



The Book of Genesis. 06/27/2014

Lesson Number 83



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

EXAMPLES OF APOSTOLIC EXPRESSIONS THAT ARE FOUNDED ON GENESIS, #1

REVIEW OF GENESIS, #1

2 Tim 3:16-17 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16-17

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The source, purpose, and benefit of "all Scripture" is heralded frequently by Jesus and the apostles. With great strength it is established that **no Word of God is meaningless, made obsolete, or is lacking in power and benefit.**

In order to buttress this reality in the minds of men, the book of Genesis actually puts a framework in place that is intended to shape our concept about Almighty God's dealings with men. The book establishes the reaction of the

Lord to obedience, disobedience, faith, faithfulness, unfaithfulness, self-will, human plans that do not include Him, how God aligns Himself with the faithful and against the unfaithful, and much more. If a professed believer proceeds in life as though these things were not true, an entrance is made into the world of futility and vanity. The manner in which the Lord leads men to think cannot be ignored with impunity. In fact, no spiritual profit or advancement can be realized when Divine revelation is deliberately ignored. Even when men ignorantly, or not

realizing that is what they are doing, try and live independently of a working knowledge of the Scriptures, they will be stymied by life and unable to progress to spiritual maturity, or manhood—i.e. being men in their understanding (1 Cor 14:20).

All of this is covered in our text, that reveals the source of Scripture, the necessity for men to consider all of Scripture, and the purpose and benefit of all Scripture, or inspired writing. While these may seem elementary, it appears that in practice a universal

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rejection of them exists. This is a critical matter.

In this first review of Genesis, I want to establish that Genesis is an essential book. It is necessary for a proper understanding of God, His purpose, and His salvation. **In fact, it is the introduction that confirms the need for God's "so great salvation."**

Genesis also establishes the natural inaptitude of men to resolve the situation that a single transgression caused. Before there was a significant deterioration in human capacities, Adam could not resolve the dilemma of sin – not even in himself, his wife, or even his own firstborn son. Enoch, who "walked with God" (Gen 5:22-24), could not resolve it. Noah, who also "walked with God" (Gen 6:9), could find no way to correct the condition caused by sin. Abraham, to whom God imputed righteousness because He "believed God" (Gen 15:6), was equally powerless to successfully address the matter of sin. The Jewish "fathers," each of whom experienced personal visitations of the Lord, and particular words addressed to them by God, could not resolve the issue of sin – neither individually or accumulatively.

Joseph was led by God to become the governor of all Egypt, "to bind his princes at his pleasure; and teach his senators wisdom" (Psa 105:22). However, he could not resolve the sins committed by his brothers, to say nothing of the sins of the Egyptians and the rest of the world.

Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph: these were superior men, gifted of God. Yet, they could not satisfactorily address the matter of sin, or close the gap between man and God that it caused. None of these men **initiated** contact with God. Rather, it is God Himself who originated and caused contact with them.

Where has any person born of a woman (with the single exception of Jesus) been able by nature, to outdo Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph – particularly in matters pertaining to God and His purpose? The answer is, **There is no one.** Man, with all of his purported counseling expertise, sociological analysis and knowledge has not been able to remove one small transgression. They have not been able to regenerate a single person, or bridge the gap between God and man. In six thousand years of humanity, they have not been able to eliminate wars and rumors of wars, and crime of every conceivable type. Even when they choose to call sin by some other name, they still cannot resolve it.

It is not necessary to teach a course on this subject to persuade humanity of its spiritual impotence. The

profitable . . . for reproof," then **Genesis** "is profitable . . . for reproof." If "all Scripture is profitable . . . for correction," then **Genesis** is "profitable . . . for correction." If "all Scripture is profitable . . . for instruction in righteousness," then **Genesis** is "profitable . . . for instruction in righteousness." If "all Scripture" has been given "That the man of God may be perfect, thoroughly furnished unto all good works," then **Genesis** has been written "That the man of God may be perfect, thoroughly furnished unto all good works."

The book of Genesis contains the following.

- The record of the creation of the heavens and the earth and everything that is in them.
- The origin of mankind (Adam).
- The origin of marriage (Adam/Eve).
- A record of the first birth (Cain).
- The origin of sin (Adam/Eve).
- The promise of the devil (In the Garden).
- The first sin (Adam/Eve).

Where has any person born of a woman (with the single exception of Jesus) been able by nature, to outdo Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph – particularly in matters pertaining to God and His purpose? The answer is, There is no one.

book of Genesis establishes it to every humble and contrite heart.

If "all Scripture is "given by inspiration of God," then **Genesis** was "given by inspiration of God." If "all Scripture is . . . "profitable for doctrine," then **Genesis** is "profitable for doctrine." If "all Scripture is

- The punishment of sin (Adam/Eve).
- The first murder (Cain). Specific people who did specific things–i.e. (Adam/Eve, Cain/Abel, Lamech, Noah, Ham, Nimrod, Builders at Shinar, Abraham, Abimelech, Hagar, Sarah, Ishmael, Isaac, Rebekah, Jacob, Esau, Leah, Rachel,

<p>Abraham's servant, Laban, Lot, People of Sodom, Lot's wife, Lot's daughters, Pharaoh, shepherds of Gerar, Jacob's sons, Joseph, Pharaoh, Egyptians, etc)..</p> <ul style="list-style-type: none"> ➔ Specific events involving individuals, families, nations, and the entire world (People prior to flood, people at Shinar, Egyptians, Israel's formation, etc). ➔ The promises of God (to Noah, Abraham, Isaac, Jacob). ➔ The empowerment of God (Abraham, Joseph). ➔ God giving wisdom to individuals (Noah, Joseph). ➔ Family conflict (Cain/Abel, Jacob/Esau, Ishmael/Isaac, Joseph/brothers). ➔ The power and effectiveness of faith (Noah, Abraham, Isaac, Jacob, Joseph). ➔ Men attempting to do something without the Lord, and the Divine response to it (builders at Shinar, kings of the East, men of Sodom, Laban). ➔ A relatively small number of chosen people defeating five great armies 	<p>(Abraham).</p> <ul style="list-style-type: none"> ➔ God divulging His purpose to chosen men (Noah, Abraham, Isaac, Jacob, Joseph). ➔ The destruction of several cities because of reprehensible sin (Sodom, Gomorrah, Admah, Zeboim). ➔ God working miraculously (creation, preservation of Noah/family, Abraham's defeat of five kings, destruction of Sodom/Gomorrah, births of Isaac, Jacob/Esau), and the elevation of Joseph. ➔ The persecution of the righteous (Isaac, Joseph). ➔ That some things cannot be changed by prayer (Abraham concerning Sodom). ➔ The idea of a substitutionary sacrifice (Abraham/Isaac). ➔ God managing circumstances for His glory (Abraham, Isaac, Jacob, Jacob/Joseph). ➔ The direction of people by dreams (Abraham, Jacob). ➔ God giving one person favor with another (Joseph). 	<ul style="list-style-type: none"> ➔ The sudden and effective change of one's status among men (Joseph). ➔ The impartation of wisdom (Joseph). ➔ The multiplication of people under what appeared to be impossible circumstances (Israel in Egypt). ➔ The burial of the dead (Abraham, Isaac, Jacob, Joseph). ➔ The formation of a nation through whom Jesus would come, and among whom He would be raised (Israel). ➔ The faithfulness of God (Abraham, Isaac, Jacob). ➔ The mercy of God (Joseph). ➔ The judgment of God (Adam/Eve, flood, Tower of Babel, Sodom/Gomorrah). ➔ The election and calling of God (Noah, Abraham, Isaac, Jacob, Joseph). <p>This small sampling is only a brief perusal of the many things to which we are introduced in the book of Genesis. You should be able to see many more. As you can see, we have a rich resource in the book of Genesis. This book is not to be neglected.</p>
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WHAT ABOUT THE OLD COVENANT?

