

The Book of Genesis

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Beginnings Chapter 1

Written by Moses, 1500 years B.C.

With Genesis began the progressive revelation of God, which culminated in Jesus Christ.

Genesis is the seed plot of the Bible.

In it we have in germ form almost all of the major doctrines which are fully developed in the various books which follow. “Holy men wrote as they were moved,” etc.

1. In Genesis God is revealed as the Created God—Genesis 1:1.

2. We also have the first hint of the Blessed Trinity, of a plurality of persons in the Godhead. God—Spirit of God—Son of God—Theophany. “Let us make man in our image”—Genesis 1:26. The Trinity is revealed at the Lord’s baptism.

3. In the book, man is described first as:

A. The creation of God’s hands

B. A fallen, sinful being

C. Brought back to God.

4. The wiles of Satan are also exposed—Genesis 3; 2 Corinthians 4:3, 4. The realm in which he works is spiritual. He overturns the Word of God, casts doubt on its integrity, denies its veracity. More subtle—“You shall NOT surely die.”

5. The truth of salvation is typically displayed. Our fallen parents were clothed by God Himself—Genesis 3:21. To procure those skins death had to come—blood must be

shed, the innocent was slain in place of the guilty. Only in this way could man be covered, and only in this way can the sinner be fitted to stand before a holy God.

6. Believers' eternal security is strikingly illustrated—chapter 6. Divine judgment in the forms of a flood descended upon guilty man and swallowed them up. Noah, who had found grace in the eyes of the Lord, was safely preserved in the ark into which God had shut him. Our life in Christ is eternal—Romans 8; John 10.

7. The doctrine of the rapture is also revealed—chapter 5. Enoch, the man who walked with God, “was not”, for God had translated him. He did not pass through the portals of death. He was suddenly removed from these scenes of sin and suffering and transported/raptured into the realm of glory. Describe what will take place at the Rapture.

8. We also learn of the Savior's coming exaltation. This is strikingly typified in the history of Joseph, who is the most complete of all the personal types of Christ. After a period of humiliation and suffering, was exalted to be governor of Egypt. They conspired against him, and cast him in a pit, and sold him. “Unto him shall the gathering of the peoples be”—chapter 49:10.

All these are marvelous proof of the Divine Authorship. Who but God, who knows the beginning from the end, could have embodied, in germ form, the great doctrines revealed at a much later date.

Genesis 1

v.1—"In the beginning God created the heaven and the earth." This is all that is said about the original creation. God did not put a date on this—it could have been many thousands or many millions of years ago.

v.1—"In the beginning." The author takes us back into the unfathomable reaches of eternity. He gives no hint of a tangible date for this beginning.

"God created"—Whatever man may say, the Bible says that "God created."

"The heavens and the earth"—In this phrase the writer includes the completed universe that would become known to man.

Scientists tell us that our galaxy contains more than 100 billion stars, and that our "sun" is 150 trillion miles from the center of our galaxy.

Our galaxy is one of a small cluster of 19 galaxies, the nearest of which is 30 million light years from us (150 million trillion miles).

Scientists with their telescopes have discovered more than a billion galaxies. They estimate the number of stars in these galaxies as approximately 100 quintillion.

The candle power of one of these galaxies is equal to that of 400 million suns.

These heavenly bodies are hurtling through space at breath-taking speeds, but they are being held in their orbit by God.

One small deviation from their ordained course would cause a major catastrophe.

God created these things—He upholds them—sustains—keeps together.

Wisdom—power—grandeur of God—should produce worship.

This primitive creation, no doubt reflected the perfections of the Creator.

The earth, on the morning of its creation, must have been vastly different from its chaotic state in 1:2.

“And the earth was without form and void” must refer to a condition of the world much later than v1. “BECAME”

Some great catastrophe must have taken place—the fall of Satan.

“I saw Satan as lightning fall from heaven.” 1/3 of stars.
Isaiah 14.

Because of this fall the judgment of God fell on the earth, leaving it in ruins.

So then Gen 1:1 speaks of the original creation.

Gen 1— describes the condition of the earth six days before Adam was created.

Fossils million years old. No humans before Adam.

We have no means of knowing the time element here, but if the estimates of geologists could be conclusively established there would be no conflict between the estimates of science and the teaching of Scripture.

All that took place from v.3 onward transpired approximately six thousand years ago.

Exodus 20:11—“In six days the Lord made heaven and earth, the sea, and all that is in them.”

There is a great difference between “creating” and “making.”

To “create” is to call something out of nothing.

To “make” is to form something out of materials already existing.

A carpenter can “make” a chair out of wood, but is unable to “create” the wood itself.

“In the beginning (whenever that was) God ‘created’ the heavens and the earth.” V.1—the original creation.

Subsequently, after the primitive creation had become a ruin, “the Lord ‘made’ heaven and earth, the sea and all that is in them.”

This Exodus scripture settles the controversy which has been raised as to what kind of days are meant in Genesis 1. Some say that these days are protracted periods of time, others believe them to be days of 24 hours.

Moses says “In six days” (literal days of 24 hours) the Lord complete the work of restoring and refashioning that which some terrible catastrophe had blasted and plunged into chaos.

What follows in Gen 1 is a literal, historical statement of Divine revelation.

Out of the chaos was brought the “cosmos” which signifies order, arrangement, beauty.

Let us now turn from the literal meaning of these verses and dwell on “the typical significance.”

The order followed by God in reconstructing the “old creation” is identical to that in connection with the “new creation.” 2 Corinthians 4—6.

“In the beginning God created the heaven and the earth.”

The original earth coming fresh from the hand of God was perfect in every respect.

There was nothing in the universe to mar the song of “the morning stars.”

No iniquitous rebel was there to challenge the supremacy of God.

God reigned supreme, without rival, and everything was very good.

In the beginning of this world’s history God created man.

He was vastly different in his original state from that into which he subsequently fell.

God made man in His image and likeness.

Provided him in a small garden of delights.

Placed him in a small garden of delights.

Gave him dominion over the lower creation.

He was blessed by God and God pronounced it “very good.”

“And the earth became/was without form and void; and darkness was upon the face of the deep.”

Some fearful catastrophe must have occurred to cause this.

Sin blasted God’s fair creation.

That which was very good became very evil.

That which was perfect in the beginning became a ruin.

This is profoundly mysterious and unspeakably tragic.

No less tragic was that which befell the first man.

Like the original earth before him, Adam did not remain in his primitive state.

A dreadful catastrophe occurred—See Gen 3.

He rebelled against His Maker—he ate the forbidden fruit.

The consequences which followed were terrible.

A curse descended where there had been blessing.

Into a scene of life and joy came death and sorrow.

Man was separated from God, buried so to speak in the “deep.”

Here there is the key to human destiny.

Here is the cause of all the suffering and sorrow in the world.

Herein lies the explanation of the total depravity of man.

In eating of the forbidden fruit man died spiritually—he was separated from God—He is a fallen creature.

He is born into the world with a heart that is “deceitful above all things and desperately wicked.”

This is the heritage of “The Fall”—Man is a ruined creature and is in moral and spiritual darkness.

“And the Spirit of God moved upon the face of the waters.”

God did not abandon the primitive earth, which had become a ruin.

He had gracious designs toward that formless void.

He purposed to resurrect it and restore it.

The first thing that we read of in the process was that “the Spirit of God moved upon the face of the waters”—v.2.

The earth could not resurrect itself—there had to be “Divine activity.”

“The Spirit of God moved.”

The picture here is of a mother bird brooding over its eggs prior to hatching.

The Spirit of God worked upon the discordant and chaotic state and prepared it for the “new creation.”

The analogy holds good in the spiritual realm.

Fallen and ruined man cannot help himself—he is dead as far as God is concerned.

But from this ruined and lost creation God purposes to bring forth a new creation.

The first cause to bring about this is the working of the Holy Spirit.

If salvation must come for a poor ruined sinner then it must come from God—John 16:8.

Genesis 1:2

I would like to return to the phrase “And the Spirit of God moved upon the face of the waters.”

In order to follow through with our subject chronologically we must begin here.

The Spirit of God moved.

This is where hope begins to dawn for a ruined universe.

The first movement in the recovery of the earth was Divine.

This was of prime necessity—how could the earth resurrect itself?

How could darkness transform itself into life?

The ruined creation was helpless. If there was to be restoration Divine power must intervene, the Spirit of God must move.

What was true in the physical realm is also true in the spiritual.

The first movement in the reclamation or salvation of a soul is the activity of the Holy Spirit.

Not walking to the front—joining a church—being baptized—taking communion—praying—working—weeping.

Man is lost, ruined and helpless. He has no power to regenerate himself—salvation must come from God.

Red Sea—“Salvation is the Lord.”

Before I apply this to present conditions let us go a step further in the creation process.

v.3—“And God said, ‘Let there be light and there was light.’” The phrase “And God said” is mentioned 10 times in our chapter.

First it was the activity of the Spirit, now it is the spoken Word. Mention them quickly.

God could have refashioned and refurnished the earth without speaking at all.

Light was produced by the Word of God.

In the work of the new creation the activity of the Spirit and the ministry of the Sword of God are inseparably joined. Now let us see how this actually works in the salvation of a soul.

How can a person be born again?

John 3—Nicodemus—religious—moral. “You must be born again.”

Jesus answers this in John 3:5: “Verily, verily I say unto you, Except a man be born of water and of the Spirit, he cannot see/enter the kingdom of God.”

The “water” here is the well-known symbol for the “Word of God.”

This water has no reference to water baptism.

Quote John 3:5.

1 Peter 1:23-25 makes it clear that the new birth comes through the Word of God.

My own conversion (1) John 3:16, (2) Romans 10:9, (3) John 5:24.

“Being born again not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides for ever.”

“The entrance of your word gives light”—Psalm 119:130.

