

Genesis an Introduction

AUTHORSHIP

The book of Genesis has been historically accepted as written by Moses. Nowhere in the book is the author identified but there are some Old Testament verses that have references to Moses as the author of the law. Joshua 1:7 gives this reference: ‘Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.’ Another strong reference can be found in 1 Kings 2:3 “Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.” Other scriptures in the Old Testament are 2 Chronicles 34:14, Nehemiah 8:1, 14, and Nehemiah 13:1. Jesus spoke of Moses in the Gospel of Luke 24:27 “Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.”

There is no time stated in the Book of Genesis as to when it was written but it is believed it was in the period of time when Moses led the Israelites out of Egypt and his death. This means it was probably written between 1440 BC and 1400 BC.

The Purpose of the Book of Genesis

Some have called the Book of Genesis the “seed plot” of the Bible. Many of the doctrines throughout the Bible are introduced in the Book of Genesis. The doctrines of creation, imputation of sin, justification, atonement, depravity, wrath, grace, sovereignty, and responsibility are introduced in the Book of Genesis.

Many questions of life are addressed in the Book of Genesis. Where did we come from? Genesis 1:1 God created us. Why are we here? Genesis 15:6 we are here to have a relationship with God. Where are we going? Genesis 25:8 there is a place beyond this world. the scripture reads that Abraham was gathered to his people; which is to be understood not of his interment, there being only the body of Sarah in the sepulcher in which he was laid; but of the admission of his soul into the heavenly state upon its separation from the body, when it was at once associated with the spirits of just men made perfect. (John Gill)

Summary of the Book of Genesis

The title Genesis was assigned by its author Moses and means origin, or beginning. Genesis is a book of beginnings. Genesis describes the creation of the universe and the

beginning of man and the world he inhabits. The fall of man into sin and God's beginning effort for man's redemption. Genesis also describes the beginning of the Hebrew Nation through whom God's redemption plan was to come.

Outline of this Study of Genesis

We will divide this study into three parts. In each part we will discuss the historical aspects, biographical insights of the major players, and how we can apply the message to today.

Part One

Chapters 1-11

1. The creation of the universe (1:1-2:3)
2. Description of the garden of Eden (2:4-17)
3. The creation of woman (2:18-25)
4. The Fall of man (chap. 3)
5. Cain and Abel (chap. 4)
6. A description of the wickedness which moved God to commission Noah to build and enter the ark, together with the details concerning the ark, the flood, and the post-deluvian events of Noah's life (6-9)

Part Two

Chapters 12-27

1. God's call of Abram and the covenant with him in which he was promised that his descendants should inherit the land of Canaan, that they should become a great nation and that through them all nations of the earth would be blessed (12-17). Abram's name is changed to Abraham and Ishmael is born to Abraham and Hagar, Sarah's handmaid.
2. The destruction of Sodom and Gomorrah, with an account of Lot's deliverance (18-19).
3. Abraham deceives Abimelech concerning Sarah (chap. 20).
4. The early years of Isaac (21-25:18). This section contains the birth of Isaac (21:1-8); the departure of Hagar and Ishmael (21:9-21) ; Abraham's faith, as demonstrated by his willingness to sacrifice Isaac (chap. 22); the death of Sarah and the purchase of the family burial ground from the Hittites (chap. 23); and the betrothal of Isaac and Rebekah (chap. 24). At the end of this section, Abraham's death is recorded (25:1-11) and the generations of Ishmael are given (25:12-18).
5. The Story of Isaac (25: 19-26)

Part Three

1. Jacob leaves home, after receiving his father's blessing by deceit (27:1-28:9). It was on this journey that he experienced the vision of the ladder at Bethel (28:10-15)
2. Jacob's family and his return from Haran to Canaan (29-33). This section gives an account of Jacob's marriages, the birth of most of his children, the shrewd dealings between Laban and Jacob and the departure of Jacob from Haran. After leaving Haran and wrestling with the angel, Jacob came into contact with Esau, but without the conflict which had been feared.
3. The last years of Jacob's life (34-36)
4. Joseph, because of the jealousy of his brothers, is sold into Egypt where, after a series of events, he becomes a ruler of Egypt, ranking just under Pharaoh (37-41)
5. Joseph's brothers come to Egypt to buy food during a time of great famine. After a time, Joseph reveals his identity to his brethren (42-45)
6. At the insistence of Joseph, Jacob and his family settle in Egypt (46-47)
7. Jacob's blessing of Joseph's two sons, Manasseh and Ephraim, and his prophecy concerning the twelve tribes (48-49)
8. The death of Jacob and Joseph (chap. 50)

The universe, man, and every living creature were created by God. A God of all knowledge and Wisdom able by His Word to create all there is (John 1:3) is a God worthy of our trust to handle every detail of our lives. God can take a hopeless situation such as Abraham and Sarah being childless, and do amazing wonders if we trust and obey Him. God can bring greater good to unjust events in our lives much like He did for Joseph. By having Faith in God and trust in His plan all things will work for a greater good for those who love God. "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." Romans 8:28

Genesis Part 1

Genesis Chapter One

Chapter 1

The creation of the universe

In the beginning God created the heavens and the earth. The word beginning or origin means that prior to there was nothing but God. Therefore prior to the origin there was only God and God is the only eternal being. God created the Heavens and the Earth out of nothing but the exercise of His will and the power of His Word. This is important to understand as everything there is owes its existence to the Will of God the creator. Creation then only has a right to existence as long as it remains in harmony with the Will of God. The purpose of creation was for God's pleasure and Glory.

All that stands in opposition to God's Will is sin. Sin then is a rebellious act to God, an attempt to take the place of God and to pit man's own will against God's. God is almighty, as the creature cannot be greater than the creator, and all sinful acts towards God are punishable by death, as noted in Genesis 2:17.

Notice four characteristics of earth in the beginning of its creation.

- The earth was formless
- Void without life
- darkness was over the surface of the deep
- it was at least on the surface a vast abyss of water

During the six days of creation God was changing these features to make the world a suitable habitat for man to live. Throughout these six days we see some important attributes of God the creator. He is a personal God. He has thoughts, plans, and purpose. God is almighty and all-knowing. God has a heart filled with love towards man the crown of His creation. Reverence and respectful fear is the only proper attitude for man to have towards God his creator. This is the competition of the first day. The first day is measured by a period of light and a period of darkness.

There is no clear indication of the length of the period between the light and the darkness. In verses 14-16 God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also." In verse 3-5 Moses wrote, "Then God said, "Let there be light"; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day." In the first three

day and night periods the length of each day is undetermined but on day four the length of a day is determined by the heavenly bodies of two lights, the greater light of the sun and the lesser light of the moon. Moses uses the same language for each of the days to come to a close, so it is stated that each day is equal in time, day 1-3 without the measurement of the heavenly bodies and each day after day four as time is measured today. The first three days with ordinal numbers as identical in nature. The creation account is very definite about the nature of the creation days.

In verses 3, 6, 9, 11, 14, and 24 God created by His word and what He spoke was done. Take notice that in verse 26 God has council with Himself when He considers the creation of man. Moses writes "Let Us make man in Our image, according to Our likeness." Let us, our image, and our likeness fortifies that God is a Godhead made of the Father, the Son, and the Holy Spirit. Remember that the Spirit of God was mentioned in verse 2, "and the Spirit of God was moving over the surface of the waters." In the gospel of John 1:1-3 we read that God's Word which God used for His creative acts was the Word of God His Son Jesus, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being."

In verse 26 God told man to have dominion over His creation. All of the resources of the earth are at man's disposal. While the dominion of man over the earth has not been taken away because of man's fall to sin it has been greatly changed. Paul writes in Romans 8:19-21 that God has made all creatures subject to vainness. God did not create His creatures foolproof so that man could have dominion over them and man brought them down with him. This privilege of man to have dominion over the earth is evidence of man's preeminence before God, man's creation in God's likeness.

In verse 27 Moses writes that man was created in God's image. Moses' uses the word image twice in this verse. God is a Spirit and does not have a flesh body except through His Son Jesus. If man is created in God's image then it must be referring to the fact that man has a spirit. No other created creature other than man has a spirit in his soul, the spiritual part of a man's being.

Some say that man is created in God's image means that he has self-consciousness and able to reason. Animals and plants do not have self-consciousness. A dog does not know that it is a dog. While some animals have some reasoning they are not able to draw conclusions or form a philosophy.

Scripture gives us the answer as to what that image of God is in man. At the fall of man we lost that image and we live lost in sin by the desires of the flesh. This image of man, his old Adam, is the very opposite of the image of God.

Paul writes in Colossians 3:10 that we are to put on the new self. This new self is renewed in us by the work of the Holy Spirit giving us knowledge of God and His work as our renewed image is in agreement with the God that created us. Before the fall of man all his thoughts and conclusions agreed with God's but after sin entered in man has been in rebellion against the thoughts of God. Paul also writes in Ephesians 4:22-24 that we are to put on the new self which in the likeness of God is Holy and Righteous.

An example of the divine image that Adam had before the fall can be seen in Genesis chapter 2. God passed all the animals before Adam that he might name them. The creative thoughts of God were in each created animal. As Adam observed each animal he grasped these thoughts and whatever Adam named the animals that became their name.

God knew that it was not good for man to be alone. Of all the creatures God had created there was none like man. In Genesis 2:20 we read that Adam came to the same conclusion as he found not a helper suitable for him.

Let us consider the purpose of man in God's creation.

For God's Glory

Psalm 100:2-3 Serve the LORD with gladness; Come before Him with joyful singing. Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.

Man was created by God and chosen for Himself.

To serve God with gladness man must first acknowledge:

- The Lord is God
- Man was made by God and not of himself.
- Man was created according to the image of God (Gen. 1:27)
- God rules over man because we are His people and the sheep of His pasture.
- Despite the power man has over his life his status as a creature and the blessings he receives from God does not change.
- That God always is, that God is indispensable in man's life. Man needs God in every aspect of his life.