In the discussion of the profitability of *"all Scripture,"* someone may point out that the Old Covenant is, in fact, obsolete. Apostolic doctrine teaches that it is a covenant that *"decayeth and waxeth old [and] is ready to vanish away"* (Heb 8:13). Its

glory has been overshadowed by a glory that exceeds, and is now said to be *"done away"* (2 Cor 3:6-11). The *"Law"* is said to have been ended (Rom 10:4). Does not that circumstance contradict the statement that *"all Scripture IS profitable?"*

THE OLD COVENANT WAS NOT THE LAW ITSELF

The Law is specifically called *"the words of the covenant"* (Ex 34:28; Deut 29:1) – but not the covenant itself.

The covenant was the agreement of the people to do what the Law said. The record of this agreement is found in Exodus: *"And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be*

The Old Covenant was a bi-lateral covenant, having two sides. The text above states Israel's side. This was stated in a number of ways.

obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words" (Ex 24:7-8).

The Old Covenant was a bi-lateral covenant, having two sides. The text above states Israel's side. This was stated in a number of ways.

➔ "And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD" (Ex 19:7-8).

➔ "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex 19:5-6).

➔ "Behold, I set before you this day a blessing and a curse;" A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut 11:26-28).

➔ "But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant" (Lev 26:15).

➔ "And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the

LORD our God, as he hath commanded us." (Deut 6:24-25).

Thus, the "old covenant" was the agreement of the people to do all that God had commanded them to do, without a single deviation at any time. Their words were good of themselves,

Thus, the "old covenant" was the agreement of the people to do all that God had commanded them to do, without a single deviation at any time.

but they would soon find themselves unable to keep them, and therefore the covenant, by God's own estimation, was broken (Jer 31:32; Heb 8:9).

God's Response

When Moses brought back to God the agreement of the people to keep the covenant as commanded, God replied, "I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!" (Deut 5:29).

Fifteen hundred years of the administration of the Old Covenant confirmed that the people really did not have a heart that would fear God, and keep His commandments always.

But The Law Continued On

As "the word of the covenant," Jesus ended the Law. As it is written, "For Christ is the end of the law for righteousness to every one that believeth" (Rom 10:4). Other versions read "unto righteousness," ^{CEB} "leads to righteousness," ^{NAB} "for the justification," ^{WEYMOUTH} "as a means of righteousness," ^{WILLIAMS} "as a way to right standing," ^{ISV} "as righteousness is concerned," and "as the means of righteousness." ^{AMPLIFIED}

Confusing Translations

Some of the various versions confuse the people by rendering this text incorrectly. Here are some examples: "Christ is the goal of the Law," ^{CEB} "the goal at which the Torah aims is the Messiah" ^{CJB} "the end of the law is Christ," ^{DOUAY} "Christ is the fulfillment of Moses' Teachings," ^{GWN}

"the Law has found its fulfilment in Christ," ^{NJB} Christ is the purpose of law," ^{IE} "Christ makes the Law no longer necessary." ^{CEV}

The meaning of the text ought to be clear. The Law itself was ended ONLY as a means to righteousness. Before Christ, righteousness depended on whether or not men kept the Law. Now, in Christ Jesus, whether not men keep the Law depends on whether or not they are in Christ. Therefore Paul wrote, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom 8:3-4).

As the "Law," the Ten Commandments define sin: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom 3:20). As "the words of the covenant," the Law was not to define sin, but was established as the exclusive means of being righteous. In that capacity it has been concluded, and righteousness is now imputed to men because they believe on Christ Jesus (Rom 4:20-25).

The Law is still valid as a "schoolmaster, to bring us to Christ" (Gal 3:24-25).

Therefore "the Law" remains in

the category of “*all Scripture*,” which is “*profitable*” for the man of God. It is generally agreed that **Genesis** is

included in the writings assigned to Moses: i.e. “*Moses and the Prophets*” (Lk 24:27,44; John 1:45; Acts 26:22;

28:23). This should sufficiently establish the place and profitability of the book of Genesis for the believer.

“THE BEGINNING”



INTRODUCTION

*“In **THE BEGINNING** God created the heavens and the earth”* (Gen 1:1).

In order to establish a starting point for the thinking of men, the eternal God introduces men to the commencement of something with which they are familiar. He does not project us into eternity-past, so to speak, to gather our bearings. That would require a lot of conjecture, for man has no practical acquaintance with something that is eternal.

For men to have profitable thought, and to enable perception and understanding, there must be a “*beginning*” where both focus and objective can be discerned. **That beginning is the creation of the heavens and the earth.** We have only sparse information of anything other than the Godhead prior to that. God is referred to as “*the eternal God*” (Deut 33:27). Jesus said He had glory with the Father “*before the world was*” (John 17:6). The Holy Spirit is referred to as “*the eternal Spirit*” (Heb 9:14). However, we have very limited information about their activities in eternity past. Jesus also said to the Father, “*Father . . . Thou lovedst Me **before the foundation of the world.***” (John 17:24).

BEFORE THE WORLD

In fact, references to, what I will call, “eternity past,” are identified with the creation of the world. “*Before the world*” (John 17:5; 1 Cor 2:7), and “*before the world began*” (2 Tim 1:9; Tit 1:2).

➔ **THE PERSON OF CHRIST.** The Person of Jesus is to be identified with “*BEFORE the world*” (John 17:5). He came into time, so to speak, which is associated with the world. When we think of Jesus, we remember that He was “*the Man*,” but was infinitely more than a man, having existed in glory as “*the Word*” “*BEFORE the world.*”

➔ **DIVINE WISDOM.** The wisdom that undergirds our salvation was “*before the world.*” As it is written, “*But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained **BEFORE the world** unto our glory*” (1 Cor 2:7). **This is what makes room for foreknowledge election, and predestination.** But we think of it with creation as a reference point.

