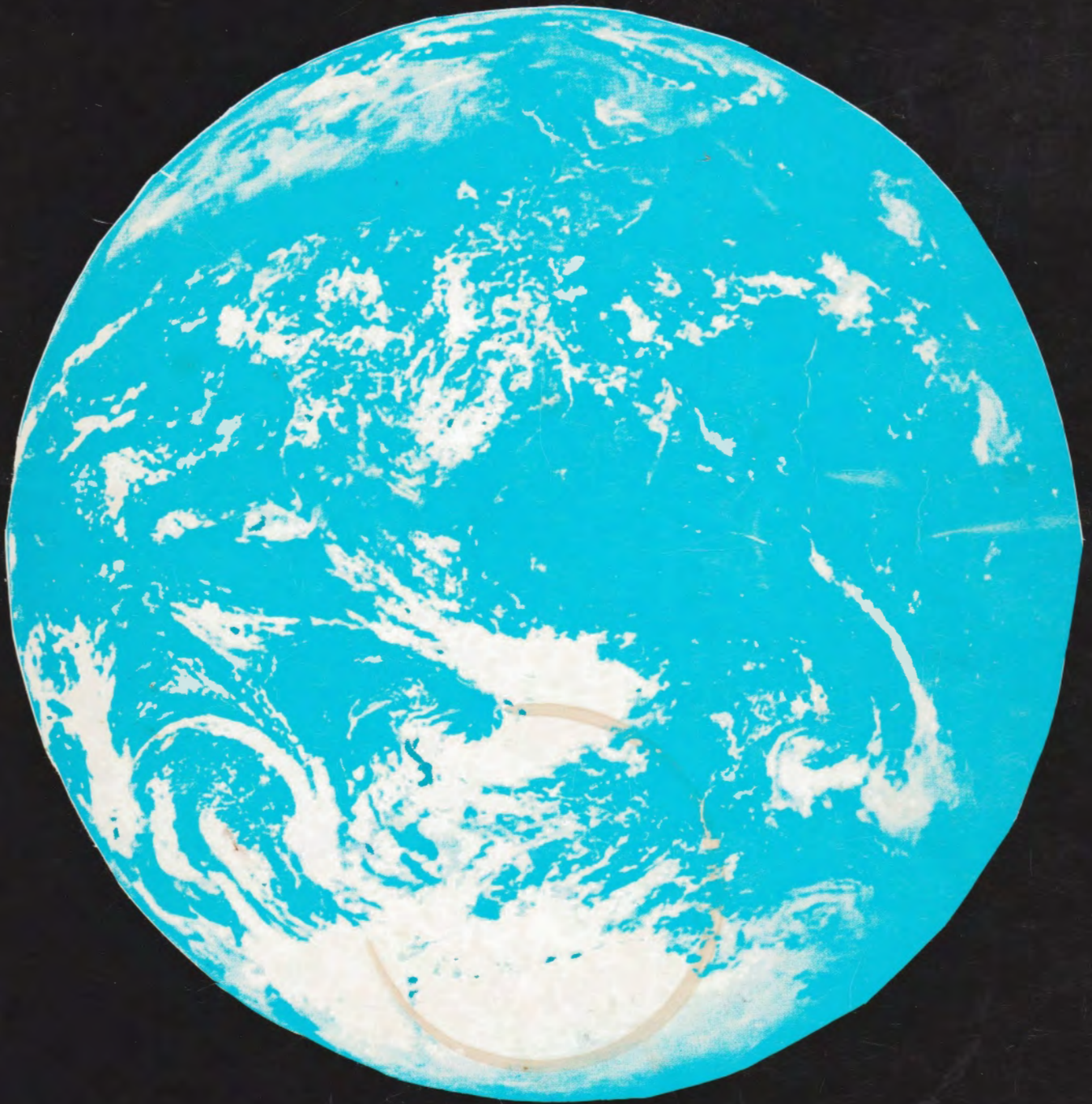


GENESIS 1-6



O Lord... Thou hast created all things, and for Thy pleasure they are and were created.

18th AUSTRALASIAN CHRISTADELPHIAN YOUTH CONFERENCE

Western Australia 31st August-8th September, 1985



PREFACE

As the book of Genesis is the seed book of the Bible, an understanding of it is necessary if a full appreciation of the truth is to be obtained. A study of its pages is both mind absorbing and one which offers rich rewards for the efforts made. Due to the limitations of time it is only practical at this conference to consider the first six chapters which embrace a complete epoch in the unfolding of the Divine purpose. Chapter 1 gives an account of creation while the following chapters record the laying of the foundations of the world and include the first promise, the revelation of God's way and the basis of His judgements. The section ends in chapter 6 with the outpouring of Divine judgement on a Godless world and the extension of God's grace to Noah and his family. These chapters give us an insight into the Creator's purpose and character. We are shown His power, wisdom, love and justice and see His goodness and severity in action. On the other hand we learn of man's origin and constitution. We see him in weakness, defiance and rebellion but also get a glimpse of his capacity to rise above the weakness of his nature and manifest a character pleasing to the Father in Heaven.

These notes have been compiled especially for this youth conference with a view to assisting young people to grasp the vitally important teaching of these chapters. The verse by verse notes have been interspersed with inserts setting out fuller exposition of certain important subjects. In preparing these notes we have drawn heavily on the "Christadelphian Expositor", and also "Elpis Israel" and we would direct the attention of students who wish to enlarge their understanding to these works.

We feel confident that if this study is approached prayerfully and with humility of mind and a true desire to learn then this conference will prove profitable to all and will reflect to the honour of Yahweh's name.

It is important that you give particular attention to the practical lessons that can be learnt from these studies. May it be that each of us show the same diligence as Noah, that we might be acceptable and pleasing servants of the great Creator, eagerly doing His will.

May Yahweh bless you in your study of His Word.

YOUTH CONFERENCE COMMITTEE,
January, 1985.

GENERAL ANALYSIS

GENESIS CHAPTERS 1 — 6

FROM CREATION TO JUDGMENT

1. GEN 1v1 - 2v3 The seven days of creation - "Order out of chaos".
2. GEN 2v4 - 25 Man on probation and the creation of the woman.
3. GEN 3 The entry of sin and death - "The promise of a redeemer".
4. GEN 4v1 - 15 Cain and Abel - "The drama of the two seeds".
5. GEN 4v16 - 5v32 The development of the human race - "The triumph of sin and death".
6. GEN 6 The end of the age - "The judgement of God in its goodness and severity".

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SECTION 1

GENESIS 1v1 — 2v3

THE SEVEN DAYS OF CREATION — 'ORDER OUT OF CHAOS'

SUB DIVISION

V's 1-2		Conditions on earth prior to the seven days of the creation week.
V's 3-5	FIRST DAY	Giving of light
V's 6-8	SECOND DAY	Dividing of waters - formation of firmament.
V's 9-13	THIRD DAY	Formation of dry land; creation of vegetation.
V's 14-19	FOURTH DAY	Sun, moon and stars appear as light bearers.
V's 20-23	FIFTH DAY	Creation of fowl and fish.
V's 24-31	SIXTH DAY	Creation of animals and man. Food appointed; blessings pronounced.
CHAP 2v1-3	SEVENTH DAY	God rested.

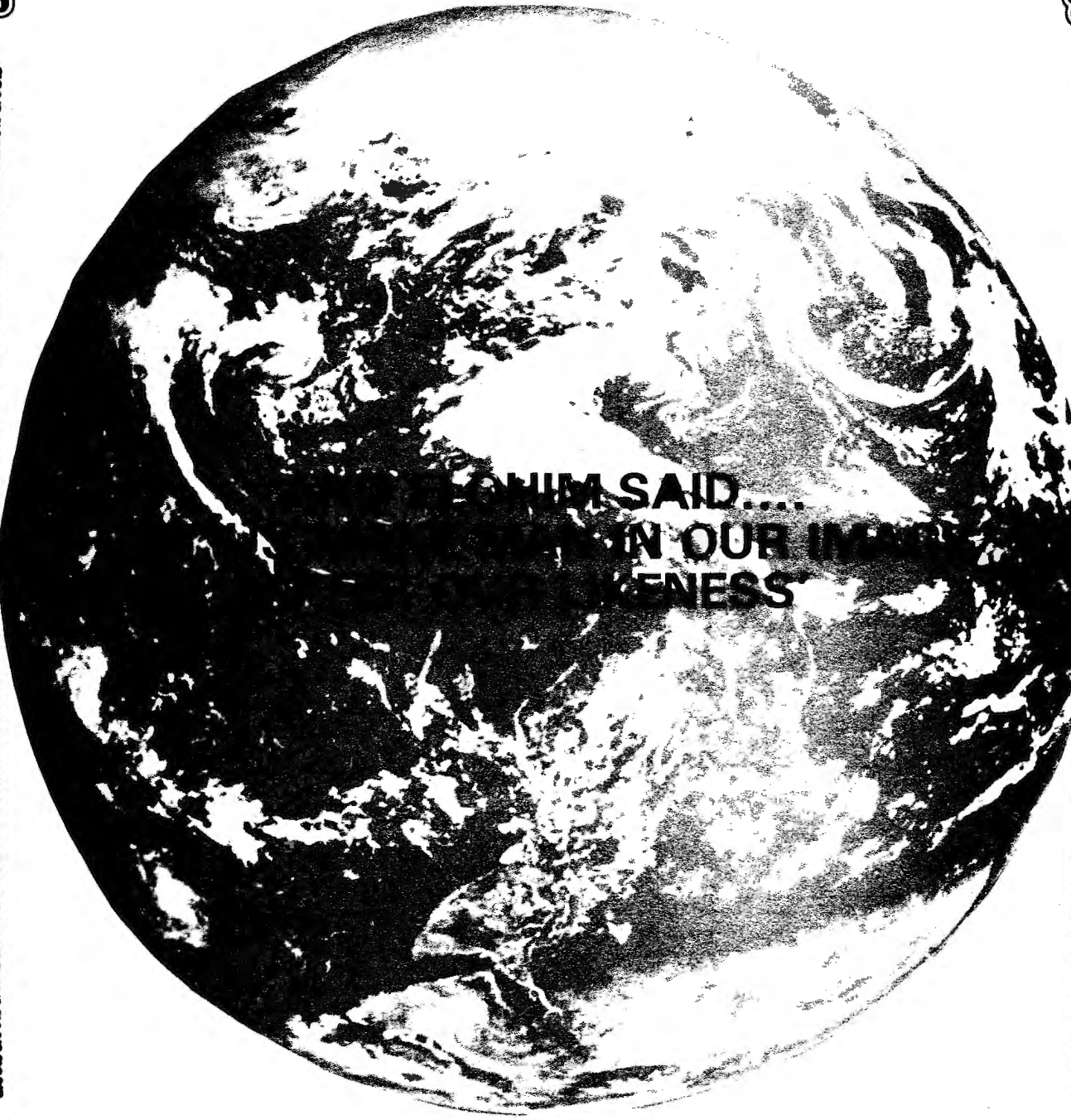
These days have a typical as well as a literal significance. The literal types the unfolding of God's purpose through history and also personally in the development of the Divine character in our lives.

GROUP DISCUSSION



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OHIM SAID....
IN OUR IMAGINATION
OF THE FUTURE



NOTES

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH"

"AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS"

VERSE 1 & 2 " THE EARTH BEFORE LIGHT WAS GIVEN "

VERSE 1 "IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH"

In the beginning

Hebrew word is *BERESHITH*, which is the title of the book in the Hebrew Bible. The word has been rightly translated 'beginning' and it refers to an unknown time in antiquity when God brought the planet earth into existence.

God created

The word for God is '*ELOHIM*' - it is used about 2500 times in the Old Testament. It is a plural noun meaning 'mighty ones' and it refers primarily to the manifestation of Deity by the angels (See supplement "the Elohim").

The word '*Created*' is the Hebrew verb *BARA* and is in the singular tense. Thus the sentence should read, "Mighty ones he created" - and refers to the ONE ETERNAL SPIRIT working through a multitude of agents - his angels.

This shows that the angels or Elohim were in existence before the planet earth.

The Heaven

The Hebrew word '*SHAMAYIM*' is from a root meaning to be high or lofty. It is in the plural and refers to the starry firmament as seen from earth.

And the earth

In the Hebrew the word is '*ERETZ*' - used about 2000 times in the Old Testament, usually translated 'earth' or 'land'. Wilson in "Old Testament Word Studies", suggests that the word is derived from the future tense of the verb 'to love' which would indicate God's purpose in creating the earth for his delight and his pleasure (Prov 8v31; Rev 4v11).

VERSE 2 "AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS"

And the earth was without form and void

'*Without form*' is the Hebrew word '*TOHO*' which means waste and

NOTES

"AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT."

barren whilst the word for *void* is the Hebrew word 'BOHO' which means empty. Thus the earth was empty and void of life, character or usefulness. The same combination of words is used in Jer 4v23-26 speaking of the waste and empty state of Israel politically after the devastations of the Babylonian invasions.

The state of the earth as described in this verse is typical of the state of fallen man, without the regenerating power of Yahweh's truth working in him.

Darkness

Hebrew, 'KHO-SHEK' - means darkness but is used figuratively of sorrow, ignorance, misery, death, destruction, etc. - it describes the whole state of unenlightened humanity in its ignorance, sorrow, sin and hopelessness.

The deep

Hebrew, 'T'HOHM' means mass of raging waters - the ocean or watery abyss - typical of the nations (Isa 57v20).

The spirit of Elohim

The spirit is Yahweh's power emanating from Himself and is the basis of all things that exist. This spirit was the power that the Elohim, or angels, used in the work of creation (Job 26v13; Psa 104v30; 33v6-9). Through this power in universal diffusion, Yahweh is everywhere present (Psa 139v7-12). By his spirit God sustains all creation all of the time; but when He puts this power to special use, such as raising the dead or particular acts of creation, it is termed Holy, or separate spirit.

Moved

Hebrew 'MERACHEPHETH' - to brood over or to hover with a gentle wavering or fluttering motion, as of a bird over her young. See Deut 32v11. This indicates the Spirit's concern and intention to foster life upon the earth.

VERSES 3 - 5 "THE FIRST DAY - THE GIVING OF LIGHT"

VERSE 3 "AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT."

And Elohim said

This phrase appears 9 times in Genesis chapter one. Through 9 statements the work of the physical creation was brought to finality. God's word is powerful - He speaks and it is done (Psa 33v6; II Pet 3v5). As God's Word established order out of chaos in the physical creation, so it can transform men's lives.

DAY	LITERAL CREATION	HISTORIC OUT WORKING	PERSONAL DEVELOPMENT
Day 1	Light shone in the darkness.	In the darkness of the fallen state the Edenic covenant was given.	Enlightenment through the truth.
Day 2	Formation of firmament by dividing waters.	Dividing of people by call of Abraham - 2nd Millenium.	Separation from the world.
Day 3	Raising of dry land above the waters - creation of vegetation.	Choosing of nation of Israel - 3rd Millenium.	Preparation for fruitfulness.
Day 4	Sun, moon and stars appear as light bearers.	Christ - the light of the world appeared in 4th Millenium.	We must also become light bearers.
Day 5	Creation of fish and birds. First appearance of life with independance of movement.	The gospel was preached to gentiles.	Newness of life must be developed in us by personal choice.
Day 6	Creation of animals and man - Eve presented to Adam.	Christ and his bride will be manifested on earth at end of 6th Millenium.	Image and likeness of God must be found in us.
Day 7	God rested.	Kingdom age - the 7th Millenium.	Rest in the Kingdom of God.

"AND GOD SAW THE LIGHT, THAT IT WAS GOOD: AND GOD DIVIDED THE LIGHT FROM THE DARKNESS"

"AND GOD CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY"

"AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS"

Let there be light

'Light', Hebrew 'OWR' has its origin in God, who is light (I John 1v5) and dwells in light unapproachable by man (I Tim 6v16). As the giving of light was the first step in the creation, so enlightenment is the first step in the new creation (II Cor 4v6). God's Word is light (Psa 119v105; Isa 8v20) and its acceptance is indispensable to the development of God's likeness in man.

VERSE 4 "AND GOD SAW THE LIGHT, THAT IT WAS GOOD: AND GOD DIVIDED THE LIGHT FROM THE DARKNESS"

Elohim saw the light that it was good

That is, it perfectly answered to the end for which it was made. It was pleasant and refreshing (Cp Ecc 11v7).

And Elohim divided the light from the darkness

This separation would have been caused by the earth rotating upon its axis. The separation between light and darkness established a Divine principle (II Cor 6v14; I Thess 5v4-8).

VERSE 5 "AND GOD CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY"

And Elohim called the light day

'Day', Hebrew 'YOME' - from a root to be warm or hot, thus the day was not just a time of light but also of warmth and love.

And the darkness he called night

'Night', Hebrew 'LAYLA' - night used figuratively of a state of distress, of bitterness or ignorance.

And the evening and the morning were the first day

In the Jewish day, darkness always precedes light. Our natural inheritance is darkness but this must be replaced by light, which comes from God's Word, and brings with it the warmth and love of God. The days of creation week were days of 24 hours each as is shown by the Sabbath law (Exod. 20v8-11).

VERSES 6 - 8 "THE FORMING OF THE FIRMAMENT"

VERSE 6 "AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS"

"AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS WHICH WERE UNDER THE FIRMAMENT FROM THE WATERS WHICH WERE ABOVE THE FIRMAMENT: AND IT WAS SO"

"AND GOD CALLED THE FIRMAMENT HEAVEN. AND THE EVENING AND THE MORNING WERE THE SECOND DAY"

Let there be a firmament in the midst of the waters

'Firmament', Hebrew 'RAKIAH' - an expanse, it is from the root RAKAH - to beat, stamp, or spread, stretch forth. Cp the language of Job 37v18. The firmament is the vast expanse of the sky or heavens (Gen 1v14-15, 17, 20; Psa 19v1). They are described as they appear to the human eye.

VERSE 7 "AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS WHICH WERE UNDER THE FIRMAMENT FROM THE WATERS WHICH WERE ABOVE THE FIRMAMENT: AND IT WAS SO"

And divided the waters

'Divided', Hebrew 'BAW-DAL' - to separate - translated separated in Isa 59v2. The waters above the firmament are the clouds and mists which float or ride the wind or spirit - they type the saints (Rev 1v7). The waters beneath are the oceans which typify the nations.

VERSE 8 "AND GOD CALLED THE FIRMAMENT HEAVEN. AND THE EVENING AND THE MORNING WERE THE SECOND DAY"

And Elohim called the firmament heaven

Heaven in this context is the expanse above the earth in which are seen clouds, sun, moon, planets as they appear when seen from the earth. In the second millenium God separated the family of Abraham giving him the promise of a seed as the stars of heaven for multitude, although, like the stars, this seed did not appear until the fourth day or millenium. The firmament of heaven became used as a type of the new heavens to be developed from this promised seed (Dan 12v3; Ezek 1v22-26).

THE ELOHIM

Elohim is a Hebrew noun for God and is used 2470 times in the Old Testament. The 'IM' at the end of the word indicates that it is plural, and thus should be translated "gods". But bearing in mind the fundamental teaching of the Bible, that there is one God, who is the Father of all, this calls for a detailed investigation of the word. We find that it is like our word sheep, which is used either in a singular or a plural sense, according to the grammar with which it is used. We have in Gen 1v1 "Elohim" (3rd person, plural), Bara (3rd person singular) singular "he created". Thus a plural noun is associated with a singular verb and we have "Elohim, he created".

STUDY 1

On this basis we can see that the word originates in the Father Himself, but in usage nearly always represents "mighty ones" such as we have in Gen 1v26; Elohim said, "Let us make man in our image".

The word is occasionally used of certain men e.g. the nation of Israel in its association with God; the Judges who were to implement God's law. But by far its greatest usage applies to God manifested through the angels. Psalm 97v7 "Worship him all Elohim" is applied by Paul in Heb 1v6 to the angels. Psa 8v5 "Thou hast made him a little lower than the Elohim" is applied to the angels in Heb 2v9; "we see Jesus made a little lower than the angels". Dr. Strong says the word Elohim is derived from a word "to twist" hence to be strong. Like a rope, which is singular but is made up of many strands, indicating how this word can be both singular and plural.

Yahweh used the Elohim to perform the Adamic Creation. Contrary to popular portrayals, they have no wings, and indeed look like men - or more correctly, men look like them, as they came first. The prime purpose of the creation was that the Elohim might reproduce themselves, and although this has only been achieved in one person, the Lord Jesus Christ, God will eventually accomplish this purpose. Proof of this can be found in the words of the Lord Jesus Christ, "But they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels". From these words we also learn that angels do not procreate and are deathless. In Psa 103v20-21 the Psalmist states that "they excel in His strength, and do His commandments, hearkening unto His voice", and that they "do His pleasure". This shows that the idea of wicked angels is a figment of man's imagination. Yahweh, in His dealings with men has, always worked through His angels, by whom He has controlled the destiny of the nations. They have also acted as "ministering spirits, sent forth to minister to them who shall be heirs of salvation" (Heb 1v14); while in Psa 34v7 "the angel of Yahweh encampeth round about them that fear Him"

In the future they will be used by the Lord Jesus Christ to raise the responsible dead (a work even more complex than creation, for the dead have to be made exactly as they were, with the same thoughts and character). They will also help the Lord Jesus Christ at the judgement and then it appears that their work with the earth will have been fully accomplished. As the Apostle Paul writes, Heb 2v5, "for unto the angels hath He not put into subjection the world to come, whereof we speak"; i.e. the world controlled by the Lord Jesus Christ and those that have been elevated to equality with the angels, of whom Zech 12v8 states "and the house of David i.e. the true believers, shall be as God (Elohim) as the angel of Yahweh before them".

Therefore the Lord Jesus Christ will reign on earth, assisted by "His angels", who unlike the angels of today that cannot be seen by mortal men unless they so desire, will be seen and felt by the mortal population who will learn of God's ways and be taught by them.

"AND GOD SAID, LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR: AND IT WAS SO"

"AND GOD CALLED THE DRY LAND EARTH; AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS: AND GOD SAW THAT IT WAS GOOD"

" AND GOD SAID, LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF, UPON THE EARTH: AND IT WAS SO"

VERSES 9-13 "THE THIRD DAY - FORMATION OF DRY LAND AND
CREATION OF VEGETATION"

VERSE 9 "AND GOD SAID, LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR: AND IT WAS SO"

Let the dry land appear

The Psalmist describes the work of this day in Psa 104v6-9. By tremendous upheavals God deepened the ocean beds elevating the dry land above the level of the waters. If the surface of the globe was levelled it would be completely submerged in water to a depth of about 9000 feet.

VERSE 10 "AND GOD CALLED THE DRY LAND EARTH; AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS: AND GOD SAW THAT IT WAS GOOD"

Elohim called the dry land earth

'*Earth*', Hebrew 'ERETZ' see V.1. The earth is often used as a symbol of Israel in its relation to other nations (Jer 4v23; Hag 2v6-7; Isa 51v6).

And the gathering together of the waters he called Seas

'*Seas*', Hebrew 'YAMIM' - from a root signifying tumultuous agitation and roaring. It thus becomes symbolic of multitudes of people in restless commotion; the nations (Isa 17v13; 57v20; Rev 17v15). In the third millenium God separated the nation of Israel causing them to appear among the nations. This was accomplished by great political upheavals in Egypt and the nations of the Middle East.

VERSE 11 " AND GOD SAID, LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF, UPON THE EARTH: AND IT WAS SO"

Let the earth bring forth grass

'*Grass*', Hebrew 'DESHE' - from a root 'DASA' - to sprout, refers to every kind of grassy or verdant vegetation in a state of sprouting, pointing more especially to such as are propogated from the root rather than the seed.

The herb yielding seed

That is herbs that propagate themselves by seeds. Herbs embrace the whole range of plants between grasses and trees. This form of vegetation was part of man's original diet (Gen 1v29). Every tree brings forth "after its kind" - a principle important for us to note for

**"AND THE EARTH BROUGHT FORTH GRASS, AND HERB YIELD-
ING SEED AFTER HIS KIND, AND THE TREE YIELDING FRUIT,
WHOSE SEED WAS IN ITSELF, AFTER HIS KIND: AND GOD SAW
THAT IT WAS GOOD"**

**"AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF
THE HEAVEN: TO DIVIDE THE DAY FROM THE NIGHT; AND LET
THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND
YEARS:"**

as the Lord states in Matt 7v15-20, "A tree is known by its fruits".

As Yahweh formed the dry land that it might become fruitful, so He has separated us from the world that we might produce fruit to His glory (John 15v8; Gal 5v22-23; Matt 13v23).

VERSE 12 "AND THE EARTH BROUGHT FORTH GRASS, AND HERB YIELDING SEED AFTER HIS KIND, AND THE TREE YIELDING FRUIT, WHOSE SEED WAS IN ITSELF, AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD"

And the earth brought forth

God spoke and the earth produced its fruits. God's Word has the power to produce fruits in us also - fruits which can give glory to God and be useful and beneficial to all.

VERSES 14 - 19 "THE FOURTH DAY - SUN, MOON AND STARS APPEAR AS LIGHT BEARERS"

VERSE 14 "AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN: TO DIVIDE THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND YEARS:"

And Elohim said let there be lights in the firmament of heaven

'*Lights*', Hebrew 'ME'OROTH' - a different word to that used in verse 3, it means a luminary or light bearer.

Let them be for signs and seasons and for days and for years

'*Signs*', Hebrew 'OWTH' - "A mark or token which brings to mind, shows or confirms anything either past, present or to come...." Wilson "Old Testament Studies". It is derived from a root meaning 'to come'.

The sun, moon and stars witness to the power and wisdom of the Creator and also typify the Political Heavens of the age to come (Psa 8v3-4; Psa 19v1; Dan 12v3).

'*Seasons*', Hebrew 'MOVAID' - means appointed time or set time. It is used many times in relation to the tabernacle, translated 'congregation'. It is also the word used for the 'feasts' of Yahweh. These feasts were appointed times when the people of Israel were to gather before Yahweh, and they were set by the movements of the heavenly bodies - ie Passover at full moon etc. The sun, moon and stars not only marked out these appointed times but are also expressive of Yahweh's intention to fulfil His purpose "at the appointed time" (Psa 102v13; Acts 17v26).

'*Days and Years*', these are both determined by the revolutions of

THE DAYS OF CREATION

In an attempt to accommodate the scientific theory of evolution, some commentators bend the scriptural account of creation by claiming that each day of creation was in fact a longer period than 24 hours, and it is suggested that each day represented a period from 1000 years to billions of years. Yet Moses wrote "the evening and the morning were the first day" etc.; in other words a diurnal revolution of the earth which is 24 hours in duration.

The matter is made very clear in Ex. 31:17 "for in 6 days Yahweh made heaven and earth, and on the seventh day He rested". In v.15 He said "six days may work be done, but the seventh is a sabbath of rest". Here Yahweh is directing Israel to work for six literal days on the basis that the creation took six literal days to perform.

In Gen. 5:5 Adam's age is given as 930 years, but if each day of creation were 1000 years, it would mean that he lived part of the sixth day, conservatively say 500 years, plus 1000 years of the sabbath. Thus by the end of creation alone he would have been at least 1500 years.

It should be noted that all life, both animal and vegetable, depends on light, and if there was darkness for 500 years all would have perished and Adam would have experienced at least one period of 500 years of darkness.

However, 2 Pet. 3:8 states "That one day is with the Lord as a thousand years and a thousand years is as one day". The key to understanding this lies with the statements "is as"; that is there is a typical application of a day which spans a thousand years.