By our knowing God and who God is and by knowing who man is in relationship to God man will understand our obligation to serve God.

A governing rule for man's services to God is found in 1 Samuel 12:24. *"Only fear the LORD and serve Him in truth with all your heart; for consider what great things He has done for you."*

Man must serve God wholeheartedly and in truth.

How man should worship God.

John 4:24 *"God is spirit, and those who worship Him must worship in spirit and truth."*

God is a spirit so how should man give Him glory?

Malachi 2:2 *"If you do not listen, and if you do not take it to heart to give honor to My name," says the LORD of hosts, "then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart."*

Man is to give glory to God's name.

The first thing man should do is to worship and give God glory.

Matthew 22:37-38 *And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." "This is the great and foremost commandment."*

The first great commandment is to love God with all our heart and all our soul and our entire mind.

God Creates Woman

So God caused Adam to fall into a deep sleep and taking a rib from Adam God fashioned a woman. Awaking Adam God presented the woman to Adam. In verse 23 Adam exclaimed, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

The joyful way that Adam received the woman shows that the things that brought joy to God also brought joy to Adam. This is further evidence that Adams actions and will were in harmony with God's. This is what Paul meant with "righteousness and true Holiness" in the Ephesians passage.

It is this way for the Christian who is living according to the new man in which the image of God is restored. With our faith planted in our hearts by the gospel we can say with joy the passage from Romans 7:22 "For I joyfully concur with the law of God in the inner man."

The image of God that man was created in was a blessed knowledge of God and His works. Man's feelings were in perfect harmony with God's. Man found joy and delights in

that which pleased God. Mans will, his hope and desires were in tune with God's Will. Briefly man was Righteous and holy without sin.

Chapter 2

Description of the Garden of Eden

In Genesis 2:4 we read that the account of the creation of the Heavens and the Earth on the day that the Lord God created them. In verses 5 we see that there was not a shrub or plant in the field that had grown or sprouted because the sun had not yet been set in the sky to draw the moisture into the heavens to return as rain as this was still the third day. This is significant in that the plants were placed in the ground grown, as in Genesis 1:12 we read God brought forth vegetation yielding seed of its own kind. It is important to know that God created the world in a mature state and not through an evolutionary process. God spoke His Word and His creation sprang forth complete. On the first day God created light and separated it with darkness. In verse 6 a mist rose up from the earth and watered the vegetation. Light causes heat and therefore caused a mist to form.

Verse 8 indicates that the Garden of Eden was created by God before He created man, as man was placed there after he had been formed from the dust. The Garden of Eden is also referred to as the Garden of the Lord in Ezekiel 28:13. We do not know exactly where the Garden of Eden was but most likely it was in the land of Mesopotamia.

In the Garden of Eden God planted trees bearing fruit for food and trees that were pleasing to look at, provide shade and shelter, and fill the air with pleasant aromas. God also placed in the Garden of Eden the Tree of Life. In the midst of the Garden God placed it. There is was available for Adam to come and eat as God placed no restrictions upon it. The Tree of life is referred to in Proverbs 3:18 "She is a tree of life to those who take hold of her, And happy are all who hold her fast." and also in Revelations 2:7 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the Tree of Life which is in the Paradise of God.'

God also placed in the Garden of Eden the Tree of the Knowledge of Good and Evil. God forbid Adam to eat of that tree and warning him that on the day He should eat of it he would die. Many speculate as to what kind of fruit the tree produced. The most common conclusion has been the apple but nowhere in the bible is it stated. I suspect that since the tree has been removed the fruit of the Tree of the Knowledge of Good and Evil has been removed with it.

After God had created Adam and created Eve from Adam's rib in verse 24 God instituted the marriage of man and woman. "For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh." Jesus repeated this

institution in Matthew 19:5. Marriage is the foundation of society that each man and woman become one flesh, be fruitful, and multiply and fill the earth. (Genesis 1:28)

Chapter 3

The fall of Man

A Biopic of Our Adversary

Who is Satan?

God created Satan as a Cherub, the most powerful of Angelic beings. At a point in time after Satan’s creation, but before the creation of man, Satan rebelled against God and took a third of the Angels with him. Satan’s angels are called demons.

What does Satan look like?

Satan has been pictured as a red devil in a red suit with horns and a short pointed tail. Many times as an amusing cartoon character that can bring a smile to the face. Satan probably likes this as it draws attention away from his true nature. Satan was a Cherub and the most beautiful of all of God’s angelic beings. Satan is adorned in precious stones. (Ezekiel 28:12-18)

A cherub is a large creature, up to 18 feet in height with 8 foot long wings. (Exodus 25:20 1 Kings 8:6-7) The Prophet Ezekiel described a Cherub as having four wings and under the wings was human like hands. (Ezekiel 10:8) All surfaces of the Cherub are covered with eyes. (Ezekiel 10:12) A Cherub has four faces, the face a Cherub, a man, a face of a lion, and the face of an eagle. (Ezekiel 10:14)

The fall of Satan

Satan was created as a perfect being full of wisdom and completely righteous. Satan fell because of the love for his beauty and his boastful pride. Satan wanted to be worshiped as the Most High. (Ezekiel 28:12-18 Isaiah 14:12-14) As a result there was a rebellion in heaven and Satan convinced one third of the angels to rebel with him. Michael, an archangel of God’s, fought with his angels against Satan and defeated him and cast him and his demons out of heaven and down to earth. (Revelation 12:3-9)

Satan's continued rebellion

Satan continues to rebel against God to this day. Satan hates God’s plans and desires God’s creation to worship him.

Comparison between Jesus and Satan

Characteristic	Jesus	Satan
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Purpose	Lead people to salvation Luke 4:43	Lead people into rebellion Ephesians 2:1-2
Methods	Tell people the truth Matthew 22:16	Tell people lies Genesis 3:13
Motivation	Love John 15:9	Hate 1 John 3:10
Followers experience	Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control Galatians 5:22-23	Sexual immorality, impurity, debauchery, idolatry, witchcraft hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, envy, drunkenness, orgies Galatians 5:19-21 Acts 13:10 Ephesians 2:1-2
Following leads to	Freedom from sin Luke 4:18 John 8:31-36 Romans 8:2	Enslaved to sin 2 Timothy 2:25-26 Acts 10:38 Luke 13:16

Satan's ultimate fate

Satan will remain in rebellion against God until the very end. Eventually Satan will be able to empower a world leader, (Beast) who will rise from a gentile nation. The beast will be given powers by Satan to perform signs and wonders. (2 Timothy 2:25-26) A false prophet will also arise and be given power by Satan and will deceive many people to worship him. (Revelation 13:1-5 Revelation 16:13-14) The beast and the false prophet will convince the world leaders to make war against God and his people. (Revelation 19:19) Their efforts to defeat God will be futile and the army's of the world will be defeated in the Battle of Armageddon. The beast and the false prophet will be thrown into the lake of fire. (Revelation 19:20) Satan will be locked up for one thousand years, (Revelation 20:2-3) and Jesus will rule the earth from His city of Jerusalem with the Saints. (Revelation 20:4) At the end of the one thousand year rule of Jesus Satan is released and once again deceives the rulers of the world. Satan convinces them to battle against Jesus. The battle is short as fire comes down from heaven and consumes the rebels. (Revelation 20:7-10) Satan is then bound and thrown into the lake of fire forever and ever. At that time the Saints of Jesus judge the angels who joined the rebellion. (1 Corinthians 6:2-3)

Overcoming Satan

The Word of God is the way to overcome Satan. (1 John 2:14) Satan knows the Word of God and will flee from it. When Jesus was tempted by Satan Jesus used scripture to overcome him. (Matthew 1:1-11) Paul writes in Ephesians that the sword of the spirit, the Word of God, is our offensive weapon against Satan. (Ephesians 6:13-17) Christians resist Satan by learning and memorizing the Word of God so we cannot be deceived by Satan. (Ephesians 6:13-17 John 8:44)

The eternal God, almighty, Gracious, and all knowing created all in perfect harmony according to His will and purpose for the benefit of man. God created man in His own image, a special object of His love and whom He draws unto Himself.

How Man Was Seduced by Satan to Spurn God's Love and Goodness

In looking at verse Genesis 3:1 the first striking thing is that Moses records that the serpent was craftier than any beast of the field. The first point is that it was a serpent, a snake; a creation of God in that Moses compared it to a beast of the field. The serpent was a common creation not a special creation with a special purpose. Man was the only creation of God that had the ability to reason yet the serpent was called crafty by Moses with the ability to speak. So it comes quickly to us that we are dealing with more than a mere serpent in this passage.

Adam who had named all the animals in a correct manner in harmony with the mind of God knew that a serpent could not speak and we must assume that Eve would have known also.

Satan speaking through the serpent revealed himself to be an enemy of God by denying God's Word and questioning God's goodness. God does not always reveal everything to us in His Word in one set of passages. But in searching the scriptures we know that it was Satan speaking through the serpent as we read in 2 Corinthians 11:3 as Paul writes, *"But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ."* Paul warns us in 2 Corinthians 11:14 to not be marveled by the tricks of Satan. *"No wonder, for even Satan disguises himself as an angel of light."* Satan is a master at deception.

John in Revelation also makes note of man's fall by the deception of that old serpent called Satan in Revelation 12:9. John again connects Satan to the serpent in Revelation 20:2. Jesus declared in John 8:44 that Satan is the father of lies.

We can see already in verse 1 that Satan is already twisting the truth of God's Word with a question. *"Indeed, has God said, 'You shall not eat from any tree of the garden'?"* Satan has no Divine understanding of a commandment of God as an opportunity for man to show his love and thankfulness, and exercise joyful obedience to His loving creator.

Satan's question is either or. Did God really say that they could not eat of the fruit of the trees? Did God really place this prohibition that they could not eat of the trees in the garden? Is God really not good, is He really not concerned with their welfare and their happiness? This is a basic deception Satan uses on all of us. All the commandments of God, all the rules we must follow, are they really all for our good?