➔ **GOD’S PURPOSE AND GRACE.** Before creation, purpose and grace were designated for the saved. “*Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose*

*and grace, which was given us in Christ Jesus **BEFORE the world began***” (2 Tim 1:9). So far as Divine intent is concerned, we are to associate our salvation with eternity – “***BEFORE the world began.***”

➔ **THE SAVIOR.** Again it is written, “*Who verily was foreordained **BEFORE the foundation of the world**, but was manifest in these last times for you*” (1 Pet 1:20). Creation is again the point at which we get our spiritual bearings.

➔ **ETERNAL LIFE.** Eternal life is pivotal in spiritual thinking. In Christ Jesus, we begin to experience it now – in this world (1 John 5:13) – but not in its fulness. To assist us in thinking properly about eternal life, the promise of it is traced back to eternity. “*In hope of eternal life, which God, that cannot lie, promised **BEFORE the world began***” (Titus 1:2).

➔ **DIVINE CHOICE.** Divine choice is involved in salvation (2 Thess 2:13; 1 Pet 2:9). However, that choice was not made following your believing on Jesus, but before the world began. Therefore we read, “*According as He hath chosen us in Him **BEFORE the foundation of the world**, that we should be holy and*

Remove the book, of Genesis from your consideration, and a certain mystery hangs over all of these texts. The fact of a “beginning” provides a foundation for thinking soundly about these matters.

without blame before Him in love”
(Eph 1:4).

JESUS AND “FROM THE BEGINNING”

Jesus twice referred to “*from the BEGINNING of the creation*” (Mk 10:6; 13:19). Taking our thinking back to the creation, Jesus said of Satan, “*He was a murderer from the BEGINNING*” (John 8:44).

THE APOSTLES AND “FROM THE BEGINNING”

Apostolic doctrine often takes us back to the beginning,

➔ **THE MYSTERY OF DIVINE PURPOSE.** “*And to make all men see what is the fellowship of the mystery, which from the BEGINNING of the world hath been hid in God, who created all things by Jesus Christ.*” (Eph 3:9)

➔ **CHOSEN TO SALVATION.** “*But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the BEGINNING chosen you to salvation through sanctification of the Spirit and belief of the truth.*” (2 Thess 2:13)

➔ **THE LORD JESUS.** “*That which was from the BEGINNING, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.*” (1 John 1:1)

➔ **THE LORD JESUS.** “*I write unto you, fathers, because ye have known him that is from the BEGINNING. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.*” (1 John 2:13)

➔ **THE DEVIL.** “*He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*” (1 John 3:8)

➔ **THE CREATION.** “*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.*” (Heb 1:10)

➔ **THE WORKS OF GOD.** “*For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.*” (Heb 4:3)

➔ **THE SUFFERINGS OF CHRIST.** “*Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of himself.*” (Heb 9:25-26)

➔ **THE FOREORDINATION OF CHRIST.** “*But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.*” (1 Pet 1:19-20)

➔ **NAMES WRITTEN IN THE BOOK OF LIFE.** “*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of*

the world.” (Rev 13:8)

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” (Rev 17:8)

Remove the book, of Genesis from your consideration, and a certain mystery hangs over all of these texts. The fact of a “*beginning*” provides a foundation for thinking soundly about these matters. That is where we must begin, whether we are considering “eternity past,” or the “ages to come.” **The Lord has thus provided a means for our minds to be fruitful.**

This clarifies why some professed Bible scholars say the accounts of Adam and Eve, the flood, etc., are really myths and allegories. Under the influence of the devil, who is “*a liar*” (John 8:44), these deceivers have thrown up a spiritual blockage that prevents men from having a proper knowledge of God, the Christ, the salvation of God, the purpose of God, the devil, and a whole lot more. All of this has been done in the name of scholarship. Actually, it is the wisdom of this world, which is foolishness to God, and is totally unprofitable in matters pertaining to life and godliness.

Cannot account for actually activities by an allegory. Allegories are based upon fact – fact cannot be based upon an allegory.

Actually, God Himself is the ultimate reality. **To properly account for the origin of anything that is real, whether visible or invisible, its origin must be traced back to God.** If this is not done, men are con fined to conjecture and speculation, neither of which provides a solid basis for valid conclusions.

Thus we have the reason for Genesis placed before us. It provides a basis for valid thinking and conclusion.

“LIGHT AND DARKNESS”

CREATION WAS ACCOMPLISHED IN THE LIGHT

**WHAT EXISTED
FIRST**

**WHAT WAS COMMANDED
SECOND**

**DARKNESS
CALLED NIGHT**

**CANNOT
BLEND**

**LIGHT
CALLED DAY**

**INFERIOR
YIELDED**

**SUPERIOR
DOMINATED**

We are introduced to both darkness and light in the book of Genesis. That introduction assists us in comprehending matters related to the lostness of humanity, the salvation of God, and advancement in the Kingdom of God.

DARKNESS WAS FIRST

The very first statement relating to the creation of the heaven and the earth is this: *“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”* (Gen 1:2).

We learn from this that before God is working in either time or place, *“darkness”* dominates.

DARKNESS AND LIGHT SEPARATED

God never intended for darkness and light to be merged, creating a perpetual twilight, so to speak. Thus it is written, *“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” (Gen 1:4-5).

There are a number of terms used throughout Scripture that reflect the conditions of light and darkness. Some of them include the following:

LIGHT

➔ LIGHT.

- ◆ Jesus is *“the Light of the world”* (John 8:12).
- ◆ The saints are *“the light of the world”* (Matt 5:14).
- ◆ The saints are *“light in the Lord”* (Eph 5:8).
- ◆ The saints are *“children of light”* (1 Thess 5:5).
- ◆ The *“armor of light”* (Rom 13:12).
- ◆ *“Bring to light”* certain matters (1 Cor 4:5).
- ◆ *“Light of the glorious Gospel”* (2 Cor 4:4).
- ◆ *“Light of the knowledge of the glory of God”* (2 Cor 4:6).

- ◆ **Light** conflicts with darkness (2 Cor 6:14).
- ◆ **Light** makes manifest (Eph 5:13).
- ◆ Awake from the dead and Christ will give thee **light** (Eph 5:14).
- ◆ *“Life and immortality brought to light”* (2 Tim 1:10).
- ◆ Called into His *“marvelous light”* (1 Pet 2:9).
- ◆ The saints *“in light”* (Col 1:12).
- ◆ The Gospel is *“a light that shineth in a dark place”* (2 Pet 1:19).
- ◆ Walking *“in the light”* (1 John 1:5,7).
- ◆ The *“true light”* now shining (1 John 2:8).

➔ **DAY.** A time of illumination, when things will be clearly seen, and no longer are obscure. There are a number of such times designated – times when certain things will be clearly seen and known.