The entrance of the Word, into a person’s heart, gives light as to his lost condition—Romans 3:10-19.

The entrance of the Word gives light on God’s love and God’s provision for man—John 3:16.

The entrance of the Word reveals to us how we can be saved—Romans 10:9.

The conversion of the Philippian jailer—Acts 16.

Secondly, not only are we saved by the entrance of the Word, but we are saved by the indwelling of the Holy Spirit.

“Born of water and of the Spirit.”

The Holy Spirit was sent by Christ to use the Word to convict men of sin—John 16:7-11. To brood over men’s souls.

“Behold the Lamb of God”, etc. Spurgeon’s conversion.

He was also given power to communicate divine life to the believer—Ephesians 1:13.

He also indwells each believer until the day of redemption—Ephesians 4:30.

How can a person be born again?

When a person hears the Word of God, the Holy Spirit applies it to heart in convicting force.

Acts 24:25—And he reasoned, etc. Felix trembled—Go your way.

Daniel 5—Belshazzar.

Showing the sinner that he is lost, guilty and helpless.

He then reveals the way of salvation through faith in Christ.

The moment light enters that darkened soul and the sinner trusts Christ, the Holy Spirit seals him with His presence.

“The Spirit of God moved upon the face of the deep.”

“And God said ‘Let there be light,’ and there was light.”

“And God divided the light from the darkness.”

In Hebrews 4:12 we read, “The Word of God is quick = lifegiving and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

This is not a figurative expression, but I believe, a statement of literal fact.

Man is a tripartite being made up of spirit, soul and body. 1 Thessalonians 5:23.

They can be distinguished between.

The spirit is capable of God-consciousness.

The soul is the seat of self-consciousness.

The body of sense-consciousness.

When Adam lived in innocence, prior to his sin, he was dominated by his spirit. His spirit was the highest part of his complex being.

When he sinned his spirit was degraded to the level of his soul and ceased to function separately.

He, and those today, who are unregenerate, are dominated by their souls, which is the seat of lust, passion and emotion.

This is the condition of mankind as described by Isaiah (9:2).

“The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them has the light shone.”

In the work of regeneration the Word of God applied by the Spirit of God, “pierces even to the dividing asunder of soul and spirit.”

At conversion the spirit is recovered/rescued from the lower level to which it had fallen and brought back into communion with God.

That which was darkness became light again.

God separated the light from the darkness.

Genesis 2:7, 24

The creation of man.

The creation of woman.

The Garden of Eden.

The first marriage.

v.7—“The Lord God ‘formed’ man of the dust of the earth.”

The word “formed” in the Hebrew gives us the figure of the potter moulding the clay—Jeremiah 18:3-4.

Man’s body was fashioned from the dust of the ground.

Man’s spirit came from the very breath of God.

He is literally a creature of two worlds, heaven and earth.

There are three stages in the creation of man—v.7:

1. The Lord God formed man from the dust of the earth.
2. God breathed into his nostrils the breath of life.
3. Man became a living soul.

The divine breath permeated the clay and transformed it into a living being.

That strange combination of dust and deity produced a marvelous creation, made in God’s image.

This does not mean that man bore a physical resemblance to God.

Rather he was made like God in spiritual powers.

To him were given powers to think—feel—communicate with others—to discern—discriminate.

He was different from the animals.

The likeness was mental—moral—social.

v.8—In this verse we are introduced to Eden.

God made a beautiful garden for man. This is described through verse 14.

God has also prepared a beautiful place for the new man.

Paul was translated there and described as Paradise—2 Corinthians 12.

While there he heard unspeakable words.

John gives us a fuller description—Revelation 21.

Describe those who will not enter—Revelation 21:8.

The location of this garden lies somewhere between the Tigris and the Euphrates.

This is the cradle of civilization.

This is where it will all end.

In this place of indescribable beauty man was to enjoy fellowship with his Creator.

Magnificent trees furnished food for them—v.9.

Adequate water was ensured by a vast irrigation system, a network of rivers flowed in and about the garden—v. 10-14.

The Hebrew word “Eden” means enchantment—pleasure—delight.

You can see why this garden was so named.

There are two trees mentioned in v.9—“the tree of life,” and “the tree of the knowledge of good and evil.”

These will come in for special mention later in the series.

Into this beautiful place God put Adam—v.15.

v.16-17—Reveals one restriction—he was not to eat of “the tree of the knowledge of good and evil.”

God told him that if he ate of this tree he would die—v. 17.

It was not the eating of the fruit of the tree of the knowledge of good and evil that made them die spiritually, it was disobedience to God’s spoken word.

This death was not physical—but spiritual (explain).

Explain briefly the tragedy if Adam had eaten of the tree of life.

v.18—“God said it is not good that man should be alone; I will make a help fit for him.”

Man was created for fellowship and companionship.

He could only enter into the full life as he shared love—trust—and devotion in the intimate circle of family relationship.

God gave Adam a help fit for him, one who could share his responsibilities, respond to his love.

v.21—Adam was created from dust. Eve was created from Adam.

“The Lord God caused a deep sleep to fall upon Adam.”

During this “deep sleep” God extracted/took one of Adams ribs and from that rib he built/made a woman.

Someone has said that “woman was not taken from man’s head to rule over him, nor from his feet to be trampled upon, but from his side, under his arm to be protected, and closest to his heart, to be loved.” E.R.A.

v.22—“And brought her unto the man.”

When God was ready with His new creation, “He gave her away” in marriage to Adam, her husband, establishing the significant institution of marriage.

This subsequent union was a sacred relationship, ordained by God.

Marriage is divine in its origin and pleasing to God.

v.23—Adam said, “This is now bone of my bones and flesh of my flesh.”

Adam recognized the intimacy of his divinely created companion, and in effect said, “We are one.”

v.24—Quote. Therefore shall a man leave...and cleave, etc.

And they two shall be one flesh.

Nowhere in the Scripture is there permission given for a plurality of wives.

“Therefore shall a man cleave unto his wife.”

I believe the aforementioned statement is a specific declaration made by the Holy Spirit.

The final commentary on the union of man and wife was given by our Lord.

“For this cause shall a man leave his father and mother, and cleave to his wife; and they two shall be one flesh: so then they are no more two, but one flesh. What

therefore God has joined together, let not man put asunder.”—Mark 10:7-9.

The sacredness of marriage is founded in the very heart of God and expounded in the Scriptures.

The N.T. tells us of the love that should unite husband and wife.

“Husbands love your wife even as Christ also loved the Church and gave Himself for it.”

1. We husbands should give our life for our wife if necessary.

2. We should love her as long as we live.

“Unto Him that loved = loves us and washed us from our sin”, etc.—Revelation 1.

As Christ’s love never changes—ours should never change.

We should keep on loving our wife.

The woman is a type of the church.

Foreshadows the sacred union between Christ and the Church.

The Church owes her being to Christ’s sleep in the tomb.

The darkness of Calvary.

From the deep sleep of Adam came the woman.

From the darkness of Calvary and the sleep of the tomb came the Church.

Adam enjoyed the fellowship of his wife.

Christ enjoys the fellowship not only of His Church (Bride) as a whole, but He enjoys the fellowship of each individual.

The Creation of Man

Genesis 1:26-27

Genesis 2:7, 21-22

We have already noticed that God spoke 10 times in chapter 1.

Each time He spoke something was created or made.

Genesis 1 is the actual timetable of God's creatorial work.

Each day was characterized by some new development.

On the 5th day God created life—He made fish and fowl.

On the 6th day He created the beasts of the earth.

The same day He also created man.

Neither the fish—fowls—beasts nor man were brought into being through an evolutionary process.

They were created by a definite act of God. Quote v.7.

In the 26th and 27th verses we have the general account of the creation of man.

I much prefer to believe that I am a product of God's hand rather than having developed from the lower animals.

In Genesis 2:7 and 21-23 we have the actual creation.

Reaffirm the glorious truth that God created man in His own image.

This belief was accepted by Christ—Matthew 19:4-6.

“Have you not read that He who made them at the beginning created them male and female.”

That man did not evolve from the lower animals is also confirmed by the unbridgeable gulf between man and beast.

Let me explain.

2:7—“And man became a living soul.”

Anyone who has watched a death-bed scene understands vividly that man has a physical body and also a soul.

At one moment the person is alive...the next he is gone.

His body is still there, but the life principle has departed: a dead corpse remains.

Man is not merely a body, but also has a soul and spirit.

The Bible teaches that a man exists as a three-fold being: body, soul and spirit.

1 Thessalonians 5:23—“And I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

The great difference between man and an animal is the fact that man has a spirit.

It is a man's spirit that makes him God-conscious and makes it possible for him to communicate and have fellowship with God—the spirit gives us also the ability to know and reason.

Animals are not God-conscious, they are soulish, neither do they have the ability to know and reason.

Having explained to you what we believe to be involved in the term “spirit,” let us look at the word “soul.”

The soul is the seat of the emotions, passions, desires, affections and the will of man.

As a point of interest I believe the “spirit” to be the highest part of man.

If we describe man we say, “Body, soul and spirit.”

When God describes man he says “Spirit, soul and body.”

In the day that Adam sinned he died spiritually.

You shall surely die.

“Spiritual death” is the separation of the spirit from God.

When Adam sinned his spirit was not annihilated, but it was “alienated” from God.

Theologians have called this “the fall of man.”

What they mean by that is, the spirit which is the highest part of Adam’s complex being, instead of dominating him, it fell to the level of the soul and ceased to function separately.

That is why the unregenerate man is dominated by his soul, the seat of lust, passion and emotion.

In the work of regeneration the Word of God in the power of soul and spirit.”—Hebrews 4:12—“The Word of God is life-giving and powerful”, etc.

The spirit is rescued from the lower level to which it has fallen being brought back again into communion with God.

v.26—“Let us make man.”