Satan's plan is to make Eve uncertain of God's Word. If Satan can confuse Eve then it will be all that much easier to cause her to transgress the Word of God. Satan's implication is if God did place this prohibition then God is not being good. Satan's effort is to sow suspicion concerning God's goodness and love.

In Verse 2 and 3 Eve defended her faith by stating that they were allowed to eat of the trees in the garden, that God had made abundant provision for them, and the restriction of not being allowed to eat of the tree in the midst of the garden was not burdensome at all.

Eve added in here statement that God had said that if they ate of the tree in the mist of the garden that they would die. This commandment of God was not a threat in order to enforce obedience but to state the consequence of evil. Up to now with Adam and Eve being righteous and in harmony with God there was no thought of disobedience. Temptation to disobey God had never entered into the mind of Adam and Eve. God's words of the consequences of evil were a loving warning to Adam and Eve. By man's free will to choose what was pleasing to God he could be confirmed in the rejection and abhorrence of evil even as this is true of the holy angels.

In verse 4 Satan twisted Eve's words into a wrong thought. Satan chose to understand Eve's words to mean to say the evil consequence of disobedience was a motivation for obedience. God did not assert this as a motivation and is not pleasing or acceptable in God's sight. The fear of consequence should not move a child of God to do God's will. The fear of consequence has a use only in curbing the Old Adam for us who have one. Sinless Eve did not have a need for such a curb.

Yet Satan did play on Eve's words with the next temptation. Satan said, "You surely will not die!" this is a distortion of what God had said. In verse Genesis 2:17 God said, "For in the day that you eat from it you will surely die." Satan went on speaking as he had a better knowledge of God than Eve saying in verse 5, "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." Satan here is implying that God is being jealous and withholding something desirable from Adam and Eve. Instead of being a good and gracious God He is withholding knowledge they can obtain enabling them to be like Him. Satan is implying that God does not want man to be like him and know the difference between good and evil.

The suggestion of Satan is then that Eve disobeys God and eats of the tree of the Knowledge of Good and Evil. The benefit for Adam and Eve would be that they would have the knowledge of good and evil and be like God. Verse 5 reads, "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

By obeying God's Word Adam and Eve would have remained in a childlike trust, man, like God, would have increased their knowledge of good. Entering into complete obedience of God's Word day to day with their whole mind, heart, and exercise of their will and they would have experienced how good it is to be in the complete will of God. They would have confirmed their devotion to that which was good and would have been less likely to fall into temptation. The angels of God are confirmed in that which is good and so shall we once we reach heaven.

To be aware of evil, to consider the possibility of falling into evil and all of its consequences, and by rejecting to have any part of it by mind, heart, and will showing their humility in joyful faith and love, man would have gained a wholesome knowledge of evil. God knows evil without having anything to do with it in this way. It is the same way that the angels know evil without having any part of it.

Satan tempted Eve with a path of disobedience to gain the knowledge of good and evil, a path Satan left undetermined, which became something quite different. By Eve's submission to the temptation it became knowledge of good that was lost and a knowledge of evil experienced in all of its cursed reality.

The father of lies, Satan, has put into motion the basic lie that underlies all sin and has thrown the world into the delusions of sin. The lie that God is not good and His will is not good. No longer does man believe that his welfare and happiness is dependent upon God. No longer does man see the need for humble, joyful trust and doing God's will in joyful, thankful love. It is the lie that man can make his own happiness on his own and putting his own judgment and will against Gods. Satan was the first advocate of this new morality that man has bought into today. A present morality that denies an absolute authority, an absolute standard of conduct that was established by God, who is man's creator. God is the creator and man is the creature who owes his existence to God and therefore owes his obedience to God.

Eve was faced with a choice, as she had a free will. Eve was created in God's image in the bond of perfect love. She had the choice to remain in the will of God out of thankful love for her creator. Her life thus far was in the experience of God's beautiful creation, the wonderful home He had provided for her, the bond of her marriage to Adam in which God had joined her. All that she had ever known testified to the goodness of God and testified against Satan's bold lie.

We see in verse 6 that Eve turned away from God's goodness. She gave up her trust in God. Eve accepted Satan's lie and disobeyed God's command. Then Eve persuaded Adam to share in her guilt. We cannot explain her sin, as it will always remain a mystery. We can explain our own sinning. From the fall of Adam and Eve we are tainted with an inherited sin nature, no longer are we in a perfect relationship with God the creator. Through our sinful flesh Satan tempts us with his lies daily in our weakness.

When Man Had Become Unfaithful, the Lord our God Remained Faithful in His Love Gen. 3:7-24

The Lord sought out His fallen creatures in solicitous love to lay bare their guilt, while they revealed their depraved condition.

Verses 7 reads, "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings." Now their eyes were opened to the knowledge of good and evil, but not like Satan had said and in a way that God did not intend. Their knowledge of good was a goodness lost. No longer were they in harmony with the will of God. No longer were they holy and righteous in the eyes of God. Their knowledge of good and evil was from the standpoint of sinners. They knew good as something they had lost and evil as an experience in its full crudeness, they felt their corruption.

Now they were aware of their nakedness. In Genesis 2:25 Adam and Eve had been joined together in marriage yet they were naked. While they were still in harmony with God's will and all of their drives and impulses were as God had created them. Their sexual inclines were in full harmony with God's will. They practiced these impulses in perfect love for God and for each other.

Now after losing God's image and becoming sinful they no longer had full control of their desires. Selfish, self-gratifying desires in their sexual relationship began to enter into their minds. Guilty feelings began to fester in their hearts and they had a sense of shame come over them. They made loincloths to cover themselves with fig leaves. Without intending to do so they confessed their guilt by covering themselves. The seed of death and corruption was now in their hearts, which would grow into physical and eternal death, an everlasting separation from God. Adam and Eve had also brought spiritual death upon themselves, a separation from God's fellowship.

We read in verse eight, "They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden". Adam and Eve heard God approaching in the evening of the day and they hid themselves from His presence. Normally Adam and Eve would have rejoiced by a visit from their God and Lord. Now they were in fear of His rebuke and judgment for their disobedience. With their fear they had again unintentionally showed their guilt for what they had done. It was folly on their part to try and hide from

God in a vain attempt to protect themselves from God's just judgment for their sin. Here is the beginning of man's foolishness in a futile attempt of somehow rescuing and saving himself from God's just judgment by his own efforts. Man continues in vain to try and resolve his sinful nature by his own efforts today.

In verse nine God called out to Adam and asked where he was. God did not leave Adam to suffer what he justly deserved but sought him out to make him fully bear the guilt of his sin and make him aware of it. God did this to prepare Adam for a new program conceived out of God's love for His creation. The Lord God wanted to present His gracious plan of salvation. God's question of "Where are you?" was not because God did not know but for man's sake to bring Adam to a full realization of the trouble into which sin has brought him.

In verse ten Adam revealed his sinfulness. Adam revealed by first his fear of God and by being ashamed of his nakedness. Adam sought refuge in a half-truth in that he did not confess to God what he had done. Adam tried to use the excuse of being naked as the reason for his fear.

Verses eleven and twelve God continues to question Adam as to who had told him he was naked. Yet Adam did not give God a straightforward answer and tried to shift the responsibility to Eve who God had given him. Adam supposed to question God why He would give him a companion that would mislead him. Avoiding the truth by the use of excuses are never the right way and only serve to obviously shift our responsibilities elsewhere. Eve's sin and guilt were real but it did not excuse Adam from his sin or guilt. Adam was the head and leader and should not have yielded to her persuasion. Sin separates people as sin is essentially selfish. Adam's excuse was disgraceful as he not only tried to blame Eve but also God himself. When we lose our trust in God we also lose our love for God, and where there is no love for God, a real selfless love for others fades with it. Adam also fell to ingratitude towards God for what he once felt a wonderful gift from God, Eve.

In verse thirteen neither did Eve give God a true confession of her sin. Though she admits eating of the tree she attempts to shift the blame and responsibility to the serpent. By Adam and Eve's lack of true confession for what they had done they revealed their depraved condition because of the now sin in their lives. They were not willing to confess their sin and acknowledge their guilt and confess it in all humility.

The Lord announced the new program of His faithful love, a program of saving grace.

We are reminded here in verse fourteen that the serpent was present in the Garden of Eden. The serpent is a beast and was not a rational being so that if God is speaking to the serpent then He must be speaking to a rational being. God spoke to the serpent as a rational being which means there was a rational being present, which was Satan himself. By God's Word there was a curse placed upon the serpent. We do not know what form

or appearance the serpent had before the curse but from this day forward his appearance would forever be changed. God cursed the serpent among all the cattle and the beast of the field in that now he would move upon his belly. Now being the lowest of all the beast he would also eat dust for all the days of his life. Slithering on the ground as the serpent must now do it would be impossible for him to not ingest dust as he moved. This mode of moving was a sign of humiliation and defeat forever to be degraded in the eye of man. It is not important to know the serpent's former self but that his present self is a result and reminder to man of the wicked, fatal deed in which the serpent was involved as an instrument of Satan.

Even though God is speaking to a serpent the words spoken by God symbolized upon the serpent the judgment of Satan for his treachery in the Garden of Eden. Two other verses in the bible bring this reality to view. In Micah 7:17 we read, "They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread And they will be afraid before You." Here Micah is describing the complete humiliation and defeat of the enemies of God's people. In Psalm 72:9 we also read, "Let the nomads of the desert bow before him, And his enemies lick the dust." God holds no mercy for Satan only judgment and punishment as compensation for his violation of God's majesty.