- ➔
- ◆ **Day** of salvation (2 Cor 6:2).
- ◆ **Day** of judgment (2 Pet 2:9).
- ◆ **Day** of redemption (Eph 4:30).
- ◆ **Day** of Christ (Phil 2:16).
- ◆ **Today** (Heb 3:7)

- ♦ Day of wrath (Rom 2:5).
- ♦ Day of visitation (1 Pet 2:12).
- ♦ Children of the day (1 Thess 5:5).

- ➔ "SUN OF RIGHTEOUSNESS (Mal 4:2).
- ➔ DAY DAWN (2 Pet 1:19).
- ➔ ENLIGHTEN (Eph 1:18; Heb 6:4).
- ➔ ILLUMINATE (Heb 10:32).
- ➔ OPENING THE EYES (Acts 26:18).
- ➔ PERCEIVE (2 Cor 7:8; Gal 2:9; 1 John 3:16).
- ➔ COMPREHEND (Rom 13:9; Eph 3:18).

DARKNESS

- ♦ DARKNESS. This is a time of obscurity, lack of understanding, ignorance – a time when things are hidden.
- ♦ Sitting in ignorance – (Matt 4:16; Lk 1:79).
- ♦ Not comprehending (John 1:5).
- ♦ Darkness preferred (John 3:19).
- ♦ Walking in darkness (John 8:12).
- ♦ Abiding in darkness (John 12:46).
- ♦ Being turned from darkness (Acts 26:18).
- ♦ "Works of darkness" (Rom 13:12; Eph 5:11).

God still works in the light, while Satan works in the darkness. For that reason, light and darkness, and understanding and ignorance, cannot be blended.

- ♦ We were "sometimes darkness" (Eph 5:8).
- ♦ "Rulers of the darkness of this world" (Eph 6:12).
- ♦ "The power of darkness" (Col 1:13).
- ♦ Called "out of darkness" (1 Pet 2:9).
- ♦ "Chains of darkness" (2 Pet 2:4).
- ♦ "Mist of darkness" (2 Pet 2:17).
- ♦ Walking in darkness (1 John 1:6).
- ♦ Being "in darkness" (1 John 2:9).

➔ NIGHT.

- ♦ "Children of the night" (1 Thess 5:5).
- ♦ "The night is far spent" (Rom 13:12).
- ♦ Sleeping spiritually in the night (1 Thess 5:7).
- ♦ Jesus will come as a "thief in the night" (2 Pet 3:10).

➔ BLINDNESS.

- ♦ Blind leaders of the blind (Matt 15:14).
- ♦ "Blind guides" (Matt 23:16).
- ♦ God blinding people (Rom 11:7,25).
- ♦ Minds "blinded" (2 Cor 3:14).

- ➔ HIDDEN 1 Cor 2:7; 1 Cor 4:52 Cor 4:2; 1 Pet 3:4).

Woven throughout the revelation of God are statements that speak of clarity and obscurity, of understanding and ignorance, of seeing and being blinded. All of these are clarified by the creation in which it was made clear that the creation took place in the light, which was the first thing created.

God still works in the light, while Satan works in the darkness. For that reason, light and darkness, and understanding and ignorance, cannot be blended.

The "new creation" follows the same order as the natural creation. It begins with light, or illumination, that is commanded and dispels the darkness, of ignorance. In all of the various facets of salvation, from preparation to culmination, God works in this light, driving out darkness, and leading and perfecting His people. How we thank God for the "true light" that is shining brightly in Christ Jesus. It continues to dispel darkness.

"LET THERE BE LIGHT!"

COMMANDED THE LIGHT TO SHINE OUT OF DARKNESS

LIGHT LIGHT LIGHT LIGHT

DARKNESS DARKNESS DARKNESS

LIGHT

DIVIDED

DARKNESS

"And God said, Let there be light: and there was light. 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." (Gen 1:3-5)

So far as the origin of heaven and the earth are concerned, they are associated with the first creative act of God.

God spoke light into existence: *"Let there be light."* Isaiah wrote of God *"forming light"* (Isa 45:7).

Paul referred to this act as God commanding the light to *"shine out of darkness"* (2 Cor 4:6).

This necessarily means that the material creation was accomplished *"in the light,"* so to speak. This is the Divine manner.

Likewise, nothing of the spiritual

Light" (John 1:6-8). Jesus said of him, *"He was a burning and a shining light: and ye were willing for a season to rejoice in his light"* (John 5:35).

Six months later, the Son of God who was *"the true light"* began His ministry. He said, *"I am come a Light into the world, that whosoever believeth on Me should not abide in darkness"* (John 12:46). **He was to humanity what that first commanded light was to the chaotic deep, for all men were sitting in the darkness.** Therefore it is written, *"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up"* (Matt 4:16). God had effectively *"commanded the light to shine."*

Light, or illumination, or enlightenment, is still something that is commanded by God. Of himself, man can no more experience light than the earth without form and void could produce life of itself. In this regard the Psalmist wrote, *"Light is sown for the*

The light shining upon humanity differs from God commanding light in creation. When dealing with the impersonal creation, there was no place on earth where the commanded light did not shine. In the moral arena, however, when dealing with men who have been made in the image of God, there are those who do not comprehend or perceive the light that has been realized in Christ Jesus. Thus John wrote of the earthly ministry of Jesus, *"And the Light shineth in darkness; and the darkness comprehended it not."* (John 1:5). Speaking of the same circumstance John continued, *"He was in the world, and the world was made by Him, and the world knew Him not"* (John 1:10). Again, Jesus affirmed, *"And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reproved. But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God"* (John 3:19-21).

The light that is commanded in salvation is much like Jesus healing the blind. It is person-by-person, and not by group. Some blind people were healed simultaneously (Matt 9:27-29), but the effects were personal.

RE-CREATION LIKENED TO CREATION

In expounding the reality of re-creation, or regeneration, Paul appeals to the creation of light. *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"* (2 Cor 4:6).

The fact that any person is able to comprehend the truth about Christ, as declared in the Gospel, is proof that the work was wrought by God. He commanded the *"entrance"* of His Word (Psa 119:130), just as He commanded the entrance of light in the creation. Out of a dominating dark situation, God caused the light to *"break forth"* (Isa

The fact that any person is able to comprehend the truth about Christ, as declared in the Gospel, is proof that the work was wrought by God.

order is created in an environment of darkness. That is, it is not possible to make spiritual advance in spiritual darkness, or ignorance. This means that where spiritual darkness prevails, such things as the eyes of the understanding being enlightened (Eph 1:18), growing up into Christ in all things (Eph 4:15), and being changed from glory unto glory (2 Cor 3:18), simply will not take place. **Further, it takes a command from God to change the situation.**

When the time came for the Messiah to begin His ministry, God sent a man *"whose name was John."* He was sent to *"bear witness of the*

righteous, and gladness for the upright in heart" (Psa 97:11) – **God is the One who sows it.**

Paul describes the former state of the saints as one of darkness, affirming that light has come to them as it did to the formless and void earth: *"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light"* (Eph 5:8). Just as it would be considered unreasonable for the earth to remain in darkness and void, so it is an unacceptable thought for those who have been delivered from spiritual ignorance to remain dominated by it.