This is the first time the word “us” is used in the creation story.

It seems that in the creation of man the supreme moment of creation had arrived.

Prior to this the earth was bathed in light—warmth.

God had clothed His handiwork in the verdant green of vegetation.

There were birds in the air—beasts and reptiles in the forests—fish in the sea.

These were brought into being by “And God said.”

The climax of all this creatorial power had arrived—the Triune God was involved—“Let us make man.”

Man was made in the image and likeness of God—v.27.

Man was distinctly different from the animals already created.

He stood on a much higher plateau.

God had created him to be immortal—man was also a creature with whom God could commune.

World dominion was given to man—Psalm 8:5-7.

“For you made him a little lower than the angels, and have crowned him with glory and honor. You made him to have dominion over the works of your hands, You have put all things under his feet. All the sheep and cattle, yea, all the beasts of the field, the fowl of the air, and the fish of the sea, and whatever passes through the depth of the sea.”

This sublime creature with his unbelievable privileges and heavy responsibilities was to live and move in kingly fashion.

Genesis 2:7—“Man was formed out of the dust of the earth.”

Genesis 2:19—The beasts and the birds were also formed out of dust.

The difference between the brute creation and man is that once God had made the body—He breathed into that body the breath of life and man became a living soul.

It is a sobering thought that we are but a handful of dust.

Whether we bury or burn the body, all that is left is dust.

One of the results of the fall of man is “dust you are, and unto dust you will return.”

What was the purpose for which God made man?

“I have created him for My glory, I have formed him; yea, I have made him.”—Isaiah 43:7.

The old question is, “What is the chief end of man?”

The answer, “The chief end of man is to glorify God.”

Hebrews 2:6—What is man that You are mindful of him? Or the son of man that You visit him?

As God created the original man, so God creates the new man.

John 1—“To as many as received Him”, etc. “You must be born again.”

1 Corinthians 15—“For as in Adam all die, so in Christ shall all be made alive.” “If any man be in Christ, he is a new creation”, etc.

Romans 5—“For as by one man sin entered the world and death by sin, and so death has passed upon all men, for all have sinned.” We are sinners.

“For as by one man’s disobedience many were made sinners, so by the obedience of one man many were made righteous.”

Jesus said, “I am the way, the truth and the life”, etc.

Revelation 3:20—“Behold I stand at the door and knock.”

Genesis 3

This chapter is one of the most important in all the Bible.

What has been said of Genesis as a whole, is peculiarly true of this chapter: it is the “seed-plot of the Bible.”

1. In this chapter there are the foundations upon which many of the cardinal doctrines of our faith rest.
2. Here we find the Divine explanation of the present fallen and ruined condition of the race.
3. We see here the spiritual effects of sin—man seeking to flee from God.
4. We discern here God’s attitude toward guilty man.
5. Here we see the provision which God has made for man’s need.
6. We have revealed the fact that man cannot approach God except through a mediator.

This chapter also refutes the Darwinian hypothesis of evolution. Instead of teaching that man started at the bottom of the ladder and is slowly climbing upwards, it declares that man began at the top and fell to the bottom.

The Serpent

We must not think of the serpent as the writhing reptile we know today. This is the effect of the curse. See v.14. The creature whom Satan used may well have been the most beautiful as it was the most subtle of creatures, less than man.

Satan appeared here as “an angel of light”—2 Corinthians 11-14.

He may also appear as “a roaring lion”—1 Peter 5-8.

Satan is the archenemy of God.

1. His chief aim is to get between the soul and God.
2. His sphere of operations is the spiritual sphere.
3. His whole object is to estrange man’s heart from his Maker.
4. His work consists of substituting his own lies for God’s truth.

Now watch him at work.

1. “Yea hath God said?”—“You shall surely die.”

He begins by throwing doubt on God’s revealed Word. He questions its veracity. As it was then, so it is today.

2. Next he substitutes his own word for God’s.

“You shall not surely die.”

3. Finally he casts reflection on God’s goodness and calls in question His perfections.

“For God knows that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.”

In other words, Satan is suggesting that God is withholding from man something that would be advantageous to him.

He presents to Eve the promise that if she shall believe his word, rather than God’s, she will become the possessor of knowledge and wisdom previously denied her.

v.6—The woman's reaction.

This temptation had a threefold appeal, corresponding with the tripartite nature of human constitution.

"The woman saw that the tree was good for food"—This appealed to the bodily senses. Lust of the flesh.

"And that it was pleasant to the eyes"—Appealing to the desires and emotions. Lust of the eye.

"A tree to be desired to make one wise"—Appealing to the intelligence, the spirit. The pride of life.

All temptation comes to us in this form.

Consider Christ's temptation in the wilderness.

Stones into bread | Bodily senses | Lust of the flesh

Cast Thyself down | A challenge to His soul | Lust of the eye
Worship me | An appeal to His spirit | Pride of life
The woman succumbed to the temptor.

She took the fruit and ate it.

She gave it to Adam and he ate it.

This is the greatest tragedy that ever enveloped the human race.

It was a small thing that God asked of Adam and Eve—
2:16-17

Their action has affected every human being.

Romans 5:12

"Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned."

For as in Adam all die—1 Corinthians 15:22.

The universality of sin.

The total depravity of man.

The doctrine of the imputation of sin.

These results from the sin of Adam and Eve are among the most weighty doctrines of the Christian faith.

v.7—The first effect of their sin was that their eyes were opened and they realized their nakedness.

The second thing they did was to sew fig leaves together to make a covering for themselves.

Through sin man obtained something which he did not have before—a conscience.

When the conscience is working properly it gives us the knowledge of both good and evil.

As this new inner voice convicted them of their sin and exposed their nakedness, they endeavored to hide it by making themselves aprons of fig leaves.

Instead of openly seeking God and confessing their sin, they attempted to conceal it from God and themselves.

This has always been the way of unregenerate man.

The last thing he will do is to own and confess his sin.

He knows that there is something wrong with him, so he shelters behind his self-righteousness and good works.

Name some of the things he will hide under.

Fig leaves at the best—grossly inadequate.

v.8—Quote or read. Hiding from God.

They hid themselves from the presence of God.

Psalm 139—Can a person hide from God?

Jeremiah 23:24—"Can any hide himself in secret places that I shall not see him? Saith the Lord. Do not I fill heaven and earth?"

"Whither shall I go from Your Spirit? Or whither shall I flee from Your Presence? If I ascend up into heaven, You are there. If I make my bed in sheol, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your right hand will hold me and lead me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea the darkness does not hide from You, but the night shines as the day; the darkness and the light are both alike to You."

No man or woman can hide from God.

v.9—Where art thou? Where are you hiding?

v.10—I was afraid, I was naked, I hid myself.

For the first time there was an estrangement, etc.

Adam and Eve realized how holy God was and how sinful they had become, consequently they were afraid and fled from His presence.

Hagar said, "Thou God seest me."

Nathaniel was sitting under the fig tree when Jesus saw him.

Zacchaeus was up in a tree.

Jonah was in the stomach of a fish.

W. Wilson tried to run away from God.

v.11—read.

When Adam is brought face to face with God and his guilt, instead of confessing his sin he made excuses.

v.12—Adam said, “The woman you gave to be with me, she gave me of the tree, and I did eat.”

v.13—Eve said, “The serpent beguiled me and I did eat.”
Excuses were made and an attempt to shift the responsibility to others.

Compare the excuses given by those invited to the marriage feast.

“I have bought a piece of land.”

“I have bought five yoke of oxen.”

“I have married a wife.”

v.14-15—The results of the Fall or the sin of our first-parents.

1. The serpent is cursed.

2. V.16—The woman’s sorrow is multiplied in childbirth.

3. V.17-19—The earth is cursed.

Four things that we can trace as resulting from the Fall:

1. Man discovered that something was wrong with himself.

2. He sought to hide himself and cover his shame.

3. He feared God and sought to hide himself from Him.

4. Instead of confessing his sin, he sought to excuse it.

The results of the Fall:

1. The serpent is cursed—v.14.

2. The woman’s sorrow is multiplied in childbirth—v.15.

3. The ground is cursed—v.17.

4. Man will eat only by the sweat of his brow—v.19.

v.9—“And the Lord God called unto Adam and said unto him, ‘Where art thou?’”

This was not the call of the policeman, but rather the voice of yearning love.

This clearly reveals the grace of God.

God could have destroyed them, or consigned them to “everlasting chains of darkness,” as He did with the angels who sinned.

But instead, in His infinite condescension, and abundant mercy He chose to be the Seeker and came into the garden, crying “Where art thou?”

This action is typical of God’s dealing with mankind.

Paul says, “There is none that seeks after God”—Romans 3:11.

1. It was God who sought out and called Abram while he was an idolater.

2. It was God who sought Jacob at Bethel when he was fleeing from Esau.

3. It was God who sought Moses when he was a fugitive in Midian.

4. It was Christ who sought the disciples when they were fishing so that He could say to them later, “You have not chosen Me, but I have chosen you.”

It was Christ who in His ineffable love, came to seek and to save that which was lost.

It is the Shepherd who seeks the sheep—Luke 15.

May God help us to appreciate the marvelous condescension of our Savior to save such poor worms of the dust.

“Jesus my Savior to Bethlehem came,” etc.

Where art thou?

Psalm 139—no one can hide from God.

Jeremiah 23:24—“Can any man hide himself in secret places that I shall not see him? Do not I fill heaven and earth saith the Lord?”

God’s question to Adam still sounds in the ear of every man.

It is the call of divine justice which cannot overlook sin.

It is the call of divine sorrow, which grieves over the sinner.

It is the call of divine love, which offers redemption from sin.

Do you hear that call today? “Come unto me,” etc.

O Jerusalem, Jerusalem—you will not come, etc.