Satan had thought he had gained a victory in his displeasure with God's creation. Satan had caused the woman to disobey God's Word and submit to his lie. Eve had given up her trust in God and also her obedience. No doubt Satan was rejoicing and thought it would always be that way. In verses fifteen God is still addressing Satan and said He would put enmity between him and the woman. Instead of trust and obedience Satan thought he had God placed hostility and hatred between him and the woman. This is not the first enmity seen in the world. Adam and Eve had already displayed enmity in their new morality towards God. We saw how Adam and Eve were in fear of God when they heard Him walking in the garden, how they refused to accept the responsibility for their disobedience of God's will. We also saw how enmity was placed between Adam and Eve as Adam shifted the blame to Eve for his part in their sin. This enmity between Adam and Eve towards God is misdirected. If man was to be helped, then this enmity would have to be placed upon the correct person rather than God or each other. Man must again in humble faith see God as his faithful friend. Man would have to direct his enmity to the true deceiver, Satan, the father of lies. Man would continue to be mistaken in all things, continue to misuse and misjudge all things, if he did not readjust his attitude that God was his Lord.

Note that God in His foreknowledge knew that Eve could not be able to view Satan with complete enmity. Note that God said "I" will put enmity between you and the woman. Proper enmity was now established by God's divine activity by His own initiative. This

enmity was not something that man could promote on his own and therefore there was no other way than for God to establish it.

For Satan this was an announcement of judgment and defeat. All Satan could do was listen as God did not invite him to a response. As soon as God had made His pronouncement to the tempter the conversation returned to Eve and Adam who had already been drawn into the conversation with His searching questions. It is evident that this establishment of enmity between Eve and Satan was both for the benefits of Adam and Eve in the revelation of God's unmerited yet triumphant saving grace.

Is this divinely established enmity between only two individuals, the serpent and the woman? Would this enmity come to an end when Eve came to an earthly end? No, God promised more than this in His announcement. God is still the subject, enmity is still the object, and God is still speaking stating that He would be enmity between Satan's seed and the woman's seed

God was stating the all of the descendants of Eve would be at enmity with Satan. Only Eve's descendants could come into consideration in this promise from God. Who of Eve's descendants could come into enmity with Satan according to the purpose that God had in mind. A descendant led by God's promise to trust in His saving grace. This requiring a change of heart could only bring Eve again to a true relationship with God. God had promised then in the Garden to bring this about. The seed of Eve, her descendants, God would put at enmity with Satan's seed. Those would be the one's the Lord would awaken in humble trust in His saving grace. They would be the believers.

Satan's seed would be his demons, and the evil human beings who continue to live in rebellion against God. All who like Satan are active in destroying God's redemptive work. Physical descendants of Satan's seed is not in the discussion, as according to the words of Jesus in Matthew 22:30, "For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven." Satan is a fallen angel and therefore does not propagate. In Matthew 13:38 Jesus explains, "and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;" Jesus also rebuked the Jewish leaders, Scribes and Pharisees, for their obstruction of God's saving activity. In Matthew 23:33 we read, "'You serpents, you brood of vipers, how will you escape the sentence of hell?'"

In 1 John 3:8-11 we read, "the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. For this is the message which you have

heard from the beginning, that we should love one another; not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. Do not be surprised, brethren, if the world hates you." Verses eight clearly states the sinner is of Satan, Satan who sinned from the beginning. Notice that John is speaking of the sin of Satan who sinned from the very beginning at the same time of God's promise in the Garden of Eden. John further states the sons of God are manifested, and the sons of Satan also by whoever is unrighteous are followers of Satan. This point is further illustrated in verse twelve, "not as Cain, who was of the evil one and slew his brother". Eve's very first seed, Cain, because of his unbelief is said to be "of the evil one".

John closes with an interesting statement, "Do not be surprised, brethren, if the world hates you." This enmity between the seed of Eve and the seed of Satan is demonstrated in this verse. This enmity is the very dividing gulf between the children of God and an unbelieving world. It began with Cain's hatred of believing Abel, and it is experienced by Christians today. Jesus spoke of this division in Luke 12:51 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;"

The last statement in verse fifteen is directed to Satan. "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."(KJV) The serpent will live on and it is Satan, not his seed, which shall strike the seed of Eve. God then told Satan that the seed of Eve would crush him on the head. The one outstanding descendant of Eve, the Holy champion and special representative of mankind, is the Savior, Jesus Christ, who is to come from the seed of Eve. Satan striking the heel of our Savior, as unbearable suffering as it was, was not a fatal blow, but Jesus crushing the head of Satan certainly is a fatal blow.

God had announced to Satan in the presence of Adam and Eve, who now was a fallen state, is this: One descendant of Eve, as the champion and representative of mankind, would win a victory over Satan and rob him of his power. Satan's power is what he gained by deceiving our first parents. In winning this victory over Satan, our Lord inflicting complete defeat upon Satan, is the victory we have over Satan given to us by the grace of God through His Son Jesus.

This is the first promise of a Savior to save that which was lost in the Garden of Eden. A victory won by Jesus through His suffering and death upon the Roman cross. As God's promise establishes enmity between the seed of woman and the seed of Satan, He must also be seen as providing the victory of woman's seed over Satan.

The Lord in His faithful love laid disciplinary chastening upon the earthly lives of His fallen creatures in the interest of their salvation.

God continues to show His faithfulness of love towards His creation in the disciplinary chastening He placed on Eve and then Adam.

We read in verse sixteen, "To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you." This was not punishment, as punishment is that which God inflicts upon those as compensation in suffering for violating His divine majesty. This punishment flows out of God's wrath against sin. All punishment now and to come is against those who have hardened their hearts to the truth of God's Word and remain in their sin.

Chastening on the other hand is suffering which God inflicts in love in the interest of correction. In this age of God's grace all suffering God sends upon sinners is meant as chastening. It serves the purpose of making mindful to man his sins and their deserved curses. It also shows man his helplessness before God so that he might take refuge in the grace of God proclaimed to him through the Gospel. God also sends suffering, as a chastening, to those who have come to faith and enjoy His forgiveness. This chastening is an aid to them in their struggle against their sinful flesh. His explanation is written in Hebrews 12:5-8 "and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reproved by Him; For those whom the Lord loves He disciplines, And He scourges every son whom He receives." It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons."

Before the fall into sin God told Adam and Eve to be fruitful and multiply. This was a blessing given to them. Now after the entrance of sin child bearing would be painful. It is a constant reminder of the consequences of sin.

In Eve's fall to sin she disrupted God's order. Eve manipulated Adam and brought him into her sin. Adam failed in his responsibility to be the head and followed Eve in full knowledge that he was disobeying God's Word. In this act of Eve she sought independence from Adam but instead of her anticipated satisfaction she only brought pain and suffering upon herself for her sinful act. It was a futile, fateful effort at overthrowing God's order of creation. The result was that Eve would still be subject to God's order and it would remain in effect. Paul writes in 1 Corinthians 11:9 "for indeed man was not created for the woman's sake, but woman for the man's sake." Sin did not change this order as God states in this verse, "Yet your desire will be for your husband, And he will rule over you." Woman will never be fully satisfied without the comfort of her own husband. The

pain of child birth and the constant longing for the comfort of her husband will always be a constant reminder of the consequences of sin.

God's order of creation is perfectly explained in Ephesians 5:22-25, "Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,"

God's chastening of Adam was intended to keep alive in him the remembrance of the sin which he had consented to. In verse seventeen we read.

"Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life."

Adam failed in his leadership role and submitted to the entreaties of Eve. As a reminder of Adam's sinful default of his position he is now a subordinate. Adam would now be subordinate to the soil he once had dominion over.

From this time forward Adam would experience difficulty in securing his livelihood. The soil would still bear its fruits, but obtaining them will now be with much toil, difficulty, and misery. The ground too had been cursed by the sin of man. Man no longer being perfect would not receive the blessing of a perfect world. Man needed to fully aware of the wretchedness of sin. The world now was under the bondage of sin and corruption and this was for the sake of man that he would seek the refuge of God's saving grace. Paul defines this in Roman 8:19-22, "For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now."

We read further in verses eighteen and nineteen that it the midst of Adams toil in the field thorns and thistles would also grow robbing the quantity of his cultivations. That his labors would be hard and he shall labor until he returns to the ground from which he came.

In his faithful love God led Adam to faith and to an expression of his faith in God's promise.

Genesis 3:20 "Now the man called his wife's name Eve, because she was the mother of all the living."

In faith Adam gave his attention to the one comforting detail in God's entire announcement. That Eve would have offspring and therefore become the mother of all

life. The significant way that Moses recorded this passage leads one to believe Adam was referring to the promised victory over Satan, life before God in the midst of death. It is worth considering that this name was given closely after God's announcement of physical death. Prior to this the name that Adam had given Eve was woman. Genesis 2:23 In demonstration of Adam's faith he not only looks to the continuance of mankind through the motherhood of Eve but also the promised victory over Satan and death through the promised redeemer.

In His faithful love God clothed His fallen creatures appropriately in their shame.

Genesis 3:21 The LORD God made garments of skin for Adam and his wife, and clothed them.

God recognized Adam and Eve's sense of shame as a vital wholesome purpose in man's realization that now he was a sinner. God provided clothing for Adam and Eve as a help in man's struggle against sin and temptation. We must assume that God instructed man to slaughter the animals and take their skin for clothing.

In His faithful love God guarded His fallen creatures against the further evil of eating from the tree of life in their sinful state.

Genesis 3:22-24 "Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"-- therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life."

Again we see in this scripture the reference, "like one of Us" further lending evidence of the Godhead. One God yet three separate persons, the Father, the Son, and the Holy Spirit, equal in essence, power, and glory.

Satan had seduced Eve in believing that if she ate of the tree of the Knowledge of Good and Evil that she would become like God. God now states that man has become "like one of Us" in gaining knowledge of good and evil. Man's new state saddens God in that his knowledge of good is that of something he has lost. And man's knowledge of evil now has broken his relationship with God and enslaved him by nature, a battle he must now fight continuously as he is brought back to God's gospel promise.

