and the consuming of our self. The spreading of Christ began when we were regenerated, and since we were saved, the Lord has been working on us day after day to consume our self. The Lord will continue to work until one day before God, we say, "There is not a single thing I can do by myself. Everything I do is done according to the principle of mutual help among the members. All that I do is according to the principle of fellowship, which is the principle of the Body." The church is the Body of Christ. Only that which is of Christ is the church; whatever issues from man is not.

We must realize that God takes into account the source of things, not whether they are good or evil. Men always ask, "Is this good or bad?" But God asks, "Where does it come from?" That which came from Adam was called Eve; likewise, that which comes from Christ is called the church. Anything which is not out of Christ is not the church. Men ask, "Do you have love?" But God asks, "Where does your love come from?" Men ask, "Are you zealous?" But God asks, "What is the source of your zeal?" We need to solve the matter of origin, not good or evil. The question of good and evil came in after Genesis 3. Perhaps someone would say, "Do I not have some ability? Am I not zealous?" But the problem is, where does your ability and zeal come from?

We often feel that we are quite able to love and help others by ourselves. To love and help others, of course, is good, but "if I deliver up my body that I may boast, but do not have love," Christ's love, "I profit nothing" (1 Cor. 13:3). Is it wrong to give ourselves to help others? The issue is still: Where does it come from? Only that which comes from Christ is the church. Anything that is not out of Christ has nothing to do with the church.

In our Christian life, the first lesson and last lesson we need to learn is to discern the source of things. The first lesson is to reject anything that comes from ourselves, and the last lesson is still to reject anything that comes from ourselves. This does not mean that we should not strive or be zealous, but the issue is that our striving and zeal must come from the Lord. We are not saying that we should not work, but we want work which is initiated by the Lord. We are not saying that we should not seek after power, but that we

should seek the power which is from the Lord. This is the whole issue: From where does it originate?

In the Gospel of John, the Lord Jesus once said, "The Son can do nothing from Himself" (John 5:19). According to the Greek text, the word "from" can also be translated "out of." This means that the Son can do nothing out of Himself. If this was the case with the Lord, then how much more it should be with us! How can we ever do anything from ourselves? We need to see before God that we can do nothing from ourselves. He must bring us to the place where we realize that we truly can do nothing from ourselves—everything must be by Him and out of Him.

When we serve the Lord, it is not enough to be zealous. No, we must do that work which the Lord assigns to us. In Colossians 1:29, Paul said, "For which also I labor, struggling according to His operation which operates in me in power." God is working within us so we can work without. We often do many things outwardly, but not much has been done inwardly. God has not done that much within; most everything has been done by ourselves. This kind of work, even though it may be considerable, is of no use. In the matter of serving the Lord, God must bring us to a place that we do not want anything that is not from the Lord. If the Lord is not moving, then we will not dare move.

Eve was bone of Adam's bone and flesh of his flesh. This signifies that the bones inside and the flesh outside are all out of Christ. Everything on the inside and everything on the outside are of Him; nothing can be from ourselves. Everything of Eve was out of Adam, and everything of the church is out of Christ. No matter how well we may do something, it is absolutely useless in achieving God's eternal purpose. No matter how good something is, it cannot possibly glorify God if it issues from ourselves.

The first woman represents the woman who is after God's heart. There was not only a man who expressed God's heart, there was also a woman. It is not only Christ who satisfies God's heart; it is also the church. Christ satisfies God's heart, because He allows God to be His head. It must be the same with the church. She also must allow God to be her head. When the church reaches this position, the will of God will be done. God intends to have this kind of people on the earth, and when He does, His heart's desire will be satisfied. Let us remember that whatever comes out from man's self is just dust and not worthy of being the material for the help meet. Only that which comes out from Christ is the church.

EVE MADE FROM ADAM'S SLEEP— THE CHURCH PRODUCED THROUGH CHRIST'S "NON- REDEMPTIVE DEATH"

We have already seen that Eve was not made of dust, but of Adam; Adam was the material of which Eve was made. Likewise, Christ is the material for the church. God used Christ to make the church. Now we will see how Eve was made, and how the church was made.

Let us read Genesis 2:21-23. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 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."

God brought forth the church out of the death of Christ. Regarding the death of Christ, the words in Genesis 2 are very special. It says, "The Lord God caused a deep sleep to fall upon Adam" (v. 21). This verse does not say that God caused Adam to die, but that He caused him to fall into a deep sleep. If death had been mentioned, then sin would be involved, because verse 17 in the preceding passage says that death and sin are related. Adam's sleep typifies the aspect of Christ's death which was not related to redemption. In the death of Christ there was an aspect which was not related to redemption but to the release of Himself. We are not saying that the death of Christ is not for redemption—we truly believe that it is—but His death involved an aspect which is not related to redemption. This aspect is the releasing of Himself for the creation of the church. It has nothing to do with sin. God is taking something out of Christ and using it to create the church. Therefore, "sleep" is used to typify His death through which man receives life.