Thus the creation was typical of Yahweh's purpose with mankind. There would be 6000 years of human history when man would work the works of the flesh and when Yahweh would take out a people for His name, typically doing this in the fashion of another creation, based on the pattern of the first (see notes). This would be followed by 1000 years of rest from the domination of the flesh, when the Lord Jesus Christ's authority will be supreme.

"AND LET THEM BE FOR LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH: AND IT WAS SO."

"AND GOD MADE TWO GREAT LIGHTS; THE GREATER LIGHT TO RULE THE DAY, AND THE LESSER LIGHT TO RULE THE NIGHT: HE MADE THE STARS ALSO"

"AND TO RULE OVER THE DAY AND OVER THE NIGHT, AND TO DIVIDE THE LIGHT FROM THE DARKNESS: AND GOD SAW THAT IT WAS GOOD"

"AND GOD SAID, LET THE WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HATH LIFE, AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN"

"AND GOD CREATED GREAT WHALES, AND EVERY LIVING CREATURE THAT MOVETH, WHICH THE WATERS BROUGHT FORTH ABUNDANTLY, AFTER THEIR KIND, AND EVERY WINGED FOWL AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD"

"AND GOD SAID, LET THE EARTH BRING FORTH THE LIVING CREATURE AFTER HIS KIND, CATTLE, AND CREEPING THING, AND BEAST OF THE EARTH AFTER HIS KIND, AND IT WAS SO"

"AND GOD MADE THE BEAST OF THE EARTH AFTER HIS KIND, AND CATTLE AFTER THEIR KIND, AND EVERY THING THAT CREEPETH UPON THE EARTH AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD"

NOTES

"AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS: AND LET THEM HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER THE CATTLE, AND OVER ALL THE EARTH, AND OVER EVERY CREEPING THING THAT CREEPETH UPON THE EARTH"

the Lord Jesus Christ said eternal life depended (Jn. 17:3). But once we have gained this mental understanding there comes the challenge of putting into practice what we know, for those accepted at the Judgement will be those "that do the will of my Father" (Mat. 7:21). We must know before we do, but it is always more difficult to put into practice what we know. However those who are changed by the Word, mentally and morally, will eventually be changed physically, and bear the divine glory, becoming part of the Yahweh name.

VERSE 26 "AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS: AND LET THEM HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER THE CATTLE, AND OVER ALL THE EARTH, AND OVER EVERY CREEPING THING THAT CREEPETH UPON THE EARTH"

And Elohim said, Let us make man

'God', Hebrew 'ELOHIM' - a plural noun meaning 'mighty ones', refers to angels, see verse 1. Hence the plural 'let us make'. *Man*, Hebrew 'ADAM', from a root signifying to be red or ruddy, as is also the word ADAMAH - ground, thus a reminder of earthly origin of mankind (1 Cor 15v47-48). According to Wilson in 'Old Testament Word Studies', some see this word as related to the word DAMATH used in verse 26 translated likeness. This would also be a reminder of the purpose of God to develop His likeness in man.

Thus the name Adam embraces all mankind and is a reminder to us of both our earthly origin and our high calling.

In our image

'Image', Hebrew 'TSELM' - a shadow, likeness or image used in Dan 2v31. It refers to physical shape or form.

After our likeness

'Likeness', Hebrew 'DAMATH'; to compare, to liken. This refers to man's capacity to be like the Elohim mentally and morally. It is God's purpose that we should become manifestations of Himself i.e. become like Him. This is accomplished:-

1. MENTALLY - when we believe and accept the truth
2. MORALLY - when the truth changes our lives and the fruits of the spirit are seen in us.
3. PHYSICALLY - when clothed with immortality after the judgement seat.

These steps are referred to in II Peter 1v3-4.

"SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM"

"AND GOD BLESSED THEM, AND GOD SAID UNTO THEM, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT: AND HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH"

Let them have dominion

'Dominion', Hebrew 'RADAH', to tread down, to bear rule - have dominion. It is God's purpose for man to have dominion but the entry of sin has delayed the attainment of this objective. It will, however, be achieved through the work of Christ, 'the second Adam' (Psa 8v6; Heb 2v6-8; I Cor 15v21-28). This statement is referred to many times in the New Testament (i.e. Matt 28v18; John 16v33;17v1-2; I Cor 15v27; Eph 1v10,22; Phil 3v20-21; Col 1v15-23; I Pet 3v22; Rev 5v12).

Over the fish ... fowl ... cattle all the earth every creature

This will be literally accomplished as is foreshadowed in the life of the Lord (Mark 4v39; Luke 5v4-6). But it also has a typical significance foreshadowing the dominion that Christ and the saints will have over the mortal nations in the Millenium.

VERSE 27 "SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM"

So Elohim created man in his own image

The Elohim's power was sufficient to effect the creation of man in their own physical form. God's word also has the power to develop in us His own moral likeness if we submit to its influence in our lives.

Male and female

Note the wording of this verse, "...in the image of God created he **HIM**: male and female created he **THEM**." The explanation of this is given in Gen 2v7, 21-22. Adam was created first in the image of God. Eve was created out of him to be a help meet for him. Note I Cor 11v7-9 and I Tim 2v13. The woman was made for the man and was therefore subordinate to him.

VERSE 28 "AND GOD BLESSED THEM, AND GOD SAID UNTO THEM, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT: AND HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH"

And Elohim blessed them

i.e. He caused them to prosper by providing them with everything needful for them to be fruitful and to fulfill the purpose that God had with them. Yahweh likewise provides us with every need to ensure our fruitfulness in spiritual things (II Peter 1v2-4; Col 1v10).

Replenish the earth

Hebrew 'MALA' - to fill. It is used here in the imperative tense i.e. given as an authoritative command or directive.

"AND GOD SAID, BEHOLD, I HAVE GIVEN YOU EVERY HERB BEARING SEED, WHICH IS UPON THE FACE OF ALL THE EARTH, AND EVERY TREE, IN THE WHICH IS THE FRUIT OF A TREE YIELDING SEED; TO YOU IT SHALL BE FOR MEAT"

"AND TO EVERY BEAST OF THE EARTH, AND TO EVERY FOWL OF THE AIR, AND TO EVERY THING THAT CREEPETH UPON THE EARTH, WHEREIN THERE IS LIFE, I HAVE GIVEN EVERY GREEN HERB FOR MEAT: AND IT WAS SO"

"AND GOD SAW EVERYTHING THAT HE HAD MADE, AND BEHOLD, IT WAS VERY GOOD. AND THE EVENING AND THE MORNING WERE THE SIXTH DAY".

Subdue it

Hebrew, 'KABASH', to tread upon, to bring into subjection - again imperative tense.

have dominion

Hebrew, 'RADAH', see verse 26. In this verse it is in the imperative tense - only other place in Old Testament where this tense is used is Psa 110v2 where it is translated 'rule'.

over the fish, fowl, every living thing that moveth

Man's dominion was to be over the lower creation. God has given him no dominion over his fellow man. Adam and Eve failed to exercise dominion over the serpent and consequently reaped a curse instead of a blessing - likewise if we do not submit to God's word and obey his commands we cannot expect to be blessed when the Lord returns.

VERSE 29 "AND GOD SAID, BEHOLD, I HAVE GIVEN YOU EVERY HERB BEARING SEED, WHICH IS UPON THE FACE OF ALL THE EARTH, AND EVERY TREE, IN THE WHICH IS THE FRUIT OF A TREE YIELDING SEED; TO YOU IT SHALL BE FOR MEAT"

Man's diet was originally confined to herbs which produced seeds and fruit of trees which likewise produced seeds. This changed after the fall when sacrifice became a necessity and eating flesh is clearly referred to after the flood (Gen 9v3). The word 'meat' is an old English word for 'food'.

VERSE 30 "AND TO EVERY BEAST OF THE EARTH, AND TO EVERY FOWL OF THE AIR, AND TO EVERY THING THAT CREEPETH UPON THE EARTH, WHEREIN THERE IS LIFE, I HAVE GIVEN EVERY GREEN HERB FOR MEAT: AND IT WAS SO"

Thus all the animals and birds were likewise vegetarian and lived harmoniously together - this changed also after the fall, when the whole nature was beset with disharmony. This will be restored in the kingdom age (Rom 8v22; Isa 11v6-9; 65v25).

VERSE 31 "AND GOD SAW EVERYTHING THAT HE HAD MADE, AND BEHOLD, IT WAS VERY GOOD. AND THE EVENING AND THE MORNING WERE THE SIXTH DAY".

Behold it was very good

'Good', Hebrew 'TOB' - signifies beautiful so as to reflect to ones credit. Although of the earth earthy (I Cor 15v47), the whole creation was perfectly adapted to the purposes for which God had made it and it reflected the wisdom of its loving creator. This was soon to be spoilt by the entry of sin into the world which affected all creation. (Rom 8v19-22).

STUDY 1

EVOLUTION

In 1959, just 100 years after Darwin presented his theory of evolution, Sir Julian Huxley said "Darwin's theory .. is no longer a theory but a fact". Since then our whole society has been influenced by evolutionary and humanist philosophies. Evolutionary ideas certainly did not begin with Darwin. They arose first among the ancient Greeks; Anaximander taught that men had evolved from fish, and Empedocles asserted that animals had developed from plants. These views, however, were not generally accepted.

Another more widely accepted view put forward by Aristotle and others around 400 BC was that of Spontaneous Generation. It taught that fish and frogs arose suddenly from mud and slime, rats and mice from rubbish and maggots from rotting flesh. Others such as Gregory pointed out in 400 AD that if this was true, then there was no need to believe in God as Creator. This notion held popularity for hundreds of years, but in 1668 Francesco Redi proved that maggots came from fly eggs laid in rotting meat. In the mid 1800's Louis Pasteur completely disproved the theory by showing that bacteria would not grow in sterilised materials.

How was it possible for a false theory to be believed so passionately and for so long against the advice of many eminent scientists and contrary to scientifically controlled experiments? The reasons are exactly the same as those for which evolution is believed today. They are summed up in the opinion of the scientist Haeckel; who claimed that Spontaneous Generation must be true because otherwise it would be necessary to believe in a Creator. People believed this theory because they did not want to believe in the "old superstition".

Modern evolution has a host of problems. It is a false science which has been postulated but never proven, asserted but not supported by valid evidence and dogmatised but never demonstrated. It fails to meet scientific criteria:-

1. It is not useful in predicting future natural occurrences.
2. Not subject to experimental tests because its supposed events are unique, unrepeatable and irreversible, and require extreme spans of time.
3. Not capable of falsification because it is so plastic it is able to explain anything, even contradictions.
4. Its probability is essentially zero.
5. It has no substantial support in natural processes or laws.

The theory has several other major weaknesses:-

1. The lack of transitional forms as acknowledged by Darwin himself (Origin of Species p.207).
2. The sudden appearance of complex forms in the lowest fossil bearing rocks.
3. The ignoring of data which contradicts the theory.
4. Improbability of uniformitarian assumptions.
5. Degenerative nature of mutations.
6. Uselessness of "undeveloped" organs.
7. The inability of untold scientists to produce even one living thing from non-living materials.

"THUS THE HEAVENS AND THE EARTH WERE FINISHED, AND ALL THE HOST OF THEM"

"AND ON THE SEVENTH DAY GOD ENDED HIS WORK WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE"

"AND GOD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT: BECAUSE THAT IN IT HE HAD RESTED FROM ALL HIS WORK WHICH GOD CREATED AND MADE"

CHAPTER 2v1-3 "THE SEVENTH DAY - GOD RESTED"

VERSE 1 "THUS THE HEAVENS AND THE EARTH WERE FINISHED, AND ALL THE HOST OF THEM"

Thus the heavens and the earth were finished

'Finished, Hebrew 'KALAH' - to end, carries both the ideas of completeness and cessation. The work was brought to completion and then ceased. Likewise God is able to carry to completion the work he has commenced in us (Phil 1v6). Christ finished the work his father gave him to do (John 17v4).

And all the host of them

'Host', Hebrew "TSEBAOTH" - this word has a military significance and refers to an army in battle array, suggesting martial precision in marching order. It here relates to the regular, harmonious movement of the stars in the heavens. This is the first occurrence of this word in Scripture, but it appears many times in later books in the familiar title Yahweh Sabaoth, or "He who will be armies". The beauty and precision of the stars are a foreshadowing of the saints shining in glory in the political heavens of the future (Dan 12v3; Isa 65v17).

VERSE 2 "AND ON THE SEVENTH DAY GOD ENDED HIS WORK WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE"

And he rested

Hebrew word is 'SHABATH' - to repose, to cease from. God ceased from multiplying the works of creation because He had brought them to completion on the sixth day and did not continue them into the seventh. He did however, continue to sustain all things he had made. God does not get weary (Isa 40v28). God did not rest because of fatigue. The entry of sin broke God's rest and since then He has laboured incessantly to establish a new creation on Spiritual principles. (Rev 3v14, Gal 6v15, John 5v17).

On the seventh day

It was God who established the seven day week, and seven is a number consistently associated with the works of Yahweh. The Hebrew word for seven, 'SHEBA', comes from a root meaning 'to be complete' but is also translated 'oath' - to swear was to 'seven ones self' with an oath. The seventh day spoke of the completion of God's work and was later used as the sign of the covenant God made with the nation of Israel (Exod 31v16-17).

VERSE 3 "AND GOD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT: BECAUSE THAT IN IT HE HAD RESTED FROM ALL HIS WORK WHICH GOD CREATED AND MADE"

STUDY 1

THE SEVENTH DAY - WAS ADAM OBLIGED TO KEEP IT?

The 7th day was Saturday, and on God's standard for a day, it was Friday sundown to Saturday sundown. "The Evening and the morning were the ... day". From Exodus 16 onwards the Scripture refers to this day as the Sabbath; a word meaning "rest".

Moses wrote that at creation God sanctified it, i.e. He set it apart, but there is no suggestion that Adam and Eve observed it as a special day. It was the Elohim that had worked the work of creation and who rested on that day. Adam had done nothing to rest from.

Yahweh had set it apart as a type of the Millenium, and gave it to Israel as a day of rest. But they changed it to a day of ritual, to which they became subservient. However, the Lord Jesus Christ clearly condemned this saying that "the sabbath was made for man and not man for the sabbath". In other words, the sabbath was designed for man's benefit, that he might enjoy a day of rest, unencumbered by the mundane things of life, so that he could think on and enjoy the things of God. That the sabbath was given only to Israel and did not apply before or after the Mosaic covenant is clearly seen in the words of Moses in Exodus 31 "verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations .. it is a sign between me and the children of Israel forever".

When instructions were first given to them to keep the sabbath, Israel knew nothing of sabbath keeping. That narrative reveals that it was something new to them and not something they were familiar with. Israel misunderstood its purpose. It was not only designed to give them a day of rest, which under the restrictions of the law became a drudgery to them. Its principle purpose was that they could spend a day thinking about Yahweh and His wonderful law. Isaiah said that Yahweh would bless them (Isa 58v13), "If thou turn away .. from doing thy pleasure on my holy day: and call the sabbath a delight, holy of Yahweh honourable: and shalt honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words".

The law of the Sabbath is not repeated under the "Law of Christ" but it has a typical application as we read in Heb 4v3; "For we which have believed do enter into rest (sabbath)"; v10, "for he that is entered into his rest, he also hath ceased from his own works as God did from His". Thus it is that the truth necessitates living a life dedicated to God; not just one day in the week, but every day, ceasing from the works of the flesh, like the Lord Jesus Christ who never did the works of the flesh, labouring in the works of God; v11 says "Let us labour therefore to enter into that rest (i.e. this stands for immortality) lest any man fall after the same example of unbelief", as manifested by Israel. Thus the seventh day is a glorious type of God's purpose with His creation, when the "earth will be full of the glory of Yahweh, as the waters cover the sea".

NOTES

And Elohim blessed the seventh day

'*Blessed*', see chapter 1v22,28. God's previous blessings had relation to the fruitfulness of His creatures. Under the Law of Moses the seventh day was given a particular significance (Exod 20v8-11, Isa 58v13-14) It was set apart as a day in which man was to cease from his own works and to devote himself to Yahweh. This was done to stimulate the spiritual fruitfulness of the people. If we cease from the works of sin and delight in the Truth as a continuing principle of life then Yahweh's blessing will rest upon us and we will be fruitful in his service. The seventh Millenium will be the kingdom age in which Christ and the saints will have dominion over the mortal nations - it will be an age in which the Truth will prosper and produce an abundance of fruit to the glory of Yahweh.

And sanctified it

To sanctify is to set apart for a special purpose - this was done when the Law was given through Moses. Prior to that time there is no evidence that man kept the Sabbath. Moses wrote the book of Genesis and probably includes these words here to establish the basis of the Sabbath Law (see supplement -"The Seventh Day").

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SECTION 2

GENESIS 2v4 — 25

MAN ON PROBATION AND THE CREATION OF THE WOMAN

SUB DIVISION

V's 4-6	The earth before life appeared
V's 7	The formation of man
V's 8-14	The garden of Eden
V's 15-17	Adam in the garden placed under law
V's 18-20	The animals named - no companion for Adam
V's 21-24	The creation of Eve - institution of marriage
V's 25	They were naked but not ashamed

STUDY 2.

GROUP DISCUSSION



GOD, AND HIS CREATION,
AND HIS CREATION'S WHOLE

"THESE ARE THE GENERATIONS OF THE HEAVENS AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THAT THE LORD GOD MADE THE EARTH AND THE HEAVENS"

"AND EVERY PLANT OF THE FIELD BEFORE IT WAS IN THE EARTH, AND EVERY HERB OF THE FIELD BEFORE IT GREW: FOR THE LORD GOD HAD NOT CAUSED IT TO RAIN UPON THE EARTH, AND THERE WAS NOT A MAN TO TILL THE GROUND"

VERSE 4-6 "THE EARTH BEFORE LIFE APPEARED"

VERSE 4 "THESE ARE THE GENERATIONS OF THE HEAVENS AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THAT THE LORD GOD MADE THE EARTH AND THE HEAVENS"

These are the generations

This phrase appears 11 times in the book of Genesis. Apart from this verse it is used in relation to Adam, Noah, Sons of Noah, Shem, Terah, Ishmael, Isaac, Esau, Sons of Esau and Jacob.

The word *generations* is the Hebrew word 'TOLEDOTH' which is derived from the root 'YALADI' - to beget or bear children. It relates to development, and in this context to the developments which took place from creation onwards.

In the day that Lord God made the earth and the heavens

'*Lord God*' should read Yahweh Elohim which means "He who will be mighty ones". Although the name was not known until it was revealed to Moses at the bush (Exod 3v15, 6v3), Moses, who wrote the book of Genesis, uses it here because it expresses God's purpose to manifest Himself in people - see Chapter 1v26. When this purpose is fulfilled they will be mighty ones, or Elohim - being equal to the angels (Luke 20v36).

VERSE 5 "AND EVERY PLANT OF THE FIELD BEFORE IT WAS IN THE EARTH, AND EVERY HERB OF THE FIELD BEFORE IT GREW: FOR THE LORD GOD HAD NOT CAUSED IT TO RAIN UPON THE EARTH, AND THERE WAS NOT A MAN TO TILL THE GROUND"

In the R.V. this verse reads: "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground".

This is supported by ROTHERHAM and the Hebrew-English Old Testament (Berry's Interlinear). The verse thus takes us to the time when the dry land had been elevated above the waters but as yet no vegetation had been created - it was a picture of bare hills and desolate mud fields. The writer is stressing that Yahweh is the source of life.

Yahweh Elohim had not caused it to rain upon the Earth

Water is fundamental to life - no water, no life. Although Yahweh had just raised the dry land out of the waters of the oceans it needed

"BUT THERE WENT UP A MIST FROM THE EARTH, AND WATERED THE WHOLE FACE OF THE GROUND"

"AND THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN BECAME A LIVING SOUL"

the soft refreshing water from heaven before life could be brought into existence. Likewise the living water of the word of Truth must enter our hearts before spiritual life can be developed in us (John 4v10, 14).

In the natural creation it was Yahweh who supplied the water and Yahweh who generated the life - so it is in spiritual things also. The reference here to no rain is speaking only of the time before the appearance of life on earth and possibly after the creation was completed rain was a natural part of the climate.

VERSE 6 "BUT THERE WENT UP A MIST FROM THE EARTH, AND WATERED THE WHOLE FACE OF THE GROUND"

There went up a mist from the earth

God set in motion the process of evaporation by means of which the earth has been watered ever since. Clouds and rain are formed by the evaporation and later condensation of water. This process became used in scripture as a type of the way in which the truth draws people out of the world, and elevates them to the heavenlies in Christ. In the future they will rain blessings upon the nations (See chapter 1v7).

VERSE 7 "THE FORMATION OF MAN"

VERSE 7 "AND THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN BECAME A LIVING SOUL"

And Yahweh Elohim formed man of the dust of the ground

'Formed', Hebrew 'YATSAR' - to fashion, shape or mould. In Psa 2v9, Jer 18v2-6 it has been translated "Potter". This illustrates the skilful way in which the Elohim moulded the body of the man out of the earth. '*Man of the dust of the ground*', the Hebrew here literally reads "formed man dust of the ground", showing that man is not just made out of dust but he is animated dust of the ground. In the Hebrew man is 'ADAM' and ground is 'ADAMAH' - this memorialises man's earthly origin (I Cor 15v47).

Breathed into his nostrils the breath of life

'Breath of life', Hebrew 'NISHMATH CHAYIM' - literally "Breath of lives". This refers to the atmospheric air which is breathed by all living animals, see Gen 7v22-23; Isa 2v22.

And man became a living soul

'Living Soul', Hebrew 'NEPHEESH CHAYIAH' - living creature or breathing frame, used also of animals, and fish (see chapter 1v20, 21, 30 and chapter 2v19). The word NEPHEESH, soul, is found 754 times in the Old Testament. In 326 of these occurrences it is related to death. (eg Num 19v11, Isa 53v12, Ezek 18v20, Hag 2v13). It is also rendered

**"AND THE LORD GOD PLANTED A GARDEN EASTWARD IN EDEN;
AND THERE HE PUT THE MAN WHOM HE HAD FORMED"**

**"AND OUT OF THE GROUND MADE THE LORD GOD TO GROW
EVERY TREE THAT IS PLEASANT TO THE SIGHT, AND GOOD FOR
FOOD; THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN,
AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL"**

life 119 times referring to the natural animal life (Lev 17v11&14). Nowhere in the Bible do we read of man having an immortal soul.

VERSES 8-14 "THE GARDEN OF EDEN"

VERSE 8 "AND THE LORD GOD PLANTED A GARDEN EASTWARD IN EDEN; AND THERE HE PUT THE MAN WHOM HE HAD FORMED"

And Yahweh Elohim planted a garden eastward in Eden

The word for *garden* is the Hebrew 'GAN' and refers to a garden as protected by a fence. Yahweh planted this garden just as He later planted Israel in the promised land (Exod 15v17; Psa 44v2), and will yet plant them again (Jer 31v28). The saints also are likened to trees planted by Yahweh (Psa 1). Eden was an extensive area stretching from the Mediterranean coast to the Persian Gulf (Ezek 31v9,18; 28v12-13). Eden means "delight" or "pleasure". The word *Eden* is rendered "pleasures" in Psa 36v8. The garden that Yahweh planted was eastward in Eden - it was thus a confined portion of land fenced off to the east of Eden.

The Septuagint version uses the word "Paradise" for garden - this same word is used in the New Testament in Luke 23v43, Rev 2v7 - where it relates to the establishment of the kingdom.

There he put the man whom he had formed

In the garden Yahweh had provided all of man's needs, surrounding him with delightful things and separating him from the lower creation because he had a higher destiny than they, being made in the image and likeness of the Elohim.

VERSE 9 "AND OUT OF THE GROUND MADE THE LORD GOD TO GROW EVERY TREE THAT IS PLEASANT TO THE SIGHT, AND GOOD FOR FOOD; THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN, AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL"

Every tree that is pleasant to the sight and good for food

Everything was provided for man's physical and intellectual needs. The trees provided an abundance of good food and were designed to develop Adam's appreciation of beauty.

The tree of life also in the midst of the garden

The literal Hebrew reads, "The tree of the lives". If we compare this with Gen 2v7; 7v22; 7v15 we find that in these verses the definite article is not found associated with the word life so that 'breath of lives' correctly represents the Hebrew. While the breath of lives was given to sustain natural animal life, the tree of THE lives speaks of immortality and the manifestation of Divine nature - the end purpose for which man was made (see I Tim 6v19 also Rev 20v12,15 - The book of THE life).

**"AND A RIVER WENT OUT OF EDEN TO WATER THE GARDEN;
AND FROM THENCE IT WAS PARTED, AND BECAME INTO FOUR
HEADS"**

And the tree of the knowledge of good and evil

'Good', Hebrew 'TOWB' means "good", but in the widest variety of ways. It is found 550 times in the Old Testament and is used to describe things that are (1) useful, fit or suitable for anything, (2) pleasing to the senses (3) morally good, honest, virtuous, or right and (4) of happiness, joyfulness, pleasure, or of things that are beautiful or fair. 'Evil', Hebrew 'RA' - "bad" or "evil" also used in a wide variety of ways. It is found about 650 times in the Old Testament and is used not only of that which is morally wrong but also of adversity, calamity, hurt, injury, distress, misery, etc.

It sums up all the experiences of human life, doctrinal, personal, and judicial. Adam was warned against touching this tree because though an adult in stature he had not developed in character or understanding sufficiently to handle it.

VERSE 10 "AND A RIVER WENT OUT OF EDEN TO WATER THE GARDEN; AND FROM THENCE IT WAS PARTED, AND BECAME INTO FOUR HEADS"

A river went out of Eden to water the garden

This river is typical of the "pure river of water of life", spoken of in Rev 22v1-2 which represents the Truth in Christ Jesus. The Truth is referred to as a river in other places also (cp Psa 36v8 [pleasures in Hebrew is "Eden"] Psa 46v4; Isa 33v21; John 7v38). As the garden in Eden was watered by this river so all the saints, the trees of Yahweh's planting (Psa 1v3; Isa 61v3) drink of the waters of Truth. Out of Eden - Eden means "pleasure or delight", and it is Yahweh's pleasure to give us his Truth that we might drink of it and so become fruitful and beautiful of character like the trees planted in the garden.

And from thence it was parted

This indicates that the river arose in Eden, flowed through the garden to water it and on leaving the garden was divided into four heads. Enormous geographical changes would have taken place at the time of the flood so that the things described here need not have any similarity to what exists today.

Parted, Hebrew 'PARAD' - to break off, to break in pieces, to separate by breaking. This indicates that it was one river which was broken or separated into four not four rivers joining to make one.

Four heads - four is a significant number in Scripture.

NOTE:	THE FOUR CAMPS OF ISRAEL	NUM 2
	THE FOUR FACES OF CHERUBIM	EZEK 1v10
	THE FOUR HORSEMEN	ZECH 1v8
	THE FOUR CARPENTERS	ZECH 1v20
	THE FOUR CHARIOTS	ZECH 6v1
	THE FOUR GOSPEL RECORDS	MT, MK, LK, JN
	THE FOUR LIVING CREATURES	REV 4v6-7

"THE NAME OF THE FIRST IS PISON: THAT IS IT WHICH COMPASSETH THE WHOLE LAND OF HAVILAH, WHERE THERE IS GOLD"

"AND THE GOLD OF THAT LAND IS GOOD; THERE IS BDELLIUM AND THE ONYX STONE"

It is thus interesting that this river, typical of the truth, should divide into four rivers.

The word for heads is the Hebrew 'ROSHIM' which is the plural of 'ROSH', a word used about 600 times in the Old Testament - it means 'head', whatsoever is highest and supreme, what is first or foremost. It is used in various ways such as to describe the tops of the pillars of the court of the tabernacle (Exod 36v38). Of Solomon's Temple (I Kings 7v16). Of the chiefs of David's men (II Sam 23v8), or of the position that Christ will hold in the Kingdom Age (Psa 18v43).