Man had sought to become like God, which he had but in a perverted sense. Instead of being free in his independence man became a slave to evil. God is good and hates that which is evil, Satan is evil and hates that which is good. By man's fall to a sinful nature he placed himself in the middle of this fight against spiritual wickedness. God seeing this sad outcome was moved to put man out of the Garden of Eden. For man this was a consequence of his fall to evilness. Yet it was God's love that moved Him to cast man

out. Man was not prepared to eat of the Tree of Life and live forever, as now man was stained by his sin nature. If sinful man had eaten of the Tree of Life God's gospel plan would not have redeemed him because man would not have realized the need for salvation.

Man needs to hear the gospel message, and accept the free gift of God's grace of salvation through the blood of Jesus Christ. This is the only way for man to be restored to his original unbroken relationship with God. Once this is done by man's acceptance of Jesus, the Son of God, as the way to the Father then man will be able to eat of the fruit of the Tree of Life. Revelation 2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God."

Chapter 4

Cain and Able Chapter Four

Introduction

Cain and Able is the story of the first two children of Adam and Eve. Cain and Able is a well know bible story, as each gave unto the Lord offerings from their labors. Cain was the eldest and the meaning of his name is possession, a spear. Cain was a tiller of the ground like his father Adam. Cain was a sullen, self willed, haughty, vindictive man. Cain was wanting in the religious element of his character, and defiant even in his attitude towards God.

Cain was later the name of a post-Flood town of the Kenites, a branch of the Midianites (Josh. 15:57), on the east edge of the mountain above Engedi; probably the "nest in a rock" mentioned by Balaam (Num. 24:21). It is identified with the modern Yekin, 3 miles southeast of Hebron.

Abel was the second born of Eve. The meaning of his name is a breath, vapor, or vanity. Able was a Sheppard and tended his flock of sheep. Though man had not yet been given animals for food his flock was most likely used for sacrifice.

There are several references to Able in the New Testament. Jesus spoke of Able as righteous. (Matthew 23:25) "The blood of sprinkling" is said to speak "better things than that of Abel" (Hebrews 12:24) it is also said that Able offered a more excellent offering to God than Cain. (Hebrews 11:4)

Cain and Able

Following the command of God Adam and Eve began to be fruitful and multiply. If they had not fallen to sin then their children would also have been born in a righteous state. But now after being expelled from the Garden of Eden for their disobedience to the will of

God they had now lost the goodness of God and were enveloped with a sin nature as a result of their knowledge of evil and desires of the flesh.

The last phrase in the first verse, "I have gotten a man child with the help of the LORD", causes some speculation. In Eve's hope from the message of God in the Garden she may have felt that her first born was the promise fulfilled that this child was the one who would crush the head of Satan. Eve was however mistaken in her hope. Eve's child was born with Adam her husband, and therefore born with a sin nature and unfit to be a sacrifice to cover the wages of man's sin. Eve named the first born in that mistaken hope Cain, which means possession.

In verse two Eve gives birth to her second child, another son, who she named Able. Eve now more sensible of her mistake with the naming of Cain named her second child Able, which means vanity.

Either by choice or by the direction of their father, Adam, Able became a tender of a flock of sheep. Cain, like his father, became a tiller of the ground.

In verse four we read that in the course of time Cain brought an offering to the Lord. We are not told what that course of time is. Some speculate that it was on the Sabbath day, a day of rest and worship of the Lord. It may also be a time at the end of the harvest. In Exodus 23:16 the Israelite nation was instructed to have a Feast of the Harvest. Either way Cain brought an offering from his labors.

Verse five says that Able also brought an offering to the Lord. Able as a Sheppard brought the firstlings of his flock, the first born or the lambs. God was pleased with Able's offering, as it signified the sacrifice that God himself would one day offer to man, His first born Jesus. We also note that Able brought the fat portions. In Leviticus 3:16 we read, "The priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is the LORD's." So by being the first born, as Jesus was, and the fattest which is most pleasing to the Lord, God was well pleased with Able's offering.

In verse five we see that the Lord had no respect for Cain's offering. In comparison to Able's offering we make these observations. Able brought the first born of his flock. The young lambs that were without blemish and fatted. His offering was in respect for the sacrifice that God would make on man's behalf. Able offered the best of the fruit of his labor not just a portion. Of Cain's offering Tzeror Hammor observes, that Cain brought what was left of his food, or light and trifling things, flax or hemp seed. Also Cain's offering was that of plant life. Nothing was sacrificed by his offering where as the life of a lamb was given by Able. Where is faith without sacrifice? If we do not give of our first portion where is our faith that God will bless it by replenishing it with abundance? The Lord was not pleased with Cain's offering because it was not given in faith; his offering gave no respect to the sacrifice that God would make in sending His Son as the Messiah.

Cain became angry with the Lord whom he had given an offering and with his brother Able whose offering had been accepted by the Lord. "And his countenance fell", Cain's appearance became sullen, he no longer looked up to God but dropped his sight to the ground. His heart filled with revenge as he searched for away to vent his anger.

The Lord asked Cain why he was angry and why his countenance had fallen? The Lord knew what was going on inside of Cain's heart; it was not that He needed Cain to explain why. The Lord asked these questions so that Cain would examine himself as to why his countenance had fallen. Cain had acted incorrectly and not in the will of God. God wanted Cain to consider the reasons He was not pleased with his offering and realize the fault did not rest upon God or his brother Able.

Then God in verse seven tried to give Cain council. God advised him that if hid did his work well his countenance would be lifted. It is one thing to just go through the motions because you have to. It is quite the other to do your work well, putting your heart into it and working in a manner that glorifies God. Cutting corners or not performing correctly will never bring forth the expected reward or satisfaction of the one whom you serve. If there is no recognition from the one you serve then there is neither personal satisfaction. Paul writes in 1 Corinthians 10:31 that whatever we do we should do it for the glory of God. All rewards come from God so our efforts must first be to please Him.

The Lord then gave Cain a warning. "And if you do not do well, sin is crouching at the door." Man's continuous fellowship had already been lost by his fall to sin in the Garden. With the knowledge of the goodness of God lost and evilness he now was tinted with, the relationship he once had with God was now gone. The power of God's Spirit was now no longer in him. If we do not that which is pleasing to God, then we have created a weakness which our adversary not only wants but seeks to exploit. If we do not act with faith in God, if we do not trust and obey Him, then we have opened the door for Satan to come in. This is the desire of Satan, as we read in John 10:10, "The thief comes only to steal and kill and destroy." Then God the instructed Cain according to the free will of his choosing, "but you must master it." Cain had the decision to either repent and return to a righteous state before God or continue in the path of his unrighteousness.

In verse eight Cain talks with Abel, either about what the Lord had spoken to him or a friendly entreaty to persuade Able to go to the field with him. In the original Hebrew text there is a pause here but the Jerusalem Targum gives us an account of what passed between them when in the field. "Cain said to Abel his brother, there is no judgment, nor Judge, nor will a good reward be given to the righteous; nor will vengeance be taken of the wicked; neither is the world created in mercy nor governed in mercy; otherwise, why is thine offering received with good will, and mine not?" Abel answered and said to Cain there is a judgment, and so goes on to assert everything Cain denied, and to give a reason why the offering of the one was accepted, and the other rejected." Whichever the

conversation between Cain and Able the outcome enraged Cain. In Cain's jealousy of Abel Cain slew him. Jealousy born of self pride that led to murder as Cain had completely fallen to the pleasure of Satan.

In verse nine the Lord then questions Cain and asked where his brother Able is? Not that the Lord did not know but in the same purpose when he questioned Adam and Eve in the garden concerning their first sin. The Lord questioned Cain in an effort to bring him to confess what he had done, to make him fully aware of the sinful act he was responsible for. To touch the conscience of Cain and bring him to conviction and remorse for what he had done. But Cain responded that he did not know where his brother was. Cain thought he could lie to an all knowing God. To this day many people think they also can lie to an all knowing God.

In a feeble defense Cain then questioned God, "Am I my brother's keeper?" Cain's response was very impudently spoken. It was seemingly that Cain had a sense of admiration of himself that God would have asked him such a question. Cain knowing that he was not in charge of his brother Able, as Able was of the age to care for himself. Perhaps Cain felt that the care of his brother belonged to God in His providence. Cain displays the hardness of his heart, the deepness of his iniquity. Cain had stretched out against his brother and killed him, and now was stretching out the same hand against God.

In verse ten God responds, "What have you done?" God knew what Cain had done. God knew that Cain had killed his brother, his only brother Able. Able was a holy, righteous, and good man, who never gave thee any offence, or any just occasion of shedding his innocent blood. Again in the longsuffering of the Lord an attempt is given to Cain to confess what he had done. Before the sentence was passed, that it might appear to all to be just, and of which there was full proof and evidence, as follows: "The voice of your brother's blood is crying to Me from the ground." This account is referenced by Jesus in Matthew 23:25 "so that upon you may fall the guilt of all the righteous bloodshed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar." It may be that Jesus was speaking of the wound Cain inflicted upon Him by the spilling of innocent blood. Every wound and every drop of blood spilled cries for vengeance on the murderer.

In verses eleven and twelve the Lord passes his judgment upon Cain. Cain who was a cultivator of the soil would no longer receive its benefit. "Now you are cursed from the ground." From this day forward Cain would be poor and wander the earth in search of rest. "You will be a vagrant and a wanderer on the earth."

In verse thirteen Cain pleads to the Lord. "My punishment is too great to bear!" in verse fourteen Cain responds that the Lord has driven him from the place of his home. Cain

now is driven away from his parents and family. Driven to a strange land where none live. To wander the land for substance for the ground would no longer honor his efforts. "Behold, You have driven me this day from the face of the ground." The Lord also withdrew His favor from Cain. The loss of God's providence is surely a thought of horror when realizing our complete dependence upon God. "And from Your face I will be hidden." Fear overcame Cain, as now he was to live without the protection of God almighty. "Whoever finds me will kill me."

God had placed His judgment on Cain that he should live without the favor of God, without God's grace. Cain's final judgment was to be reserved till after death. Therefore God placed a mark upon Cain that he would be recognized and not killed. The judgment upon the one who killed Cain was even more severe and would be passed down to seven generations.