Redemption and the receiving of life are two distinct things. Redemption involves a negative aspect of dealing with our sins. We have sinned and deserve to die; therefore, Christ came to bear our sins. His death accomplished redemption for us. This aspect of His death is related to sin. But there is another aspect of His death which is not related to redemption: It is the imparting of Himself to us so that through His death we may receive life.

Adam's sleep was not for Eve's redemption; it was so that a rib could be taken out for her creation. (Sin had not yet entered the scene—that account is in Genesis 3.) Eve came into existence through Adam. Eve was able to receive life because Adam slept. In the same manner, an aspect of the death of Christ is for the imparting of life to the church.

When Adam fell into a deep sleep, God took a rib from him. Likewise, when Christ died, something happened to His rib, His side (see John 19:31-37). His side was not pierced for redemption, because the piercing occurred after His death. The problem of redemption had already been solved. According to Jewish custom, whoever was crucified had to be taken away before sunset. If they were not dead, the soldiers would break their bones to speed their death. The two thieves who were crucified with the Lord had not died; therefore, their bones were broken. But when the soldiers looked at the Lord Jesus and saw that He was already dead, they did not break His bones. Instead, they pierced His side with a spear, and blood and water flowed out. This signifies that when His side was pierced, the work of redemption had already been accomplished. It reveals that the work of Christ not only involved the shedding of His blood to redeem us from sins, but also the flowing out of water, typifying the imparting of His life to us. This aspect is apart from sin and redemption. The blood deals with our sins, while the water causes us to receive His life. This is what His wounded side speaks to us.

We all need to clearly distinguish these two aspects of Christ's death. One is for redemption, while the other is not for redemption. The first aspect of His death deals with all that happened after man's fall in Genesis 3. Since man fell, Christ came to redeem us in order to bring us back to the original purpose of God's creation of man. But the other aspect of His death has nothing to do with sins. It is entirely for the releasing of His life, that His life may be imparted into us.

Because of these two distinct aspects in the death of Christ, the Bible uses two different substances to typify them. Blood is used for redemption; water is used for the non-redemptive aspect. May God open our eyes to see the importance of this matter. The blood is for redemption, and the water is for the imparting of His life. Because we have committed sins and are sinful before God, the blood is ever before Him, speaking for our sins. But the water typifies the Lord Himself as life. John 19:34 says that the water flowed out from Him, and in chapter twenty, the Lord pointed out His side to His disciples. John 20 is not a chapter dealing with redemption. The Lord said, "I ascend to My Father and your Father, and My God and your God" (v. 17). This is a matter of imparting life.

This is not all. Let us read Genesis 2:22 and 23 again: "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh." In one place in the Scriptures, we are referred to as "flesh and blood" (1 Cor. 15:50), but when the Scriptures refer to man in resurrection, he is described only as "flesh and bones"; there is no mention of blood (see Luke 24:39). God used Adam's rib to make Eve; He did not use Adam's blood. Throughout the whole Bible, the word blood is mentioned more than four hundred times, but in Genesis 2 there is no mention of blood because the matter of redemption was not at issue. Whenever blood is mentioned, redemption is involved. Blood is for redemption. The Old Testament records how man used the blood of beasts for atonement of sins. In the New Testament, Hebrews 9:22 says, "Without shedding of blood there is no forgiveness." Whether in the Old Testament or the New Testament, we see that blood is related to redemption. But in the creation of Eve, blood was not mentioned because there was no sin; God saw no sin there.

THE CHURCH IN GOD'S PLAN—WITHOUT SIN

When we read Ephesians 5:25, we find the same meaning. "Husbands, love your wives even as Christ also loved the church and gave Himself up for her." In this passage we need to notice three points:

First, Christ gave Himself up for us because we are the church. Romans 5, which speaks of Christ dying for sinners, is in reference to redemption. Ephesians 5, however, does not deal with the problem of sinners but with the issue of the church. The context of Ephesians 5 is not that Christ came to die for us because we were sinners, but that He gave Himself up for us because we are the church.

Second, Christ gave Himself for us because He loves us, not because we have sinned. According to 1 Corinthians 15, Christ died for our sins, but Ephesians 5 says that Christ loved the church

and gave Himself for it. He gave Himself because of love, not because of our sin. To die for sin is one thing, but to die for love is entirely different. To die for sin deals with the problem of sin—this is redemption. But Christ's giving Himself for us is a matter of love. Sin is not involved in Ephesians 5. This aspect of His death is related to love and has nothing to do with sin.

Third, Christ gave Himself for us in order to give Himself to us, without any question of our sins. This verse may be translated, "Christ also loved the church and gave Himself to the church." Adam imparted his bone to Eve; Christ has imparted Himself to us as well. We have Him within us because He died; He has already entered into us. Because He died, we now have His very life within us. He Himself has been imparted to us.