THE UNIQUENESS OF A MORAL ARENA

58:8). Such understanding can no more take place by human power or aptitude than the commanded light of Genesis could have been brought forth by the earth, which was *“void and without form.”*

This is true of initial regeneration (Tit 3:5), and of ongoing transformation as well (2 Cor 3:18). **All spiritual illumination comes from God, according to His will, and by His power alone. There is no other means through which illumination or enlightenment can be realized.** No person can, for instance, gain spiritual insight through study alone. Strictly speaking, you cannot read your way into understanding, even though at some point one must be exposed to Scripture. However, all of the means employed in the acquisition of

“spiritual understanding” (Col 1:9) or comprehension (Eph 3:18), is made effective by the power of God.

THE DARKNESS IS PAST, AND THE TRUE LIGHT NOW SHINES

John powerfully brings home to our hearts the nature of spiritual life. **What we were, we no longer are, and what we were not, we now are.** He delivers Kingdom responsibilities to them, accenting the love of the brethren, with this explanation. *“Again, a new commandment I write unto you, which thing is true in Him and in you: **because the darkness is past, and the true light now shineth**”* (1 John 2:8).

In creation, darkness still existed on a daily basis. In regeneration, the experience is likened to a day, with

one period of darkness, and another of light. Now, when we are born again, we are *“delivered from the power of darkness”* (Col 1:13), and it is said to be *“past,”* having yielded to the light. There is no spiritual advance accomplished in the dark. **All growth, benefit, blessing, etc., are realized in the light** – as we fellowship with Christ (1 Cor 1:9), walk in the Spirit (Gal 5:16,25), are being *“taught by God”* (John 6:35), and are given an understanding by Jesus (1 John 5:20). **These are all done in the light of the glory of God.** The reality of them is diminished by the dark, and can be completely obscured by it. **No person of understanding is satisfied to remain ignorant about something God has revealed!** For them, they eagerly desire the passing of all darkness.

“LIGHT SHINING”

HE COMMANDED THE LIGHT TO SHINE

INFLUENCE, IMPACT, ILLUMINATE, CLARIFY, CLEAR UP, ENLIGHTEN

“For God, who commanded the light to shine . . .” (2 Cor 4:6)

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt 5:16)

By commanding the light to *“shine,”* the Lord was causing it to penetrate the darkness, and illuminate the stage on which nature, or *“the world’s”* (Heb 1:2; 11:3), would be created. **This was a prelude to what He was going to do, and not the body of the work.**

In redemption we have a parallel

situation manifested in two different ways. Initial salvation consists of illumination – the area in which the Lord is going to work *“both to do and to will of His own good pleasure”* (Phil 2:12). In that, the saved are recipients.

There is an additional area in which light shines, or is emitted, FROM the believer – those into whom God has commanded he light to shine. **The salvation of God is designed to cause light to emanate from those who are a new creation.** This is a primary reason for being saved. If we were to rank the impact of salvation, it might be something like this.

- The forgiveness of sins, in order to be reconciled to God.
- Reconciled to God in order to Divine fellowship, tutelage, and direction.
- Divine fellowship, tutelage, and direction in order to impact the environment we presently occupy.
- Impacting the environment we presently occupy in order that God might receive Glory.
- God receiving glory in order that we might share in the reign of Jesus.

None of these purposes can be omitted. Viewed from a summary point

of view, salvation is in order that we might share the life of God in this world, and be with Him forever in the world to come.

Jesus said, **"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"** (Matt 5:16).

What exactly is meant by letting our light shine? Many people refer to this word from the Lord Jesus, but it is rarely developed. It is assumed that all believers do, in fact, have light, for you cannot let something shine that you do not have. **What happened when we began living spiritually is that God commanded light to shine into our hearts.** That is the light we are to let shine. Think of it as beginning with sunrise, becoming the all consuming light of day, and, so far as our earthly

*gospel of Christ, who is the image of God, should **SHINE** unto them"* (2 Cor 4:4).

This is the *"light"* Jesus said to *"let shine."* The means through which it shines is our works – the *"good works"* for which we were created – that men may *"see your good works and glorify your Father which is in heaven."* As it is written, *"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that **we should walk in them**"* (Eph 2:10).

➔ John the Baptist is referred to as a *"burning and **SHINING** light"* (John 5:35). What does that mean?

Jesus also referred to a time when *"the righteous"* would **"SHINE forth as the sun in the kingdom of their Father"**

OF THE DAY

The *"children of God,"* those who are *"begotten of God"* (1 John 5:18), are *"brethren"* to Jesus (Heb 2:11,17), and members of *"the household of God"* (Eph 2:19), and appropriately called **"THE CHILDREN OF LIGHT AND THE CHILDREN OF THE DAY"** (1 Thess 5:5). Other versions read, *"sons of the day"* – *"sons of light and sons of the day."* ^{NKJV} *"people who belong to the light, who belong to the day."* ^{CJB}

In view of this status, the people of God are exhorted, *"Therefore let us not sleep, as do others; but let us watch and be sober"* (1 Thess 5:16). **Being unaware of what is happening around us is a contradiction of who we are in Christ Jesus.** Spiritual slumber and falling asleep is wrong. And there is no way to dignify it.

A religion of fundamental ignorance, and a lack of knowledge and understanding of the Scriptures sharply conflicts with the revealed identity of the people of God. Yet, these conditions exist to a staggering degree in nearly every church in the world. With the advent of the clergy early on, and the addition of professed religious experts, a veil of ignorance has been placed upon the people. **Finding a person who can have an intelligent discussion about the things of God is tantamount to a miracle.** And yet, this condition continues to go unchallenged. There vast religious empires that are filled with darkness, with only an occasional small shaft of light being seen.

When the creation of the heaven and earth was bathed in light, what do you suppose took place when the new creation was launched, and converted people were called *"the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph 2:10). **Does anyone of sound mind imagine that such a work was accomplished in darkness?** Is not the New Covenant said to be one that is *"rather glorious," "exceeds in glory," and has a "glory that excelleth"?* (2 Cor 3:7-10). Does that really make room for ignorance, a lack of illumination, and a diminishment of understanding? Yet, in

Finding a person who can have an intelligent discussion about the things of God is tantamount to a miracle. And yet, this condition continues to go unchallenged. There vast religious empires that are filled with darkness, with only an occasional small shaft of light being seen.

life is concerned, setting at our death.