Read v.15 at this point. David—Festus—Felix—Agrippa.

In this verse we have judgment against Satan pronounced and the ultimate victory of Christ declared.

Though Satan had been successful in bringing about the downfall of man, this verse announces that One shall come who will utterly defeat Satan.

This One is designated the “seed of the woman.”

1. By woman sin had come, by woman would come the Savior.

2. By woman had come the curse, by woman would come the One who would bear and remove the curse.

3. By woman Paradise was lost, by woman would be born the One who would regain it.

“I will put enmity between you and the woman.”

One of the results of the fall is that Satan and the woman became enemies—Israel.

Consider some of the attacks of Satan on the woman:

1. The famines in Genesis were the first efforts of the enemy to destroy the fathers of the chosen race.
2. The edict of Pharaoh to destroy all the male children.
3. The Egyptian attack at the Red Sea.
4. The plot of Haman to exterminate the Jews—Herod.
5. The horrendous attack of Hitler on the Jews.
6. This will pale into insignificance as Satan launches his final attack during the Great Tribulation.

Notice the two seeds referred to “thy seed, her seed.”

Satan’s seed—the woman’s seed.

This would refer to the Antichrist and the Christ.

The antichrist is the man of sin, the son of perdition, the literal seed of Satan. The Trinity of evil. The great imitation.

In contrast to this “the woman’s seed is the Lord Jesus Christ.”

Note that it was “the woman’s seed”—not the man’s.

This was literally fulfilled. Joseph had no part in Christ’s birth.

Four thousand years after this prediction, “A virgin was with child.”

Galatians 4:4—“God sent forth His Son, made of a woman.”

The third item in this marvelous prophecy refers to a double bruising:

1. The woman’s Seed shall bruise the serpent’s head.
2. The serpent would bruise His heel.

The last clause in this prediction has already become history.

The bruising of the heel of the woman’s Seed is a symbolical reference to the sufferings and death of the Savior who was “wounded for our transgressions and bruised for our iniquities.”

Not only do we see the work of man at Calvary, we see the wrath of Satan.

The first of these two clauses awaits fulfillment.

“He shall bruise your head.”

The bruising of the serpent’s head will take place when our Lord returns to the earth, in person and in power.

At this time the dragon, that old serpent, which is the devil and Satan, shall be bound for a thousand years in the bottomless pit—Revelation 20:2, 3.

Finally, after his last rampage through the earth, God will take him and cast him into the lake of fire and he will be tormented day and night forever and ever—Revelation 20:10.

The serpent’s head is its vulnerable point—its poison and venom are stored there.

Satan’s head will be bruised—his power will be taken away—fear of him will cease—he will be crushed forever.

v.21—"The Lord God made coats of skin, and clothed them."

This verse gives us a typical picture of a sinner's conversion:

1. It was the first Gospel sermon ever preached—it was preached by God Himself, not in words but by symbol and action.
2. It was a setting forth of the way by which a sinful creature could return to a holy God.
3. It was the first declaration of the fundamental fact that "without the shedding of blood there is no remission."
4. It was an illustration of substitution—the innocent dying in place of the guilty.

Before the Fall God had defined the wages of sin—"In the day you eat thereof you shall surely die."

God's law had been broken and His justice cried for the penalty to be enforced.

Praise God for His mercy, the offender is spared—but justice fell on another.

God clothed Adam and Eve with skins—animals must have been slain—in other words the penalty had been paid.

The application to the type is obvious.

The death of the Lord Jesus Christ was foreshadowed.

He laid down His life for sinners.

It was God who furnished the coats of skin.

They did nothing—God did it all.

This same truth is illustrated in the story of the Prodigal. When the wanderer had taken his place as a sinner, the grace of the Father's heart was displayed.

"But the Father said to his servants, 'Bring forth the best robe and put it on him.'"

The father did everything for his repentant son.

So it is with every sinner—Ephesians 2:8-9.

v.24—"So He drove out the man."

This was the immediate climax in the Divine condemnation of the first sin.

Note that He did not drive them out without first providing for their spiritual needs.

What a tragedy! God and man are now separated by sin.

Isaiah said, "Your sins have separated between you and God."

While not physically dead, yet spiritually dead—separated from God.

Those who die in this condition take part in the "Second Death."

The way to the tree of life was guarded by cherubim and also by a sword of fire.

This at first glance may seem rather drastic measures to take. On the contrary these measures show God's deep love and concern for the human race.

See v.22—"Eat, and live forever."

What a tragedy this would have been.

Instead God in Christ is offering eternal life to all who will believe.

Genesis 4

A close study of chapter 4 shows that there is a close connection with chapter 3.

In chapter 3 we see the beginning of sin in man.

In chapter 4 we see sin's progress and fruits.

One of the great principles shown in each chapter is that God can only be approached by sinful man by means of a blood sacrifice.

v.21—"The Lord God made coats of skin and clothed them."

This was the first Gospel sermon ever preached on earth.

By clothing Adam and Eve with these skins God taught them four lessons:

1. In order for a guilty sinner to approach a holy God he needed a suitable covering.
2. That the aprons of fig leaves which their own hands had made were not acceptable to Him.
3. That God Himself must provide the covering.
4. That the necessary covering could only be obtained through death.

This in essence is the Gospel message which we preach today.

Man is lost in sin and cannot approach God without the wedding garment.

All his righteousnesses are as filthy rags.

God Himself must provide the means of salvation.

Salvation is of the Lord.

This salvation could only be obtained through the death of another. "Behold the Lamb of God," etc.—John 1:29.

All this was accomplished at Calvary by our Lord Jesus Christ.

This is the only way of salvation.

"For there is no other name", "I am the Way," etc.

I believe it is necessary to understand the principle laid down in chapter 3 to get the import of the right and wrong of chapter 4.

In process of time Cain and Abel were born.

It is beyond question that these young men knew how to approach God. Their parents had taught them.

Hebrews 11:4 tells us that it was "by faith" that Abel presented his sacrifice to God.

Romans 10:17 tells us that "Faith comes by hearing and hearing by the Word of God."

The time came when it was opportune/necessary for these young men to approach God on their own.

This is the first act of worship recorded in human history.

In coming to God Cain and Abel are representatives of two great classes of people:

1. They typify the lost and the saved.
2. The self-righteous and the broken-spirited repentant.
3. The formal professor and the genuine believer.

4. Those who rely on their own works and those who rest on the finished work of Christ.

5. Those who insist upon salvation by human merits and those who are willing to be saved by Divine grace.

6. Those who are rejected and cursed by God, and those who are accepted and blessed.

Into one of these classes all of you fall.

v.3—Cain's offering—the fruit of the ground.

Cain was not an infidel or atheist.

He acknowledged the existence of God and he was prepared to worship him in his own way.

His offering was a bloodless one—it was the fruit of his own toil—the work of his own hands.

No doubt it was a very beautiful offering.

But the tragic thing about this is that in presenting this offering to God,

1. Cain deliberately turned his back on God's revealed will.

2. He denied that he was a fallen creature.

3. He denied that he was a guilty sinner.

4. He approached God on the ground of personal worthiness.

Cain represents the natural man.

Those who turn their back upon the blood of the Cross.

Cain represents the class of people who reject the finished work of Christ and who depend on works of righteousness.

Cain is the father of the Pharisee, who prides himself that he is superior to the contritious Publican and who boasts of morality and self-righteousness.

Jude 11 says “Woe unto them who have gone in the way of Cain.”

Isaiah 64:6 says “All our righteousnesses are as filthy rags.”

Story of rich lady whose servant had been saved.

v.4—“Abel brought of the firstling of his flock.” “And the Lord had respect unto Abel and to his offering.”

1. In bringing this offering Abel confessed that he was a fallen creature, a guilty sinner.

2. He acknowledge that he was worthy of death.

3. By offering a lamb he admitted that his only hope of salvation was in the shedding of its blood.

This is what his parents had taught him—he believed it—and “by faith” presented his offering to God.

This is what constitutes saving faith. It is believing God’s Word and acting on it.

“Cast your net on the right side of the ship.”

“Believe on the Lord Jesus Christ,” etc.

“Come unto Me,” etc.

The picture now is of the offerings lying on the altar, waiting for God’s approval.

By comparing later Scriptures we may safely assume that God showed His acceptance by consuming the offering by fire.

So then as the two brothers waited for God to speak, fire suddenly appeared and consumed the lamb. Cain's sacrifice was left intact on the altar.

The difference between Cain and Abel was not in their characters, but in their offerings.

In one word, it was the difference of blood.

Abel was accepted because he offered to God a bleeding lamb.

Cain was rejected because he refused to offer such.

Here then we trace back to their fountainhead the two streams which empty themselves into Heaven and Hell.

The dividing line between them is blood.

"Without the shedding of blood."

"The blood of Jesus cleanses from all sin."

That was the dividing line between the Egyptians and the Israelites.

"When I see the blood I will pass over you"—Exodus 12.

"God be merciful to me a sinner"—Luke 18.

The final test in the last day of judgment.

"All whose names are not found written in the Lamb's book of life were cast into the lake of fire."

The tragedy of refusing the blood.

Store of German officer.

Where did Cain get his wife? Land of Nod—wandering.

The first instance of polygamy—Lamech, v.19.

When Cain found that his offering had been rejected by God, he was very angry.

v.6—God asks him why he is angry.

v.7—God then reasons with Cain: “If you had offered the correct sacrifice, would you not have been accepted.”

The act of refusal substantiated the fact of guilt.

Yet there was no sign of repentance.

God then offers the remedy.

“A sin offering lieth at your tent door.”

The same Hebrew word can be translated “sin” or “sin offering.”

Though Cain had refused to come in the appointed way, God made another appeal for him to bring the required offering.

Though Cain had refused to come in the appointed way, God made another appeal for him to bring the required offering.