VERSE 11 "THE NAME OF THE FIRST IS PISON: THAT IS IT WHICH COMPASSETH THE WHOLE LAND OF HAVILAH, WHERE THERE IS GOLD"

The name of the first is Pison

Whilst these verses undoubtedly give us a literal description of the geography of the rivers and land in the vicinity of the garden in Eden it is the Spiritual lessons that are more important for us today. The Pison is mentioned first because some important spiritual lessons are taught by it. Pison means "full, flowing or overflowing" which indicates the copious amount of water in this river.

Which compasseth the whole land of Havilah

To compass is to encircle which speaks of separation. Havilah also signifies "circle" which is a symbol of eternal life, for a circle has no end. The water of truth likewise separates us from the world and brings to us the promise of eternal life.

Where there is gold

Gold is a symbol of tried faith. If we are to please God we must develop faith by imbibing the Word of Truth (Heb 11v1-6).

VERSE 12 "AND THE GOLD OF THAT LAND IS GOOD; THERE IS BDELLIUM AND THE ONYX STONE"

There is bdellium

According to Josephus this was a costly aromatic gum with important medical qualities. In Num 11v7 it is associated with Manna. Its costliness, pleasant odour, healing qualities, and connection with manna all point forward to Christ - the Word made flesh (Rev 2v17).

And the onyx stone

Onyx stones were very precious (Job 26v16) and were used as stones of 'memorial' on the shoulders of the High Priest (Exod 28v9-12). The Hebrew word for onyx is 'SHOHAM' which is from a root signifying 'to shine with the lustre of fire'. It was thus a brilliant stone reflecting the light to the glory of God. On the Breastplate of the High

"AND THE NAME OF THE SECOND RIVER IS GIHON: THE SAME IS IT THAT COMPASSETH THE WHOLE LAND OF ETHIOPIA"

"AND THE NAME OF THE THIRD RIVER IS HIDDEKEL: THAT IS IT WHICH GOETH TOWARD THE EAST OF ASSYRIA. AND THE FOURTH RIVER IS EUPHRATES"

Priest, it represented the tribe of Asher, whose name means blessing. Thus the first of the four rivers speaks of separation, eternal life, faith, healing and incorruptibility, glory and blessing. The truth brings all of these things to us.

VERSE 13 "AND THE NAME OF THE SECOND RIVER IS GIHON: THE SAME IS IT THAT COMPASSETH THE WHOLE LAND OF ETHIOPIA"

The name of the second river is Gihon

The name '*GIHON*' means 'to burst or bubble forth'. It is derived from the word '*GOACH*' which means to 'break or burst forth' and is used in relation to giving birth in Job 38v8; Psa 22v9. We must be born again by being begotten by the Word of God. The living waters of truth become in us like a spring of water bubbling up to eternal life (John 4v14).

Compasseth the whole land of Ethiopia

Once again *to compass* is "to separate". *Ethiopia* - '*CUSH*' which signifies "black" or "hot", a symbol of evil. The Truth separates us from such things.

VERSE 14 "AND THE NAME OF THE THIRD RIVER IS HIDDEKEL: THAT IS IT WHICH GOETH TOWARD THE EAST OF ASSYRIA. AND THE FOURTH RIVER IS EUPHRATES"

The third river is Hiddekel

The name '*HIDDEKEL*' is, according to B. Davidson, "a compound of two words meaning (i) sharp (ii) light and swift". Thus it is said the name means a "darting arrow". An arrow is accurately aimed and propelled towards a target. In this sense the Lord Jesus Christ is likened unto an arrow in Yahweh's quiver (Isa 49v2).

Which goeth towards the east of Assyria

The Hebrew reads "goeth before the face (or the front) of Assyria". The name '*ASSYRIA*' means "straight" or "successful". Right through history Assyria has been the ruthless enemy of the truth but will ultimately be destroyed by Christ and the saints. (Mic 5v5; Dan 10v4; Dan 12v6-7: The man in linen standing upon the River Hiddekel represents Christ's victory over Assyria).

And the fourth river is Euphrates

It is suggested that the name *Euphrates* means 'sweet', gaining its name from its pleasant waters. In Genesis 15 it became one of the borders of the promised land. It thus represents the word of truth which is sweet and can gain for us an inheritance in the lord.

These rivers thus speak of principles that must work in our lives if we are to be prepared to be a part of the cherubim of the future. Note particularly the order of the rivers in V14 where the Hiddekel precedes

"AND THE LORD GOD TOOK THE MAN, AND PUT HIM INTO THE GARDEN OF EDEN TO DRESS IT AND TO KEEP IT"

"AND THE LORD GOD COMMANDED THE MAN, SAYING, OF EVERY TREE OF THE GARDEN THOU MAYEST FREELY EAT:"

"BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT: FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE"

the Euphrates. There can be no true sweetness until flesh is destroyed - this applies personally in our own lives now, and also politically. The nations will not experience sweetness until Yahweh's arrow has gone forth destroying the Assyrian and establishing Yahweh's Kingdom.

**VERSES 15-17 "ADAM IN THE GARDEN
PLACED UNDER LAW"**

VERSE 15 "AND THE LORD GOD TOOK THE MAN, AND PUT HIM INTO THE GARDEN OF EDEN TO DRESS IT AND TO KEEP IT"

Adam was taken and put into the beautiful garden of delight, but was given work to do. Even under those ideal conditions, before sin entered the world, it was not intended that man should be idle. True happiness is only ever to be found in harmonious, creative co-operation with God.

To dress, Hebrew 'ABAD' - 'to work, to serve, to till'. Thus he had to attend to the needs of the trees and plants in the garden.

To keep, Hebrew 'SHAMAR' - 'to overlook, hedge about, guard or protect'. Thus he had to guard and protect it from damage - probably from the lower creation which may have been kept out by the fence around it.

VERSE 16 "AND THE LORD GOD COMMANDED THE MAN, SAYING, OF EVERY TREE OF THE GARDEN THOU MAYEST FREELY EAT:"

And Yahweh Elohim commanded the man

This is God's first recorded (negative) command. It is simple and straight to the point and was very appropriate to the inexperience of Adam. Probation must come before exaltation. Adam was capable of moral development but was characterless. He was put on probation that he might develop faith, obedience and a moral character. He was given freedom to eat of all the trees of the garden except one.

VERSE 17 "BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT: FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE"

But of the tree of the knowledge of good and evil, thou shalt not eat of it

This command was given for Adam's good and for his spiritual development. Yahweh knew that Adam in his inexperienced and characterless state would be unable to handle the pressures that the eating of this tree would bring upon him.

In the day that thou eatest thereof thou shalt surely die

'In the day that thou eatest' indicates that a change would take place

"AND THE LORD GOD SAID, IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE; I WILL MAKE HIM AN HELP MEET FOR HIM"

"AND OUT OF THE GROUND THE LORD GOD FORMED EVERY BEAST OF THE FIELD, AND EVERY FOWL OF THE AIR; AND BROUGHT THEM UNTO ADAM TO SEE WHAT HE WOULD CALL THEM: AND WHATSOEVER ADAM CALLED EVERY LIVING CREATURE, THAT WAS THE NAME THEREOF"

in Adam or the very day of his transgression. Adam and Eve had a nature capable of corruption, but not subject to it before the fall. But after the fall they became mortal, or subject to death - this change would take place as soon as they transgressed.

The phrase 'thou shalt surely die' emphasizes the certainty of the sentence - in the Hebrew it reads as the margin, "dying thou shalt die". It refers to the start of a process of dying which would end in death. This is shown in chapter 3v19. At death the breath goes forth, the body returns to dust, the thoughts perish and all conscious existence finishes (Psa 146v4; Ecc 9v5,10).

**VERSES 18-20 "THE ANIMALS NAMED
- NO COMPANION FOR ADAM"**

VERSE 18 "AND THE LORD GOD SAID, IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE; I WILL MAKE HIM AN HELP MEET FOR HIM"

It is not good that the man should be alone

Man needed companionship to provide scope for development of such Divine qualities as love, consideration, sympathy, responsibility etc. He thus needed one who could reciprocate his intelligence, rejoice with him in the delights of creation and help to develop his social as well as intellectual and moral faculties (see Elpis Israel page 47).

I will make him a help meet for him

The Hebrew words for an help meet for him, 'EZER KENEGDO', mean literally 'one as his front'. Roth. renders it as counterpart whilst the Berkley version has "a suitable helper completing him".

Brother Roberts writes in 'The Law of Moses' page 220, "Man is for strength, judgement and achievement, woman is for grace, sympathy and ministrations. Between them they form a beautiful unit; 'heirs together of the grace of life'".

VERSE 19 "AND OUT OF THE GROUND THE LORD GOD FORMED EVERY BEAST OF THE FIELD, AND EVERY FOWL OF THE AIR; AND BROUGHT THEM UNTO ADAM TO SEE WHAT HE WOULD CALL THEM: AND WHATSOEVER ADAM CALLED EVERY LIVING CREATURE, THAT WAS THE NAME THEREOF"

And out of the ground Yahweh Elohim formed every beast of the field

This can be rendered in the past tense as Rotherham does. The animals were actually created before Adam as Chapter 1v24-26 shows.

And brought them unto Adam

The word '*them*' is in italics indicating that there is no corresponding

"AND ADAM GAVE NAMES TO ALL CATTLE, AND TO THE FOWL OF THE AIR, AND TO EVERY BEAST OF THE FIELD; BUT FOR ADAM THERE WAS NOT FOUND AN HELP MEET FOR HIM"

"AND THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM, AND HE SLEPT: AND HE TOOK ONE OF HIS RIBS, AND CLOSED UP THE FLESH INSTEAD THEREOF;"

word in the Hebrew - in this case it is better deleted. Yahweh would not have brought every individual animal that He had created but representatives of the main species.

And whatsoever Adam called every living creature that was the name thereof

This was the start of the exercise of man's dominion over the lower creation. It was the Elohim who named Adam (Gen 5v2), but it was Adam who named the animals and birds.

VERSE 20 "AND ADAM GAVE NAMES TO ALL CATTLE, AND TO THE FOWL OF THE AIR, AND TO EVERY BEAST OF THE FIELD; BUT FOR ADAM THERE WAS NOT FOUND AN HELP MEET FOR HIM"

But there was not found a help meet for him

A counterpart for Adam was not being sought for among the animals but after seeing all the animals in pairs Adam felt his loneliness.

VERSES 21-24 "THE CREATION OF EVE - INSTITUTION OF MARRIAGE"

VERSE 21 "AND THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM, AND HE SLEPT: AND HE TOOK ONE OF HIS RIBS, AND CLOSED UP THE FLESH INSTEAD THEREOF;"

And Yahweh Elohim caused a deep sleep to fall upon Adam

The formation of Eve is set before us in Scripture as typical of the formation of the Ecclesia as the Bride of Christ (Eph 5v25-32; II Cor 11v2-3).

Deep sleep - this was done in the first instance to prevent Adam experiencing pain, but it typically represents death - compare the case of Abraham (Gen 15v12; cp also Psa 13v3; Jer 51v39; Dan 10v9). Adam's deep sleep was typical of the death of Christ.

And he took one of his ribs

Rib, Hebrew 'TSELA' - only place where it has been translated rib, it is mostly rendered 'side'. Yahweh removed a piece of bone and flesh from Adam's side. In all probability it was a rib though this is not necessarily indicated by the word. Whilst the Lord hung lifeless on the cross his side was pierced, his blood shed and by means of his sacrifice his bride is being developed.

Closed up the flesh instead thereof

Thus Adam was completely healed but still carried in his body the evidence of the operation - typical of the death and resurrection of

STUDY 2

MARRIAGE

From one man (Adam) Yahweh created two persons with the intent that they should again become one.

In Matt. 19:4 the Lord Jesus Christ declared that "He (God) made them male and female" (which we understand as man and woman), so that when they come together in marriage this is to be a permanent arrangement until death separates them. The prophet Malachi 2:15-16 states that Yahweh "hates putting away". A husband and wife should share each others hopes, joys, sorrows, aspirations and ideals and thus be "one flesh" both in body and mind.

The creation of Eve from Adam made such ideals possible, for as Adam said, "She is bone of my bone and flesh of my flesh".

Yahweh made Adam knowing that he would be lonely, and impressed this loneliness upon him by causing the animal creation, male and female, to pass before him. He saw that they had companionship, "but for Adam there was not found a help meet" (companion, counterpart). Because Eve was taken from his flesh and bone instead of from the earth (as it was with the animals), Adam and Eve had a greater compatibility and fellow feeling than the animals could have. This would allow them to more easily fulfill the divine ideal that the two persons that He had made from one, should become one in desire, action and thought.

Yahweh said that for this reason "shall a man leave his father and mother and cleave unto his wife" (Gen. 2:24, Matt. 19:4-5).

Paul in Eph. 5:31 states that this verse illustrates the personal, intimate relationship between Christ and the ecclesia. It shows the figurative application the creation of Eve has to the formation of the bride of the second Adam, who was put into a deep sleep that his bride might be formed out of him.

This chapter also provides guidelines to normal marriage. The wife is to be in subjection to her husband as the ecclesia is to Christ. Let her revere him as she would the Lord, and let the husband respect his wife and render to her due benevolence in the manifestation of a true sacrificial love that seeks her good before his own.

God declares that it is not good that a man should remain alone, because the experience of marriage will develop in him the need for mutual understanding and consideration and the exercise of the unselfish love that a successful marriage demands. This helps in a practical way to develop Christ-like qualities.

Marriage was developed by God as a channel for the fulfilment of the divine purpose; the eventual bringing forth of a righteous seed. The Lord Jesus Christ endorsed marriage and graced a wedding feast with his presence (Jn. 2:1-2). Paul acclaim marriage as honourable and desirable.

But even better than literal marriage is the spiritual espousal of ourselves to Christ (2 Cor. 11:2) which means that we can constitute part of his glorious bride at the marriage supper of the Lamb.

**"AND THE RIB, WHICH THE LORD GOD HAD TAKEN FROM MAN,
MADE HE A WOMAN, AND BROUGHT HER UNTO THE MAN"**

**"AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH
OF MY FLESH: SHE SHALL BE CALLED WOMAN, BECAUSE SHE
WAS TAKEN OUT OF MAN"**

An important part of marriage is the question "who should we marry?" Paul sets out clearly the teaching of the scripture from the earliest days after creation, when in 1 Cor. 7:39 he writes "at liberty to marry whom we will but only in the Lord". There are so many examples in the scripture that impress on us the folly of marrying non-believers. They have different interests, and invariably draw the believing spouse away from the Truth, and make a true oneness in marriage impossible. Gen. 6:1-2 is one such case where the disbelieving wives influenced their husbands away from the things of God and their children fell greatly from God's ways. Other examples are seen in Solomon (who married many strange women) and Ahab whose marriage to the wicked Jezebel led Israel to worship Baal.

Christ. He experienced complete restoration from death by gaining eternal life, yet he still bore in his body the evidence of his sacrifice (John 20v27; Zech 13v6).

VERSE 22 "AND THE RIB, WHICH THE LORD GOD HAD TAKEN FROM MAN, MADE HE A WOMAN, AND BROUGHT HER UNTO THE MAN"

Made he a woman

Made, Hebrew 'YIBEN' from 'BANAH' 'to build'. Thus Yahweh built the woman from the piece of flesh and bone taken from Adam. Thus a mutual was established between Adam and Eve that did not exist anywhere else in the animal creation. That sympathy is typical of that which will be established between Christ and his Bride, the Ecclesia (Eph 5v31,32). The ecclesia today is in the process of preparation - being 'built' into a holy temple (I Pet 2v4-5) - "a habitation of God through the Spirit" (Eph 2v20-22).

And brought her unto the man

As Yahweh brought Eve and presented her to Adam for his appraisal and approval, so it will be with the Ecclesia which will be gathered to Christ for his appraisal and approval at Sinai (II Cor 5v10). The Elohim work today to prepare the bride for that event (Heb 1v14).

VERSES 23-24 "THE FIRST MARRIAGE"

VERSE 23 "AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH OF MY FLESH: SHE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT OF MAN"

And Adam said, this is now bone of my bones and flesh of my flesh

Adam recognised that Eve had been built out of himself and thus claimed her as his own. As Eve owed her existence to Adam, so the

"THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH"

"AND THEY WERE BOTH NAKED, THE MAN AND HIS WIFE, AND WERE NOT ASHAMED"

Bride of Christ will owe her existence to her husband. This situation does not exist in any other marriage. This places the Ecclesia's marriage to Christ on a higher plane than normal marriage relationships (Eph 5v29-30).

She shall be called woman because she was taken out of man

Hebrew 'ISHA' which means out of ISH or man. 'ISH' - mighty man which denotes a higher status of manhood than does "Adam". Adam used this term of himself, for he would have perceived the high destiny intended for himself above that of the animals. However Adam fell short of his high calling and Christ has superseded him becoming the true 'ISH' or mighty man from whose sacrifice the true bride is to be developed.

VERSE 24 "THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH"

Therefore shall a man leave his father and his mother and shall cleave unto his wife

These words recorded by Moses express Yahweh's intentions as to the married state (Matt 19v4-5). It is Yahweh's purpose that a man should "cleave" to his wife - that is to be "joined as things that are glued together" as the word cleave means.

Paul quotes this verse in Eph 5v31,32 to show that on accepting the Truth a person must separate from the world. The wife in this verse is the Ecclesia - we must renounce the religious, political and social world around us and cleave to Christ (Psa 45v10-11; II Cor 6v14-18). For the Ecclesia to maintain friendship with the world is 'adultery' (James 4v4; Rev 2v14).

They shall be one flesh

Note the Lord's use of this passage in Matt 19v5, "And they twain (two) shall be one flesh". This clearly indicates the divine principle of one man - one wife, and establishes marriage as a life-long contract. The cleaving of a man to his wife, and the consequent union of them both as 'one flesh' constitutes true marriage. It implies complete identification each with the other, both intellectually and physically.

VERSE 25 "NAKED BUT NOT ASHAMED"

VERSE 25 "AND THEY WERE BOTH NAKED, THE MAN AND HIS WIFE, AND WERE NOT ASHAMED"

Adam and Eve were "of the earth earthy," and as such were in a state of weakness. They were not clothed upon with immortality, nor did they have the strength and glory of divine nature. Even so they were not ashamed because they had no guilt and enjoyed an acceptable relationship with the Elohim.

SECTION 3

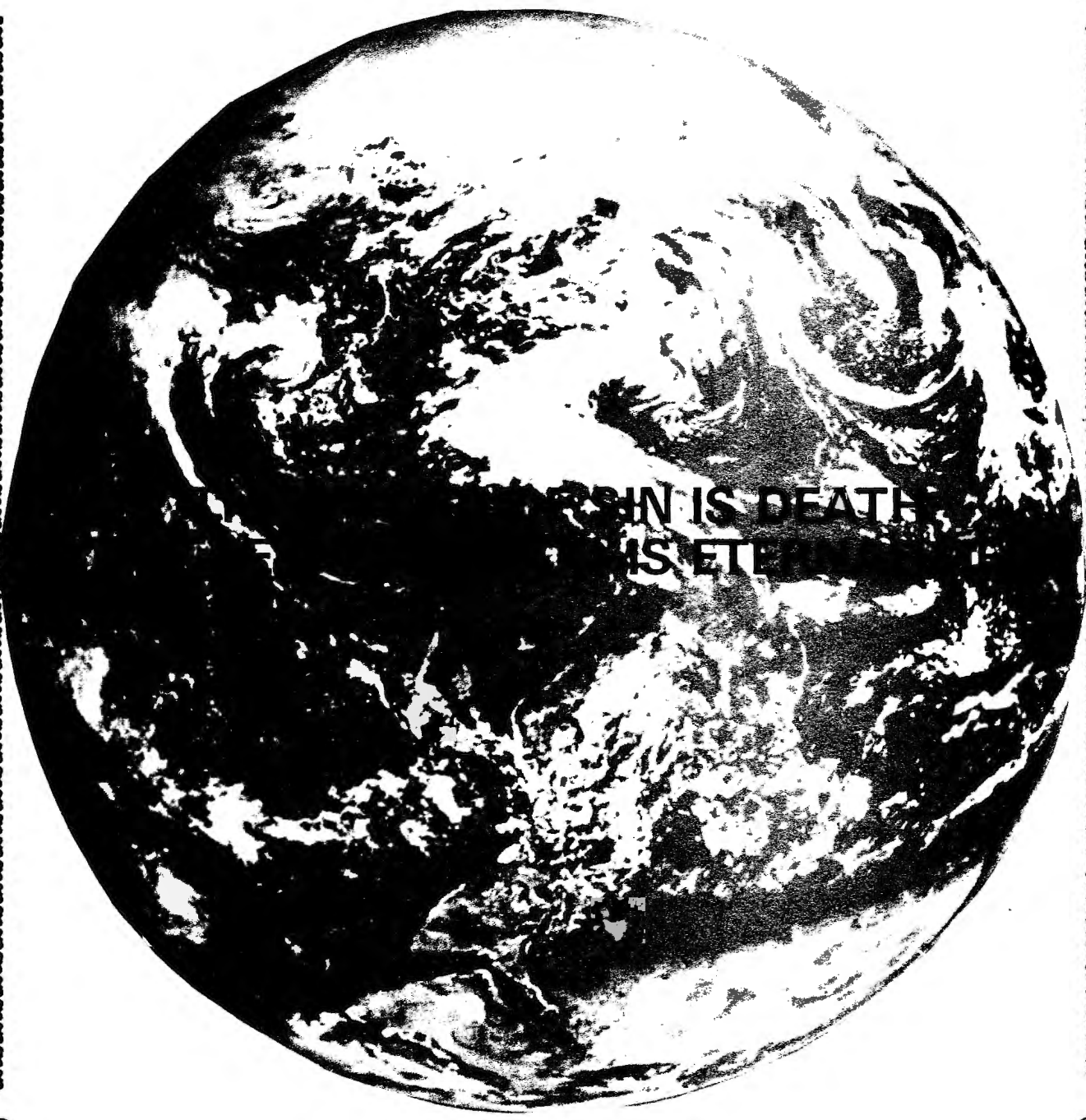
GENESIS 3

THE ENTRY OF SIN AND DEATH AND THE PROMISE OF A REDEEMER

SUB DIVISION

V's 1-7	Temptation and sin
V's 8-13	God's investigation into the cause of sin
V's 14-19	Judgement, punishment - hope
V's 20-24	God's plan of redemption typified

GROUP DISCUSSION



HUMAN IS DEATH IS ETERNAL

"NOW THE SERPENT WAS MORE SUBTIL THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?"

VERSES 1-7 "TEMPTATION AND SIN"

VERSE 1 "NOW THE SERPENT WAS MORE SUBTIL THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN?"

The serpent

The Hebrew, 'NAHAWSH' is derived from the word 'NAHASH' which Gesenius and Strong say means "to hiss". It is used in the Old Testament in the following ways:- 'to divine' (Gen 44v5); 'to use enchantment' (Lev 19v26); 'to learn by experience' (Gen 30v27); 'to observe diligently' (I Kings 20v33). The International Standard Bible Encyclopedia gives the meaning of this word as:- "to observe diligently", as when one examines the entrails of a bird or animal for purposes of divination. Davidson in his Hebrew Lexicon defines the word as meaning:- "to use enchantment or divination, to perceive or observe". Thus the Hebrew name for the serpent draws together the quickness of perception and the smooth enticing talk of the enchanters or diviners.

Bro Thomas ably describes the serpent in such places as *Elpis Israel* pp 80 - 83 and *Eureka Vol III* pp 48 - 63, where he depicts the serpent as being "quick of thought, penetrating, and acutely discerning". He goes on to say "it was the most intellectual of all the creatures and had but one superior among the living, and that was man". The serpent was given the power of speech so that it could express the reasonings of its own mind and so put Adam and Eve to the test to see if they would obey Yahweh rather than the wisdom of the flesh.

The serpent enters the Bible narrative in this chapter and will not leave it till the end of the Millenium (Rev 20)

Was more subtil

Subtil, Hebrew 'ARUM', refers to quickness of mind or shrewdness. This is a quality commended by Christ (Matt 10v16), but not being made in the likeness of the Elohim he was unable to receive spiritual ideas. His shrewdness therefore was only on the level of the thinking of the flesh. In the New Testament the word for serpent is 'OPHIS' which is derived from 'OPTOMAI', "through the idea of sharpness of vision" (Strong). Likewise the word for 'dragon' is 'DRAKON' derived from 'DERKOMAI' - to look. Bullinger comments that "he is so called from his sight which is very acute". Thus the principles set down in Gen 3v1 are taken up in these New Testament names.

"AND THE WOMAN SAID UNTO THE SERPENT, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN:"

"BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE"

"AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE"

Than any beast of the field

The serpent was one of the beasts of the field created on the sixth day (Gen 1v24). After being cursed it would be classed as one of the 'creeping things' - this would indicate that originally the serpent was a more beautiful, appealing and intelligent creature than he is today.

Yea hath God said, ye shall not eat of every tree of the garden

The Hebrew reads, "Is it so that God hath said", Roth. renders it, "Can it really be that God hath said". This statement reveals that the serpent had thought long over the matter and come to its own conclusion. It could only reason on earthly principles, therefore it spoke according to the flesh. Its question was one that would excite reflection on the law, and secretly called in question the reasonableness of the Divine precepts. i.e. "Is it true that God has put a restriction on you?"

VERSE 2 "AND THE WOMAN SAID UNTO THE SERPENT, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN:"

Notice how Eve answers "we". She recognised her association with Adam. The Elohim had delivered the law to Adam before Eve's formation. Adam had subsequently communicated it to her. Eve answered the serpent well by stating the truth, but she should have ceased from conversing with one prepared to question God's goodness.

VERSE 3 "BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE"

Neither shall ye touch it

This is additional to what is stated in Chapter 2v17 but the Elohim may well have stressed the importance of this aspect upon Adam. To play with temptation is to play with our own ruin (Rom 13v14; Prov 22v3).

Lest ye die

Compare the use of the word 'lest' in Gen 19v15,17; Psa 2v12; Jer 4v4. Eve was expressing the truth; she was under no misconceptions about the results of eating the forbidden fruit. But being taken aback by the unexpected questioning of the serpent, her answer may lack the emphasis of the Elohim's words in Gen 2v16-17. This opened the way for the serpent to take the matter further and express the lie. In our confrontations with error we need to be clear-minded and present the truth in a way that leaves no opening for the adversary.

VERSE 4 "AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE"

This is the direct opposite of the command (Gen 2v17) and is a lie. It was the product of the serpent's own fleshly reasoning (John 8v44).

NOTES

THE TREE OF KNOWLEDGE OF GOOD AND EVIL

Many Bible commentators claim that this tree would impart the ability to discern right from wrong, but this is contrary to Moses' intention. His account presents the tree as one whose fruit, like that of the Tree of Lives, would bring about a physical change in the eater.

The effect of partaking of the "Tree of Knowledge" was to awaken latent impulses within man, making him susceptible to the experience of both pleasure and pain; thus to "know" what was desirable, and what was harmful.

The onset of adulthood brings a growing awareness of these experiences and impulses both pleasant and harmful, while "little ones", or children, have "no knowledge of good or evil" (Deut 1v39). Our sensitivity to these things is at its peak when we reach maturity, but tapers off with the onset of old age. Thus Barzillai the Gileadite said, "I am eighty years old, can I discern between good and evil?" This aged man is not suggesting he has learnt nothing in his 80 years, but is referring to the dulling of his senses and his loss of ability to enjoy life's experiences; "can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing?" (etc. II Sam 19v35).