Let us consider this for a moment. Is this not wonderful? From God's point of view, the church has never sinned and has never been related to sin. It is true that God knew that man fell and needed to be redeemed, but marvelously, along another line, He did not see sin at all. In other words, there is a portion in us which has no need of redemption. This is the portion which we have received from Christ. It does not need to be redeemed because it transcends sin. (We obtained this portion, of course, after we were redeemed.) This portion is the church.

The Scriptures reveal how God has used many women to typify the church. Genesis contains, in addition to the story of Eve, the story of Rebecca and Asenath. Rebecca's marriage to Isaac typifies the church being offered to Christ. Asenath's marriage to Joseph and her bearing sons in Egypt typifies the church being chosen out of the world unto God. Exodus speaks of Zipporah being married to Moses in the wilderness. This typifies the church in the wilderness. Joshua speaks of Achsah, who after being married, asked for the upper springs and the lower springs. This typifies the church receiving the inheritance. Ruth's marriage to Boaz typifies the redemption of the church. Abigail's marriage to David typifies the church enlisted as an army for warfare.

The Old Testament speaks of many women who typified the various aspects of the church; the church was chosen from the world, redeemed, taken through the wilderness, enlisted for warfare, given the inheritance, and offered to Christ. All of these types in the Scriptures refer to the church, but of them all, the type in Genesis 2 is unique. There is no other type similar to it because Eve portrays the church as it really is in God's mind and the place it has in His eternal plan. All the other types occur after man's fall; only the type of Eve precedes the fall. All the other types involve the matter of moral responsibility; this one alone is free of it.

The Eve that God made came out of Adam, not out of a redeemed sinner. She was made before sin occurred. In like manner, the church comes out of Christ; it is not a matter of sinners receiving grace and being saved. Eve came out of Adam and was wholly for Adam; even so, the church comes out of Christ and is wholly for Christ.

We may consider that the church is composed of many people who have been saved—people like Ruth. Ruth was totally involved in sin, and Boaz came to redeem her. But this is not the picture of the church which Genesis 2 gives to us. By the time of Ruth sin had already entered, but in Genesis 2 there was no problem of sin. This is the church which was in the beginning; it had no association with sin. Oh, this is a tremendous

matter, and these are very meaningful words. The church in God's forethought has no history of sin!

When people inquire concerning the history of our salvation, we always start with the fall, that is, how we committed sin and wandered in sin, how we were so evil and bad, and how we heard the gospel, believed on the Lord Jesus, and were saved. We always start with the fall. But in God's eyes, the church has never been touched by sin. The church is the part out of Christ which has never been touched by sin and known sin. That which is completely without sin is called Eve, and that which is wholly out of Christ is called the church. That which is entirely from Christ and will be solely for Christ is Eve, the church. Eve typifies a corporate man made by God—the church that is wholly of Christ. The church is not a composition of human beings from every nation, race, and people. No! Only that which comes out of Christ can be called the church. It is not that many people believe in Jesus and become the church. The church is the portion which is out of Christ alone. We must see that the church is the vessel chosen by God to manifest His Son, Christ, and to achieve His eternal purpose. It has nothing to do with sin and has never touched sin.

We must have our thoughts renewed and enter into the matter which God considers the greatest. Many of God's children refer everything to the problem of sin and being saved. They are always thinking about how they were so sinful and how they were saved. It seems that we are always looking from the perspective of sin. This matter is always with us, but God intends to turn our thinking completely around. He wants us to have an entirely new view of the church; He wants us to see that she is not related to sin at all. From beginning to end, the church is out of God and for God and has never touched sin. There is a portion in us which is out of Christ and which is Christ Himself. This portion has never been and never can be related to sin; sin has no way to come into contact with it. We can truly say that there is something in us which is holy. Oh, may we all enter into God's view of the church! From His viewpoint it appears that He has canceled all history of sin.

When we give our praises to Him in eternity, it will not be necessary for us to mention what kind of sinners we have been. God desires to bring us to a stage that all of the history succeeding Genesis 3 will pass away and only that which is of Christ will be brought to Him. This is God's eternal purpose! God desires to obtain a church, a corporate man, in whom everything is out of Christ and for Christ, a church in which there is no history of sin.

Let us turn back to Genesis 2:18. "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." The creation of Eve was for the satisfaction of God's heart's desire. Because He had such a desire, He performed it. We must note that the creation of Eve is recorded in Genesis 2, before the events in Genesis 3 came to pass. There was no problem of moral responsibility between God and man because sin had not yet entered. Man had no problem with God; therefore, all the events recorded in Genesis 2 were for the purpose of meeting the needs of God Himself, not to deal with the shortcomings of man. God's creation of Eve in Genesis 2 shows how God purposed to have His church from eternity to eternity. The first thing in the sight of God

was not man's fall but the plan which He purposed in eternity past. God's plan in eternity was for man to exercise His authority and spoil all the work of Satan. This is God's purpose for the church, and it will all be fulfilled in the coming eternity. God is after such a church to satisfy His heart. After He made male and female, He entered into rest. God was satisfied because He obtained such a church.