Cain left his home and family and moved to the land of Nod which is east of the Garden of Eden.

Chapter 5

The Generations from Adam to Noah

Adam and Eve had a third son who was given the name of Seth. Seth's name means set, settled or placed. Another meaning is appointed. The name reflects a continuing faith of Adam and Eve that God had not forsaken them. God had given them another appointed them another son to fill the void left by the death of Able and the exile of Cain. Evil had brought tragedy into their lives but they were not left to hopelessness and despair. God showed His grace by giving them another son and a new found hope.

Adam and Eve had other children but it was Seth that would continue the bloodline to the promised Messiah. The distinction of Seth is that his family maintained a worshipful relationship with God. Seth was the beginning of God's chosen people the Israelites from whom all nations of the earth would be blessed.

As the family of Seth began to develop they began to worship God in a more intense way. Their worship was more than the elementary was of Cain and Able in their offerings. Beginning with Seth worship developed into and establish part of their life.

There were ten generations between Adam and Seth to Noah. There are two interesting points to make here. First as each generation produce many births it was no accident that Noah is a direct descendant of Seth. Throughout the generations God protected the bloodline of Seth and his descendants worshiped God. While the other families rebelled against God Seth's descendants remained in their faith in God. The family of Seth was shaped by God, as He found and chose a faithful line of people with whom He could make a lasting covenant of fellowship.

Another interesting fact is the bible records the average life to 700 to 950 years. This average life span declines to 70 to 80 years by the time of psalmist. Questions arise if it was sin that caused the decline in the length of life. Or possibility the ancients used different unites of time to measure the life spans. We won't really know until we reach the yonder shore but I take the bible at its word. If the bible record Methuselah's life to be 969 years, then he lived 969 years.

Chapter 6

Noah

In Genesis 5:28 Noah is born to the father of Lamech. Noah's name means deliverer. The root of the word from which the name comes can have several meanings: deliverer, to cause to rest, to cause to settle down there at last three meanings that relate to the name of Noah. Lamech is described as having hoped that Noah would deliver his people from the hard toils of agriculture. As a result of sin God had cursed the ground that man would have to labor hard for the ground to produce its rewards. The crops were now filled with thorns and thistles along with its produce. Constant cultivation was needed to insure that a good harvest would occur.

Second after the flood in Genesis 9:20, Noah is described as being a farmer. It would be safe to assume that he was a farmer before the flood. Noah would have caused his family to settle down and cultivate the land.

The third reason for Noah's name might be as the builder of the ark, Noah would be a great deliverer who saved human and animal life through the flood. By Noah's faith in God's Word he has delivered us and all of mankind, and the animal kingdom as well, from the great flood.

The Corruption of Mankind

Man began to multiply greatly across the earth both the descendants of Seth and the descendants of Cain. The descendants of Cain practiced polygamy and multiplied in greater numbers. People who were without the grace of God because of the judgment upon Cain, they were natural men and brought up in the world without the fear and reverence towards God. Daughters were born of them as well and were beautiful to the eye and lived in immodesty.

In the days of Jared, a descendant of Seth, the family of Seth lived on the holy mountain of God. Jared's name means "descending." According to the Arabic writers, Elmacinus and Patricides, about 100 male descendants of Seth came down from the mountain and mixed with the female descendants of Cain. These male descendants of Seth committed fornication with them, as was a Cainite tradition, and also married with them as they

chose. They neither sought council with their parents or with God as to His will. These sons of Seth fell into the worldly practices and all unrighteous acts of the Cainite people.

Paul writes in 2 Corinthians 6:14 that man is not to be bound together with unbelievers. Yet they married together and forsook the righteousness of God and were given to the ways of the world in their relationship with the family of Cain.

God saw the wickedness of men and they not only fell into sin but desired sin by their intention. God saw that every imagination, or purpose, of the thoughts of man's heart, was only evil continually. Man no longer desired God's grace or sought His righteousness.

In verse three God said, "My Spirit shall not strive with man forever." In Genesis 2:7 we read, "and breathed into his nostrils the breath of life." As Job mentioned in Job 27:3 "For as long as life is in me, And the breath of God is in my nostrils." God is a holy and righteous God and as Paul asked in 2 Corinthians 6:14, "what partnership have righteousness and lawlessness?" Man had become only carnal and corrupt and had lost all spiritual relationship with God. Man had become immersed in the sensual pleasures of the flesh and given to the desires of his own heart.

Even the posterity of Seth, the bloodline of the Messiah, those who developed a religious approach to their worship of God, had been taken in and forsook God. Then God numbered the days of man to one hundred twenty years. Not the days of his life but the time remaining for him to repent and turn back to God before His judgment with the flood. This attribute of God, His longsuffering in His love towards His creation, as noted by Peter in 1 Peter 3:20. "who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water."

In verse four we read there were giants in those days called Nephilim. The word Nephilim comes from a word which signifies to fall. This name may have been given because they made fear to fall upon men. Or men fell before them because they came upon men with great violence and oppressed them in a cruel and inhumane way. The Nephilim were there afterwards when the children of Seth intermarried with the children of Cain. They bore children together and their children also became as the Nephilim. The men of the Nephilim came from the seed of Cain and then joined with the seed of Seth, which is the meaning of their existence afterward and not to be meant to exist after the flood.

The Nephilim were mighty men and were feared for their wicked exploits. So great was their wickedness they became infamous and were much feared and talked about. They can be researched in history by writers such as De Origine Deorum, Antiqui, Horat, Carmin, and Ovid Metamorph. Berossus speaks of a town in Lebanon named Enos as a town where some Nephilim settled and were known for their unrighteous practices. They were cannibals, and exceedingly debauched.

The greatness of man's wickedness grew as he populated the earth. Both the seed of Seth and Cain became as one people as they continued to intermarry. They became mighty in their sinfulness and none sought the righteousness of God. The hearts of men grew cold and darkened, loveless and given to their lust and selfishness. God saw this not only by His omniscience, by which he sees everything, but he took notice of it in his providence. The evilness of man's heart was continual and there had become no good within him. As we read in Psalms 14:1-3, "The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. The LORD has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. They have all turned aside, together they have become corrupt; There is no one who does good, not even one."

Verse six tells us that God became sorry that he had created man. Sin is the disobedience of God's Word and Will and man had completely turned away from God. God is Holy and cannot bear unrighteousness. God has a great hatred to sin, and abhorrence of it.

In verse seven the sorrowfulness of God is fully shown. God himself observing to what a height the sin of man had become, and what a spread it made on the earth determined to Himself to destroy man whom He had created from the face of the earth. God looked at His creation and saw that it was no longer good. His creation, the work of his hand, His Word, the object of His love, in spite of His grace, mercy, and providence, had turned away from His love. God determined to destroy man from the face of the earth. In 2 Kings 21:13 we can see reference made to a future event in which God wiped man from Jerusalem as a dish turned upside down. God decided to send a flood upon the earth and wash man off of it. God would blot man out from the book of the living, as it is written in Psalms 69:28, "May they be blotted out of the book of life And may they not be recorded with the righteous." Both man and beast and every living thing would be blotted out and wiped from the earth. Man had lost his fear of a God big enough to create the universe and is also big enough to destroy it as well. Man had turned away from the grace of God by which his existence depended.

Noah found favor in the eyes of the LORD

In verse eight we learn that Noah was the exception, Noah had remained in fear of God, he had continued to worship God. God always reserves some, in the worst of times, for himself; there is a remnant, according to the election of grace. In the person of Noah God was well pleased in his services to the Lord, his sacrifices were acceptable to Him through the beloved. Noah was not acceptable in the eyes of men; they mocked him for his piety and devotion to God. Man especially made fun of Noah for his prediction of the coming flood.

Noah found grace in the eyes of the Lord because he was a sinner and knew his need for God's forgiveness. Because of God's grace Noah and his family were spared from the blotting out of man and beast from the face of the earth.

In verse nine we are introduced to the generations of Noah. Noah is the tenth generation from Adam and Noah is the last generation before the flood. From the seed of Noah man would repopulate and fill the earth. Noah was a just man, blameless in his time; Noah walked with God.

Verse ten gives us the names of Noah's three sons. Shem, Ham, and Japheth from whom all the earth was repopulated and God's chosen people came from, the Israelites, and all other nations of the earth.

In verse eleven God saw that the earth was filled with corrupt man who committed sins against himself and his neighbors. People that were in complete corruption with no fear of God, or dread of His wrath, and cared not for God's displeasure with them. Man who was in complete contempt of God's will and His law. The earth was filled by violence, as men who do not have the love of God in them are filled with their own lust and desires dishonoring each other in every evil way.

Verse thirteen verifies the favor that God had with Noah in that He spoke with Noah telling him His plans. God made Noah aware that He intended to wipe the earth clean of all the corrupt creation of God's handy work. God stated His purpose that because of the sinfulness of man that the earth was filled with violence through them. God shared His plan that He would put an end to the corruptness of His creation by blotting them from the face of the earth.

Verse fourteen through sixteen tells us that God instructed Noah to build an ark of gopher wood. It was not a ship for it was not destined to sail to any point on the seas. It was an ark, a chest, flat bottomed and ridged sloping upwards. It was to be made for floating upon the waters. The ark was to be built for himself and his family for the purpose of saving himself and his family. It was also to be built for the preservation of select creatures for the service of him and his family. Noah was to build the ark with rooms, or nest, for the selected creatures and his family. The Targum of Jonathan gives us further description of the ark, "One hundred and fifty cells shalt thou make for the ark on the left hand, and ten apartments in the middle to put food in, and five cabins on the right, and five on the left." Noah was also to cover the ark inside and out with pitch to make it water proof.