His explanation helps us to understand what is meant by these terms in Genesis 2v9, 17 etc.

Solomon further illustrates the deterioration of the ability to "discern good and evil" with advancing age, in the graphic description contained in Ecc 12v1-7.

The "knowledge of good and evil" imparted by the tree in Eden, thus includes the whole range of human experiences wherein the enjoyment of pleasure is tempered by the recognition of danger and pain :- we can enjoy the warmth of fire, yet know the danger of coming too close.

Because of its effects, this tree could be called the "tree of desire", or the "tree of death". Like the "tree of life" it was unique among the trees of the garden, and apparently did not propagate itself.

Whilst we recognise that much can be learnt in a natural sense by the experiencing of "good and evil", we are unable by nature to discern what is right or wrong in God's eyes. Eternal wisdom in those matters comes from only one source; the study of God's work. Therefore "study (Roth "give diligence") to show thyself approved unto God rightly dividing the word of truth" (II Tim 2v15).

**"FOR GOD DOTTH KNOW THAT IN THE DAY YE EAT THEREOF,
THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS
GODS, KNOWING GOOD AND EVIL"**

**"AND WHEN THE WOMAN SAW THE TREE WAS GOOD FOR FOOD,
AND THAT IT WAS PLEASANT TO THE EYES, AND A TREE TO BE
DESIRED TO MAKE ONE WISE, SHE TOOK OF THE FRUIT
THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND
WITH HER; AND HE DID EAT."**

This lie is the great deception upon which most false religions are based (II Thes 2v11).

VERSE 5 "FOR GOD DOTHTH KNOW THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING GOOD AND EVIL"

For Elohim doth know

The serpent now proceeds to give the reasons as to why they would not die. In the first instance he suggests an ulterior motive for the giving of the command - that the Elohim wanted to withhold the fruit of the tree because they wanted to keep the man and woman in subordination. He then proceeds to show that they would greatly benefit from eating of its fruit.

Your eyes shall be opened and ye shall be as gods

The serpent now suggested that they would immediately gain wisdom, knowledge and insight making them equal to the angels and enabling them to defeat the threat of death. ~~This was all part of the serpent's lie, as is proved by the results of their eating.~~ Their eyes were opened, but only to their own nakedness; bringing shame, fear and a guilty conscience.

VERSE 6 "AND WHEN THE WOMAN SAW THE TREE WAS GOOD FOR FOOD, AND THAT IT WAS PLEASANT TO THE EYES, AND A TREE TO BE DESIRED TO MAKE ONE WISE, SHE TOOK OF THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND WITH HER; AND HE DID EAT."

And when the woman saw

Eve later confessed, "the serpent beguiled me" (v13). Note also Paul's comment in I Tim 2v14, "the woman having been wholly deceived" (ROTH). Having been completely deluded by the serpent's false reasoning she could only see the tree as desirable.

Its teaching had inflamed in her unlawful desires that she had not previously experienced (James 1v14-15). These expressed themselves in three ways:

- | | | | |
|----|----------------------|---|------------------------------|
| 1. | Good for food | - | Lust of flesh |
| 2. | Pleasant to the eyes | - | Lust of eyes |
| 3. | Make one wise | - | Pride of Life .. I John 2v17 |

This thinking was not of God. The serpent's fleshly thinking had inflamed normal desires into unlawful lusts which now motivated Eve to rebel against God's law and to presumptuously grasp at equality with the Elohim. This was an attitude of mind contrary to that which God required and opposite to that manifested by Christ (Phil 2v5-10).

"AND THE EYES OF THEM BOTH WERE OPENED, AND THEY KNEW THAT THEY WERE NAKED; AND THEY SEWED FIG LEAVES TOGETHER, AND MADE THEMSELVES APRONS"

And she took of the fruit

This was the first step - she touched the fruit, taking it in her hand, (cp v3). Finding that this first step brought no evil effects, she was led to eat it.

And did eat

She now yielded completely to the sophistry of the serpent and ate of the forbidden fruit. Eve had acted presumptuously in the whole matter. Firstly she should have rejected the temptation of the serpent. Secondly she should have conferred with Adam, for he had been made first in the image of the Elohim and she had been taken out of his side to be a help for him; she should not have acted independantly of him (I Cor 11v7-11). Paul reasons that the woman should be in subjection to her husband for two reasons:- firstly since Adam was made first, and secondly because Eve was deceived and was first in the transgression (I Tim 2v13-14).

And gave also unto her husband with her, and he did eat

There is usually great sociality in sin; its effects spread to others as leaven does in dough (I Cor 5v6-7).

Although Adam was not deceived by the serpent, as Eve was, he was however seduced by his wife, this being the reason he accused her of before God as recorded in v12. Thus under the influence of the serpent's fleshly thinking, Eve not only became a sinner but a seducer also. It was through this act that sin entered the world, and death by sin (Rom 5v12, 19).

VERSE 7

"AND THE EYES OF THEM BOTH WERE OPENED, AND THEY KNEW THAT THEY WERE NAKED; AND THEY SEWED FIG LEAVES TOGETHER, AND MADE THEMSELVES APRONS"

And the eyes of them both were opened and they knew they were naked

They now saw their true state as they had not seen it before. Their experience and knowledge were widened but not in accordance with the serpent's lie. Instead of the wisdom and equality with the Elohim that Eve expected, they now had a guilty conscience and were filled with shame and fear. Nakedness has come to be used as a symbol of being in a state of sin (Exod 32v25; Rev 3v17; 16v15).

They sewed fig leaves together

Being filled with shame and self consciousness they sought to cover their own nakedness, and the large leaves of the fig tree seemed appropriate for the purpose. Yahweh later used the fig tree as a symbol of Israel because of the value of its fruit. Christ cursed the barren fig tree because it had leaves but no fruit - it had promise but no performance (Mark 11v13-14). It was one of the failings of Israel that they sought to establish their own righteousness by works of law - analogous to the fig leaf aprons of Adam and Eve.

"AND THEY HEARD THE VOICE OF THE LORD GOD WALKING IN THE GARDEN IN THE COOL OF THE DAY: AND ADAM AND HIS WIFE HID THEMSELVES FROM THE PRESENCE OF THE LORD GOD AMONGST THE TREES OF THE GARDEN"

"AND THE LORD GOD CALLED UNTO ADAM, AND SAID UNTO HIM, WHERE ART THOU?"

Made themselves aprons

They devised a covering of their own in an endeavour to hide their nakedness or sin. This was ineffective and unacceptable as far as God was concerned. He later instructed them as to how an acceptable covering would be provided and how sins can be forgiven (Gen 3v21).

VERSES 8-13 "GOD'S INVESTIGATION INTO
THE CAUSE OF SIN"

VERSE 8 "AND THEY HEARD THE VOICE OF THE LORD GOD WALKING IN THE GARDEN IN THE COOL OF THE DAY: AND ADAM AND HIS WIFE HID THEMSELVES FROM THE PRESENCE OF THE LORD GOD AMONGST THE TREES OF THE GARDEN"

And they heard the voice of Yahweh Elohim walking

The Hebrew word for *voice* is 'QOLE' which is translated "sound" in the R.V. It is used of the sound of footsteps in II Sam 5v24, II Kings 6v32. Thus Adam and Eve heard the sound of one, or more, of the Elohim coming through the garden.

In the cool of the day

This refers to the evening, for in the Middle East a cool breeze moves in upon the land at sundown. Thus the Elohim, moved by grace, chose the most comfortable time of day for the man, to come and commune with him.

And Adam and his wife hid themselves

Previously they would have delighted in conversing with the angels but now it was different - they had guilty consciences. Being afraid they tried to hide themselves, but to no avail for man cannot hide his sin from Yahweh (Jer 23v24; Heb 4v13; Amos 9v2-3). We must realise that we are always in the presence of Yahweh, and walk before Him in spiritual maturity (Gen 17v1).

From the presence of Yahweh Elohim

Presence, Hebrew, 'PANIYM' - "faces". The faces of Yahweh Elohim were the angels who represented him. The saints in the future are spoken of in the same way in Ezek 38v20.

VERSE 9 "AND THE LORD GOD CALLED UNTO ADAM, AND SAID UNTO HIM, WHERE ART THOU?"

The work of the Elohim was now "to seek and to save that which was lost" (Luke 19v10) and ever since, Yahweh has been seeking and calling to those who will respond. Just as Adam had to come before the Elohim and give account so we will be summoned to appear in Christ's presence to give account of ourselves (Rom 14v12; II Cor 5v10).

NOTES

"AND HE SAID, I HEARD THY VOICE IN THE GARDEN, AND I WAS AFRAID, BECAUSE I WAS NAKED; AND I HID MYSELF"

"AND HE SAID, WHO TOLD THEE THAT THOU WAST NAKED? HAST THOU EATEN OF THE TREE, WHEREOF I COMMANDED THEE THAT THOU SHOULDEST NOT EAT"

"AND THE MAN SAID, THE WOMAN WHOM THOU GAVEST TO BE WITH ME, SHE GAVE ME OF THE TREE, AND I DID EAT"

"AND THE LORD GOD SAID UNTO THE WOMAN, WHAT IS THIS THAT THOU HAST DONE? AND THE WOMAN SAID, THE SERPENT BEGUILED ME, AND I DID EAT"

VERSES 14-19 " JUDGEMENT, PUNISHMENT - HOPE "

VERSE 14 "AND THE LORD GOD SAID UNTO THE SERPENT, BECAUSE THOU HAS DONE THIS, THOU ART CURSED ABOVE ALL CATTLE, AND ABOVE EVERY BEAST OF THE FIELD; UPON THY BELLY SHALT THOU GO, AND DUST SHALT THOU EAT ALL THE DAYS OF THY LIFE"

Because thou hast done this

The serpent was not called upon to answer, because it was not morally accountable. It was, however, punished for what it had done, not according to what its intentions might have been. It probably did not intend to deceive or to bring about the death of Adam and Eve but he did deceive and they both died. Therefore it was punished as a deceiver and a murderer. Christ likewise will judge every man according to his works (Rom 2v6).

Thou art cursed above all cattle

The whole creation was affected by the curse (Rom 8v19-21). Many of the animals that were previously vegetarian became carnivorous (Gen 1v30), but the serpent was cursed above all the others. It suffered more change and a greater degrading than any other beast (Cp v1). In the kingdom age when the effects of the curse will be removed from many animals, the serpent will remain unchanged (Isa 65v25).

Upon thy belly shalt thou go

Belly, Hebrew 'GACHONE', only used here and in Lev 11v42. To crawl upon the belly is a sign of degradation, and it symbolizes people who are motivated only by the flesh (See Rom 16v18; Phil 3v19).

Dust shalt thou eat

Snakes are carnivorous and do not literally eat dust, but it is used here as a figurative expression denoting the degraded, grovelling condition to which the serpent was reduced; a very fitting symbol of sinful flesh. We must humble ourselves and recognise the degraded condition of the nature that we bear and strive to elevate our thinking to spiritual planes. In the future the nations will be brought to see themselves for what they are and being humbled will submit to Christ (Mic 7v17; Psa 72v9).

VERSE 15 "AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED; IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL"

I will put enmity between thee and the woman

Enmity means hostility. The same Hebrew word 'EYBAH' is used in Num 35v21-22 and speaks of enmity which springs from hatred.

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Enmity means hostility. The same Hebrew word 'EYBAH' is used in Num 35v21-22 and speaks of enmity which springs from hatred.

The wording of this verse shows that the enmity had not previously been there prior to the serpent deceiving Eve. At that time she did not experience "a law in her members warring against the law of her mind" - but now it was different, for sin had brought a change in man's nature. Previously they had been 'very good'; now they were 'evil' (Gen 8v21). This was because of the "law of sin" which was in their members (Rom 7v20-24; Mark 7v20-23). "*Thee*" refers to the serpent who spoke the lie, because it spoke out of the reasonings of its own fleshly mind. The serpent therefore represents sinful flesh (John 8v44; Psa 140v3; Matt 23v33; also compare Num 21v4-9).

The woman

She initially stated the truth (V's 2-3). Her thinking then was controlled by God's word (Chap 2v17). She therefore represents "the mind of the Spirit" (Rom 8v5-6), which is at enmity with the flesh (Gal 5v17; Rom 7v18-24).

Between thy seed and her seed

Adam and Eve would now produce two classes of people. All of their descendants, without exception would inherit the consequences of their sin, being born with a mortal sinful nature (Rom 5v12,17,19). However whilst some were to be dominated by flesh, others would submit to the influence of the Word of God.

The seed of the serpent are those who are dominated by the flesh (Psa 58v4; Psa 140v3; Matt 3v7; 23v33; John 8v44).

The woman's seed are those governed by the mind of the Spirit and who are 'in Christ' (Gal 4v4; 3v27-29). They are born not of the will of the flesh (John 1v13) but have been begotten again by the Word of God (I Peter 1v23).

It shall bruise thy head

This would be better rendered from the Hebrew as "He shall crush thy head". The reference here is to an individual seed of the woman and it points to the virgin birth of Christ as one that Yahweh would provide from the woman. He was to be God's son and not Adam's. The promise is given here that he would deal a fatal blow to sin in the flesh, crushing its head and so destroying it (Heb 2v14).

Thou shalt bruise his heel

To crush the heel is not fatal but will only incapacitate the person for a short while. To destroy sin in the flesh Christ had to die, but because of his righteous life, Yahweh raised him from the dead on the third day (I Cor 15v4). He was thus incapacitated for a short time but was then completely restored. The death and resurrection of Christ to destroy sin and open the way for forgiveness was foretold in this verse (Heb 2v14; John 3v14). Christ had to be the seed of the woman to be a true representative of humanity otherwise he wouldn't have been able to 'condemn sin in the flesh' (Rom 8v3). Because of

"UNTO THE WOMAN HE SAID, I WILL GREATLY MULTIPLY THY
SORROW AND THY CONCEPTION; IN SORROW THOU SHALT BRING
FORTH CHILDREN; AND THY DESIRE SHALL BE TO THY
HUSBAND, AND HE SHALL RULE OVER THEE"

HOW SIN CHANGED ALL CREATION

Before Adam and Eve sinned, the creation was pleasant and harmonious. There was no death, thorns or thistles. The fact that in the Kingdom age "the lion will eat straw like the Ox and the wolf shall dwell with the lamb" (Isa 11v6-8), indicates that this was the condition of things before man sinned. As Moses stated, all creation was 'very good'. In Genesis 1v30 it clearly states "every beast, fowl and creeping thing, I have given every green herb for meat". It would therefore appear that Yahweh implanted latent conditions in the creation that would be triggered off by what we call the law of cause and effect, once sin was committed.

Originally Adam and Eve had no sinful lusts, for God made them upright (Ecc 7v29). But when Eve believed the serpent, a change took place in her body which released "the lust of the flesh, the lust of the eyes and the pride of life", which John says "were not of the father" (I John 2v15-16). (i.e. were not part of the original creation but which became a physical part of our nature).

Man became subject to death, a process that now commences at birth; "dying thou shalt die'. This process is evident in the illnesses and diseases we suffer. The body cells which constantly reproduce, gradually break down, until in old age they cease to function as they should and eventually we die.

At creation Adam and Eve possessed a nature capable of corruption but not subject to it. But now we are dying creatures subject to inevitable corruption.

All creation changed as we saw with the animal creation. The earth brought forth "thorns and thistles", and the fertility of the ground was affected, so that man would experience difficulty in extracting a living from the soil. Ultimately the purpose of God is to change this state, so that the earth and all creation will revert back to how it was at the beginning, and in addition, man will be deathless and reflect the glory of the Creator - "and there will be no more curse" (Rev 22v3).

the weakness of the flesh, it was not possible for man to provide a redeemer himself, hence the necessity for Yahweh's intervention to provide one who was made of a woman but also the son of God. His divine begettal enabled him to destroy sin through death and be raised to life again for the justification of his erring Bride (Rom 4v25; 5v1-2). This promise gave hope to both Adam and Eve before the punishments were actually pronounced upon them - Yahweh's grace was extended even in judgement.

VERSE 16 "UNTO THE WOMAN HE SAID, I WILL GREATLY MULTIPLY THY SORROW AND THY CONCEPTION; IN SORROW THOU SHALT BRING FORTH CHILDREN; AND THY DESIRE SHALL BE TO THY HUSBAND, AND HE SHALL RULE OVER THEE"

"AND UNTO ADAM HE SAID, BECAUSE THOU HAST HEARKENED UNTO THE VOICE OF THY WIFE, AND HAST EATEN OF THE TREE, OF WHICH I COMMANDED THEE, SAYING, THOU SHALT NOT EAT OF IT; CURSED IS THE GROUND FOR THY SAKE; IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE;"

Unto the woman he said, I will greatly multiply thy sorrow and thy conception

Yahweh Elohim now turned to the woman and spoke to her regarding her punishment, and the consequences of her sin, that she would now experience. As a result of sin and death, the sorrow of womankind has been greatly increased. A woman has a very close affinity with her children, and suffers more keenly than a man if their offspring go astray, or are struck down by death. Eve would have learnt the meaning of this aspect in the life of her firstborn, Cain. Throughout the ages, sin has led to great wastage of life which has not only increased sorrow but also made more frequent conception necessary in order to replenish the earth. Likewise, the Ecclesia's sorrow is increased by the spiritual death of its members, and its labours are constantly increased, endeavouring to make good the loss.

In sorrow shalt thou bring forth children

This has been the woman's lot both in child birth and in her subsequent experiences; but in all this there was the hope of the birth of the promised seed (I Tim 2v15).

And thy desire shall be to thy husband and he shall rule over thee

Rule in the Hebrew 'MASHAL' - a word used 79 times in the Old Testament. It is used of rule, authority or dominion and frequently refers to the reigning of a king. The woman was thus put in subjection to the man who was to rule over her as her head (I Cor 11v3; 7-9, I Tim 2v11-15). He was not to dominate her as a tyrant but to rule her as he would his own body (Eph 5v25-29). She was to willingly and lovingly accept her position and affectionately revere him as her superior (Eph 5v21-24; I Pet 3v1-6). If we observe these principles, both individually and ecclesially, we will be prepared for marriage to Christ in the future.

VERSE 17 "AND UNTO ADAM HE SAID, BECAUSE THOU HAST HEARKENED UNTO THE VOICE OF THY WIFE, AND HAST EATEN OF THE TREE, OF WHICH I COMMANDED THEE, SAYING, THOU SHALT NOT EAT OF IT; CURSED IS THE GROUND FOR THY SAKE; IN SORROW SHALT THOU EAT OF IT ALL THE DAYS OF THY LIFE;"

And unto Adam he said, because thou hast hearkened unto the voice of thy wife

This was the cause of Adam's failing - when he hearkened unto Eve he had dethroned Yahweh. Adam would have served Eve best if he had maintained his love of Yahweh and allowed Him to rule his heart. It is a lesson for the Ecclesia today (Luke 14v26). To "hate" in this context (Lk 14) is to "love less" for indeed we are elsewhere commanded to love these other parties - but we must have a greater love of Christ. Adam failed in this and allowed Eve to influence him for evil.

**"THORNS ALSO AND THISTLES SHALL IT BRING FORTH TO THEE;
AND THOU SHALT EAT THE HERB OF THE FIELD"**

**"IN THE SWEAT OF THY FACE SHALT THOU EAT BREAD, TILL
THOU RETURN UNTO THE GROUND; FOR OUT OF IT WAS THOU
TAKEN: FOR DUST THOU ART, AND UNTO DUST SHALT THOU
RETURN"**

And hast eaten of the tree, of which I commanded thee saying, thou shalt not eat of it

Yahweh having been dethroned, the act of transgression followed, bringing sin and death into the world. All Adam's posterity feel the consequences of this transgression, being born into a constitution of sin and death (Rom 5v12-19). In hearkening unto Eve, Adam had neglected to hearken unto God. Paul takes this point up in Rom 5v19 where the word "disobedience" is the Greek word 'PARAKOE' which means 'to neglect or refuse to hear' in contrast to the word obedience, 'HUPAKOE' - 'to hear attentively'.

Cursed is the ground for thy sake

The 'very good' state of nature was upset. Disorder and disharmony were now caused to enter the scene, bringing physical changes that could be seen and experienced. The prolific growth of weeds, loss of fertility and erosion are evidence that the ground is cursed, and these things, together with man's misuse of the land, have led to the development of the deserts and desolate wastes in evidence in the earth today. As Paul states, "the whole creation groaneth and travaileth in pain together unto now" (Rom 8v19-22).

In sorrow shalt thou eat of it

Due to the cursing of the ground Adam would now experience anxiety, continuous labour and affliction to produce food from the earth. Solomon found from experience that sorrow and travail are man's lot (Ecc 2v22-23).

VERSE 18 "THORNS ALSO AND THISTLES SHALL IT BRING FORTH TO THEE; AND THOU SHALT EAT THE HERB OF THE FIELD"

Thorns also and thistles shall it bring forth to thee

Thistles and thorns are unproductive and useless plants that would choke out the crops Adam laboured to produce (Matt 13v7). They are symbolic of the ugly profitless works produced by human nature (Mark 7v21-23; Gal 5v19-21). These works of the flesh have to be rooted out and the more profitable fruits of the spirit cultivated in our lives. This calls for continuous effort and sacrifice (Prov 24v30-34).

And thou shalt eat the herb of the field

Previous to this he had eaten of the fruit of the trees of the garden which would have provided an abundance of food. Now his attention was directed to the earth which he would have to cultivate to produce his food.

VERSE 19 "IN THE SWEAT OF THY FACE SHALT THOU EAT BREAD, TILL THOU RETURN UNTO THE GROUND; FOR OUT OF IT WAS THOU TAKEN: FOR DUST THOU ART, AND UNTO DUST SHALT THOU RETURN"

STUDY 3

SACRIFICE AND ITS APPLICATION TO US

After the transgression, Adam and Eve were conscious of their nakedness and tried to hide it. Thus scripturally nakedness becomes a symbol of sin (Rev 3v17), "knowest not that thou art wretched ... and naked". Adam therefore needed a covering that he himself was unable to provide. The fig leaf device they sewed together was unsatisfactory, as Job comments in Job 31v33, "If I covered my transgression as Adam, by hiding mine iniquity". This is all Adam achieved, so God, who was not deceived, took the fig leaves away and replaced them with a skin. A skin can only be obtained after the death of an animal. John tells us that this animal was a lamb, a matter further verified when Abel acceptably takes a lamb and offers it, as recorded in chapter four. The idea of clothing them with the skin of an animal was to impress them with an understanding that a covering for sin came only through the shedding of blood. Heb 9v22 states that "without the shedding of blood there can be no remission of sins".

In Lev 17v11 we read, "it is the blood that maketh an atonement". The word 'atonement' means "a covering", indicating that Yahweh would cover sin (nakedness) through the shedding of blood done on a particular basis. This basis was called sacrifice, in the making of which the offerer had to lay his hand on the head of the animal (Lev 1v4; 3v2), an act which associated him with the animal. He then had to cut its throat as though cutting his own throat, in acknowledgement that he was worthy only of death. The Lord Jesus Christ offered the only perfect sacrifice. He was the "lamb of God that taketh away the sin of the world" (John 1v29) and it is on this basis that he makes an atonement (covering) for us. Galatians 3v27 states, "we put him on" and thus sin (nakedness) is covered, and Yahweh accepts us.

This leads us to our position today; because Christ's sacrifice is all sufficient, does this mean that we no longer have to offer sacrifice? It is true that we no longer take an animal and shed its blood, but we are still to make sacrifice. Peter writes that "we are an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ". What then is a spiritual sacrifice? Paul answers this question in Rom 12v1 "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". In V2 he explains what he means by this statement, saying that this is accomplished by rehabilitating the mind:- "and be not conformed to this world" (in other words, do not follow the pattern of the world), "but be ye transformed" (Metamorphosis). Thus he likens the transformation of the saints to the process that changes a caterpillar into a beautiful butterfly, by changing not only its outward appearance but its complete physical organs. This he explained is done "by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God".

This change of mind, or attitude of mind, if so achieved, will enable us to make a sacrifice of the things of this world such as its pleasures, smoking, dancing, drinking, drug taking, betting etc etc. Thus "redeeming the time" for more profitable pursuits, such as Bible study and the development of a Godly character, so that when the Lord Jesus Christ appears we will be found to have prepared ourselves in both body and mind for the positions of "kings and priests" in the age to come.

**"AND ADAM CALLED HIS WIFE'S NAME EVE; BECAUSE SHE WAS
THE MOTHER OF ALL LIVING"**

**"UNTO ADAM ALSO AND TO HIS WIFE DID THE LORD GOD MAKE
COATS OF SKINS, AND CLOTHED THEM"**

In the sweat of thy face shalt thou eat bread

The need to cultivate the earth brought hard labour upon Adam. In the fallen state this is the best thing for man (II Thess 3v10). Fullness of bread and an abundance of idleness causes the works of the flesh to flourish (Ezek 16v49-50). Yahweh subjects man to a life of labour for his good that he might be kept humble before his God. (Ecc 1v13). Spiritually only work and toil can prevent the growth of thorns and thistles and cultivate the fruits of the spirit (Gal 5v22-23).

Till thou return unto the ground

This shows that dying as spoken of in Gen 2v17 was to be a gradual process of wearing out (Psa 90v7-12). We must realise that our days are numbered and use our day of opportunity whilst we can (II Cor 6v2).

For dust thou art, and unto dust thou shalt return

Man was created out of dust (Gen 2v7), and death brings the reverse of this process (Psa 146v4; Ecc 12v7). Thus the sentence of death was passed upon Adam and Eve. This sentence was just, for now the flesh, or human nature with all its propensities for evil, was the enemy of God and was therefore not fit to live before Him. However, Yahweh allowed man a measure of mortal life so that a new life and character could be developed in him on spiritual principles.

**VERSES 20-24 "GOD'S PLAN OF REDEMPTION
TYPIFIED"**

VERSE 20 "AND ADAM CALLED HIS WIFE'S NAME EVE; BECAUSE SHE WAS THE MOTHER OF ALL LIVING"

Eve signifies 'life' or 'living'. This act in naming his wife shows Adam's understanding of the principles just set before them. He had faith in the promise in v's 15 and accepted the principle, "that in him all would die but in Christ all would be made alive" (I Cor 15v22). Thus not only was Eve to be the mother of the whole human race but also all who are redeemed from sin and death, and gain eternal life, will owe their existence to her seed. In both of these ways she was to be the mother of all living.

VERSE 21 "UNTO ADAM ALSO AND TO HIS WIFE DID THE LORD GOD MAKE COATS OF SKINS, AND CLOTHED THEM"

The first point we note from the verse is that the covering they had provided for themselves was not acceptable, but by His grace, Yahweh provided a covering for them. Likewise we cannot cover our own sins but a way has been provided for this through Christ. Next we find that the covering Yahweh provided was the skin of an animal - therefore it involved sacrifice. An animal had to be put to death and its blood poured out that the skin might be obtained. It is a scriptur-

"AND THE LORD GOD SAID, BEHOLD, THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL: AND NOW, LEST HE PUT FORTH HIS HAND, AND TAKE ALSO OF THE TREE OF LIFE, AND EAT, AND LIVE FOREVER:"

al principle that without the shedding of blood, there can be no remission of sins (Heb 9v22).

Finally Yahweh Elohim clothed them with coats of skin. The word *skin* is in the singular in Hebrew, indicating that one animal provided the covering. This points forward to the sacrifice of Christ who made one offering which provides a covering for all his people (Heb 9v26; Gal 3v27). With the skin wrapped around them they were fully identified with the death of the animal. Through baptism we must become fully identified with the death of Christ (Rom 6v2-6).