The light that emanates from the saved is one that has been commanded by God, just as He commanded *"Let there be light"* in the beginning. Therefore we read of regeneration, or conversion, *"For God, who commanded the light to shine out of darkness, hath **SHINED** in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"* (2 Cor 4:6).

Those who have not believed are said to have been blinded by the Satan lest light should shine upon them. *"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious*

(Mat 13:43).

Paul wrote to the Philippians declaring that they should live in such a manner they would *"be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye **SHINE** as lights in the world"* (Phil 2:15).

Going back to the Genesis record, we know that light was called *"day,"* and it enabled the environment to be seen, or perceived. To *"shine"* has to do with being seen, and to some extent, from our present point of view, recognized.

THE PEOPLE OF GOD ARE CHILDREN

Christendom, that is a dominating and contradicting reality! Genesis is the

introduction to how God creates, and to

the environment in which it is done.

SATAN BEGUILING

S
A
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A
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BEGUILMENT
TEMPTATION



SEPARATE
MEN FROM
THE LORD

*"Now the serpent was **MORE SUBTLE** 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? 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: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen 3:1-5).*

Although this is not called a temptation in Genesis, that is what it was. Paul referred to this as Satan **beguiling** Eve: *"But I fear, lest by any means, as the serpent **beguiled** Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor 11:3).* That is how Eve referred to it also. When questioned by God she said, *"And the woman said, The serpent **beguiled** me, and I did eat" (Gen 3:13).* Paul also writes that Eve was *"**deceived**, being in the transgression" (1 Tim 2:13).*

Paul also warned the married about Satan tempting them: *"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, **that Satan tempt you not for your incontinency**" (1 Cor 7:5).* Paul wrote to the Thessalonians about Satan tempting: *"For this cause,*

*when I could no longer forbear, I sent to know your faith, lest by some means **the tempter have tempted you**, and our labor be in vain" (1 Thess 3:5).*

The very first time Satan is categorically said to have tempted someone is found in the Gospels, which say Jesus *"was **tempted of Satan**" (Mk 1:13).* Matthew says, *"**the tempter came to Him**" (Matt 4:2).* The epistle to the Hebrews informs us Jesus *"was **tempted in all points like as we are**" (Heb 4:15), and that because He "suffered being **tempted**, He is able to succor them that are **tempted**" (Heb 2:18).*

Satan's temptations are really beguilements. If he is drawing the attention to something that really does exist, he presents a distorted view of that something – as he did when he led Eve to consider the forbidden fruit. He **misrepresents** the object and leads the person to think there is an advantage in doing what God has forbidden.

James presented the process of temptation, but did not identify the source of it: *"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).* For those familiar with Scripture, there is no need to identify the source of temptation, for Genesis provides us with that information.

We learn from James' word that

Satan seeks to exploit out weaknesses – *"his own lust."* Temptation is really being *"drawn away," "carried away,"* NASB *"dragged away,"* NIV *"lured,"* NRSV *"turned out of the right way,"* BBE *"attracted and seduced,"* NJB *"led away,"* YLT *"pulls him away."* LIVING

We see this tactic when Eve was beguiled into eating the fruit of the tree God had forbidden. It is seen in the case of Cain, who murdered Abel (Gen 4:8). Satan deceived the whole world, leading them into violence that moved God to destroy all flesh, with the exception of Noah and his family (Gen 6:11-12). The builders of Shinar were seduced to attempt to make a name for themselves (Gen 11:4-6). There are other examples in Genesis of Satanic seduction. Sodom and Gomorrah were led into sodomy (Gen 19:4-6). Laban was deceived Jacob and changed his wages ten times (Gen 31:7). The case of Shechem molesting Dinah (Gen 34:2). The violent outbreak of Levi and Simon (Gen 34:25-26). It is seen in Reuben, who lay with his father's concubine (Gen 35:22). The brothers of Joseph stand as an example of being seduced by the devil (Gen 37:23-28). We see it in Judah thinking his daughter-in-law was a harlot, and laying with her (Gen 38:15-16).

Were it not for the book of Genesis, we would not see the work of Satan as we do with it. Misrepresentation, deception, lying, and falsification are at the root of temptation. Distortion and aberration are in temptation, so that the area of

temptation is not seen as it really is. The ultimate disadvantage is thus seen as an advantage, and what is harmful is seen as something that satisfies. It is only faith that can make this

misrepresentation evident.

Satan is the master-deceiver, which accents the necessity of having

a properly focused affection, wisdom, and spiritual understanding. Salvation offers these indispensable resources which are only effective through faith.

STRANGERSHIP



"And I will give unto thee, and to thy seed after thee, the land wherein thou art A STRANGER, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen 17:8). "I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight" (Gen 23:4). "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art A STRANGER, which God gave unto Abraham" (Gen 28:4; 31:15; 36:7-13).

Genesis introduces us to the concept of being *"strangers and pilgrims"* in the earth. Particularly, being strangers and pilgrims in the land that was promised to the fathers – Abraham, Isaac, and Jacob living in the promised land as *"strangers"* and *"pilgrims."*

In Scripture, a "stranger" is one who is in a country to which he does not belong. He is not in his homeland, which is in another location.

The epistle to the Hebrews refers to the *"fathers"* as pilgrims and strangers: *"These all died in faith, not having received the promises, but having seen them afar off, and were*

persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb 11:13).

God told Abraham that his "seed" would *"be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years"* (Gen 15:13)–i.e. Israel would be in Egypt as a strangers. Paul also drew the attention of the Jews in Antioch of Pisidia to this fact (Acts 13:17). Abraham even *"sojourned in the land of promise as in a strange country"* (Heb 11:9) – before Israel has taken up occupancy in it. Confirming His righteousness, God was waiting until the iniquity of the Amorites was full (Gen 15:16).

Abraham, Isaac, and Jacob being strangers in the promised land, and Israel being strangers in Egypt, were prefigurements of the status of those in Christ Jesus in the world.

STRANGERS IN THE LAND OF PROMISE

Abraham, Isaac, and Jacob all occupied the land of promise as strangers (Acts 13:17). They did not realize the inheritance of the land promised to them while they were in this world.

Thus we are introduced to dwelling in a place that, technically speaking, **does not belong to us, even though it has been promised to us.**

This is precisely our status while we are in *"this present evil world."* The earth has been promised to us. *"Blessed are the meek: for they shall inherit the earth"* (Matt 5:5). Isaiah prophesied of the Lord's people, *"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified"* (Isa 60:21). The world to come will be placed in their charge (Heb 2:6-9).

Now, we have been raised up, and made to sit together with Christ in the heavenly places (Eph 2:6). **We are given to traffic in those loft realms in the same sense as Abraham dwelt in Canaan.** The permanency of our residence has not yet occurred. There still remains a lively sense of the fact that, so far as experience is concerned, we often sense that we are walking about in the light as strangers. To put it another way, we confess with Paul, *"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ*

Jesus. *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Phil 3:11-14). Now, like Abraham, we face enemies while living in our promised land.