God instructs the size of the ark in cubits, there are several interpretations of the actual size of a cubit. The majority agree that a cubit is eighteen inches long. Noah's Ark was the largest sea-going vessel ever built, until, the late nineteenth century when giant metal ships were first constructed. The Ark was approximately 450 feet by seventy five feet; but

remained the largest vessel to as late as 1858. In that year, 1858, Isambard K. Brunel produced the "Great Eastern", 692 feet by 83 feet by 30 feet of approximately 19000 tons ... five times the tonnage of any ship then afloat. So vast was Brunel's leap that even forty years later in an age of fierce competition the largest liners being built were still smaller than the "Great Eastern. There were three decks in the ark with a window a cubit from the top. There was one door in the ark placed along the side.

Then in verse seventeen God reveals to Noah that He would bring a great flood. There is no question that the earth faced a complete flood and is confirmed by the testimonies of many heathen writers from all nations. They always put some person of great antiquity in their nation, as the Chaldeans, Sisithrus or Xisuthrus; the Grecians and Romans, Prometheus or Deucalion, or Ogyges. Josephus says, all the writers of the Barbarian or Heathen history make mention of the flood and of the ark; and he produces the authorities of Berosus the Chaldean, and Hieronymus the Egyptian, who wrote the Phoenician antiquities, and Mnaseas, and many others, and Nicolaus of Damascus: and there are others that Eusebius makes mention of, as Melo, who wrote against the Jews, yet speaks of the deluge, at which a man with his sons escaped; and Abydenus the Assyrian, whose account agrees with this of Moses that follows in many things; as do also what Lucian and Ovid have wrote concerning it, excepting in the name of the person in whose time it was: and not only the Egyptians had knowledge of the universal deluge, as appears from the testimony of Plato, who says, that an Egyptian priest related to Solon, out of their sacred books, the history of it; and from various circumstances in the story of Osiris and Typhon, which name they give to the sea, and in the Chaldee language signifies a deluge; and here the Targum of Onkelos renders the word by "Tuphana"; and the Arabs to this day call the flood "Al-tufan"; but the Chinese also frequently speak of the deluge; and even it is said the Americans of Mexico and Peru had a tradition of the great flood. Noah was told all life on earth would perish.

In verse eighteen through twenty-two God establishes His covenant with Noah which is later revealed in Genesis 9:11-17. God said that when the flood comes Noah shall enter into the ark and that his wife and sons and their wives shall enter into the ark also. God also instructed Noah that two of every kind of living creature living on the earth shall come into the ark. Noah was also to take food for provision during their time in the ark. Noah being a man of faith in God's Word did as God had told him.

Chapter 7

The Flood

Noah spent 120 years in preparation for the flood that God had said would come upon the earth. Noah built the ark as he was instructed. Then with only seven days before the rains came God commanded Noah and his house to enter the ark. Noah alone was righteous before God in all the earth. It was not that Noah was perfect in the eyes of God

but that through Noah's faith in God's Word that he was accounted righteous. God saw Noah as righteous by his faith and called Noah into the ark where he and his family could find refuge from the judgment of God upon the earth. This call of God to Noah reminds us of God's call to the poor sinners of this world to the gospel message of Christ. Jesus is our ark in whom we alone can find refuge when death and judgment approach. God's Word says come and the ministers of the gospel say come. The Spirit says come, come into the ark where you will find peace. God's grace was poured out on Noah that he would be justified and who the Lord justifies shall be saved. As Paul writes in Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

In verse two Noah is told to bring the beast into the ark. Noah is to bring the clean animals in pairs of seven, male and female. The clean animals were the animals suitable for sacrifice to the God and in the future time to come as food for man. They were taken in larger numbers because of their usefulness and the need for quicker repopulation. The beasts that were not clean were to be pairs of two, male and female. These beasts would be the ones that could be harmful to man such as lions, wolves, tigers, and bears.

Also in verse three Noah was to bring the birds of the air into the ark in pairs of seven, male and female for the purpose of repopulation after the flood.

Verse four gives Noah seven days to complete the tasks needed done before the flood would begin. Some Jews say that this time was given for the mourning of Methuselah's death. Others say that it was an additional time given for a last chance for repentance from God's judgment. Not that it would spare them from the flood but that it would save them from eternal damnation. In all likelihood it was a proper space of time for Noah to complete the final preparations before God closed the door to the ark.

God tells Noah after the seven days the rains would come. Never before had man seen rain upon the earth. Never since has man seen rain as God sent. For forty days and forty nights a constant and persistent rain would fall upon the earth. God said that He would blot out every living thing that He had made from the face of the earth. That is every substance that has animal life, as fowls, cattle, creeping things, and men. Vegetative life survived the flood as we note in Genesis 8:11 when the dove returned to the ark with a freshly picked olive leaf.

In verses five to fifteen Noah did as the Lord commanded him. When Noah was six hundred years old the rains come and started to flood the earth. Noah and his family entered into the ark because the waters began to flood the earth. And on that day, the seventh day, the fountains of the deep burst forth their waters and the heavens rained down for forty day and forty nights. Noah and his family were inside the ark and the beasts of the earth that Noah had gathered were in the ark in pairs, male and female.

Then in verse sixteen God shut the door to the ark and sealed it, with Noah, his family, and the selected beast of the field and birds of the air in the safety of the ark. God shut the door, as it was most certainly too large for Noah to close, to keep the rising waters out. God also shut the door to keep the scoffers who had mocked Noah for his faith in God, who now knew that God's judgment was upon them and sought refuge in the ark that Noah had built. But God had sealed the door that those who served the Lord not would perish and be blotted out from the face of the earth.

Man today is in the age of God's grace that all are called to the safety of the righteousness of Jesus Christ. Those of us who believe upon the name of our risen Lord Jesus are to preach unto all nations of man the gospel message. The hour soon comes when the door to the ark, Jesus Christ, shall be shut and then no man will be able to enter into the His refuge from the coming wrath of God. Now is the hour to seek the Kingdom of God while the door remains open for soon the door shall be shut and sealed like it was in the days of Noah. Jesus taught this very truth in Luke 13:25, "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'"

In verse twenty three and twenty four we learn that every living thing was blotted out from the face of the earth and only Noah and those in the ark survived. The earth was submerged beneath the waters for one hundred fifty days.

Chapter Eight

God remembers Noah, and dries up the waters.

One hundred and fifty days the Ark floated upon the waters and the earth was not seen. All that had lived on the earth that breathed the air in its nostrils had perished.

In verse one God remembers Noah and his family and all the living creatures that were in the ark with him. In remembering Noah the mercy of God returned to mankind. The hand that brought judgment against man must also be the hand that brings deliverance. When affliction has done the work of its purpose, rather it is for killing or curing, the affection must be taken away. As the earth was not drowned in a day neither would it be dried in a day. God works his deliverance gradually, that the day of small things may not be despised nor the day of great things to cause the diminished hope.

God sent a wind of mercy to dry up the land and cause the waters to subside and flow into their proper channels for drainage.

In verse two and three the fountains of the deep we stopped up. But not all as some of them were left open for the use and benefit of the world. The rains from heaven were also restrained.

Verse four through six tells us that on the seventeenth day of the seventh month the ark rested on Mount Ararat. Ararat is said to be in the area of Armenia. Ararat is so high that it overlaps other mountains in the area. One reason that it stands out is that it is located in one of the greatest plains of the area. Ararat has two tops with one being greater in height and the other forming a sharp peak. The Vulgate Latin version renders it the mountains of Armenia; and so Ararat in the Septuagint of (Isaiah 37:38) is rendered Armenia, and in our version also; and it is the more commonly received opinion, that Ararat was a mountain there; and this agrees with the testimonies of various Heathen writers, which are produced by Josephus and Eusebius. Berosus the Chaldean says, 'it is reported that in Armenia, on a mountain of the Cordyaeans, there is part of a ship, the pitch of which some take off, and carry about with them, and use it as an amulet to avert evils.' (Apud Joseph. Antiqu)

In the tenth month the tops of other mountains could be seen. After another forty days Noah opened the window he had made in the ark.

In verse eight through eleven Noah sends out the raven and it flew here and there until the waters dried up. Most likely the raven fed on the floating carcasses in the water. Then Noah sent out the dove and soon the dove returned because there was no dry land upon which it could set its feet. Noah waited seven more days and again sent the dove out and in the evening it returned with the leaf of an olive tree in its beak. Noah then knew that the water had receded from the earth.

The dove is an emblem of a gracious soul that finds a solid place of peace in a deluged, defiling world returns to Christ, as its ark, its Noah as a place of rest. The carnal heart, like the raven, takes up with the world feeding on the dead flesh it finds there. The raven like carnal man does not return to the rest of the Lord. Psalm 116:7, "Return to your rest, O my soul, For the LORD has dealt bountifully with you."

Noah being commanded, goes out of the ark

In verse thirteen Noah removed the covering from the ark and saw that the ground was dry. Instead of leaving the ark God waited upon God to determine when he and all others in the ark should leave. God is all knowing and His judgments are based on our benefits and not on our desires. God knows better what is best for us far better than we. God knows how long the restraints in our lives should last and the perfect time to remove them. We may have in our impatience found away to have departed the ark not knowing if all the ground was dry and able to support life. God's time in showing His mercy is the best time. As the Psalmist notes in Psalms 123:2, "Behold, as the eyes of servants look to the hand of their master, As the eyes of a maid to the hand of her mistress, So our eyes look to the LORD our God, Until He is gracious to us." God told Noah when to go into the ark and no matter how difficult it was to remain in the ark Noah would wait for God to tell him when to leave the ark. In all of our ways we must acknowledge God and put Him

before us in all the decisions of life. Those who place God before them go in God's protection. Take notice in this verse that only the water had dried up from the earth.

In verse fourteen, one month and twenty seven more days passed and when Noah looked out from the ark the ground was dry. Then in verse fifteen God spoke to Noah God commanded Noah and his family to come out of the ark in verse sixteen. In verse seventeen through nineteen God also told Noah to bring out all the beast of the fields, the birds of the air, that they may breed abundantly and fill the earth. In obedience to God's command Noah and his family came out of the ark, all the living creatures also came forth from the ark and populated the earth.