POINTS TO NOTE REGARDING SACRIFICE:

1. The death of the animal demonstrated the righteousness of God in demanding the death of sinful flesh. The acknowledgement of this is necessary if we are to be counted righteous with God (Rom 3v24-26).
2. Having been brought into a right relationship with God upon the acknowledgement of the former principle and identification with Christ's death through baptism, we have to daily crucify the flesh (Rom 6v6; Gal 5v24). This is the negative aspect of sacrifice.
3. The pouring out of the blood upon the altar represents the giving of life to Yahweh (Lev 17v11). This is the positive aspect of sacrifice - not only do we refrain from these things displeasing to Yahweh but we must positively do the things pleasing to him (Rom 6v13,17-18).

Thus in clothing them with skins, Yahweh was establishing sacrifice as a principle of daily life.

VERSE 22 "AND THE LORD GOD SAID, BEHOLD, THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL: AND NOW, LEST HE PUT FORTH HIS HAND, AND TAKE ALSO OF THE TREE OF LIFE, AND EAT, AND LIVE FOREVER:"

Behold the man is become as one of us to know good and evil

The word *know*, Hebrew 'YADA', implies more than mere academic knowledge, but signifies "to experience experimentally; to feel the effect of the object known in some tangible way". Eve, being ambitious of being wise like the Elohim, had sought the knowledge of good and evil, not realising that she did not have the spiritual resources either physically, morally or mentally to cope with it. They now learnt evil experimentally because they had become sin-prone; death-doomed creatures, subject to all the ills and troubles of mortality. But they also learned good as they had not before experienced it, for the eating of the forbidden fruit brought home to Adam and Eve such things as:-

1. The reality of sin.
2. That flesh of itself cannot manifest Divine characteristics.

"THEREFORE THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN, TO TILL THE GROUND FROM WHENCE HE WAS TAKEN"

"SO HE DROVE OUT THE MAN; AND HE PLACED AT THE EAST OF THE GARDEN OF EDEN CHERUBIMS, AND A FLAMING SWORD WHICH TURNED EVERY WAY, TO KEEP THE WAY OF THE TREE OF LIFE"

3. That man is dependant on the grace, mercy and forgiveness of God, and therefore they were able to appreciate those characteristics in Yahweh.
4. It gave them a balanced view of Yahweh's character, both of his goodness and severity (Rom 11v22).
5. It impressed them with the need to manifest humility, faith, loyalty and obedience in their lives before God.

Thus the entry of sin opened the way for the goodness of Yahweh to be revealed in the forbearance and grace that now He extended towards the fallen pair, and in this way the eating of the forbidden fruit brought home to them the true knowledge of good and evil.

Lest he put forth his hand and take also of the tree of life and eat and live forever

Previously they would not have appreciated the value of the tree of life nor had any need for it, but now, beset with the weakness of mortal nature, they would have been moved to eat of this tree also. It is apparent from the wording of this verse that one act of taking and eating would have conferred immortality (see notes Chapt 2v9). Immortality is the gift of God (Rom 6v23), and before Adam could qualify for this gift he had to develop an acceptable character through a tried and tested faith. Therefore action was taken to prevent him eating of the fruit of the tree of life before Yahweh saw fit to bestow his gift.

VERSE 23 "THEREFORE THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN, TO TILL THE GROUND FROM WHENCE HE WAS TAKEN"

Therefore Yahweh Elohim sent him forth from the garden of Eden

Yahweh did not remove the tree of life but prevented access to it. The tree and the garden were still there as a symbol of immortality in the Kingdom of God, thus setting before them a hope which they may by the grace of God, one day attain to (Rev 2v7; 22v2).

For these reasons God 'sent' him out of the garden. Here the Hebrew word is 'SALAH' which means "to send, send away, to let go". In other words Adam and Eve were told to leave the garden.

To till the ground from whence he was taken

See v's 19 - this reminded him of his earthliness and his ultimate destiny because of sin.

VERSE 24 "SO HE DROVE OUT THE MAN; AND HE PLACED AT THE EAST OF THE GARDEN OF EDEN CHERUBIMS, AND A FLAMING SWORD WHICH TURNED EVERY WAY, TO KEEP THE WAY OF THE TREE OF LIFE"

So he drove out the man

Drove in the Hebrew is 'GARAS' which means "to drive or cast out"

THE TREE OF LIFE

This tree was literally placed in the midst of the garden (Gen 2v9), indicating that it was at the centre of God's purpose. As the Law of cause and effect applied when Adam ate of the tree of the knowledge of good and evil, changing him physically, so he would have been literally given immortality had he eaten of the tree of life (Gen 3v22).

This then raises the question, why didn't he eat of it? Possibly it was not ripe, or perhaps it did not look attractive (to the people of the world the truth appears to be unattractive to their fleshly minds and they find it hard to appreciate that it is through much tribulation that we can get eternal life).

Although Adam was prevented from eating of its fruit and was expelled from the garden the "way" i.e. "path, road," has been preserved (Gen 3v24 keep = preserved), so that as Adam engaged in divine worship he could see the tree of lives in the distance and learnt that one day certain men and women would have the privilege of eating of its fruit and living forever.

The wise man tells us that there is a sense in which we can eat of it today when we partake of divine wisdom. Prov 3v18 says, "she (wisdom) is a tree of life to them that lay hold on her".

In the Hebrew the word 'life' is literally "lives" (CHAYIM, 'IM' making it plural). Thus the "tree of lives" gives us a mental picture of a tree with many fruit, all of which would give immortality to the eater thereof. This will be the great gift given by the Son of God to the worthy (Rev 2v7) who thus figuratively become trees. The product of the fruit of a tree is designed to reproduce the tree, thus we have David in Psa 1v3 writing "and he shall be like a tree ... whose leaf shall never wither" i.e. perennial = immortality. This is expressed by Isa 61v3, "called trees of righteousness the planting of Yahweh". Such a picture is presented in Rev 22v2 where the saints are depicted as a wood or forest ('tree', "XULON" is a Greek word like our word sheep which is either singular or plural; here it must be plural for it is on both sides of the river), while the word 'life' is singular. We are therefore being taught that the "tree of lives" becomes a "forest of life", that gives "12 manner of fruits", and "the leaves of the trees were for the healing of the nations", illustrating the work of the saints in the Kingdom age.

This implies that the man was reluctant to leave and finally had to be cast out of the garden.

He placed at the east of the garden of Eden Cherubims and a flaming sword

The word '*placed*' is 'SHAKAH' which means to "settle down, to dwell, to abide, to have habitation". VINE renders the passage: "At the east of the garden of Eden he caused to dwell in a tabernacle the Cherubim

and the flaming sword". Young in his concordance defines it as: "To tabernacle, to settle down". A different tense of the same word is used of both the Tabernacle and Temple as Yahweh's dwelling place (Ex 25v8; I Kings 6v13). It thus refers to the establishment of a centre of worship. This was on the east of the garden. Likewise the tabernacle and the Temple faced the east. When a person approached he would have his back towards the rising sun figuratively turning his back to natural light and turning towards the light of the glory of God.

The Cherubim represent the principle of God manifestation this is their first appearance in Scripture, but they continue right through the record, symbolising the redeemed (Rev 5v8-10). Brother Thomas suggests the word Cherubim is derived from the verb 'RACHAV' - to ride, thus referring to the Cherubim as the vehicle or chariot of the spirit (Psa 18v10; I Chron 28v18).

W. Brown in "Antiquities of the Jews", suggests it is derived from 'KAY', "resemblance or likeness" and 'RAB' which means "majesty" - thus "like the majesty". Both of these suggestions set forth the principles of God Manifestation.

The Cherubim at the centre of worship on the east of the garden symbolised the hope that was before Adam and Eve, representing what they could attain unto by a life of faithful obedience. A "flaming sword" - Bro Thomas renders this "even a flaming sword" - thus the Cherubim and the flaming sword were one (cp Ezek 1v4,13). The flaming sword probably flashed forth, consuming the sacrifices of the faithful or else indicating the rejection of the faithless by refraining from consuming their sacrifices (Gen 4v5). In this way the Cherubim acted as the priests of that age. This also was a foreshadowing of Christ and the saints in the future (Rev 5v10).

To keep the way of the tree of life

Keep is the word 'SHAMAH' - "to preserve or to guard". The hope of immortality was kept before the human race through the symbolism of the Cherubim and the tree of life etc.

The way to the tree of life is the way of the Truth (Matt 7v14). We must be careful to walk in that way (Prov14v12). With the vision of the hope before our eyes we must walk the path of sacrifice, and diligently guard the way to the tree of life so that we might be found amongst those who overcome (Rev 2v7).

SECTION 4

GENESIS 4v1—15

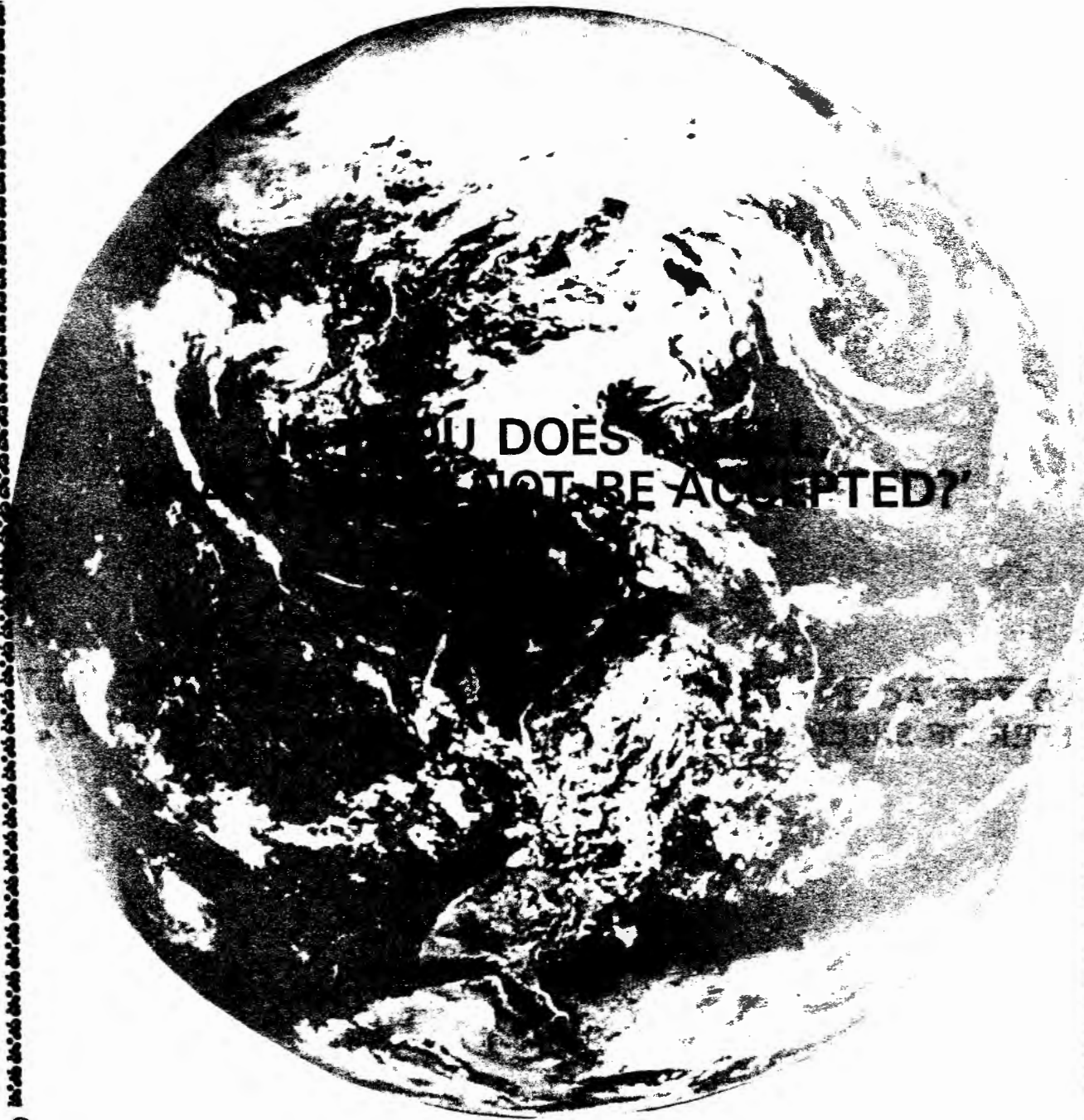
THE DRAMA OF THE TWO SEEDS

SUB DIVISION

- | | |
|-----------|--|
| V's 1-2 | Birth and occupations of Cain and Abel |
| V's 3-4 | The worship of Cain and Abel |
| V's 5-7 | Cain's offering rejected, Yahweh pleads with him |
| V's 8 | The first murder |
| V's 9-12 | The punishment of Cain |
| V's 13-15 | Cain is protected - a mark set upon him |

GROUP DISCUSSION

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WHY DOES... NOT BE ACCEPTED?

"AND ADAM KNEW EVE HIS WIFE; AND SHE CONCEIVED, AND BARE CAIN, AND SAID, I HAVE GOTTEN A MAN FROM THE LORD"

Acquisition.

"AND SHE AGAIN BARE HIS BROTHER ABEL. AND ABEL WAS A KEEPER OF SHEEP, BUT CAIN WAS A TILLER OF THE GROUND".

VERSES 1 & 2 "THE BIRTH AND OCCUPATIONS OF
CAIN AND ABEL"

VERSE 1 "AND ADAM KNEW EVE HIS WIFE; AND SHE CONCEIVED, AND BARE CAIN, AND SAID, I HAVE GOTTEN A MAN FROM THE LORD"

Adam and Eve, having lost their happy state through sin and been driven from the garden of delight, must have had their minds continually exercised on the coming of the promised seed who would ultimately restore all they had lost. What then must have been their feelings on the very first occasion of the birth of a child, as they looked upon the beautiful little creature given into their hands by the providence of God? Eve's thoughts and faith are shown by her statement which is expressed in the literal Hebrew:- "I have gotten a man the Yahweh" i.e. 'The he who will be'. She thought Cain was the Messiah - but how deluded she was!

Cain means "gain" or "acquisition". There is a play upon words in the verse for the word 'gotten' in the Hebrew is, 'KAINED' - acquired. Eve named him Cain because she thought she had acquired the promised seed. However, having been begotten in sin, personal gain or acquisition became the pattern of his life, and being dominated by the flesh he proved to be the seed of the serpent.

VERSE 2 "AND SHE AGAIN BARE HIS BROTHER ABEL. AND ABEL WAS A KEEPER OF SHEEP, BUT CAIN WAS A TILLER OF THE GROUND"

And she again bare his brother Abel

Abel, Hebrew 'HEBEL', means 'breath' or 'a vapour' which quickly vanishes away. It is frequently rendered 'vanity' and sums up the frail transitory nature of mortal life (James 4v14; Psa 39v5). Abel proved to be a man of faith who clearly recognised the vanity of mortal existence and whose faith and trust were in the things that God had promised. Thus dominated by God's word and motivated by love for the ways of truth, Abel became part of the woman's seed and a type of Christ.

Abel was a keeper of sheep

The Hebrew word for "*keeper*" is 'RAHAR', 'to tend as a shepherd' - 'to feed'. As a shepherd Abel would have learned the qualities of leadership, patience, courage, endurance, consideration and self sacrifice. He was a type of Christ the "good shepherd" (John 10).

Cain was a tiller of the ground

The word "*tiller*" in the Hebrew is "Abad" - "to serve as a slave".

STUDY 4

ABEL AS A TYPE OF THE LORD JESUS CHRIST

<u>ABEL</u>	<u>JESUS CHRIST</u>
1. Was 2nd son	The 2nd "Son of God"
2. He was a shepherd	"The great shepherd"
3. He pleased God	"This is my beloved son in whom I am well pleased"
4. Abel was not worthy of death	Innocent of any act worthy of death
5. Offered a better sacrifice	"With a better sacrifice than these"
6. Received the birthright	"I will make him my firstborn"
7. He was killed in a field	"Outside the city"
8. Typical resurrection in the appointment of Seth Gen 4v25	Literal resurrection

However the blood of Abel cannot atone for our sins, so the Apostle Paul bearing this in mind, impresses us that the blood of Jesus Christ "speaketh better things than that of Abel".

THE GOODNESS AND SEVERITY OF GOD

In the book of Romans (11v22) we read, "behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness: if thou continue in goodness: otherwise thou also shalt be cut off". Paul is here alluding to the state of natural Israel compared with that of spiritual Israel. God's severity was about to fall on natural Israel, while His goodness was extended to the believers in Christ Jesus, but only on the condition that they remained in thought and deed within the cover of His goodness otherwise they too would be given over to His severity.

We see an enactment of these principles in the pre-flood period, when His severity eventually came on all living creatures except Noah and those with him in the ark. These only remained within the sphere of His goodness. The world around us teaches that God is only a God of love, completely ignoring the other side of His character. But the Scripture is full of examples of not only His love but also His severity. He will extend His goodness to those who continue to walk in His ways, but in due course His severity will fall heavily on much of His creation which will return to the dust from which it originated. A powerful example of what can be expected is shown to us in the punishment He exacted by the great flood that swept away man, beast, creeping thing and fowl. What a salutary warning to us that the only worthwhile thing in life is pleasing God, so that eventually He will extend to us His goodness - the gift of immortality.

"AND IN PROCESS OF TIME IT CAME TO PASS, THAT CAIN BROUGHT OF THE FRUIT OF THE GROUND AN OFFERING UNTO THE LORD"

"AND ABEL, HE ALSO BROUGHT OF THE FIRSTLINGS OF HIS FLOCK AND OF THE FAT THEREOF. AND THE LORD HAD RESPECT UNTO ABEL AND TO HIS OFFERING"

This would indicate that he became completely absorbed in his work to the exclusion of the development of any spiritual qualities, which is evident from the fruits produced in his life. Unlike his brother Abel, he did not see the vanity of seeking the things of the present and so became 'a servant of sin' (Rom 6v16).

VERSE 3 "AND IN PROCESS OF TIME IT CAME TO PASS, THAT CAIN BROUGHT OF THE FRUIT OF THE GROUND AN OFFERING UNTO THE LORD"

In the process of time

Lit. Hebrew "At the end of days" - this indicates that there was an appointed time for them to come and make an offering.

Cain brought of the fruit of the ground

Cain *brought* - that is he came to the appointed place of worship spoken of in Chapter 3v24. But he did not approach Yahweh in an acceptable manner. He wanted to give God a gift from his own labours without first acknowledging the righteousness of God and seeking atonement. There was no shedding of blood in accordance with Yahweh's requirements (see Chapter 3v21). He was in the same position as the man in Matt 22v11-13 who was found at the wedding without a wedding garment. We must take heed lest we walk the same path as Cain, who had the truth, but allowed the things of this life to enslave him, and neglected to seek out what Yahweh really required.

VERSE 4 "AND ABEL, HE ALSO BROUGHT OF THE FIRSTLINGS OF HIS FLOCK AND OF THE FAT THEREOF. AND THE LORD HAD RESPECT UNTO ABEL AND TO HIS OFFERING"

And Abel he also brought of the firstlings of his flock and the fat thereof

The Hebrew here seems to imply that in addition to a meal offering, Abel also brought an animal sacrifice. In bringing an animal sacrifice and a meal offering, Abel was acknowledging:-

1. The need for atonement
2. The need to dedicate one's life and
3. The need to dedicate one's labours to the service of Yahweh.

The '*firstlings*' - Abel honoured Yahweh first, '*and the fat*' - the richest and best part (Num 18v12; Psa147v14). Abel was a man who put Yahweh before all else and tried to give the best of his life to Him.

And Yahweh had respect unto Abel and to his offering

It is obvious that they had been instructed in the principles of sacrifice and Abel had been diligent to seek out what Yahweh required and why. Being moved by faith, he therefore brought an acceptable sacrifice, in a right frame of mind (Heb 11v4). God testified to his righteousness, probably by the flaming sword flashing forth and consum-

**"BUT UNTO CAIN AND TO HIS OFFERING HE HAD NOT RESPECT.
AND CAIN WAS VERY WROTH, AND HIS COUNTENANCE FELL"**

IT DOES MATTER WHAT WE BELIEVE!

This divine principle is powerfully illustrated in the early chapters of Genesis. Sin and condemnation came into the world because Eve believed the serpent, rather than God. The serpent pointed out that the evidence of what they could see, seemed to contradict the statement made by God. How could she die if there was access to the 'tree of life'? Thus she believed the serpent's lie "thou shalt not surely die" bringing condemnation on herself and all flesh, illustrating very clearly that it does matter what we believe.

When we come to the story of Cain and Abel this is again emphasized. Cain thought he could worship God as he wanted to, but the evidence of the story shows that his disregard of what God required destroyed his chance of pleasing God, and emphasizes that God will be worshipped in the way He has appointed and in no other.

It was essential to the salvation of Noah and his family that he believed that God was going to send a flood on the earth and that the only escape from it was to build an ark exactly to the divine specifications given to him. Any deviation would have led to destruction. Not only did he have to believe, but his salvation depended upon his whole-hearted effort in building the ark and preaching to others. Peter writes that he was "a preacher of righteousness". His time and substance (physical and material) went into this project, indicating that we must not only be hearers of the word but doers also. Paul writes to the Ephesians that "ignorance alienates us from God" and to the Hebrews "we must believe that he is and that he is is a rewarder of them that diligently seek him". The Philippian jailer asked the question "what must I do to be saved"? to which the apostle answered that he must "believe".

Therefore we can conclude that the first step to salvation, one that is absolutely essential, is to recognise that it does matter what we believe. What we have to believe is "the things concerning the Kingdom of God and the name of Jesus Christ". When this is done then we must put into practice those things that God requires us to do, such as baptism and obedience to His commandments.

ing his offering (Cp Lev 9v24; I Kings 18v38; II Chron 7v1).

VERSES 5-7 "CAIN'S OFFERING REJECTED -
YAHWEH PLEADS WITH HIM"

VERSE 5 "BUT UNTO CAIN AND TO HIS OFFERING HE HAD NOT RESPECT. AND CAIN WAS VERY WROTH, AND HIS COUNTENANCE FELL"

But unto Cain and his offering he had not respect

In both of these verses the offering was a reflection on the offerer. Cain had treated the things of this life as more important than

"AND THE LORD SAID UNTO CAIN, WHY ART THOU WROTH? AND WHY IS THY COUNTENANCE FALLEN?"

"IF THOU DOEST WELL, SHALT THOU NOT BE ACCEPTED? AND IF THOU DOEST NOT WELL, SIN LIETH AT THE DOOR. AND UNTO THEE SHALL BE HIS DESIRE, AND THOU SHALT RULE OVER HIM"

Yahweh (v's2). He had neither sought out nor understood the need or reasons for sacrifice, and thus his offering was lacking because his heart was not right. In this case Yahweh's disapproval was probably shown by the flaming sword failing to flash forth to consume the offering.

And Cain was very wrath and his countenance fell

The word for *wrath* in the Hebrew is 'CHARAH' which means 'to glow, to burn, to blaze up' - thus Cain's anger burned within him. Not having developed a spiritual mind, through diligent study of the revealed will of God, the flesh took control and Cain manifested himself as the seed of the serpent. His countenance fell - that is he showed a downcast, gloomy, sullen aspect. The anger of his heart showed on his face.

VERSE 6 "AND THE LORD SAID UNTO CAIN, WHY ART THOU WROTH? AND WHY IS THY COUNTENANCE FALLEN?"

God now proceeds to question Cain to try to bring him to see the unreasonableness of his attitude.

VERSE 7 "IF THOU DOEST WELL, SHALT THOU NOT BE ACCEPTED? AND IF THOU DOEST NOT WELL, SIN LIETH AT THE DOOR. AND UNTO THEE SHALL BE HIS DESIRE, AND THOU SHALT RULE OVER HIM"

If thou doest well shalt thou not be accepted?

There was no need for anger, for if Cain was prepared to change his ways and conform to what Yahweh required, he also could enjoy the Divine favour. The word for '*be accepted*' is the Hebrew 'SE'ATH' and it means "to be lifted up or be elevated in rank of character". Margin has "have the excellency". This has reference to the position of firstborn which gave Cain pre-eminence over the younger members of the family. Cain was the actual firstborn, but because of his ways he lost his position. Had he changed his ways he would have been restored.

If thou doest not well sin lieth at the door

The Hebrew word for *sin*, 'CHATTA'AH' is frequently rendered "sin offering"; examples being Num 6v11; 14&16. The word '*lieth*' is 'REBETS' in Hebrew and signifies "crouches" (i.e. as an animal). Thus Cain was being directed to an animal that could be offered as a sin-offering, by which means he could gain atonement for his sins and be restored to his position of 'firstborn'.

Unto thee shall be his desire and thou shalt rule over him

The word '*desire*' here is the same word in Hebrew as is used in Gen 3v16, speaking of Eve's subjection to Adam. Here Cain is being told that if he took the necessary steps to rectify his ways he would be restored to the position of firstborn, and Abel would willingly submit

NOTES

STUDY 4

CAIN AS A TYPE OF ISRAEL

CAIN

ISRAEL

- | | |
|--|--|
| 1. Cain came before Abel | As Israel under the law before the Lord Jesus Christ |
| 2. Cain worshipped God as he wanted to | In vain they worship me teaching the commandments of men (Matt 15v8-9) |
| 3. Cain's sacrifice rejected | As was Israel's under the Law |
| 4. Cain lost his birthright | "God spared not the natural branches" |
| 5. Cain committed murder | Israel murdered the greater Abel (Mat 23v35) and thus were responsible for Abel's blood. |
| 6. Abel's blood cried out from the ground | As the Lord's side was pierced and out came blood as an indictment against Israel. |
| 7. Cain became a fugitive | As Israel have been for 2,000 years |
| 8. A mark was put on Cain | As a Jew is recognised even today |
| 9. God warned that whoever hurt Cain would be punished | History has shown that any nation setting itself against Israel has suffered. |
| 10. Cain was told that the ground would not yield her increase | Israel became a very desolate land |

We can see how the Father had these things in mind at the very beginning. Cain was to be typical of the outworking of the seed of the serpent as revealed in mankind generally and in the hypocrisy of the nation of Israel.

"AND CAIN TALKED WITH ABEL HIS BROTHER: AND IT CAME TO PASS, WHEN THEY WERE IN THE FIELD, THAT CAIN ROSE UP AGAINST ABEL HIS BROTHER, AND SLEW HIM"

"AND THE LORD SAID UNTO CAIN, WHERE IS ABEL THY BROTHER? AND HE SAID, I KNOW NOT: AM I MY BROTHER'S KEEPER?"

to him and reverence him as his superior. Thus Yahweh showed Cain the unreasonableness of his attitude and pleaded with him to change his ways.

VERSE 8 "THE FIRST MURDER"

VERSE 8 "AND CAIN TALKED WITH ABEL HIS BROTHER: AND IT CAME TO PASS, WHEN THEY WERE IN THE FIELD, THAT CAIN ROSE UP AGAINST ABEL HIS BROTHER, AND SLEW HIM".

And Cain talk with Abel his brother

The Septuagint renders this "Cain said unto Abel his brother, 'Let us go out into the field'". This is supported by some ancient manuscripts (see footnote in Rotherham). Cain's jealous anger flared into murderous intent, and he hypocritically approached Abel to lure him into the field. Cain's example here tragically reveals the need to control fleshly passions (Prov 27v4; Ecc 7v9; Prov 14v17; Eph 4v26).

Cain rose up against Abel his brother, and slew him

The Apostle John comments upon this in I John 3v12. Cain's anger led to his hatred of Abel and of the Godly character he displayed. He was "of that wicked one", the serpent. Notice how the flesh worked, starting with anger which led to contention, (Jude v10,11) then deceit, and finally murder.