Of that experience it is written *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (Eph 6:12). It is like Canaanites being in Canaan.

THE TIME OF OUR STRANGERSHIP IS THE TIME OF ACQUAINTANCE

As with Abraham in Canaan, the time of our strangership is the time of acquaintance with the spiritual realm. When Abraham first arrived in Canaan, the Lord told him, *"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee"* (Gen 13:17). Other versions read, *"Hike in all directions and explore the new possessions I am giving you,"* ^{LIVING} *"Go! Walk back and forth across the entire land because I will give it to you,"* ^{GWN} *"Arise and traverse the land, both in the length of it and in the breadth,"* ^{SEPTUAGINT} *"Travel the length and breadth of the country,"* ^{NJB} and *"Go and walk through the land in every direction."* ^{NLT}

The people of God are to become

familiar with the place into which they have been placed (Eph 2:6). They have been given access to *"all spiritual blessings"* (Eph 1:3), and *"all things that pertain to life and godliness"* (1 Pet 1:3). The Gospel announces that through Christ God will *"also freely give us all things"* (Rom 8:32). There are *"the treasures of wisdom and knowledge"* (Col 2:3), and *"the riches of his grace"* (Eph 2:7), and *"the unsearchable riches of Christ"* (Eph 3:8). What a marvelous plenitude is ours in Christ Jesus.

Each believer should *"walk through the land"* that has been given to them in Christ Jesus, exploring the remarkable gifts and advantages, that are now available to them. In a sense, they are still strangers, because the inheritance has not yet been fully realized. However, as they familiarize themselves with the layout of salvation, they are readying themselves for the time they will *"possess the kingdom"* (Dan 7:18,22).

STRANGERS IN EGYPT

We also experience being strangers as Israel did when they were in Egypt. Peter wrote, *"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul"* (1 Pet 2:11). Peter addressed that epistle to *"the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia"* (1 Pet 1:1). They were *"Elect according to the*

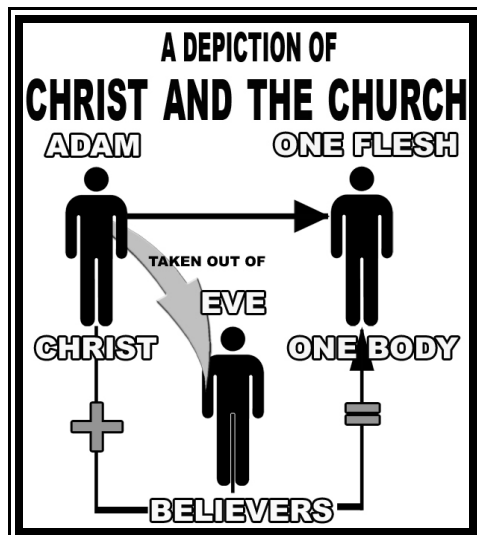
foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet 1:2), which accounted for them being *"pilgrims and strangers"* in the earth (Heb 11:13).

There is a sense in which we presently occupy a territory over which Satan is presiding as *"the god of this world"* (2 Cor 4:4). The desires of the body *"war against the soul,"* and we must constantly face the hostility of the world, and the cunning efforts of the devil to delude us.

If we face disappointment, discouragement, and sorrow in the world, we must remember this is not our home. Our citizenship is in heaven, and we are strangers and pilgrims in the earth.

If we believers ever fail to recognize our real situation – that of being strangers and pilgrims in the earth – Satan will get the advantage over us, just as surely as he did Eve. **If men adopt the theology that they are strangers to heavenly things and cannot grasp them, they are confessing they have been overcome by the crafty and lying wicked one.** The things of God can be comprehended by faith - but not if we are seeking to be friends with the world (James 4:4). In that case we become *"the enemy of God."* That is an inviolable principle of Kingdom life. **It is not possible to progress in spiritual life while one remains in a state of enmity.**

CHRIST AND THE CHURCH



"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. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:23-24).

The commencement of humanity was actually an introduction to the joining of redeemed humanity with Jesus the Redeemer. What was

required for us to understand something of the accomplishments of salvation is seen in the creation of Adam and Eve.

BOTH WERE CREATIONS, OR HAD A GENESIS

Both Adam and Eve were the creation of God: *"So God created man in His own image, in the image of God created He him; male AND female created He them"* (Gen 1:27). This perfectly prefigures the formation of *"one body,"* the church (Col 1:18).

While, strictly speaking, the Person of Christ was has always been, in the capacity of *"the Man Christ Jesus"* (1 Tim 2:5), He **did** have a beginning. He was given as a *"Son"* (Isa 9:6), sent into the world with a special body (Heb 10:5), for the purpose of dying, which took place when Jesus offered *"His body once for all"* (Heb 10:10). **Jesus was to the new creation what Adam was to the natural creation.** He is therefore called *"the last Adam"* and *"the second"* [order of] *"Man"* (1 Cor 15:45,47).

God created Eve from Adam, as distinguished from Adam being created from the dust of the earth (Gen 2:7). Eve was created from one of Adam's ribs (Gen 2:22). **Something of Adam was in Eve.** In fact, there was a sense in which this constituted the core of her body. In this capacity of being created from Adam's rib, the woman is *"the glory of the man"* (1 Cor 11:7). Further, in the relation of husband and wife, she was created *"for the man"* (1 Cor 11:8).

This perfectly parallels the relationship of the church to Christ. As Eve partook of Adam's body, so the redeemed are said to be *"partakers of Christ"* (Heb 3:14). **What we have from Christ is what makes us what we are.** Further, the process involved in accomplishing this marvelous work is categorically called a *"new creature,"* or *"new creation"* ^{NKJV} (2 Cor 5:17). *Again it is written, "For we are His workmanship, CREATED in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph 2:10).

EVE WAS FOR ADAM, AND THE CHURCH IS FOR CHRIST

As Eve was made for Adam, so the church has been created for Jesus, and is referred to as presently *"betrothed,"* ^{NKJV} or *"espoused"* to Him (2 Cor 11:2), and identified as His appointed *"bride"* (John 3:29; Rev 21:2,9; 22:17) and *"wife"* (Rev 19:7; Rev 21:9).

The church is for Christ, not for men, and not for the world. It is not an institution in which professions and

careers can be developed – it is for Christ. It is not intended to be married to the world, world enterprises, or human purposes. It is for Jesus.

As Eve was intended to be Adam's appropriate (*"meet"*) *"help"* (Gen 2:18,20) so the church is ordained to be *"laborers together with God"* through Christ (1 Cor 3:9) – *"workers together with Him"* (2 Cor

Ephesians, Paul spells it out in this manner: *"For we are members of His body, of His flesh, and of his bones"* (Eph 5:30). That precisely parallels how God created Eve, which states that both the bone and the flesh of Adam were used. *"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up **the flesh** instead thereof; And the rib, which the LORD God had taken*

The purpose of the church is not to strengthen a political system, or solidify an earthly notation, or sanctify a business venture. She is *"one spirit"* with the Lord, and with Him alone. She cannot be married to even the most noble enterprises of men. To attempt to dos for her to play the harlot.