He evidently refused and as far as we know was lost.

Cain’s worship, like many in our day, was merely “a form of godliness but denying the power thereof.”—2 Timothy 3:5.

It lacked genuineness and reality. Pharisee—Publican.

The widow’s mite— reality/heart. Hypocrite—actor.

“There is a way which seems right unto a man, but,” etc. —Proverbs 14:12, 16:28.

Conversion is of the intellect—emotions—will—heart.

Cain refused the God-appointed way of salvation.

Present “the way” at this point. The plan of salvation.

Man’s ruin—God’s remedy—Man’s responsibility.

Will you accept this way—in other words will you accept Jesus Christ? Or will you be like Cain and refuse it?

The Murder of Abel

v.8—“Cain slew his brother Abel.”

When asked by God where Abel was, Cain replied, “Am I my brother’s keeper?”—v.9.

v.10—“The voice of your brother’s blood cries unto me from the ground.”

Sin cannot be hidden.

Tribes—families—households—man by man.

God saw Cain’s crime and God sees every sin.

This is a solemn lesson. “Be not deceived,” etc.

“Be sure your sin will find you out.”

“For there is nothing covered that shall not be revealed; neither hid, that shall not be known.”

Simon the sorcerer.

Cain made no attempt to confess his sin—instead he tried to cover it up, but Abel’s blood cried to God from the ground.

v.11—Cain was cursed. v.12—The ground would withhold its sustenance from him—he would be a fugitive and a wanderer all his life. Day of Reckoning—Ecclesiastes 11:9. Cut off from God—“My spirit shall not always strive with man.

v.13—“My punishment is greater than I can bear.”

Although realizing something of what he had done, his mind is more occupied with his punishment than with the sin that caused it.

This will be the cry of the lost in the “Lake of fire.”

The punishment of the unsaved will be unbearable, but will have to be endured forever. Luke 16—Great gulf fixed.

“From Your face shall I be hidden.” Cain dreaded the thought.

This will be one of the most terrible features of the sinner’s punishment—eternally banished from God.

Spiritual death.

Alone in the blackness of darkness.

v.16—“And Cain went out from the presence of the Lord.”

What a tragedy—His descendants were destroyed in the flood. They were clever but godless. Seth was born—men began to call on God.

Peter went out from the presence of Christ and wept bitterly.

Judas went out from the presence of Christ and it was night.

He could have repented and would have been forgiven.

Describe his death.

The blood of Abel is mentioned in the NT—Hebrews 12:24.

Abel’s blood cried for judgment.

The blood of Christ brings peace and forgiveness.

“The blood of Jesus Christ God’s Son cleanseth us from all sin.”

As It Was, So It Shall Be - Matthew 24:36-41

The context in which these two verses are placed is definitely the Second Coming of Christ.

Not the Rapture of the Church but rather the Lord's coming to the earth in power and glory.

The disciples asked the Lord when this event would take the place—v.3.

The Lord told them that the day and how was hidden in the Father's book—v.36.

Nevertheless, He says, there will be certain signs given to show that this coming is near.

Then He quoted the words of verses 37 to 39.

Study the record before the flood, says Jesus, if you want an answer to your question, "When shall these things be?"

Jesus referred exclusively to Genesis 4—6.

Genesis 4 describes the social and economic conditions.

Genesis 5 describes the dispensational picture.

Genesis 6 describes the moral conditions.

1. Religious apostasy
2. Travel
3. City Building
4. Polygamy and sexuality
5. Great agriculture advances

6. Music

7. Craftsmanship/Working in metal

8. Violence and crime

These conditions characterized the days of Noah, and will again characterize the days preceding the coming of the Lord.

Religious Apostasy

In the 4th chapter we have a description of the conflict between the first modernist (Cain) and the first fundamentalist (Abel).

Contrary to common belief, Cain was a very religious man and he was conscious of his duty towards God.

Cain's offering required much work and effort, but he rejected God's sacrifice—God's Lamb which Abel respected.

The difference between the two offerings was the difference between faith and works—the blood and the works of man's hand.

There are only two religions in the world today, despite the many variations in practice:

1. There are those who believe the inspired Word of God and that remission of sins is through the shed blood of Christ.

2. There are those who believe in the dignity of man rather than his depravity, who deny the inspiration of the Word and deny the efficiency of the blood of Christ.

Apostates have made tremendous advances in the ecumenical movement, which is an attempt to integrate all religions into one World Church.

Many have been misled by this movement which advocates the Fatherhood of God and the brotherhood of man, this means universal salvation—no one will be lost.

The Bible says “Except a man be born again he cannot see the kingdom of God”—John 3:3.

Salvation is in a Person, not in a system.

“He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God”—John 3:18.

Travel

Cain was the first world-traveler.

“And Cain went out from the presence of the Lord, and dwelt in the land of Nod”—Genesis 4:16.

Nod = wandering. Tradition, and the International Bible Encyclopedia say that Cain travelled as far as India and China.

It suggests a restlessness, uneasiness, and a desire to explore and investigate.

Daniel says, “In the end times many shall run to and fro, and knowledge shall be increased”—Daniel 12:4.

There are three things here which the Bible says will characterize the end times: “Speed, travel and knowledge.”

Describe this briefly.

City Building

This was introduced in the days before the flood.

“And Cain built a city and he called the name of the city, after the name of his son”—Genesis 4:17.

In cities sin develops rapidly. It did in Cain’s day. It does today. As cities become larger today, crime increases daily.

Less than 100 years ago, 85% of the population lived on farms and rural communities.

Then came the industrial revolution of the 19th century, families were forced to leave the country for the cities where the big factories were, and today the ratio has been completely reversed, with 85% of the population in the cities.

Polygamy and Sexuality

This concentration of people in the city has led to the next sign of the last days: polygamy and the breakdown of the home.

The Lord said that the days of Noah before the flood would be repeated during the days before His coming. They shall be “marrying and giving in marriage.”

What a mess we are in!

The sanctity of marriage has gone for the majority.

The finality of the marriage vows has been discarded.

The Biblical concept of marriage is largely rejected.

This has resulted in unhappy homes, broken homes, mentally and emotionally disturbed/scarred children.

All this is contrary to God’s Word. It raged in the days before the flood. Jesus said it would be rampant in the days immediately preceding His coming.

There are at least two other signs for us today, signs which were evident previous to the flood.

Music

“Jubal was the father of all such who handle the organ and the harp”—Genesis 4:21.

This is the first mention of music.

Never was there more music in the air than now.

Radio—Television—Tapes—Records.

Most of what we have is a development of pagan noises which defy description.

Music, music, music...everywhere squeaks and squawks and empty groans—baby talk and monkey moans.

People have been known to become hypnotized under the spell of repetitious swing and beat.

This kind of thing has even come into our Christian music as a sign of the last days.

Violence

First of all it was Cain—then it was Lamech—then the whole earth became filled with violence.

This violence, and the inability to curb or even deal with it, is leading us on to dictatorship—The Antichrist.

Genesis 5

From v.16 to v.24 of chapter 4 we have a list of the descendants of Cain. They were very clever.

They developed into farmers, musicians, craftsman in iron and bronze, and built a city. They also were polygamists.

They were numerous but ungodly. They shut God out of their lives.

Their wickedness so increased that God sent the judgment of the flood and destroyed them.

In 4:25 we are introduced to the line of Seth.

This was the godly seed and took the place of Abel, whom Cain murdered.

After the birth of Seth's first son (v.26) says that "men began to call on the name of the Lord."

Two sentences in the opening verses of chapter 5 need to be carefully compared and contrasted.

v.1—"In the likeness of God made/created He him."

By sin Adam lost the image of God and became corrupt in His nature—therefore, a fallen parent could only produce a fallen child.

See v.3—Seth was born in the likeness of his sinful father, Adam. Noah was the direct descendent of Seth and really is the father of us all. Since he was able to transmit to us only the fallen nature he had himself received from Seth, we have here authenticated the doctrines of universal depravity.

Every living person in the world is a fallen creature. We are the fallen offspring of a fallen parent, we were all born in the image and likeness of a corrupt and sinful father. The Psalmist says, “Born in sin.”

“Wherefore as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all have sinned”—Romans 3:23; 6:23.

Death is the result of sin.

Notice how this solemn truth is verified in chapter 5.

Eight times we read “And he died.”

In verses 21-24 we have a notable exception.

Enoch, the seventh from Adam did not die. He was translated without seeing death.

Let us study the character of this man Enoch.

“He walked with God”—v.24. “He pleased God”—Hebrews 11:5.

He commenced to walk with God after the birth of Methuselah. Why?

This is a remarkable testimony—Enoch lived in a very wicked age, yet he was in accord with God’s will in thought, word, and deed.

Enoch walked with God for 300 years. He lived a normal life. This walk was consistent—the fellowship and communion with God was constant and he lived in the immediate presence of God.

The first thing implied in Enoch’s walk with God is reconciliation. Amos 3:3—“How can two walk together except they be agreed?”

Secondly, correspondency of nature. Light has no communion with darkness.

Thirdly, to walk with God implies moral fitness.

Fourthly, to walk with God implies a surrendered will.

Fifthly, to walk with God implies spiritual communion.

Enoch walked with God after the birth of Methuselah.

Why did the birth of his son cause him to walk with God?

1. The revelation of judgment to come.

2. The promise of his translation.

It was exceedingly difficult for Enoch to walk with God.

Describe some of the conditions—wickedness, evil, filth, corruption; eating, drinking, marrying, given in marriage. It was so evil that “God was sorry he had made man.”

It is difficult for anyone today to walk with God, but not an impossibility.

This is an age of compromise, apostasy, departing from the truth. Today, the bars are down, the “old paths” are despised; separation from the world in as outdated doctrine.

“Standing for the faith” is branded as bigotry and narrow-mindedness.