Noah offers sacrifice, God promises to curse the earth no more.

In verse twenty Noah built an altar unto the Lord. Noah's first concern was not to provide a dwelling for himself and his family but to praise and worship the Lord by building an altar for worship. Noah's efforts were to reestablish worship of God. By this being his first concern he led his family by example of the proper relationship they should have with God. This was done by being thankful for God's provision through the flood. Noah in his humility before God honored the Lord with a sacrifice from every clean animal in the ark and every clean bird.

Noah's stock of clean animals was small, only seven pairs of each, yet he freely gave unto the Lord. Serving God with his portion from our meager portion is the way to be honored by God who will increase our possession by His blessing.

The flood had washed away the wickedness of man from the face of the earth. But man still had his sin nature from the fall of Adam and Eve. Because of God's sacrifice of His only begotten Son Jesus we no longer have to make blood sacrifices for our atonement from sin. God was pleased by the sacrifices presented to him by Noah. In verse twenty one God determined to Himself that never again would he curse the ground again because of man's sin. For man is born with a nature prone to sin with a heart intent on evil from the day of his birth. God would never again destroy every living thing from the face of the earth. In verse twenty two God established the seasons, a season to plant and a season to harvest. A season of heat and a season of cold, summer and winter, and day and night shall not cease.

Chapter 9

God blesses Noah, and grants flesh for food

In verses one through three God blesses Noah and his sons. We receive the blessing of God when we do well in the purpose and will of God. Upon God we all depend and we should offer our praise and thankfulness. God told Noah and his son to be fruitful and multiply repopulating the earth. In verse two God grants a partial return of man's dominion

over the animals. Prior to the fall the animals served man freely, now God has put in them a fear of man. Now the animals would serve man freely but in dread of him. Also the birds of the air and the fish of the sea are delivered into the hand of man, as the Psalmist remarked in Psalms 8:6-8, "You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas." In verse three God gives the animals for food as he had the plants. Today we see this promise fulfilled across the face of the earth. It was not God's intention that man should abuse the animals or treat them in a cruel manner. Neither was man to be gluttons in his eating the animals. Man is not to pain the animals needlessly while they live or in the manner we take their live.

Blood, and murder forbidden

In verse four man is forbidden to eat flesh that has its life still in it, or its blood. Before an animal is eaten it must be properly killed. Blood is the lifeline of life in a creature, rather it be man or beast. Blood is considered sacred and it is the shedding of blood that is used for the atonement of man's sin. It is the unblemished blood of Jesus that was shed for the atonement of all the sin of man. Eating flesh while its life blood still flows in its veins would devalue the atoning power of blood. It would also be considered cruel and inhuman to needlessly torture an animal in this way.

And the Jewish writers generally interpret this of the flesh of a creature taken from it alive, which, they say, is the seventh precept given to the sons of Noah, over and above the six which the sons of Adam were bound to observe, and they are these;

1. Idolatry is forbidden.
2. Blasphemy is forbidden
3. The shedding of blood, or murder is forbidden.
4. Uncleaness or unjust carnal copulations is forbidden.
5. Rapine or robbery is forbidden.
6. The administration of justice to malefactors is required.
7. The eating of any member or flesh of a creature while alive is forbidden.

In verse six God forbids the taking away of a man's own life or the life of a fellow man. Man is created in the image of God and our lives belong to Him. We are not to give up our own life or the life of others unless it pleases God to do so. Man himself is a creature of God's creation and belongs to God. The life of a man who commits murder is required of God and in either this world or the next God will pass his judgment on the murderer. God has elected ministers that are to protect the innocent. They are terror to the evil doers and their sword does not swing in vain. (Romans 13:4)

God's covenant by the rainbow

In verses eight through seventeen God establishes His covenant with Noah and his sons. The old world was destroyed in a monument to God's justice the new world to this present time in a monument to God's mercy. In verse eleven God's promises that never again will he destroy the world with a flood. We are to be aware; as sin drowned the old world the sin of this day shall burn the new world in fire. The seal of this covenant is the rainbow which shines across the heavens. The rainbow appears when we have the most fear of a prevailing rain. It is then God shows His seal of His promise. The thicker the cloud the thicker the rainbow and the greater our afflictions the more God's grace abounds. A rainbow is the reflection of light shining through the drops of rain. All the glory of this covenant God made with Noah are derived from Christ the light of righteousness. He will shed His glory on the tears of the saints. God looks down at the rainbow and remembers His covenant with man and so should we in thankfulness.

Noah plants a vineyard, is drunken and mocked by Ham

In verses eighteen through twenty three Noah plants a vineyard as he was a man of the soil and cultivated the ground. When Noah drank of the wine from his vineyard he became drunk and laid naked in his tent. Ham Noah's son went into his father's tent and saw Noah laying naked in his drunkenness. Ham is said by many writers to be a wicked man, immodest, and a profligate creature. Berosus makes him a magician, and to be the same with Zoroast or Zoroastres, and speaks of him as the public corrupter of mankind. Ham taught men to live as before the flood, to lie with mothers, sisters, daughters, males and brutes, and creatures of all sorts. That Ham actually did so himself, and therefore was cast out by his father Noah. Ham went out after pleasing himself and told his brothers. (See Habakkuk 2:15) Ham in a wanton, ludicrous, and scoffing manner related what he had seen to his brothers. It is not known what Ham's son Canaan had done to Noah but it is sure that something happened as we read in verse 24," When Noah awoke from his wine, he knew what his youngest son had done to him."

Noah curses Canaan, blesses Shem, prays for Japheth, His death

In verses twenty four through twenty nine Noah awoke from his drunkenness. Being aware of what had happened Noah immediately cursed Canaan for his part of it. Canaan was to be the lowest of slaves even unto his brethren. This curse certainly plays out in later years when the Israelites had many victories over Canaan and put many to the sword forcing them to pay tribute. The continent of Africa is populated most by the descendants of Ham who have lived in slavery and impoverishment throughout history. In verse twenty six Noah bless Shem. From Shem the church of God was built. From Shem came the Jewish people and for a long time they were the only people that worshiped God. Jesus Christ, the Son of God, descended from Shem. Noah also blessed Japheth and said for him to share the tents of Shem. Japheth was the father of gentile nations and when the Jew rejected Jesus as the Messiah the gospel was given to the gentile nations.

Chapter 11

One language in the world, the building of Babel

All mankind spoke in the same language and it is speculated that Noah and his family, with the exception of Ham, moved back to their land of origin, east of the Garden of Eden. This is thought as they populated they out grew the area in which they were settled. They migrated eastward into the land of Shinar. From Ararat Shinar or Babylon is to the north. That being so they would have migrated northward. But if they had settled in the land east of the Garden of Eden then moving east they would have come to the land of Shinar. The plain of Shinar was very large, fruitful, and delightful, and therefore judged a fit place for a settlement, where they might have room enough, and which promised them a sufficient sustenance.

How soon men forget the severity of judgments and the reason for them. Even in Noah's lifetime wickedness increased. Even though the desolations of the flood were still before their eyes, though they sprang from the seed of righteous Noah, still the sin nature drove them away from their dependence upon God.

The people determined to build a tower that would reach towards the heavens. Their intention was not to reach God but to make a name for themselves so that they might boast of a great wonder they had built. There in the plain of Shinar they built a city and in the city they began to build a tower to the heavens.

The Lord came to see the city they had built. And God saw that the people had become as one and nothing of their imagination was out of their reach. They were committed in their task and they had made bricks and secured them with slime as mortar. They were making good progress and the Lord determined that nothing could stop them but His divine power.

Again God took council with Himself and determined to confuse the language of men and destroy the monument that man was building to glorify himself. God confused their language and scattered the people over the face of the earth. The city was abandoned and the tower they attempted to build was called Babel.

This text comes from Babylonia itself, where a damaged inscription reads. "Babylon corruptly proceeded to sin, and both small and great mingled on the mound. All day they founded their stronghold, but in the night he put a complete stop to it. In his anger he also poured out his secret counsel to scatter them abroad, he set his face, he gave a command to make foreign their speech."

Conclusion

This concludes are study of Genesis Part 1. We have seen the creation of the heavens and the earth. The creation of man in the image of God, and in the beginning man walked

with God in the Garden of Eden. Man was in spiritual union with God and he was righteous before God, as man knew not disobedience towards God's Will. Satan, who fell from Heaven, came down and with the twist of God's truth deceived man into thinking he could be as God. Man disobeyed God and ate of the Tree of the Knowledge of Good and Evil. The spiritual union between man and God was broken by his disobedience of God's Will. Man's knowledge of good was that of goodness lost and his knowledge of evil was that of his fall into it and forever being drawn to it. In God's judgment of Satan He promised that the seed of the woman would produce a savior that would crush his head and that in Satan's final judgment he would forever be cast into the lake of fire. It was the promise of God that by His love, grace and mercy a plan of salvation would be formed by a chosen people of His own. That through this nation of God's chosen people all nations would be blessed by God's gospel message. Man now enslaved by his carnal sin nature continued to fall into wickedness and complete depravity to the point that God was sorrowful that He had created man. One man found favor with God and was faithful to God's Word. God commissioned Noah to build the ark in order to escape the great flood which God would send in judgment of the sinful men of the earth. Noah was obedient to God's command and he and his family, along with pairs of every living thing was saved from the great deluge. Even after the flood man continued by his nature to sin against God and God confused their language and scattered them across the face of the earth. This is a story of God's love, God's mercy, God's justice, and God's grace towards man.

Key Verses

*Genesis 1:1, Genesis 2:17, Genesis 1:3-5,
Genesis 1:14-16, Genesis 1:26, John 1:1-3,
Colossians 3:10, 4:22-24, Genesis 2:23, Psalm
100:2-3, 1 Samuel 12:24, John 4:24, Malachi
2:2, Matthew 22:37-38, Romans 7:22.*