The same attitude was later manifested by the Jewish nation (Matt 23v31-33). We also need to be careful in view of the Apostle's words in I John 3v15. In this drama Abel types Christ while Cain types the nation of Israel.

VERSES 9-12 "THE PUNISHMENT OF CAIN"

VERSE 9 "AND THE LORD SAID UNTO CAIN, WHERE IS ABEL THY BROTHER? AND HE SAID, I KNOW NOT: AM I MY BROTHER'S KEEPER?"

And Yahweh said unto Cain, where is Abel thy brother

Notice the emphasis on "thy brother" or "his brother" that runs through these verses, thus drawing attention to the close relationship between Cain and Abel (Cp Lev 19v17; Psa 50v20-21).

Cain had probably buried the body, attempting to hide his crime. Yahweh did not ask this question because He needed the information but that He might draw from Cain the true confession of what he had done. Likewise at the Judgment Seat, each of us will be either justified or condemned by the confession of our own lips (Rom 14v10-12).

THE LAW OF THE FIRSTBORN

During the early milleniums of human history much importance was given to the first-born son of a marriage. On the death of the father this son had advantages over the other children. He received a double portion of the father's inheritance and became the leader and priest of the family. However, if he proved himself unworthy of such privileges the father appointed another son to this position.

It was the loss of the birthright that so upset Cain. He did not unduly care about pleasing God, but he was anxious not to lose this privilege. This is evident in Gen 4v7 where the angel told him that if he offered acceptable sacrifice, even then, he would maintain his position. But Cain thought he could solve the matter in a way that did not make him bow to the wish of God. All he had to do was to slay Abel and in the absence of anyone else God would have to reinstate him.

Jacob gave Joseph a special priestly garment that indicated that he had made him his firstborn and it was this that particularly grieved his brothers. Throughout the Scripture Yahweh has impressed us with the fact that it is not who a man is but what he is that counts with Him. This lesson is seen in Abel, Shem, Isaac, Jacob, Joseph etc. None of these were firstborn, but all received this right because of their love of the things of God. They were elevated above their brethren, who proved themselves unworthy of this honour, Thus impressing us with the principle that we will not enter into the Kingdom simply because we are Christadelphians, nor by natural inheritance, but on the basis of our own individual faith.

In the generations of Adam given in Gen 5 it is interesting to note that the firstborn are those mentioned in the genealogies. In verse 3 in referring to Adam, it says that he had a son called Seth. Cain is excluded because he had lost the birthright. Abel is not mentioned because he died childless. This fits in with what we read in Genesis 4v25, "And Eve bare a son and called his name Seth: for God, said she, hath appointed me another seed instead of Abel".

These circumstances apply to God Himself. Adam is called His son in Luke 3v38, "Adam which was the son of God" - created directly by God. But he proved himself unworthy of being God's firstborn, so we find the Psalmist writing of the Lord Jesus Christ in Psalm 89v27, "I will make (appoint) him my firstborn, higher than the kings of the earth". This is what Paul refers to in Col 1v15 where we read, "who (Jesus) is the image of the invisible God, the firstborn of every creature". Not that Paul meant that he was born before any other creature, but in line with the express purpose of God through the Psalmist, the Father had elevated him to the position of firstborn, or in other words, to the position of the most important member of the human race.

"AND HE SAID, WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND"

"AND NOW ART THOU CURSED FROM THE EARTH, WHICH HATH OPENED HER MOUTH TO RECEIVE THY BROTHER'S BLOOD FROM THY HAND"

"WHEN THOU TILLEST THE GROUND, IT SHALL NOT HENCEFORTH YIELD UNTO THEE HER STRENGTH; A FUGITIVE AND A VAGABOND SHALT THOU BE IN THE EARTH"

And he said I know not

Compare this with the open confession of his mother and father (3v12-13). This is the second lie recorded in the Bible, the first being that of the serpent. He was the true seed of the serpent (John 8v44).

Am I my brother's keeper

The word *keeper* in Hebrew is 'SHAMAR' - "to hedge about, to guard, to protect"! To lies, Cain now adds bold defiance - as firstborn he did have a responsibility towards his younger brother (Lev 25v24,48; Deut 23v7; Amos 1v9).

VERSE 10 "AND HE SAID, WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND"

Cain's endeavour to hide his sin was futile (Heb 4v13). Yahweh knew what he had done and if Cain had openly confessed his sin, a basis would have been established for his forgiveness. If we confess our sins now we will be able to go to the judgement seat with nothing hidden and will have no need to fear the question "What hast thou done?" (I John 1v9; 4v17).

Abel's blood cried from the ground for vengeance, but Paul tells us that Christ's blood speaks of better things (Heb 12v24) - being able to accomplish that which Abel's couldn't, even the redemption of his people. The word '*blood*' in this verse is in the plural - 'bloods', as in the margin. This is because Abel represented the multitudinous seed of the woman (Rev 6v9). Seth was later appointed instead of Abel (Gen 4v25), so although Abel was cut off his seed was continued through Seth (Isa 53v8,10).

VERSE 11 "AND NOW ART THOU CURSED FROM THE EARTH, WHICH HATH OPENED HER MOUTH TO RECEIVE THY BROTHER'S BLOOD FROM THY HAND"

Cain had already inherited the effects of the curse upon Adam (3v17-19) - this was his misfortune not his crime. Now his own transgression brought a personal curse upon him; he was to be driven out from the fertile regions of the earth into the wilderness.

VERSE 12 "WHEN THOU TILLEST THE GROUND, IT SHALL NOT HENCEFORTH YIELD UNTO THEE HER STRENGTH; A FUGITIVE AND A VAGABOND SHALT THOU BE IN THE EARTH"

When thou tillest the ground it shall not henceforth yield unto thee her strength

Being driven from the vicinity of the garden of Eden, he would be in the untamed regions of the earth where the ground would not be so productive and labour and toil would be increased.

A fugitive and a vagabond shalt thou be in the earth

**" AND CAIN SAID UNTO THE LORD, MY PUNISHMENT IS GREATER
THAN I CAN BEAR"**

ABEL - THE FIRST MAN TO DIE

Not one single statement of Abel's is recorded, yet Paul states that "he being dead yet speaketh" (Heb 11v4). This statement then must refer to the example of his life and the manner of his death.

His name means 'vanity', and is the same word used by Solomon in Ecclesiastes where the vanity of life is so clearly expressed and his exhortation as to what we should do is to fear God and keep His commandments (Ecc 12v13). This is expressed as the only worthwhile objective in living.

Abel recognised this principle and the manifestation of his faithful worship is recognised by Paul and will eventually be rewarded.

Abel was a shepherd, a possessor of flocks and herds (Gen 4v2). As such he was always caring for and tending those under his care. Cain on the other hand, was a tiller of the ground and his eyes were ever turned earthwards. Both had been brought up in Adam's house and taught to revere the Creator, so when they reached an age of maturity, both prepared to present themselves before the Cherubim.

Abel by faith (ie. a conviction based on knowledge) offered the type of sacrifice required by Yahveh, a lamb. (Gen 4v4; 3v21). Thus Yahveh had respect unto his sacrifice, which is described by the apostle Paul as "a more excellent sacrifice, by which he obtained witness that he was righteous" (Heb 11v4). This fact aroused the jealousy of Cain who then murdered his brother. The first drop of human blood was shed because of religious controversy. Thus the frightening effect of the enmity God had predicted would exist between the two seeds, was made clear. But by his effectual worship, Abel's example still speaks to us, "he being dead yet speaketh" (Heb 11v4) and in due course will live again forever, as a verification that those who follow his example will be so rewarded.

The words '*fugitive*' and '*vagabond*' signify "unsettled and unsettled" driven from his original abode, he was to wander as an exile.

VERSES 13-15 "CAIN IS PROTECTED -A MARK SET UPON HIM"

VERSE 13 " AND CAIN SAID UNTO THE LORD, MY PUNISHMENT IS GREATER THAN I CAN BEAR"

Note the margin, "my iniquity is greater than can be forgiven". The word *punishment*, 'AWON' is most frequently translated "iniquity" and the word *bear*, 'NACAH' is used of the bearing away of sin, examples being Exod 34v7; Lev 10v17; Lev 16v22. Cain knew nothing of mercy or forgiveness and limited the power of God to cover sin. With this faithless attitude, he turned his back upon Yahveh and His goodness :- contrast the attitude of David in Psa 51.

NOTES

"BEHOLD, THOU HAST DRIVEN ME OUT THIS DAY FROM THE FACE OF THE EARTH; AND FROM THY FACE SHALL I BE HID; AND I SHALL BE A FUGITIVE AND A VAGABOND IN THE EARTH; AND IT SHALL COME TO PASS, THAT EVERY ONE THAT FINDETH ME SHALL SLAY ME"

"AND THE LORD SAID UNTO HIM, THEREFORE WHOSOEVER SLAYETH CAIN, VENGEANCE SHALL BE TAKEN ON HIM SEVENFOLD. AND THE LORD SET A MARK UPON CAIN, LEST ANY FINDING HIM SHOULD KILL HIM"

VERSE 14 "BEHOLD, THOU HAST DRIVEN ME OUT THIS DAY FROM THE FACE OF THE EARTH; AND FROM THY FACE SHALL I BE HID; AND I SHALL BE A FUGITIVE AND A VAGABOND IN THE EARTH; AND IT SHALL COME TO PASS, THAT EVERY ONE THAT FINDETH ME SHALL SLAY ME"

Behold, thou hast driven me out this day from the face of the earth

The word for '*earth*' in this place is the Hebrew word 'ADAMAH' - "ground or soil" and is used here of cultivated ground, i.e. the more fertile regions.

From thy face shall I be hid

The *face* or 'faces', here referred to the cherubim (3v24). Cain was driven from the established place of worship on the east of the garden of Eden, because of his rejection of God's mercy.

Everyone that findeth me shall slay me

Adam's family would have already been growing by this time. His crime revealed, Cain now feared that Abel's brethren may seek retribution. Being a murderer himself, he imagined that all other members of the family would be equally ruthless, and so he pleads for protection.

VERSE 15 "AND THE LORD SAID UNTO HIM, THEREFORE WHOSOEVER SLAYETH CAIN, VENGEANCE SHALL BE TAKEN ON HIM SEVENFOLD. AND THE LORD SET A MARK UPON CAIN, LEST ANY FINDING HIM SHOULD KILL HIM"

Whosoever slayeth Cain vengeance shall be taken on him sevenfold

Sevenfold vengeance signifies complete retribution. God's purpose in extending mercy to Cain in this way was:-

1. To bring him to repentance (Rom 2v4),
2. To prevent further crime by awakening fear in any potential sinner (Deut 13v11; 17v13),
3. To establish the principle "vengeance is mine, I will repay" (Deut 32v35; Rom 12v19).

And Yahweh set a mark upon Cain, lest any finding him should kill him

The Hebrew word for *mark* is 'OTH' - sign, or something by which he could be easily recognised. This mark or sign protected him, for by it all knew that they must not execute retribution on him. But it also marked him out as a sinner, and therefore one to be avoided.

SECTION 5

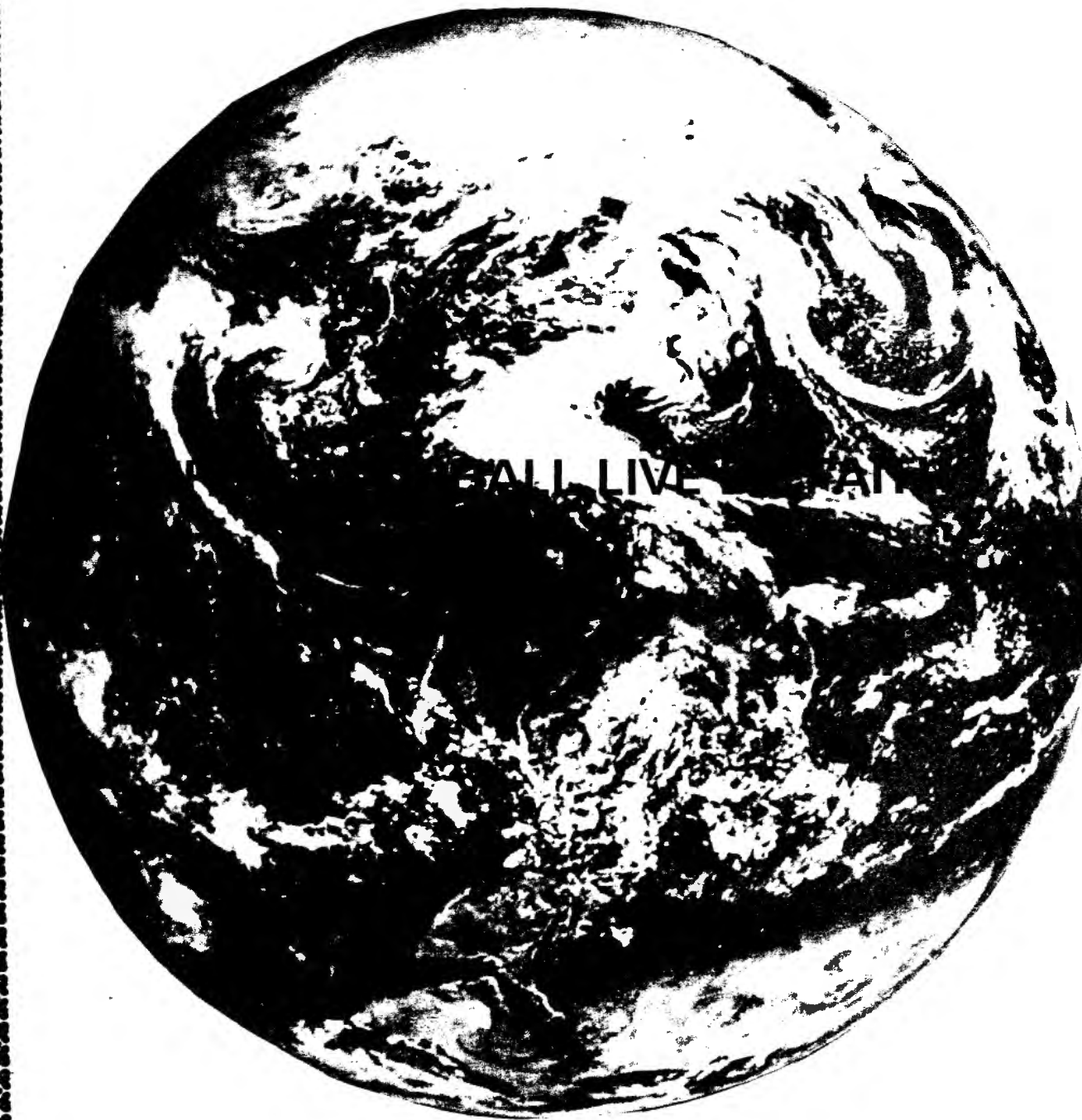
GENESIS 4v16 — 5v32

THE DEVELOPMENT OF THE HUMAN RACE THE TRIUMPH OF SIN & DEATH

SUB DIVISION

- 4 v's 16-24 Development of the line of Cain
- 4 v's 25-26 Birth of Seth
- 5 v's 1-32 From Adam to Noah in line of Seth

GROUP DISCUSSION



"AND CAIN WENT OUT FROM THE PRESENCE OF THE LORD, AND DWELT IN THE LAND OF NOD, ON THE EAST OF EDEN"

"AND CAIN KNEW HIS WIFE; AND SHE CONCEIVED, AND BARE ENOCH: AND HE BUILDED A CITY, AND CALLED THE NAME OF THE CITY, AFTER THE NAME OF HIS SON, ENOCH"

CHAP 4v16-24 "DEVELOPMENT OF THE LINE OF CAIN"

VERSE 16 "AND CAIN WENT OUT FROM THE PRESENCE OF THE LORD, AND DWELT IN THE LAND OF NOD, ON THE EAST OF EDEN"

And dwelt in the land of Nod

Nod means "exile" - the root of the name Nod in Hebrew is 'NUWD' which is translated 'vagabond' in v12. Thus he dwelt in the land of "exile".

On the East of Eden

A person approaching the cherubim to worship Yahweh, would have to turn their back on the land of Cain.

VERSE 17 "AND CAIN KNEW HIS WIFE; AND SHE CONCEIVED, AND BARE ENOCH: AND HE BUILDED A CITY, AND CALLED THE NAME OF THE CITY, AFTER THE NAME OF HIS SON, ENOCH"

Cain knew his wife

His wife would have been one of his sisters, i.e. one of the daughters of Adam and Eve mentioned in Chap 5v4.

And he builded a city and called it after the name of his son Enoch

The name '*Enoch*' means "initiated or dedicated" and this implies that the city was built for religious purposes. His son Enoch was probably the presiding priest. The way of Cain (Jude v11) thus became an ap-

"AND UNTO ENOCH WAS BORN IRAD: AND IRAD BEGAT MEHUJAE: AND MEHUJAE BEGAT METHUSAE: AND METHUSAE BEGAT LAMECH"

"AND LAMECH TOOK UNTO HIM TWO WIVES: THE NAME OF THE ONE WAS ADAH, AND THE NAME OF THE OTHER ZILLAH"

"AND ADAH BARE JABAL: HE WAS THE FATHER OF SUCH AS DWELL IN TENTS, AND OF SUCH AS HAVE CATTLE"

ostate religious system established in opposition to the way of truth (Gen 3v24). This city would be equivalent to "Babylon the Great" (Rev 16v19, 17v5). In building the first city Cain established a way of life that has led to the complicated political and social systems that fill the earth today and absorb so much of man's time and energies.

VERSE 18 "AND UNTO ENOCH WAS BORN IRAD: AND IRAD BEGAT MEHUJAE: AND MEHUJAE BEGAT METHUSAEL: AND METHUSAEL BEGAT LAMECH"

IRAD Signifies "wild ass" (cp Gen 16v12), he would have been a man of the flesh.

MEHUJAE means "smitten of God".

METHUSAEL means "man of God".

LAMECH "Reducer" or "overthrown"

These names suggest the growth of an apostate religious system based upon flesh in opposition to God, together with the development of an oppressive political system based on fleshly power or might. The record gives particular attention to Lamech, indicating that he contributed much to the development of the antediluvian world.

VERSE 19 "AND LAMECH TOOK UNTO HIM TWO WIVES: THE NAME OF THE ONE WAS ADAH, AND THE NAME OF THE OTHER ZILLAH"

And Lamech took unto him two wives

This is the first recorded instance of polygamy. It was a violation of the principles of Gen 2v24 and it undermines the sanctity of marriage. Lamech was the seventh from Adam and would therefore have been contemporary with Enoch in the line of Seth (Jude v14). We find he was a man who encouraged permissiveness, developed large scale commercial enterprises, commercialised entertainment and established armed might.

ADAH means "ornament or adorned".

ZILLAH means "shade" with the implication of "hovering over".

These two women speak of beauty and comfort.

VERSE 20 "AND ADAH BARE JABAL: HE WAS THE FATHER OF SUCH AS DWELL IN TENTS, AND OF SUCH AS HAVE CATTLE"

And Adah bare Jabal

Jabal means "to produce". Strong says it is derived from a root which signifies "to bring along, especially with pomp".

He was the father of such as dwell in tents, and of such as have cattle

"AND HIS BROTHER'S NAME WAS JUBAL: HE WAS THE FATHER OF ALL SUCH AS HANDLE THE HARP AND ORGAN"

"AND ZILLAH, SHE ALSO BARE TUBAL-CAIN, AN INSTRUCTOR OF EVERY ARTIFICER IN BRASS AND IRON: AND THE SISTER OF TUBAL-CAIN WAS NAAMAH"

"AND LAMECH SAID UNTO HIS WIVES, ADAH AND ZILLAH, HEAR MY VOICE: YE WIVES OF LAMECH, HEARKEN UNTO MY SPEECH: FOR I HAVE SLAIN A MAN TO MY WOUNDING, AND A YOUNG MAN TO MY HURT"

The term '*the father of*' suggests that he was the overseer or supervisor of all who kept cattle. He organised large herds with travelling companies of shepherds, thus introducing the pressures of big business into the formerly quiet life of the shepherd - all for personal gain and profit.

VERSE 21 "AND HIS BROTHER'S NAME WAS JUBAL: HE WAS THE FATHER OF ALL SUCH AS HANDLE THE HARP AND ORGAN"

The name '*Jubal*' signifies "joyous music". He was the overseer of all that handle the harp and organ. The terms harp and organ embrace both stringed and wind instruments. Jubal made big business out of entertainment.

VERSE 22 "AND ZILLAH, SHE ALSO BARE TUBAL-CAIN, AN INSTRUCTOR OF EVERY ARTIFICER IN BRASS AND IRON: AND THE SISTER OF TUBAL-CAIN WAS NAAMAH"

Tubal-Cain

His name means "flowing from Cain". He thus manifested and perpetuated the characteristics of Cain.

An Instructor of every artificer in brass and iron

Brass and *Iron* are both used as symbols of the flesh. Cain was a murderer and relied on the arm of flesh, and Tubal-Cain manifested the same character. It is probable, then, that the brass and iron were used for manufacturing weapons of war. Lamech's boast in v's 23-24 would stem from the feeling of fleshly power these weapons gave.

And the sister of Tubal-Cain was Naamah

Naamah means "pleasantness". The mention of her name along with her mother and the other wife of Lamech indicates the prominent part that women were beginning to play. All their names here have some reference to their beauty and pleasantness to the flesh. It seems they were beginning to assert themselves in ways contrary to the principles of Genesis 3v16. This shows the fleshly-minded ways of the line of Cain, which tragically rubbed off onto the ecclesia (Gen 6v1-2).

VERSE 23 "AND LAMECH SAID UNTO HIS WIVES, ADAH AND ZILLAH, HEAR MY VOICE: YE WIVES OF LAMECH, HEARKEN UNTO MY SPEECH: FOR I HAVE SLAIN A MAN TO MY WOUNDING, AND A YOUNG MAN TO MY HURT"

And Lamech said

What follows to the end of v24 is in the form of poetry and is the "song of Lamech" which is a "song of the sword". In this song, fleshly pride and arrogance reaches its peak - no doubt based upon the material wealth and power amassed by Lamech and his sons.

For I have slain a man to my wounding and a young man to my hurt

"IF CAIN SHALL BE AVENGED SEVENFOLD, TRULY LAMECH SEVENTY AND SEVENFOLD."

LIFE EXPECTANCY

From creation to the flood men lived approximately 900 years. The longest life recorded was that of Methuselah who lived 969 years. He was the son of Enoch the first recorded prophet, who warned the people of divine judgement. It would appear that he named his son as sign of that judgement, for the name Methuselah means "when I die it shall happen".

Methuselah was 187 yrs old when his son Lamech was born (Gen 5v25).

Methuselah was 182 yrs older when his grandson Noah was born (5v28).

Noah was 600 yrs old when the flood came (7v6).

This totals 969 yrs or the age of Methuselah when he died. He thus died in the year the flood occurred.

After the flood men's ages declined rapidly.

Shem	600 years
Arphaxad	438
Salah	433
Eber	468
Peleg	239
Reu	239
Nahor	148

Gradually the life expectancy was reduced to seventy years (Psa 90v10). This should impress us with a constant need to invest in the future. Life is so short, we should set our hearts and hands to the things of God, that our life may be extended to all eternity.

During the Millenium, life expectancy will again increase as Isa 65v20 tells us:- "he who dies a hundred years will be thought to be a mere youth" (N.I.V.) No doubt with an extended life expectancy the mortal people will be less inclined to think it miraculous that the saints live so long. This could harden their hearts and they will possibly think the saints to be no more immortal than themselves. This will encourage them in the revolt against Yahweh's appointed rulers, at the end of the 1000 years.

Note the margin which puts it in the form of a threat. Lamech boasts that he will repay any hurt to himself with death.

VERSE 24 If Cain be avenged sevenfold truly Lamech seventy and sevenfold

Here Lamech claims that he does not need the Divine protection afforded Cain but that he will avenge himself to the uttermost. Lamech trusted in the might of the flesh. Christ's teaching is the exact opposite (see Matt 18v22). Christ exhorts us to extend the principle of FORGIVENESS much further, using the term 'seventy times seven'.

NOTES

"AND ADAM KNEW HIS WIFE AGAIN; AND SHE BARE A SON AND CALLED HIS NAME SETH: FOR GOD, SAID SHE, HATH APPOINTED ME ANOTHER SEED INSTEAD OF ABEL, WHOM CAIN SLEW"

"AND TO SETH, TO HIM ALSO THERE WAS BORN A SON; AND HE CALLED HIS NAME ENOS: THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD"

"THIS IS THE BOOK OF THE GENERATIONS OF ADAM. IN THE DAY THAT GOD CREATED MAN, IN THE LIKENESS OF GOD MADE HE HIM;"

"MALE AND FEMALE CREATED HE THEM; AND BLESSED THEM, AND CALLED THEIR NAME ADAM, IN THE DAY WHEN THEY WERE CREATED"

"AND ADAM LIVED AN HUNDRED AND THIRTY YEARS, AND BEGAT A SON IN HIS OWN LIKENESS, AFTER HIS IMAGE; AND CALLED HIS NAME SETH"

VERSE 25 "AND ADAM KNEW HIS WIFE AGAIN; AND SHE BARE A SON AND CALLED HIS NAME SETH: FOR GOD, SAID SHE, HATH APPOINTED ME ANOTHER SEED INSTEAD OF ABEL, WHOM CAIN SLEW"

'Seth' means "appointed". The naming of Seth thus reveals that Eve now understood the typical teaching of this chapter. Abel is a type of Christ and was slain by Cain as Christ was by the Jewish nation. In the birth and appointment of Seth to take Abel's place, the resurrection of Christ was foreshadowed. Through the sorrows that had come upon Eve because of the ways of Cain her understanding of the truth had been enlarged (Cp this verse with Vs 1).

VERSE 26 "AND TO SETH, TO HIM ALSO THERE WAS BORN A SON; AND HE CALLED HIS NAME ENOS: THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD"

He called his name Enos

'Enos' signifies "weak mortal man". In the naming of his son, Seth acknowledged the weakness and frailty of human nature - contrast the pride of Cain. It could also indicate a deterioration that was setting in.

Then began men to call upon the name of Yahweh

Men had previously called upon the name of Yahweh, but this verse indicates that they now did so in some new way which did not ascribe credit to it. They profaned the name, and this led to the apostasy of Noah's day.

CHAPTER 5v1-32 "FROM ADAM TO NOAH IN THE LINE OF SETH"

VERSE 1 "THIS IS THE BOOK OF THE GENERATIONS OF ADAM. IN THE DAY THAT GOD CREATED MAN, IN THE LIKENESS OF GOD MADE HE HIM;"

Compare with Matt 1v1 which is the book of the generations of the second Adam. The name *Adam* signifies 'red earth' and proclaims man's earthly origin (I Cor 15v47). See notes on Gen 1v26.

VERSE 2 "MALE AND FEMALE CREATED HE THEM; AND BLESSED THEM, AND CALLED THEIR NAME ADAM, IN THE DAY WHEN THEY WERE CREATED"

Adam is the collective name of the species as well as the personal name of the first man.