The spirit of ecumenicism and compromise, with the inevitable surrender of the precious fundamental doctrines, is gaining momentum every day.

To be an Enoch in these circumstances is difficult indeed.

Walking means progress and as Enoch walked and communed with God, He revealed His plan of judgment.

The expectation of imminent judgment so stirred the heart of Enoch that he began to preach.

Jude tells us that he preached against this wickedness, and that judgment was coming.

His was a message of judgment.

He told them of the coming flood—his prophecies went far beyond that “Behold the Lord cometh”—Jude 14.

He will come with ten thousand of His angels to execute judgment.

It would seem also that at the birth of Methuselah God revealed to Enoch the fact of his translation.

“By faith Enoch was translated”—Hebrews 11:5.

Faith in what? Surely the Word of God!

Enoch’s translation is a type of the rapture of the Church.

The most spectacular of all interplanetary journeys is yet to come. There will be a mass launching of millions of believers. 1 Thessalonians 16:17.

Free from the limitation of our mortal bodies, born again believers, billions of them will rise in a vast cloud to meet the Lord.

Oh what joy for those who will participate in the great event.

Beloved friends it is later than we think—the “countdown” is approaching zero.

One cannot possibly describe the thrill of suddenly being transformed and being made free from earthly limitations and in perfect, redeemed, deathless, painless, sinless bodies rising to meet our precious Savior in the air.

Genesis 6

This chapter is full of interesting data.

The first question that arises is: Who were the giants mentioned in v.4? Then follows some other logical questions:

1. Why did the appearance of those giants precipitate the judgment of God and make it necessary for God to destroy man?
2. Who were the “sons of God”?
3. Who were the “daughters of men”?

The first seven verses give the impression that the immediate occasion which precipitated the flood was the union of the “sons of God” and the “daughters of men.”

The result of this union was the birth of a race of giants with supernatural wisdom and power, and of exceedingly great wickedness.

There are two schools of thought as to who they were:

1. Some held that the “sons of God” were the godly line of Seth, and the “daughters of men” were the ungodly offspring of Cain. The adherents to this line of thinking show this to be the breakdown of separation between the godly line of Seth and the godless line of Cain. How this social and spiritual breakdown would produce a line of giants I will never know.
2. The second school of thought believes that this was a supernatural union. This union seems to have been between fallen angels and the daughters of men. The result of the union was the birth of monstrosities called

giants who were half human and half demon. In support of this theory, it is interesting to note that fallen angels retained this title “sons of God”—Job 1:6; 2:1. Some object to this interpretation because, they say, angels are sexless and do not marry, thus were unable to fulfill the role suggested in the passage. Nowhere in Scripture does it say angels are sexless, it always refers to them as masculine. With regard to what Jesus said in Matthew 22:29-30, believers in heaven “neither marry, nor are given in marriage, but are as the angels of God in heaven.” This has to do with the angels of God in heaven, not the fallen angels of Genesis 6.

The apostle Peter adds his testimony concerning the sin of these “sons of God” and identifies these as fallen angels that sinned—this sin was so wicked that God shut them up in hell so that they could not continue their evil.

Peter tells us that the “longsuffering of God waited in the days of Noah, while the ark was preparing, in which eight souls were saved.”

The antedelluvians were not ignorant of God’s requirements.

They had ample light.

Two lines spanned the interval between the fall and the flood: Adam and Methuselah.

There was Adam’s testimony for 930 years:

1. He testified to the promise of a coming redeemer.
2. He testified to the fact of the fall and taught the correct way to approach God.
3. Then there was the mark placed upon Cain.

When Adam died Enoch took up testimony. He preached for 300 years of coming judgment.

Then after Enoch's translation Noah preached righteousness.

Then there was also another great force at work, striving with men and women, the Holy Spirit.

But all to no avail.

The antidelluvians were not ignorant of God's plans, they knowingly and willfully rejected the Divine revelation and deliberately persisted in their wickedness.

God's patience and longsuffering ran out. V.7—"I will destroy man," etc.

v.3—"My spirit shall not always strive with man."

This truth is illustrated also in the destruction of Sodom and Gomorrah.

Felix is another example of this.

Paul reasoned with him in the power of the Spirit of "righteousness, self-control and judgment to come."

Felix trembled, and answered, "Go your way for this time; when I have a convenient season I will call for you."

Daniel 5—Belshazzar.

Story of the dying young man who in earlier years had told the Spirit "to go His way." Now, he said, the Spirit is saying to me "Go your way."

v.8—"But Noah found grace in the eyes of the Lord."

The only man worthy of the favor of God.

v.9—"A just man"—"upright in his generation"—one who "walked with God."

v.10—The reference here "perfect in his generation" seems to point not only to Noah but also to his family.

This man and his family was preserved from the illicit contamination of the unholy union of demons and women.

What a bleak picture, only one man and his family I the whole culture were uncontaminated with the evil, wickedness, corruption, violence, sex, abuse of the antidelluvian culture.

Description of the Ark, Genesis 6:13-16

There are many details which point to Christ typically.

But before dealing with these let us look at the structure of the Ark itself.

Noah was the builder, God was the architect.

The Ark was not as most of our artist depict it.

It was a huge black box—450 feet long, 75 feet wide, and 45 feet high.

It had a floor space of 33,000 square feet on each level, and since it had three stories, the total floor space would be approximately 100,000 square feet.

Since the ceilings were 15 feet high there were approximately 1½ million cubic feet.

Some critics have described it as impossible to house all of the animals, birds, etc. in the Ark.

Zoologists say that when we eliminate all the breeds, varieties, and sub-species we are left with a surprisingly small number of original parent species.

They believe that these are less than 100 original species of animals and less than 170 original species of birds.

There was ample accommodation in the ark for Noah and his family, animals, and birds, and many people.

Ere the hand returns to earth, the conditions which prevailed before the flood are to be reproduced:

1. Multiplication of mankind—population explosion—6:1.

2. God dealing in longsuffering with the wicked world —“Not willing that any should perish.”
3. God sending messengers to warn sinners of coming judgment.
4. God’s Spirit striving with man, and the threat that He would not always do so. 2 Thessalonians 2 tells of the time when the Spirit will be taken away.
5. God’s overtures of grace were despised and rejected —such as the condition of the world today.
6. There was a small remnant who found grace in the eyes of the Lord. The true church within the professing church.
7. Enoch miraculously translated—typifying the Rapture.
8. God’s judgment poured forth on the ungodly— Revelation 6:19.
9. Noah and his family miraculously preserved. Type of the Jewish remnant who will be preserved through the Tribulation.

The Ark, which was built by Noah, according to Divine direction is one the cleanest and most comprehensive types of the believers salvation in Christ, which is to be found in all the Scriptures.

Let us, at this time, note a few of the similarities:

1. The Ark was a Divine provision—see v.13-14.

The provision of the Ark was no afterthought with God.

Before the flood came the Ark was built.

Provision was made for Noah before the Judgment fell.

The thought of judgment by a flood was all the more incredible to the people because rain had never fallen on the world up to this time.

In the same way God provided a Savior, before sin had blighted His creation.

From eternity He had prepared to redeem a people to Himself.

Peter tells us that “the Lamb was foreordained before the foundation of the world.”

John says that Christ was “a lamb slain before the foundation of the world.”

The Ark was God’s provision for Noah and his family.

Jesus Christ is God’s provision for sinners.

2. The Ark was a refuge from Divine judgment.

Three arks mentioned in Scripture—each of them was a shelter and a place of safety:

A. The ark of bulrushes—protected Moses from the murderous designs of Pharaoh, who is a type of Satan.

B. The ark of the covenant—sheltered the two tables of stone on which were inscribed the holy law of God.

C. The ark of Noah—secured those within in from the outpouring wrath of God.

Each ark speaks of Christ, and putting the three together, we learn that the believer is sheltered from Satan’s attacks, the condemnation of the law, and from God’s wrath.

There are only three thing in the universe that can threaten or harm us.

Noah's ark was a place of safety. It was the only place of safety.

Though God's wrath beat upon it for 40 days and nights, Noah and his family were secure and safe.

This speaks of our Lord Jesus Christ, the only Savior of lost sinners. Acts 4:12—"Neither is there salvation in any other."

3. The ark was a place of absolute security.

Into this ark Noah was invited to come. Ch 7:1—"Come thou and all thy house into the ark."

This truth of security is seen from several standpoints.

4. The ark was pitched "within and without with pitch."

It was thoroughly airtight and perfectly secure.

So in Christ the believer's life is "hid with Christ in God"—Colossians 3:3.

5. Then we read after Noah entered the Ark that "God shut him in"—Genesis 7:16.

Having entered into the ark, God was now responsible for his preservation. God was with him in the ark.

Finally, the security of all in the Ark is seen in that after a year, Noah and all his family came forth—every beast—every creeping thing—every fowl.

There were no deaths in the Ark—John 10:28-30.

There were no births either—John 1:11-13.

6. There was only one door in the Ark.

Everyone and everything used the same door.

Likewise, there is only one way of deliverance from the wrath to come. One Savior from the Lake of Fire.

John 14:6—"I am the Way."

John 10:9—"I am the door."

The door was in the side of the ark—Genesis 6:16.

Pointing forward to the piercing of the Lord's side, which was the announcement that the way to the heart of God is now open to guilty and ruined sinners.

7. The great truth of Atonement is typically presented in the Ark.

God's instructions were that the ark was to be pitched "within and without."—Genesis 6:14.

The word used for "pitch" is not the common Hebrew word.

Atonement was made by blood which made a covering for sin.

Connecting this truth with the typology of the Ark we can readily see that shelter from the coming wrath of God can only be found beneath the atoning blood of Christ.

Ephesians 1:7—We have redemption through his blood.

Ephesians 2:13—Made nigh through the blood.