VERSE 3 "AND ADAM LIVED AN HUNDRED AND THIRTY YEARS, AND BEGAT A SON IN HIS OWN LIKENESS, AFTER HIS IMAGE; AND CALLED HIS NAME SETH"

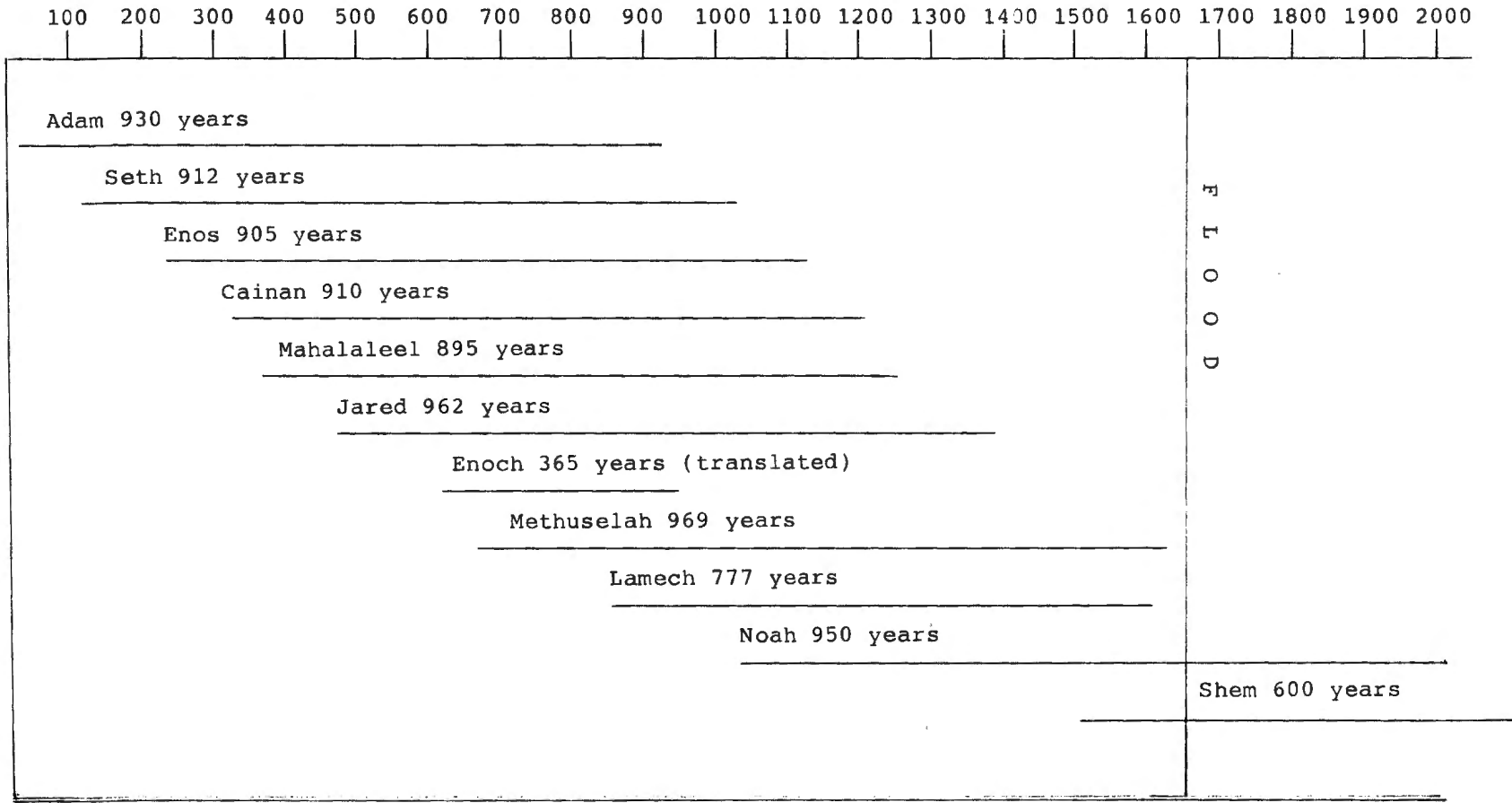
During this 130 years, Adam would have begotten other children. Cain's wife for example was doubtless born during this period.

BIBLE CHRONOLOGY TO THE FLOOD

	Year of Birth	Age	Year of Death	Age at Sons Birth
Adam	1 A.M.	930	930 A.M.	130
Seth	130	912	1042	105
Enos	235	905	1140	90
Cainan	325	910	1235	70
Mahalaleel	395	895	1290	65
Jared	460	962	1422	162
Enoch	622	365	987	65
Methuselah	687	969	1656	187
Lamech	874	777	1651	182
Noah	1056	600	at flood	500

The year of the flood was 1656 A.M. - the same year that Methuselah died as his name means "when I die it shall happen". No doubt this was a final sign to an unbelieving and wicked generation, but they failed to take heed.

BIBLE CHRONOLOGY TO THE FLOOD



STUDY 5

WALKING WITH GOD

Adam and Eve walked and talked with the Elohim (Gen 3v8), by which we understand they were in complete harmony with them, feeling at ease in their company and being confident - lacking the fear and apprehension obviously shown by most humans who have been contacted by angels, since the days of man's transgression. After their dismissal from the garden, this harmony was lost and communication with the Elohim was reduced to one simply of instruction (Gen 3v23-24). Later the prophet Amos (Amos 3v3) expressed the principle that now applied, "can two walk together except they be agreed?" As man was now constituted, he could never be at one with the Elohim. However, in the mercy of Yahweh He made it possible for a man, in a sense, to walk and talk with God. This could be done if a man walked in God's ways as revealed by His Word allowing, as it were, the Word to talk with us, and by our response in prayer. But it was approximately 700 years later before such a man came on the scene. This man was Enoch of whom it is written "he walked with God" ; and "Enoch walked with God".

Another 400 years elapsed before this statement was attributed to another man, Noah, of whom it is written, "Noah was a just man and perfect in his generations and Noah walked with God". By this statement we can understand that walking with God necessitated being "just and perfect".

Just - this word indicates that he was justified, which we can be today through Jesus Christ (Rom 3v24). This indicates that Noah fully understood the Edenic Covenant, and saw prophetically the coming of one through whom he would receive justification.

Perfect - This word indicates a fullness or maturity. The only perfect man, as we understand the word today, is the Lord Jesus Christ. All others have sinned, including Noah. But Noah was a mature man in the things of God, as we are exhorted to be in Matt 5v48.

Both these men were divinely instructed and acted as prophets and teachers (Jude v14; II Pet 2v5). They both predicted divine judgement. The words of Enoch are yet to be fulfilled, while the warning of Noah is also applicable today (Matt 24v37). Just how they were instructed we can only conjecture, but it seems fitting that they had direct communication with the Elohim. Enoch was taken away; Noah received detailed plans for the ark; and in part it can be said that they re-established some of the fellowship which man lost because of transgression. Many passages in the Scripture exhort us to walk in God's ways, by which we walk with Him.

When Moses reports that "Enoch walked with God", the literal Hebrew means "to set himself to walk". By this means, the Apostle Paul in Hebrews 11v5 writes, "that he pleased God". Micah 6v8 sets the matter out very clearly, "he hath shewed thee, O man, what is good: and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly (lit to humble thyself) with thy God". Of such the Lord Jesus Christ said in Rev 3v4 "And they shall walk with me in white, for they are worthy".

So eventually that wonderful fellowship that was lost by transgression will be restored to those who like Enoch and Noah, today, "walk with God".

NOTES

"AND ALL THE DAYS THAT ADAM LIVED WERE NINE HUNDRED AND THIRTY YEARS: AND HE DIED"

'Likeness' refers to mental and moral capacity whilst 'image' refers to physical shape (see notes 1v26).

VERSE 5 "AND ALL THE DAYS THAT ADAM LIVED WERE NINE HUNDRED AND THIRTY YEARS: AND HE DIED"

All the days of Adam were nine hundred and thirty years and he died

Thus Adam lived until the 83rd year of Lamech, in Seth's line, and saw his descendants to the eighth generation. He witnessed the death of Abel and saw the start of the apostasy that finally brought on the deluge. The longer he lived the more he would have been brought to see the enormity of his transgression.

And he died

Recurrs with monotonous regularity through this chapter - it brings home the stark reality of sin and death.

VERSE 6-8	<u>SETH</u>	means "appointed" - he replaced Abel. He lived 912 years and died.
VERSE 9-11	<u>ENOS</u>	"weak mortal man". He died at the age of 905 years. He thus lived to the year 1140 after creation and would have lived to see the sharp moral decline developing prior to the flood.
VERSES 12-14	<u>CAINAN</u>	"gainer". His name suggests materialism was entering the Ecclesia. The sons of God were beginning to follow the ways of Cain. He lived 910 years, dying in the year 1235.
VERSES 15-17	<u>MAHALEEL</u>	"The praise of El". His name would indicate that he introduced a measure of reform. He lived 905 years dying in the year 1290.
VERSES 18-20	<u>JARED</u>	"Decline" - indicates that a spiritual decline characterised his day. This is also indicated by Jude v11-16, from which it is apparent that there were those in the line of Seth who walked in the ways of Cain. The line of separation was thus becoming lost. Jared lived 962 years, dying in the year 1422.
VERSES 22-24	<u>ENOCH</u>	"Dedicated". He was the 7th from Adam (Jude v14). He would probably have been contemporary with Lamech in the line of Cain. His days were thus characterised by the growth of materialism, pleasure, profit, permissiveness, women's liberation, military might (etc), but worst of all the imitation of these evils by the ecclesia. In the midst of this environment he dedicated himself to the will of God.

He walked with God

This statement is recorded in V22 and V24 and is repeated for emphasis. It is a brief but expressive description of the character of a godly man, and it describes his continual course of life. To walk with God a person must:

1. Understand and believe the truth.
2. Apply the truth in his life.
3. Act as if constantly in the presence of God.
4. Make God's word his rule, and Yahweh's glory the end of all his actions.

Enoch did this in the midst of a godless world, and God was pleased. (cp Jude v14-16; Heb 11v5; see also Mic 6v8).

All the days of Enoch were three hundred and sixty five years

This is the number of days in a year, or a complete cycle of the sun. Enoch was a type of the Sun of Righteousness (Mal 4v2).

And he was not for God took him

See Heb 11v5. Enoch was a man of faith and God was pleased with him. God removed him so that although search was made he could not be found. In this he types the living believers at Christ's return who will be snatched away to the presence of the Lord (1 Thess 4v17; II Thess 2v1). After they are taken, search will doubtless be made, but they will not be found.

**VERSES
25-27**METHUSELAH

"When he dieth it shall be sent". His is the longest recorded life. He died at the age of 969 years - in the year of the flood. His death would have been a final warning to mankind.

**VERSES
28-31**LAMECH

"reducer or overthrower" - it seems his life was reduced, because he only lived 777 years, - the shortest life of all recorded in this chapter. He died about 32 years before the flood. The number 777 emphasises the completeness of the covenant established by Yahweh.

VERSE 32NOAH

"Rest". In naming his son, Lamech was feeling the burden of his work because of the ground that God had cursed, and was expressing his faith in Yahweh to provide the promised seed (v29).

Five hundred years old

All others in this chapter had children much younger than this. Possibly like Abraham, he had a wife who was barren. When he was 480 years old God warned him to build the ark, and this was before he had any children. This called for considerable faith on Noah's part that Yahweh would preserve the promised seed. When he was 500, being the

number of grace, Yahweh blessed him with a son, followed by two others.

Shem, Ham and Japheth

Shem means 'name' and from him sprang "the people of the name" Abraham, from whom came the promised seed, was one of his descendants (Gen 11v10-32). Generally the people of the Middle-East are descendants of Shem.

Ham means 'hot' and his descendants are the dark people who generally inhabit the hot regions of the earth.

Japheth means 'expansion'. He was the actual firstborn (Gen 10v21) and from him sprang the European nations (Gen 10v2-5) who have been foremost in expansion to all parts of the earth (see also Gen 9v25-27).

SECTION 6

GENESIS 6

THE END OF THE AGE — THE JUDGMENT OF GOD IN ITS GOODNESS AND SEVERITY

SUB DIVISION

V's	1-8	The antediluvian apostacy
V's	9-10	The generations of Noah
V's	11-12	Noah's contemporaries
V's	13-22	Yahweh's judgements display His goodness, and severity



GROUP DISCUSSION

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"AND IT CAME TO PASS, WHEN MEN BEGAN TO MULTIPLY ON THE FACE OF THE EARTH, AND DAUGHTERS WERE BORN UNTO THEM"

"THAT THE SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR; AND THEY TOOK THEM WIVES OF ALL WHICH THEY CHOSE"

VERSES 1-8 "THE ANTIDILUVIAN APOSTACY"

VERSE 1 "AND IT CAME TO PASS, WHEN MEN BEGAN TO MULTIPLY ON THE FACE OF THE EARTH, AND DAUGHTERS WERE BORN UNTO THEM"

Men had been multiplying from the beginning but population growth is like a snowball. With the long life-span and good conditions the population would have been many millions by this time. The word '*men*' in Hebrew is in the singular and reads 'the Adam'. While this is expressive of the whole race - for all are in Adam by birth (Rom 5v19) - it is probably expressed in this way here to show that the apostacy spoken of had its start right back in Adam's own family.

The conditions described in this chapter did not suddenly burst upon the scene, but had been developing through the whole period from the entry of sin, down to the deluge. The lusts of the eyes and flesh and the pride of life made their presence felt as men came to seek pleasure more than God, and materialism stole away their time and energy so that the principle of a sacrificial life established in Gen 3v21 was pushed aside. The Truth became compromised before the demands of the flesh, so that standards were relaxed, and permissiveness replaced the well disciplined life of a true son of God. By the time of Enoch, ungodly ways and words were the character of the day and by Noah's time, "all flesh had corrupted God's way". How careful we need to be, both ecclesially and in our personal lives, particularly in the light of Christ's warning (Matt 24v37-39). The flesh is an ever present enemy, always seeking to get its own way at the expense of the Truth.

VERSE 2 "THAT THE SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR; AND THEY TOOK THEM WIVES OF ALL WHICH THEY CHOSE"

The Sons of God

The nation of Israel was later referred to as God's son (Exod 4v22). Also believers are spoken of as 'Sons of God' (I John 3v1-2; Rom 8v14). This phrase therefore refers to the Ecclesia of the day. The line of Seth had been the custodians of the Truth from the beginning but probably only a number of these constituted the ecclesia of Noah's time.

Saw the daughters of men

The *daughters of 'the Adam'*. These were women who were not led by the things of the truth - but those dominated by the flesh. The sons of God '*saw*'. They only beheld the outward beauty and were led

STUDY 6

AS IT WAS IN THE DAYS OF NOAH

This statement was made by the Lord Jesus Christ concerning both the fall of Jerusalem and his return to the earth. "So shall it be also in the days of the son of man" (Luke 17v26). It should be noticed that the word day is plural and Matt 24v39 leaves us in no doubt that it refers to the coming of the "son of man". But in a sense he comes twice, firstly in the form of the Roman soldiers in A.D. 67-70 and secondly when he comes personally to the earth again, sometime in the near future. Luke 17v27 relates to their eating and drinking, acts which in themselves are necessary. We must eat and drink to live, but when we reverse the situation and live to eat, making a god of food and drink, giving no acknowledgement to the provider thereof, such an attitude is ungodly. We read elsewhere that we should give thanks to God for all things. This verse also continues by saying that "they married wives, they were given in marriage". But as Gen 6v2 shows this was intermarriage, the believer with the unbeliever, and continues to say that they married all they chose, indicating many marriages, going from marriage to marriage, living permissive lives such as we see in the world today.

In addition to the words of the Lord, Moses adds these points in Gen 6v5, "every imagination of the thoughts of his heart was evil continually (daily)". Thus there was no thought of God and His ways; as with this current evil world, they never stopped to think of God.

v11, "the earth was filled with violence" and this surely applies today, when the whole human society is constantly horrified with violence and intimidation.

v12, "all flesh had corrupted his (God's) way upon the earth", this applies today, even in those who profess to worship God. They have corrupted the personage of the Godhead, the nature of man, and God's purpose with the earth.

Matthew's record states that "they knew not until the flood came" (Matt. 24:39). Yet Noah had preached for a hundred and twenty years, so his teaching must have been heard by many, and the ark was so big that many must have viewed with amazement this huge structure. In 2 Pet. 2:5 Peter wrote that Noah was a preacher of righteousness, but he was ignored by the world and his words made no lasting impression on them. They had ears but they heard not and eyes but they saw not. The same can be said of today; few are prepared to listen to God's warning of coming judgement.

We must be careful that we don't get involved with the world and like the "sons of God" in Noah's day turn our back on God and His ways.

"Noah found grace in the eyes of Yahweh" but he still had to work out his salvation with trembling and fear.

1. He gave all his possessions and time in preparing the materials for the ark and in building it.
2. He preached relentlessly for 120 years, as far as we know without result.
3. He worked without slacking for the same length of time.
4. He built the ark exactly to divine specifications, as we must fashion ourselves to the character of God.

"AND THE LORD SAID, MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN, FOR THAT HE ALSO IS FLESH: YET HIS DAYS SHALL BE AN HUNDRED AND TWENTY YEARS"

There was nothing half-hearted about Noah's efforts. For a long period of time he persevered and patiently endured the scorn and ridicule that his contemporaries heaped upon him. Thus the days of Noah not only emphasize the moral decline of the people of the world, but they should impress us that it is only those like Noah who will be saved from the judgement of Yahweh; those who have preached, built and patiently endured until the end.

by the desires of the flesh. It is interesting to compare this with Gen 3v6 where we read of Eve looking at the tree - she saw that it was good (Heb 'TOWB'), and a tree to be 'desired'. Here we read that the Sons of God saw the daughters of men that they were fair (Heb 'TOWB'), and took all they chose. Being blinded to spiritual qualities they broke down the wall of separation and perished with the world.

Took them wives of all that they chose

The lord comments upon this in Luke 17v27, in which verse the Greek is in the imperfect tense indicating continual and repeated actions. So not only did they disregard the principle of separation but by indulging in polygamy they violated the sanctity of marriage as set down in Gen 2v24. The high rate of divorce and remarriage in the world today is the latter day counterpart of this.

VERSE 3 "AND THE LORD SAID, MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN, FOR THAT HE ALSO IS FLESH: YET HIS DAYS SHALL BE AN HUNDRED AND TWENTY YEARS"

And Yahweh said, My spirit shall not always strive with man

The word '*strive*' in the Hebrew is 'DUWM' which is from the root 'DIYN' - "to judge". Thus the Hebrew here implies striving in judgement. Yahweh had been striving with the anti-diluvians by His spirit in the prophets (I Pet 3v19-20); for example Enoch and Noah. The men of Noah's day, however despised Yahweh's law and refused to allow it to allow it to change their lives. They disregarded the need for separation, violated the principles of marriage, and justified worldly and ungodly behaviour etc. Here Yahweh was declaring that he would not allow that to continue, but that He would bring it to an end through the flood. The Septuagint version used the word 'KAT-AMENO' - "to remain, to abide, to dwell". Yahweh will not dwell with people who despise His word, so again this is an expression which speaks of an act of judgement to put an end to the existing circumstances.

For that he also is flesh

Here the literal Hebrew reads "In their erring he is flesh". The word 'BESHAGGIM' means "to wander, to go astray". The natural tendency of flesh is to wander from the ways of Truth and righteousness, as was

"THERE WERE GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT, WHEN THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN, AND THEY BARE CHILDREN TO THEM, THE SAME BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN"

well illustrated in the days before the flood, and has been ever since (Jer 10v23).

His days shall be one hundred and twenty years

This is not speaking of the life span of man, but that Yahweh's long suffering would allow 120 years for Noah to prepare an ark, and for any others to come to repentance (I Peter 3v20).

VERSE 4 "THERE WERE GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT, WHEN THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN, AND THEY BARE CHILDREN TO THEM, THE SAME BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN"

There were giants in the earth in those days

The Hebrew word for *giants* is 'NEPHILIM' which is from the word 'NAPHAL' meaning "to fall". It is a plural word which means "fallers" or "fallen ones". They had fallen from the ways of Truth and righteousness, and oppressed others in their ruthless pursuit of their own objectives. Lamech, of Cain's line, and his sons, would be prime examples in the influence they exercised in the fields of pleasure, profit and power, and in their fierce belligerent attitude to any who might hinder their course.

Afterward, in the days of Moses, there were 'NEPHILIM' in the land; the ruthless, warlike sons of Anak (Num 13v33). They are very prevalent in the earth today, as is seen in big business with its cut throat methods, and in the ruthless pursuit of political power and so forth.

When the Sons of God came in unto the daughters of men

The *Sons of God*, having been drawn to take wives of the *daughters of men*, would then have been led to embrace their thinking and their ways. They, too, would have adopted a profit-loving, pleasure seeking, materialistic way of life. When the more intelligent Sethites embraced the ways of the world, the children they produced carried these principles even further.

The same became mighty men which were of old men of renown

The Hebrew for *mighty men* is 'HAGIBBORIM' which means "the heroes". This usually applies to men of war. Thus the Sons of God became drawn into the ways of Cain. Rotherham renders this sentence in this way - "The same were the Heroes that were from age-past times, the men of renown" - thus these apostate Sons of God became prominent in the evil of that age. The word '*renown*' is the word 'SHEM' which means "name". They were men of name; but their own names, not Yahweh's.

Because of their wealth and influence others came to worship them to

"AND GOD SAW THAT THE WICKEDNESS OF MAN WAS GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY"

"AND IT REPENTED THE LORD THAT HE HAD MADE MAN ON THE EARTH, AND IT GRIEVED HIM AT HIS HEART"

gain personal advantage (Jude v16), so on every hand it was self that was worshipped and not Yahweh. Thus the Ecclesia of those times had imitated the ways of the world and fashioned their lives on the example of the Nephalim. What a warning for us! Christ should be our pattern - but to what extent are our lives modelled on the world around us?

VERSE 5 "AND GOD SAW THAT THE WICKEDNESS OF MAN WAS GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY"

And Yahweh saw that the wickedness of man was great in the earth

"Yahweh saw" - note the three inspections referred to in this chapter -

1. Verses 1-4
2. Verses 5-7
3. Verse 12

Compare this with the law of the leprous house in Lev 14v33-45. In all, the priest was to inspect the house three times, at the end of which if the plague was still there, it was to be broken down and the materials taken away.

"Wickedness" - Hebrew 'RA' which means "bad, evil, worthless". From a root "to break in pieces".

"Great" - Hebrew 'RAB' which means "abundant". From a root "to cast together, to increase". In other words the flesh was reigning triumphant.

Every imagination of the thoughts of his heart was only evil continually

The words for *imagination* and *thoughts* are 'YETZAR' and 'MACHA-SHEBETH'. The former of these words means "to frame, form or shape" and refers to something made to plan. The latter word means "to think or to meditate" and refers to what one meditates or has devised. In his thoughts, meditations, plans and objectives, man was only evil because he was not influenced by Yahweh's word. Man's nature needs God's law to restrain it. Both the 'imagination' and the 'thoughts' must be directed towards Yahweh. (for imagination see Isa 26v3 - 'YETZAR' here translated 'mind', and for thoughts see Mal 3v16).

VERSE 6 "AND IT REPENTED THE LORD THAT HE HAD MADE MAN ON THE EARTH, AND IT GRIEVED HIM AT HIS HEART"

It repented Yahweh that he had made man upon the earth

The Hebrew for '*repent*' is 'NACHAM' which means "to sigh, to breathe strongly" - hence to lament or grieve. God does not repent as man does in changing His mind (I Sam 15v29) - but He does change His attitude towards men when their ways are not right before Him.

STUDY 6

BE YE NOT UNEQUALLY YOKED TOGETHER

The purpose of marriage is to produce a Godly seed, and that each partner might assist the other as "heirs together of the grace of life". This can only be accomplished if the partners to the marriage union have a common love and interest in divine things.

Throughout the Scripture Yahweh has emphasized this point in an endeavour to save men and women from being unequally yoked with a disbelieving partner. Israel were told not to give their sons and daughters in marriage with the alien (Ex 34v16; Deut 7v3) because marriage with an unbelieving partner by either would weaken the resolve of the believing partner. We see this in the experience of Solomon (I Kings 11v1-8), or we see in the case of Ahab one who left the Truth as a result of his marriage to the wicked Jezebel (I Kings 16v31).

If a Godly seed is to be developed, it needs the diligent care of both a father and mother, dedicated to the education of the child in godly ways. The constant, harmonious application of the truth and its principles in the home, with daily instruction in divine things, help to bring up a child in the admonition and fear of Yahweh. The impact of a mutual attitude in the home is of tremendous value in the development of a child's character, and if it does not exist then the children of a marriage are seriously disadvantaged. To illustrate this point, if one partner of a marriage wants to go to the hotel, dances, race meetings, night clubs (etc), and the other to a Bible class, the marriage has little chance of working and the harmony of the home is constantly shattered.

When Esau married Hittite women, Rebekah and Isaac experienced "a grief of mind" because they recognised the folly of such marriages. So does the Apostle Paul in II Cor 6v14-16 by advising us not to be unequally yoked with an unbeliever. If two animals were placed in a yoke to pull a heavy load and one was smaller than the other, they pulled out of harmony. It made the burden of pulling the load just so much more difficult. This is why Moses instructed Israel that they were not to yoke an ox and ass together (a clean with an unclean, a strong with a weak). This is what we do if we marry an unbelieving partner. Yahweh said through the Prophet Malachi in Mal 2v11 that to do such a thing was like marrying your daughter to a strange god. This is virtually what happened to Israel when Balaam induced Balak to encourage the daughters of Moab to mix with the Israelites, for they caused them to sacrifice, to eat and to bow down to their gods (Num 25v1-3). This example shows us that even friends out of the truth can lead us away from our faith and teach us to desire and do things that are forbidden to the Sons and Daughters of God. Until a friend has shown genuine interest in the truth and accepted it in the appointed way, it is sheer folly to encourage their friendship. If their interest in the truth does not develop, we may well find ourselves so attached that the desires of the flesh make it almost impossible to sever our relationship. It is far better not to touch the unclean, until it has become clean in the sight of God (II Cor 6v17-18).

From the days of Seth, the earth had been divided between two distinct groups - 'the sons of God' and 'the sons of men'. When the 'sons of God' broke the barrier by intermarrying with the daughters of men, godly principles that were exercised by the 'sons of God' were quickly forgotten. The children of such unions were giants (NEPHALIM) in their fall from the things of God, bringing about the degenerated state that caused Yahweh to destroy all but eight persons. This should be a warning to us

"AND THE LORD SAID, I WILL DESTROY MAN WHOM I HAVE CREATED FROM THE FACE OF THE EARTH, BOTH MAN, AND BEAST, AND THE CREEPING THING, AND THE FOWLS OF THE AIR; FOR IT REPENTETH ME THAT I HAVE MADE THEM"

"BUT NOAH FOUND GRACE IN THE EYES OF THE LORD"

to carefully pick our partner, so that he or she will encourage and help us to prayerfully develop characteristics that the Lord Jesus Christ will find pleasing.

And it grieved him at his heart

The word '*grieved*' is 'ASTAB' which means "to suffer pain, to be distressed". This shows us the effect that sin and wickedness has upon Yahweh (Eph 4v30). As Yahweh looked upon the earth and saw 'His sons', to whom He had extended His love and His grace, totally disregarding Him, and with their whole mind and attention on their own pleasure and profit - it hurt Him and caused Him sorrow, so that He changed His mind and disposition towards them.

VERSE 7 "AND THE LORD SAID, I WILL DESTROY MAN WHOM I HAVE CREATED FROM THE FACE OF THE EARTH, BOTH MAN, AND BEAST, AND THE CREEPING THING, AND THE FOWLS OF THE AIR; FOR IT REPENTETH ME THAT I HAVE MADE THEM"

And Yahweh said, I will destroy man whom I have created

The Hebrew word for '*destroy*' is 'MACHAH' - "to erase, wipe off, to wipe away". The word is used in Deut 9v14 and 25v19, translated 'blot out' and II Kings 21v13, of a man wiping a dish. As the creator of man, Yahweh has the absolute right to do what He chooses with His own creation. Man would neither respond to His goodness nor heed His word so there was nothing left but to destroy them from the face of the earth.

Both man and beast

The literal Hebrew reads as the margin, "from man unto beast". In this verse the order of creation is reversed; i.e. fowls created first, man last. Man was given dominion over the animals and the effects of his sin flowed on to all creation (Rom 8v19-22). Now the destruction that was to come because of man's wickedness was also to pass on to the lower creation. Note also Gen 6v19-20 - the animals also benefitted from Noah's faithfulness.

It repenteth me that I have made them

See notes for verse 6. This is anthropomorphic language i.e. Yahweh is speaking as if He were a man.

VERSE 8 "BUT NOAH FOUND GRACE IN THE EYES OF THE LORD"

For Noah to have '*found*' grace implies that he had sought for it. This shows that he both knew his need for it and also that it could be obtained from Yahweh. He thus manifested faith (Heb 11v6).

"*Grace*" is the Hebrew word 'CHEN' which means "grace, favour, good-will". It is from the root 'CHANAN' which means "to bend or stoop in kindness to an inferior". As Yahweh looked upon the earth

"THESE ARE THE GENERATIONS OF NOAH: NOAH WAS A JUST MAN AND PERFECT IN HIS GENERATIONS, AND NOAH WALKED WITH GOD"

"AND NOAH BEGAT THREE SONS, SHEM, HAM AND JAPHETH"

and lamented the wickedness of man, he looked with favour upon Noah because he had a different disposition, being one who honoured Yahweh and His Word (v9).

VERSES 9-10 "THE GENERATIONS OF NOAH"

VERSE 9 "THESE ARE THE GENERATIONS OF NOAH: NOAH WAS A JUST MAN AND PERFECT IN HIS GENERATIONS, AND NOAH WALKED WITH GOD"

Noah was a just man and perfect in his generations

The word for '*just*' is the Hebrew word 'TSADDIYQ' and it refers to one who has been made righteous or justified. We gain justification with God through faith in Christ (Rom 3v24-28). This shows that Noah understood the teaching of the Edenic covenant, recognising the significance of the typical covering Yahweh provided for Adam and Eve (Gen 3v15,21), and looked with confident anticipation for the redeemer Yahweh would provide.

The word '*perfect*' is from the Hebrew word 'TAMMIM' which means "to be complete" or "entire". He was one who served God with the whole man, or to the fullness of his capacity. He was not perfect in the sense of absolute sinlessness but was one who "feared God" and kept his commandments (Ecc 12v3). A perfect man is one whose capacity is developed to the full. People's capacities vary and all fall short of Christ, but we must endeavour to give ourselves as fully as possible to Yahweh.

'*In his generations*' refers to the people among whom he dwelt. The Interlinear Hebrew - English Old Testament renders it "these are the generations of Noah, Noah was a righteous man and blameless among his contemporaries". This highlights the remarkable character of Noah. It is natural for us to want to be like the people we live and work with, but Noah was entirely different. His eyes were not on the things around him but towards the Word and promises of God.

And Noah walked with God

See notes on Enoch in Gen 5v22-24.

VERSE 10 "AND NOAH BEGAT THREE SONS, SHEM, HAM AND JAPHETH"

See Notes for Gen 5v32. Japheth was the actual firstborn, but his younger brother Shem seems to have been elevated to his position; doubtless because he showed better spiritual qualities. Likewise Adam was the natural firstborn of creation, but Christ has been elevated to his position (cp Col 1v15; Psa 89v27).

"THE EARTH ALSO WAS CORRUPT BEFORE GOD, AND THE EARTH WAS FILLED WITH VIOLENCE"

"AND GOD LOOKED UPON THE EARTH, AND, BEHOLD, IT WAS CORRUPT; FOR ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH"

VERSES 11-12 "NOAH'S CONTEMPORARIES"**VERSE 11 "THE EARTH ALSO WAS CORRUPT BEFORE GOD, AND THE EARTH WAS FILLED WITH VIOLENCE"**

The earth also was corrupt before God

The literal Hebrew reads, "and the earth was corrupt..." 'ALSO' not being in the original. *The earth* stands for the populations inhabiting it. The corruption refers to moral degeneracy. It is the Hebrew word 'SHACHATH' "to decay or ruin, to corrupt or pervert one's way and hence to act wickedly". This word is often used to describe idolatry and the moral corruption associated therewith (Exod 32v7-8, Jude 2v19, II Chron 27v2).

And the earth was filled with violence

The word *violence* is the Hebrew word 'CHAMAC', and refers to hard, ruthless dealings in total disregard for the rights of others. Thus the idolatry and moral corruption manifested itself in this ruthless pursuit of their own gains to the total disregard of others.

The word '*filled*' indicates that it was full. They had filled the cup of their iniquity. Notice how the apostacy developed:-

1. Desire for personal pleasure
2. Religious and moral corruption
3. Oppression and disregard of others

Apostacy commences with those who hold the truth but are not prepared to crucify the flesh (Phil 3v17-19; Gal 6v12).

VERSE 12 "AND GOD LOOKED UPON THE EARTH, AND, BEHOLD, IT WAS CORRUPT; FOR ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH"

And Elohim looked upon the earth

This is the third and final inspection - see notes for verse 5. The condition had not improved but only worsened - the only thing left was to destroy the leprous house.

Behold, it was corrupt for all flesh had corrupted his way upon the earth

The Hebrew word for both '*corrupt*' and '*corrupted*' is 'SHACH-ATH', the same as is used in verse 11. It means "decay or ruin". It is used again in verse 13 translated "destroy" - man reaps what he sows. Yahweh was now to treat man as man had treated His word and His way. The word for '*way*' is 'DEREK' which signifies "a well trodden path". It is God's way and is styled "the way to the tree of life" in

NOTES

"AND GOD SAID UNTO NOAH, THE END OF ALL FLESH IS COME BEFORE ME; FOR THE EARTH IS FILLED WITH VIOLENCE THROUGH THEM; AND, BEHOLD, I WILL DESTROY THEM WITH THE EARTH"

"MAKE THEE AN ARK OF GOPHER WOOD; ROOMS SHALT THOU MAKE IN THE ARK, AND SHALT PITCH IT WITHIN AND WITHOUT WITH PITCH"

Gen 3v24 and also the "narrow way that leads to life" (Matt 7v14). Compare this verse with I Cor 3v17. Those who defile the temple of God, Yahweh will destroy (In Greek, same word as defile).

VERSES 13-22 "YAHWEH'S JUDGEMENTS IN HIS
GOODNESS AND SEVERITY"

VERSE 13 "AND GOD SAID UNTO NOAH, THE END OF ALL FLESH IS COME BEFORE ME; FOR THE EARTH IS FILLED WITH VIOLENCE THROUGH THEM; AND, BEHOLD, I WILL DESTROY THEM WITH THE EARTH"

And Yahweh said unto Noah

God spoke five times in chapters 6 - 8: see 6 v 3,7,13; 7 v 1; 8 v 15. Through these revelations Yahweh extended His grace to Noah. Noah listened to God's Word and believed and acted upon it (Heb 11v7). His contemporaries on the other hand, were so absorbed in the affairs of this life that even though Noah preached to them (II Pet 2v5) they "knew not" until the flood came (Matt 24v39). We must be careful to have our affections on the right things and to be awake to the signs of the times. Yahweh has made revelations to us (through His Word), just as He did in the days of Noah (Luke 17v26-30; 21v34-36). Will we be like Noah? Or his contemporaries?

The end of all flesh is come before me

This is a positive declaration of coming judgement. Throughout the ages Yahweh has made His intentions known to His servants (Amos 3v7; Rev 1v1). By so doing He treats us as His friends (John 15v15). Those who receive such revelations are in a very privileged position and must endeavour to respond as Noah did.

The earth is filled with violence through them

The Hebrew indicates "from before their faces". Man was spreading corruption and violence wherever he turned. As we piece together the picture of the world prior to the flood, we find that the ways of Cain filled the earth. There would have been overcrowded cities, a highly developed technology, apostate religion with violence, greed, moral depravity, crime and pollution being spread throughout the earth.

I will destroy them with the earth

The word '*destroy*' is the Hebrew word 'SHACHATH'; the word translated '*corrupt*' in the previous verses - see notes verse 12 (cp Rev 11v18 '*destroy them that destroy the earth*').

VERSE 14 "MAKE THEE AN ARK OF GOPHER WOOD; ROOMS SHALT THOU MAKE IN THE ARK, AND SHALT PITCH IT WITHIN AND WITHOUT WITH PITCH"

Make thee an ark

Although he found grace in Yahweh's eyes, he now had to work for his salvation. He is a beautiful type of the Lord Jesus Christ.

Noah built an ark	-	Christ lived a perfect life
Through the ark Noah was himself saved	-	Christ benefitted from his own sacrifice
Noah also saved his family	-	Christ will save his Ecclesia
Through the ark Noah preserved life on the earth	-	Christ will preserve life on the earth in the kingdom age

We also have to work out our own salvation (Phil 2v12). Having been brought into a right relationship with God through Christ we must labour that the character of Christ might be developed in us (Luke 19v13; Heb 4v11; Luke 13v24).

'An ark', Hebrew word 'TEBAH' - a word that is used 26 times of Noah's ark and twice of the ark of bulrushes through which Moses was preserved. The word refers to "a box or chest for the purpose of floating". The ark did not need to be driven anywhere, but just float. A box-shaped vessel was all that was needed, and formed the ideal shape to give ample space for all the animals it needed to carry. The ark provided a refuge in which Noah could shelter and be preserved from the judgements of God - just as Christ is our refuge from the storms of life and the judgements to come.

Of gopher wood

This is a name used nowhere else in the scriptures. It is suggested that the word '*gopher*' has relation to the word 'KOPHER' rendered "pitch" in this verse. It thus suggests a very resinous wood, possibly the cypress or cedar. Wood is typical of flesh, which again points to Christ. The large amount of timber needed for the construction of this huge vessel would mean that Noah probably moved his residence to the vicinity of a large forest where the timber could be readily obtained. He would thus be separated from the masses of people with their moral corruption and violence.

Rooms shalt thou make

The Hebrew word for '*rooms*' is 'KINNIM' - meaning literally "nests". These provided abiding places giving shelter, comfort and security for those taking refuge in the ark. True disciples can find shelter, comfort and security from the storms of life in Christ (John 14v2).

Pitch it within and without with pitch

The Hebrew word rendered '*pitch it*' is 'KAPHAR' - "To cover, whilst the word '*pitch*' is 'KOPHER' - "covering". Thus the sentence would read, "cover it with a covering". Both words are closely related and are used in reference to forgiveness of sins. The word 'KAPHAR'

STUDY 6

A UNIVERSAL FLOOD

Some Bible commentators propound the theory that the flood was only a local catastrophe and not universal in its effect. This theory seems to be based on the findings of Sir Leonard Woolly, who excavated the ruins of ancient Ur and found a 3m layer of water-laid slag under which were the remains of a superior and quite different culture. From this it was assumed that though a devastating flood had occurred it possibly affected only the area of the Middle East. But it is now known that this layer of water-laid silt can be found in places as far apart as Alaska and Arizona. Much more evidence is available today, indicating that the earth was subject to a universal flood of a huge magnitude.

In the historical records that have been unearthed there are records of lists of kings referring to a pre-flood age like we today refer to B.C. and A.D. dates. All ancient civilisations through-out the world have a flood story, many of them similar to the Bible account.

However, a query that readily comes to mind if the flood were universal is, where did all the water come from and as water is an eternal substance, where has it all gone to? It is interesting to note that only 30% of the earth's surface is dry land and that the average depth of the water surrounding this land is 4200m deep, whereas the average height of the dry land is 860m. In other words, there is 15 times as much water below the sea level as there is land above it and if the sphere of the earth was smoothed out (i.e no mountains) there would be 2900m of water covering the earth. Dry land is just the top of mountains.

The Genesis account states that it not only rained for forty days, but that "the fountains of the deep were broken up" (Gen. 7:11) This indicates that the sea poured in, which could have happened by God raising the sea bed. On May 20th, 1960, an earthquake off the Chilean coast caused a change in the topography off the coast, which sent a tidal wave 16m high and travelling at 800kph. It reached Japan, 16,000 kms away causing much damage and loss of life.

The earth's axis is tilted to 23.5%, but if before the flood it was perpendicular (and there is evidence to support this) it would have caused a huge wobble that would have created waves travelling at 1,600 kph and 10 km high at the equator. Such waves would cause great masses of debris of rocks, churned sediment, pulped vegetation, animal carcasses and marine animals to be flung about in huge quantities.

Waves of this magnitude could have sucked air from the polar regions, causing sudden freezing. Today the Siberian Tundra is full of hundreds and thousands of frozen mammoths. They are perfectly preserved; green food is found in their mouths and stomachs. They consist not only of the mammoth elephant but also sabre tooth tigers, giant elk, cave bear, musk etc. The area is no longer producing fodder of the type that they needed and this points clearly to a sudden catastrophe of the type that only a universal flood could achieve. These animals had to die and be simultaneously frozen and buried.

In warmer climates, preservation was not possible but there are "death pits" and caves containing the bones of dozens of different types of animals, not compatible yet

**"AND THIS IS THE FASHION WHICH THOU SHALT MAKE IT OF:
THE LENGTH OF THE ARK SHALL BE THREE HUNDRED CUBITS,
THE BREADTH OF IT FIFTY CUBITS, AND THE HEIGHT OF IT
THIRTY CUBITS"**

somehow brought together and dumped in common graves. It is now admitted that oil is derived from the bodies of vast shoals of fish dumped together and buried simultaneously under great pressure, as could have only happened under the circumstances of giant amounts of water crashing round the earth. Coal beds are formed on a similar basis when huge forests must have been uprooted, flung together and buried in like fashion. Coal and oil are found within the Arctic Circle, indicating a change of climate as we have seen necessary in the freezing and preservation of the mammoths.

Even on the highest mountains, evidence of marine life, such as shells and fossilized fish can be found. Three-quarters of the earth's surface including the tops of the mountains is covered by sedimentary rock. The remaining quarter is covered by volcanic rock. That these thick layers of sediment were deposited within a short time, is shown by fossils of animals and trees, which are found at times extending through several strata, up to 6m thick. The top parts of these fossils are as well preserved as the lower, showing that the whole animal or tree was submerged in a short time by rapidly deposited layers of sediment. In Edinburgh, a fossilised tree trunk has been found. It was 25m high and had 12 layers of strata, which would have taken thousands of years to be covered normally, yet it was uniformly preserved, obviously indicating that each layer had been laid rapidly on the top of the other.

Every indication around us suggests a universal flood that had a devastating effect of the earth and its inhabitants. For those interested there is an abundance of reading matter printed by qualified scientists giving abundant evidence that Moses' account of the flood is fact and not fiction.

mostly being translated 'atonement' whilst the word 'KOPHER' is mostly translated 'ransom'. The ransom refers to the price paid for the redemption of a slave (see I Pet 1v18), whilst the 'atonement' refers to the covering or forgiving of sins (I John 2v2). The ark was covered, probably with bitumen, within and without, to enable it to withstand the judgements of God. Likewise in Christ we gain a covering within (i.e. for the nature we bear) and without (i.e. for the outward manifestations of sin that we commit) so that we will be able to withstand the judgements to come.

VERSE 15 "AND THIS IS THE FASHION WHICH THOU SHALT MAKE IT OF: THE LENGTH OF THE ARK SHALL BE THREE HUNDRED CUBITS, THE BREADTH OF IT FIFTY CUBITS, AND THE HEIGHT OF IT THIRTY CUBITS"

This is the fashion

The Hebrew reads, "and this is how thou shalt make it".

The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits

Modern ship building technology has revealed that these proportions cannot be improved upon for the purpose for which the ark was designed. The proportion of length to breadth of the ark was designed. The proportion of length to breadth of 6:1 is the ideal for stability in

"A WINDOW SHALT THOU MAKE TO THE ARK, AND IN A CUBIT SHALT THOU FINISH IT ABOVE; AND THE DOOR OF THE ARK SHALT THOU SET IN THE SIDE THEREOF; WITH LOWER, SECOND AND THIRD STORIES SHALT THOU MAKE IT"

the waves and currents of the ocean, whilst the square ends gave up to 1/3 more deck space than normal ships.

The measurements also have a spiritual significance. The dimensions being 300x50x30 give a highest common factor of ten. Ten is a significant number in Scripture, being used to signify completeness. In the days of the flood, the whole of the animal creation was represented in the ark. Likewise the whole of the 'new creation' is in Christ. We also find that each of the dimensions is a multiple of five: 300 = 5x6x10, 50 = 5x10, 30 = 5x6. These numbers speak of Yahweh's grace extended to man to bring to completeness the multitude of the redeemed. There is some doubt as to the exact length of a cubit. It could be anything from 45cm to 60cm. According to the smaller measurements we have a vessel of 135m x 22m x 13m. If the larger measurements were taken, we have a vessel 180m x 30m x 18m. This would have been the largest vessel ever built until very recent times. It has been estimated that it probably had a water displacement of about 43,000 tons; a large vessel even in modern terms.

VERSE 16 "A WINDOW SHALT THOU MAKE TO THE ARK, AND IN A CUBIT SHALT THOU FINISH IT ABOVE; AND THE DOOR OF THE ARK SHALT THOU SET IN THE SIDE THEREOF; WITH LOWER, SECOND AND THIRD STORIES SHALT THOU MAKE IT"

A window shalt thou make to the ark

The Hebrew word for 'window' is 'TSOHAR' and it means "to glisten or shine". This is the only place it is translated window, while it is used over 20 times referring to "noon" - the time of the day when light is at its brightest. It thus refers to the means provided for allowing light to enter the ark. This was probably in the top of the ark, and covered with some transparent material which would keep out the weather but allow ample light to enter.

And in a cubit shalt thou finish it above

This is referring to the ark, not the window. This probably refers to a cubit wide opening running right around the ark beneath the roof, for ventilation. It may have been covered with lattice work or perhaps louvered.

And the door of the ark shalt thou set in the side thereof

The word for 'door' is 'PETAACH' which means "an opening". There was only one way of entering the ark.. through this one opening in its side. There is likewise only one name under heaven whereby we might be saved (Acts 4v12); that is through Christ who is the door (John 10v7). We enter into him through identification with his death symbolised by the blood which poured forth from his pierced side (see Gen 2v21-22).

With lower, second and third stories thou shalt make it

There were three decks each divided into rooms, (Hebrew "nests"), or

AND, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS UPON THE EARTH, TO DESTROY ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN: AND EVERY THING THAT IS IN THE EARTH SHALL DIE.

"BUT WITH THEE WILL I ESTABLISH MY COVENANT; AND THOU SHALT COME INTO THE ARK, THOU, AND THY SONS, AND THY WIFE, AND THY SONS' WIVES WITH THEE"

suitable pens for housing the animals. This would give a total area of 45,000 square cubits of deck space, which provides ample space to house all the necessary animals. Taking the smallest size for the cubit this gives equivalent space to that of 10 trains each pulling 520 stock wagons.

VERSE 17 **AND, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS UPON THE EARTH, TO DESTROY ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN: AND EVERY THING THAT IS IN THE EARTH SHALL DIE.**

Behold I even I

The repetition is for emphasis. It was the Creator who was speaking. He had both the right and the power to do what He was saying He would do. Noah hearkened but the world went on heedless.

Do bring a flood of waters upon the earth

The word for 'flood' is 'MABBUL' - with the exception of Psa 29v10 it is used exclusively of this deluge. Thus Noah's flood is set apart from all other floods. This is the first mention of the form the judgement was to take. The earth was originally submerged in water (Gen 1v2). Yahweh was going to cause the earth to revert back to that condition and make a new start. Water is essential to life and without it life could not have been developed on the earth. But now Yahweh was going to use that very element to destroy life, cleanse the earth, and to preserve Noah, his family and representatives of all air breathing animals, insects and birds. The very waters that destroyed life on the earth lifted Noah and his family above the destruction and so they were preserved.

To destroy all flesh wherein is the breath of life

Flesh in the form of man had ruined God's creation and made the accomplishment of His purpose impossible without the execution of His judgements, both in His goodness to Noah, and His severity on a heedless world (cp Rom 11v22). All flesh wherein is breath of life embraces all land animals, insects and birds. They also reaped the consequences of man's moral corruption.

VERSE 18 **"BUT WITH THEE WILL I ESTABLISH MY COVENANT; AND THOU SHALT COME INTO THE ARK, THOU, AND THY SONS, AND THY WIFE, AND THY SONS' WIVES WITH THEE"**

But with thee will I establish my covenant

Yahweh's covenant here referred to is the covenant made in Gen 3v15. If Yahweh had totally destroyed all life with the flood then the promise of the seed of the woman would have come to nought. But Yahweh's intention was to preserve Noah and his family and in due course provide the redeemer from among his descendants.

This is the first occurrence of the word *covenant* in the Scriptures. It is the Hebrew word 'BERITH' which is from a root "to cut". It has

"AND OF EVERY LIVING THING OF ALL FLESH, TWO OF EVERY SORT SHALT THOU BRING INTO THE ARK, TO KEEP THEM ALIVE WITH THEE; THEY SHALL BE MALE AND FEMALE"

"OF FOWLS AFTER THEIR KIND, AND OF CATTLE AFTER THEIR KIND, OF EVERY CREEPING THING OF THE EARTH AFTER HIS KIND, TWO OF EVERY SORT SHALL COME UNTO THEE, TO KEEP THEM ALIVE"

reference to the confirming of a covenant through sacrifice (see Gen 15v9; Jer 34v18-19) which points forward to Christ who is the covenant victim (Heb 9v15-17 [Diag] Rom 15v8).

Thou shalt come into the ark

Noah had to labour to build the ark and then enter into it. Noah was to lead the way, his family had to follow. In this, he types Christ who established the means of salvation and set an example for us to follow. We can only be saved if we are "in him" and follow his example. (Gal 3v27; I Pet 2v21).

Thy wife

Singular. Contrast this with verse 2. Whilst polygamy was the fashion of the day, Noah upheld the principles established in Gen 2v21-22. Note the considerable age of Noah when his first child was born - see notes Chap 5v32. This raises the possibility that his wife was barren; but even under these circumstances he upheld the Divine principle and had faith that Yahweh would provide the promised seed.

VERSE 19 "AND OF EVERY LIVING THING OF ALL FLESH, TWO OF EVERY SORT SHALT THOU BRING INTO THE ARK, TO KEEP THEM ALIVE WITH THEE; THEY SHALL BE MALE AND FEMALE"

And of every living thing of all flesh

It was Yahweh's intention to preserve all kinds of animals and birds to repopulate the earth after the destruction of the deluge.

Two of every sort

It seems that all were to be taken in pairs, whether it was seven pairs of clean animals or one pair of unclean (Chap 7v2).

To keep them alive

Unlike Noah and his family, the animals did not enter the ark by faith, but did so because God caused them to enter in. Nevertheless, they were preserved by the work of Noah. These animals represent the nations which will be preserved through the judgements to come by the work of Christ and the saints, to provide the population of the earth in the Millenium.

These nations will not be preserved because of their faith but because of God's determination to ultimately fill the earth with His glory. As both clean and unclean animals went into the ark so nations both clean (Israel, a Holy Nation) and unclean (Gentiles) will be in the Millenium.

VERSE 20 "OF FOWLS AFTER THEIR KIND, AND OF CATTLE AFTER THEIR KIND, OF EVERY CREEPING THING OF THE EARTH AFTER HIS KIND, TWO OF EVERY SORT SHALL COME UNTO THEE, TO KEEP THEM ALIVE"

NOTES

Fowls .. cattle .. creeping things

i.e. Birds, larger animals, reptiles and insects, all life that lived on the land and breathed air; fish and water life did not need to go in the ark.

Shall come unto thee, to keep them alive

Thus the Elohim would have gathered the animals and caused them to come and enter the ark. Today the Gospel message is going forth calling people to enter Christ that they may be saved. Some are heeding that message and being drawn to the truth and will be preserved from the judgements to come (Acts 15v14). After the judgements of Armageddon the call will again go forth for the nations to submit to Christ's rule. Those that submit will be preserved. Unbelievers raise many questions as to the practicality of the Scriptural record such as:-

1. How did tiny insects and slow moving animals travel from distant parts to the ark.
2. How could all the animals fit into the ark?
3. How would eight people attend to all the needs of so great a number of animals?
4. Many of the species in the ark reproduce quite rapidly, which would lead to considerable increase in numbers over a period of 12 months. How would this natural increase be accommodated in the ark?

We believe that all such questions can be simply answered, when we remember that it was Yahweh who was saving Noah and preserving life. It was Yahweh's power and wisdom that was in control, and nothing is impossible for Him.

1. With the Elohim at work and 120 years at their disposal there would have been no problem in having all necessary animals in the vicinity of the ark at the required time.
2. The size of the ark was set by The Creator himself. He knew exactly how many of His creatures it would have to hold and exactly how much space each would require. Who are we to question whether He made it big enough? In actual fact, calculations have been made which show that there was more than ample room.
3. The Elohim would have been quite able to suspend the natural functions of life (see Exod 34v28, I Kings 19v8). They may have caused animals to go into a period of hibernation. This would have greatly reduced the amount of work and would answer many other problems.
4. When the animals went out of the ark Yahweh again made reference to their fruitfulness (cp 1v22, 28; 8v17). This could indicate that reproduction had been arrested during the period in the ark (cp Gen 20v18).

**"AND TAKE THOU UNTO THEE OF ALL FOOD THAT IS EATEN,
AND THOU SHALT GATHER IT TO THEE; AND IT SHALL BE FOR
FOOD FOR THEE, AND FOR THEM"**

**"THUS DID NOAH; ACCORDING TO ALL THAT GOD COMMANDED
HIM, SO DID HE"**

VERSE 21 "AND TAKE THOU UNTO THEE OF ALL FOOD THAT IS EATEN, AND THOU SHALT GATHER IT TO THEE; AND IT SHALL BE FOR FOOD FOR THEE, AND FOR THEM"

And take thou unto thee of all food that is eaten

Thus every provision was made for the animals. We are not really told many details of the ark but what we are told is significant.

The ark was a place of refuge from the judgement to come	Christ is our refuge (Heb 6v18)
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It had ample space	Christ's sacrifice can cover all who will answer the call of the Truth.
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The ark had a door	Christ is the door. We can enter him through identifying with his sacrificial death (Rom 6v3-4).
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The ark had nests	We can find abiding places of security and comfort in Christ (John 14v2).
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In the ark there was provision for 'light'.	In Christ we have the revelation of the light of the glory of God (II Cor 4v4-6). He is the true light (John 1v9).
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Food was provided in the ark	Christ is the bread of life (John 6v48).
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VERSE 22 "THUS DID NOAH; ACCORDING TO ALL THAT GOD COMMANDED HIM, SO DID HE"

Noah's faith was made perfect by works (James 2v18-24) Note the contrast between Noah and his contemporaries:-

They strove with Yahweh's Spirit manifested in the prophets (v's 3)	Noah sought Yahweh and strove to please Him (v's 8)
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They walked in ways of their own choosing (v's 2)	Noah changed his life to walk with God (v's 9)
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They scoffed at the predictions of coming judgment (II Pet 3v3)	Noah feared and built the ark to the saving of his house (Heb 11v7)
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They walked after their own lusts, speaking great swelling words, having men's persons in admiration for personal advantage (Jude v16)	Noah feared nobody but Yahweh and faithfully proclaimed the truth (II Pet 2v5)
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They corrupted God's way, filling the earth with violence (v's 11 ,12)	Noah did all that Yahweh commanded him and by so doing saved himself and his family (v's 22)
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**WHAT AN EXAMPLE FOR US WHO
LIVE IN TIMES,
'AS IT WAS IN THE DAYS OF NOAH'!!**

Matt 24v37—39