1 Peter 1:19—We are redeemed through the precious blood of Christ.

1 John 1:7—The blood of Jesus Christ God's Son cleanseth us from all sin.

Revelation 1:5—Washed us from our sin in His own blood.

Genesis 8

v.20—The first thing Noah did when he left the ark was to build an altar to the Lord.

Noah was grateful to the Lord for having saved him and his family from the flood.

God was well pleased with Noah's offerings.

To show His approval of Noah's actions He made a covenant with him.

See verses 21-22, also 9:11-13.

The contents of the covenant are as follows:

1. I will not curse the ground anymore.
2. Neither will I destroy all flesh again with a flood.
3. As long as the earth remains there will be
 - A. Seedtime and harvest
 - B. Summer and winter
 - C. Day and night

God also gave a guarantee that He would keep His covenant. 9:13—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

vv.5-6—Capital Punishment

Before the flood men did what was right in their own eyes. This included murder. It was a lawless society.

Cain and Lamech were murderers, probably there were many more. These days were filled with violence.

We have reason to believe that men murdered indiscriminately and, like Lamech, boasted of this dastardly deed.

In these verses God is initiating a new Divine principle for the post-flood era—v.6.

I interpret this to mean that if anyone deliberately took another person's life he should forfeit his own life.

The reason is given in the same verse. "Man is made in the image of God."

To deface the king's image is a form of treason, signify hatred against him, this action also means that if the king had been present he would have been killed.

How terrible then it must be to destroy by murder the image of the King of Kings.

The tremendous upsurge of the crime of murder is possible due to the fact that the death penalty has been annulled.

In doing so men are tampering with Divine principles and therefore must pay the consequences.

11:1-4—These verses show us the ways of men in this new world.

Mankind is in revolt against God, seeking to glorify and deify themselves.

This is hard to understand, for:

1. God had absolutely cleansed the earth.
2. He had saved the best family.
3. The environment was perfect.

Everything had changed but the heart of man, which was deceitful and desperately wicked.

This is the second chance man was given.

First, in the perfect surroundings of the Garden of Eden.

Secondly, in the perfect environment of a purged world.

Let us now look first of all at the man behind this revolt and then at the revolt itself.

10:8—“And Cush begat Nimrod; and he began to be a mighty one in the earth.”

The word “began” means “first.” “Mighty One” means despot.

Nimrod was the world’s first dictate.

The Chaldeans paraphrased this verse, “Cush begat Nimrod, who began to prevail in wickedness, he slew innocent blood and rebelled against Jehovah.”

Nimrod fulfilled his ambitious designs in open rebellion against God.

10:10 reads, “The beginning of his kingdom was Babel.”

This is the key to the interpretation of the first 9 verses of chapter 11.

They journeyed from the east; when they came to the valley of Shinai they decided to build an impregnable feature. One which neither God nor man could conquer.

Quote at this point v.4.

They built this city for two reasons:

1. To make a name for themselves.
2. To keep them from being scattered abroad.

This was in defiance to what God had said, “Be fruitful, and multiply and replenish the earth.”

In God’s estimation man had gone too far, so He visited mankind in a most unusual way.

v.1 says, “The whole earth was of one language.”

v.7 says that God confounded their language, so that they could not understand each other’s speech.

v.8 tells us that God then scattered them abroad upon the face of the earth.

Another crisis had arrived in the history of the world.

Once again the human race was guilty of turning their backs upon God.

Genesis 11:6 tells us of God’s attitude to man’s rebellion.

Nothing will be restrained from them, which they have imagined to do.”

At this point in time God abandoned the nations and they became the victims of their own evil desires.

In other words God withdrew all divine restraint, but not before they had twice received the revelation of God’s mercy. To Adam then to Noah.

Paul, in Romans 1 describes the changes in world beliefs.

He does more than suggest that the cause of the wickedness and ungodliness in the world today all began in the days of Nimrod and his followers.

The stages of decline are as follows:

1. Apostasy

2. Atheism

3. Idolatry

Idolatry enslaves people mentally, sensually, spiritually. We all have idols.

At this point, Paul says, “God gave them up to uncleanness”—v.24.

Next, Paul says that those who abandon God, find themselves abandoned by God.

“God gave them up unto vile affections”—v.26.

Verses 26-27 describe some of the hideous sins and unnatural vices in which some people engage.

Pre-marital sex—fornication—adultery—free love—lesbianism.

Homosexuality, the sin which brought down fire upon Sodom.

v.28—Then follows mental perversion.

“They would not retain the knowledge of God.”

And when man reached the point of excluding God from his reckoning, God gave them over to a reprobate mind.

Verses 29-32 is a catalogue of 22 sins which characterizes the reprobate mind and world today, and will continue unabated until the Lord comes to the earth.

Mankind is incurably bad—hopelessly lost—inextricably enmeshed in the devil’s net.

But there is one hope—the Gospel—v.16.

It is the “power of God.”

Compare the power of God with the power of Rome.

Studies in the Life of Lot, Genesis 13

12:10 informs us that Abraham and Lot went down into Egypt.

v.1 tells us that Abraham went up out of Egypt.

Lot accompanied him but we will see in a moment that he left his heart in Egypt.

Notice the contrast between Abraham and Lot:

Abraham walked by faith—Lot by sight.

Abraham was kind and God-conscious—Lot was greedy and worldly.

Abraham looked for a city where builder and maker was God.

Lot made his home in a city built by man and destroyed by God.

Abraham was made “hero of the world”—the curtain falls upon Lot with all his possessions destroyed in Sodom, and himself dwelling in a cave.

The life of Lot was a tragic one.

Describe the strife that arose between the herdmen—v. 7.

Verses 8 and 9—Abraham’s proposition to Lot.

Verses 10-11 tell us of Lot’s choice.

“He lifted up his eyes.”

This was the beginning of Lot’s spiritual death which ended in shame.

Eye-gate is one of the avenues through which temptations assail the soul.

John says, "All that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life; these are not of the Father, but of the world."

Walking by sight is the cause of most of our failures and sorrows. It was so at the beginning.

Eve "saw that the fruit was good for food, and that it was pleasant to the eyes...she took the fruit"—Genesis 3:6.

Achan's confession was "I saw a goodly Babylonish garment, a wedge of gold of 50 sheckles in weight, and two hundred sheckles in silver, then I coveted them, and I took them." I saw—I coveted—I took.

Lot's experience was no different from many others.

He lifted up his eyes—he beheld the plain—he saw that it was like the garden of the Lord, like the best of the land of Egypt.

Lot's heart was still in Egypt.

God saw something very different.

v.13—"The men of Sodom were wicked and sinners before the Lord exceedingly."

Let us now consider Lot's stay in Sodom:

Note the downward steps of this deluded man. See v. 11-12.

1. "He lifted up his eyes and beheld."
2. "He chose all the plain of Jordan."
3. He "separated" himself from Abraham.

4. "He pitched his tent towards Sodom."

5. He dwelt in Sodom.

6. Finally we see him so involved in the life of Sodom that they made him a judge.

7. Tragedy of tragedy we find his daughter married to men of Sodom.

Like leprosy sin has after a small beginning, but how rapid its spread, how loathsome its issue, how dreadful its end.

Peter's denial was no sudden, isolated act, but was a climax to a series of events.

1. There was boasting and self-confidence. "Though all shall flee, I will not run away."

2. Then there was the sleeping in the garden when he should have been watching and praying.

3. Then there was the following of Christ afar off.

4. Then there was the warning of himself at the world's finish.

5. Then amid these evil men he denied his Lord with oaths and cursing.

What did Lot gain by his separation from Abraham and his sojourn in Sodom?

Nothing at all. He was a loser.

Consider now Lot's deliverance from Sodom.

God never gave Lot up. God warned Lot.

Genesis 14 tells us of the defeat of the kind of Sodom.

Lot is taken prisoner, he lost all his possessions, and might also have lost his life.

When Abraham delivered them, and Lot had recovered all his possessions, he returned to Sodom. There we leave him.

In the meantime, the events of Genesis 18 and 19 take place.

Abraham is visited by heavenly visitors.

Two angels accompany the Lord. (Theophany).

Eventually the two angels proceed to Sodom.

The Lord Himself remained behind and Abraham interceded with Him on behalf of the righteous in the city.

When the angels came to Sodom they found Lot sitting in the gate. They were reluctant to accept his hospitality.

How far can a backslider wander from God?

See 19:8.

He was willing to sacrifice his two daughters to the wicked men of Sodom to secure his own preservation and peace.

v.14 describes for us the powerlessness of his testimony.

Lot had utterly lost his testimony. His sons-in-law would not believe him.

In gaining influence in the world he had lost power even in his own family.

The next morning the angels urged Lot to take his wife and two daughters and flee from the doomed city—v.15.

v.16—Lot was reluctant to leave. His heart was in Sodom.

The angels took them by the hand and rushed the outside the city.

v.17—“Escape for your life; look not behind you, neither stay in the plain.”

Lot’s wife had also left her heart behind in the city. She looked back and was turned into “a pillar of salt.”

Consider Lot as he was with Abraham: He had flocks, and hands and tents—14:5.

The final picture of Lot is in a cave in a mountain, with his two daughters—19:30.

He was bankrupt, destitute. He lost his wife, sons-in-laws, left to face the fruit of his own awful sin.

Then lastly look at the proud, prestigious judge of Sodom.

Mortal drunk—totally incapable—hopelessly inebriated—committing a heinous sin at the instigation of his daughters whom he had trained in Sodom.

The way of transgression is hard—Proverbs 13:15.

The Theophanies of the Lord Jesus, Genesis 32:24-32

Theophanies are the pre-incarnate appearances of God the Son in angelic or human form.

On many occasions God revealed Himself to men.

With mortal eyes they saw Him, sometimes manifested in overwhelming brightness, at other times in angelic or human form.

He revealed Himself to patriarchs, judges, priests, kings, and prophets, and also to men humble but holy.

Such experiences were the apex of their spiritual life.

I am not concerned so much as to the supernatural “how” of these appearances, but rather the practical implications which resulted in changed lives, and how this relates to us today.

Woven richly into the texture of the early history of Israel is the record of One who is called the Angel of the Lord.

The Angel of the Lord means Jehovah, and always occurs in the singular, never in the plural.

There are many angels but only one “Angel of God.”

The first mention of the Angel of the Lord is found in Genesis 16.

The Angel found Hagar by a fountain of water in the wilderness.

She recognized Him and in v.13 she called Him Lord, and described Him as “Thou God seest me.”

This meeting with the Lord changed the course of her life. Her eyes were opened.

Before we proceed with other appearances more dramatic, let us look at a verse which at first glance is difficult to understand in the light of the preincarnate appearances of Christ.

John 1:18—"No man hath seen God at any time."

This verse clearly teaches that no man has been privileged to gaze on unshrouded Deity. God is a spirit.

But our verse also declares that He—Jesus Christ—hath declared Him.

Jesus Christ, then, is the chosen medium through which the Godhead revealed itself in both the OT and the New.

Paul implies this truth in the Colossian letter. "He is the image of the invisible God"—the visible expression of the invisible God.

The Lord also said, "He that hath seen Me hath seen the Father."

Each of these Theophanies seems to have occurred at a crises experience in the life of the individual concerned.

Take for example Jacob.

He cheated his father—he stole from his brother—he almost ruined his Uncle Laban for whom he worked.

This man was proud, arrogant, wily, and successful.

The Angel of the Lord manifested Himself to Jacob in these outstanding incidents of Jacob's life.

First at Bethel, as Jacob the fugitive slept on a stone, he saw in his dream One who said, "I am the God of Abraham"—Genesis 28.

Second in Genesis 31, One whom Jacob called the “Angel of the Lord” appeared to him and said “I am the God of Bethel.”

Even more remarkable was the experience at Peniel—Genesis 32.

Jacob is returning home and he has reached an impasse, He cannot go back, and he is afraid to go forward.

Esau frightens him—Esau’s 400 men frighten him.

At this point Jacob’s old nature comes up. He first sent him messengers. Then his present to appease Esau. He divided his flocks, etc. into two bands. Then he sent his wives and possessions over the brook Jabbok.

He sent everything he possessed over the brook—but he himself remained on the other side.

v.24—“And Jacob was left alone.”

There wrestled a man with him until the breaking of the day.

Jacob spent a whole night wrestling with God alone in the darkness.

Hosea tells us that the One with whom he wrestled all night was the Angel of the Lord—Hosea 12:2-4.

After a long struggle the Angel asked Jacob to release Him. Jacob refused until the stranger blessed him. Jacob first wrestled, then he clung.

In the titanic struggle Jacob realized his own weakness and the superiority of God. Stripped of all fleshly energy and overwhelmed by the presence of God.

At the moment of surrender he became a new man.

His personal encounter with the Lord:

1. Changed his name from Jacob, the supplanter, to Israel, the prince.

2. His walk was changed—he limped upon his thigh.

Jacob was continually reminded of his experience with God. He limped. He had power with God and power with men. He became the father of the nation.

Jacob recognized this experience as meeting God face to face.

“Peniel, for I have seen God face to face.”

The story of the young man attending Keswick.

“They that wait upon the Lord shall renew their strength”, etc.

Intimate experiences with God are essential to a fruitful life.

Moses on the mount.

Paul in the desert.

The Lord Himself spent long seasons with God.

Elijah and Elisha’s greatest miracles were accomplished when alone with God.

“I will not let you go except you bless me.”

Types in Genesis

Webster defines typology as a thing, person, or event that symbolizes or represents another. Generally speaking the one prefigured in the type is not a mere man, but is the God-man. The types of the Old Testament have the same function as parables in the New Testament. They are windows to shed light on certain symbols or objects. Consider the parables of Matthew 13 and the letters to the seven churches in Asia from Revelation 2 and 3.

It is extremely helpful and important for us to know that the typology of the Old Testament is the alphabet in which the language of the New Testament is written. The New is in the Old contained, the Old is in the New explained. There are many types from which we can draw important lessons. Genesis is the seed plot of the Bible. This book contains, in germ form, many of the great doctrines of the New Testament. For example, the truth of salvation is typically revealed in Genesis 3. Our first parents realized that they were naked and unfit for the presence of God. The trajectory of the Fall was as follows: (1) Man discovered that something was wrong with him. (2) Man tried to hide his sin by a self-provided covering. (3) Man attempted to hide himself from God. (4) Instead of confessing his sin, man sought to excuse it. God clothed them with coats of skin; to procure these skins, death had to occur! Blood had to be shed; the innocent had to die instead of the guilty. This was the only way that man's shame could be covered. The only way he could stand before God. The death of the Lord Jesus is foreshadowed here. The application of the type

to the antitype is almost perfect. It was God who provided the skins, made them coats and clothed our first parents. Adam and Eve did nothing; God did it all.

Let us now backtrack to see why this procedure was necessary. Genesis 3:7 says, "And the eyes of them both were opened and they knew that they were naked." The first effect of the Fall upon Adam and Eve was a realization of their shame. At this time of human tragedy two great events took place, the end of the dispensation of innocence and the beginning of the dispensation of conscience. This was something new. They never had a conscience before. They now knew good and evil. They knew what was right and what was wrong. They knew that they had sinned. They had two options. They could come out into the open and confess their sin or they could endeavor to hide. They chose the second option. They hid among the trees and sewed fig leaves together and made themselves aprons. Bloodless religion is man's attempt to save himself by a bloodless religion of good works (Cain). People are doing the same thing today. They try to hide from God. Religion - church attendance - they hide behind their own self-righteousness. They are trusting in their good works. All these are fig leaves which may look good in time, but which will not endure the test of eternity.

Let us consider the fig tree on which Jesus found no fruit. Adam and Eve sewed fig leaves together! The Lord cursed the fruitless fig tree. The fig tree was the only thing that Jesus cursed while here upon earth. This action shows us that all the schemes that man employs to hide his nakedness came under the curse of Christ and are doomed to wither away.

Genesis 3:8 says, "When Adam and Eve heard the voice of the Lord God, they hid themselves." What was it that urged them to hide themselves? It was their newly acquired attribute, a conscience. The conscience tells us of the holiness of God. The conscience makes us aware of our sinfulness. The conscience urges us to hide.

Genesis 3:9 proves two things: (1) Man is lost, and (2) God has come to seek man. Notice God's concern for his fallen creatures in the way he called Adam ("Where are you?"). It is not the voice of a policeman, but rather the voice of yearning love. Adam responded, "I heard your voice, I was afraid, I was naked, I hid myself." God's response is, "Who told you that you were naked? Have you eaten of the tree that I commanded you not to eat?"

As God brought Adam face to face with his sin, He was giving him an opportunity to confess his sin. Note that instead of a broken, haunted cry of repentance and confession Adam "excused" himself. "The woman you gave me, gave me of the tree and I did eat." He first blames God, then Eve. When God asked Eve what she had done, she excused herself as well saying, "The serpent beguiled me." It is a human tendency to blame others for our failures and shortcomings. We make excuses for our wrongdoings. It was this way at the beginning of time and it is true to life in the twentieth century. Adam and Eve's excuses only condemn them. All human subterfuges are inadequate when a man stands face to face with God. They certainly will be when he stands naked and bare before God at the Great White Throne.

Coats of Skin

Genesis 3:21

“And God made coats of skins, and clothed them.”

This verse gives us a typical picture of a sinner’s salvation.

1. It was the first Gospel sermon, preached by God Himself, not in words but in symbol and action.
2. It was a setting forth of the way by which a sinful creature could return to God.
3. It was the initial declaration of the fundamental fact that “without the shedding of blood there is no remission.
4. It was the blessed illustration of “substitution”—the innocent dying in place of the guilty.

Notice that it was God who furnished the skins—made the coats—and clothed Adam and Eve. They did nothing.

This great truth is illustrated in the prodigal son. The father said “Bring forth the best robe and put it on him.” The prodigal did nothing—all was done for him. “For by grace you are saved, through faith and that not of yourselves—it is the gift of God.”

“Behold the Lamb of God which beareth away the sin of the world.” Think of what was involved in this statement. Down through the centuries Israel had known of the sacrificed lamb.

They knew of Abel’s lamb—and of Abraham’s lamb—the Passover lamb. They knew also of the lamb placed every morning and evening on the altar in the temple service.

Isaiah had prophesied of One who would be led as a lamb to the slaughter. At last He had come, of whom the prophets had spoken, and John exclaimed “Behold the Lamb of God” etc.

Note that he came to take away the SIN of the world—not just the sins.

Size of the Ark—490 ft. long—80 ft. wide—50 ft. high.

1. The Ark was a Divine provision. Gen 6:13-14.
2. The Ark was a refuge from Divine judgment. It was a place of safety. It was the only place of deliverance from the wrath to come.
3. Into the Ark man was invited to come. “Come thou and all thy house into the Ark.” Gen 7:1.
4. The Ark was a place of absolute security. It was pitched within and without, with pitch. Double security. Noah was shut in by God. Gen 7:16.
5. There was only one door into the Ark.

There is only one way of escape from eternal death. There is only one way of deliverance from the wrath to come. There is only one Savior from the Lake of fire. “I am the Way” etc. “I am the door.” The door was in the side of the Ark—this pointed forward to the piercing of the Lord’s side.

Jacob—God’ promises to him. Gen 28:15. Despite his helplessness and unworthiness God said to him, I am with thee—I will keep thee—I will bring thee—I will not leave thee.