6:1). **The church is not intended to be used by the world to accomplish its will. It is not an institution placed among men for them to harness and employ, and seek its cooperation in what they are doing.** It is for Christ!

AS ADAM AND EVE WERE "ONE FLESH," SO JESUS AND HIS THE CHURCH ARE "ONE BODY"

I refer to Jesus in the role of *"the Head of the body"* (Col 1:18). **Adam was not intended to be viewed separately from Eve.** That is why it is written, *"Male and female created He them; and blessed them, and called **their name** Adam, in the day when they were created"* (Gen 5:2).

This is further clarified by the following statement: *"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh**"* (Gen 2:24; Matt 19:5; Eph 5:31).

It is precisely in this sense that the church has been spiritually joined to the Lord. Therefore it is written, *"But he that is joined unto the Lord is one spirit"* (1 Cor 6:17). In his epistle to the

*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"* (Gen 2:23).

It is for this reason that the church cannot be joined to a political structure – she has been joined to the Lord (2 Cor 6:17). Her purpose is not to strengthen a political system, or solidify an earthly notation, or sanctify a business venture. She is *"one spirit"* with the Lord, and with Him alone. She cannot be married to even the most noble enterprises of men. To attempt to dos for her to play the harlot.

When the body of Christ, or a member of it, becomes joined to the world, and is allowed to be courted by the world, adultery is committed against Christ (James 4:4). It is a form of spiritual prostitution for any professing Christian to allow the world to exploit them, and what God has given them. The church as a whole, as well in its individual members, belongs to Christ, and Christ alone. This situation cannot in even the slightest way be altered. It

has been tied to God's eternal, and unchangeable purpose.

Having said all of this, I am

convinced that this is not the dominating persuasion in the professing church. There has been such a mingling of the world and "Christianity" that it is

scarcely known that the church belongs to Christ, and is intended to be solely for Him. May this not only be your persuasion, but may you demonstrate it.

ENTRANCE OF SIN AND DEATH

ONE ACT OF DISOBEDIENCE

SIN — DEATH

COSMOS



HUMANITY

REIGNS

The first time the word "sin" is used in the Bible, it was long after Adam and Eve were expelled from the Garden. God used this word when speaking to Cain: "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" (Gen 4:7). The next time the word is used in Scripture is nearly two thousand years later, when God said of Sodom, "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because **their SIN is very grievous**" (Gen 18:20). The Hebrew word from which "sin" is translated (chatta'ah) is mentioned four times in the book of Genesis (Gen 4:7; 18:20; 31:36; 50:17).

The fact that Adam "sinned" is something that is never stated in all the writings of Moses and the prophets.

That is something that was revealed exclusively through Paul, the apostle to the Gentiles. He is the only inspired man who made any reference to "Adam," by name, with the exception of Luke (in his chronology of Jesus – Luke 3:38), and Jude's writings (in identifying Enoch as the "seventh from Adam" – (Jude 1:14). By way of contrast, Paul refers to Adam by name five times (Rom 5:14; 1 Cor 15:22,45). He also refers to him by pronouns: "one"–Rom 5:15,1,18; "one man's"–Rom 5:17,19. He is also referred to as "the first man Adam" (1 Cor 15:45). Paul said that "Adam was first formed" (1 Tim 2:13), and "Adam was not deceived" (1 Tim 2:14).

Prior to the Apostles, the sum-total of what is said about the transgression of Adam and Eve is as follows.

➔ THE PROVOCATION: "Now the serpent

was more subtle 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? 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: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen 3:1-5)

➔ THE ACT: "And when the woman saw that 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 the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen 3:6-7).

➔ **THE CONFRONTATION:** "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? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Gen 3:8-10)

➔ **THE INTERROGATION:** "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." (Gen 3:1-1-13)

➔ **THE JUDGMENT:** "And the LORD God said unto the serpent, Because thou hast 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: 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. 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; 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 wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen 3:14-19).

➔ **THE PROVISION:** "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." (Gen 3:21).

➔ **THE EXPULSION:** "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 for ever: 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." (Gen 3:24)

There, in 695 words (a little less than 1-^{1/2} typewritten pages). we have the **total documented account of the origin of sin**. Of the 588,280 word's in the Bible, that record constitutes .000881666% – or **one thousandth of one percent of Scripture**. Yet, who cannot see that when it comes to a proper understanding, the count of the words in no way approximates their value and indispensability.

Through the inspired exposition after Jesus ascended into heaven, and the gift of valid deduction based on that exposition, we learn the following abbreviated examples:

- ➔ The source of beguilement.
- ➔ The vulnerability of humanity at its best.
- ➔ Satan's effort to make the lawless appealing.
- ➔ Satan's twisting of the Word of God.
- ➔ The spread of sin from one to the then, and eventual, total human race.
- ➔ Sin smites the conscience.
- ➔ Sin makes a person afraid to

confront God.

- ➔ God will confront the sinner.
- ➔ God will demand an explanation for sin.
- ➔ From the beginning it was difficult for men to admit they disobeyed God.
- ➔ Even a single act of disobedience carries with it accountability, guilt, and condemnation.
- ➔ Sin drives one away from God.
- ➔ Sin keeps men from partaking of what keeps them alive.
- ➔ Sin caused death, and everything related to it (decline, weakness, sickness, etc).
- ➔ A single act of disobedience brought a universal curse.
- ➔ A single act of disobedience made all men sinners.
- ➔ A single act of disobedience brought judgment unto condemnation upon all humanity.

SUBMIT TO GOD RESIST THE DEVIL



ONE OR THE OTHER



**IGNORE GOD
SUBMIT TO SATAN**

- Death reigns because of Adam's sin.
- Sin cannot be rectified by human effort.
- Satan is not disturbed when he is in any way defeated.
- Sin never brings true advantage.
- Satan's beguilement appeals to self-interests.
- Satan misrepresents God.
- For men to be accepted by God, a new race had to be created – which is accomplished in Christ.

This account should establish to us that there is no physical or geographical location on earth where men will not confront temptation. The "escape" from temptation (1 Cor 10:13), is upward. As it is written (and it is in this priority), *"Submit yourselves therefore to God. Resist the devil, and he will flee from you"* (James 4:7). There are three blessed points. Two pertain to you, and one pertains to the devil. The first two are done simultaneously: *"submit yourselves to God,"* and *"resist the devil."* When submitting to God, one must turn from the devil, thereby resisting him. To fail to resist the devil necessitates a failure to submit to God.

Even so, to listen and submit to the devil, Eve had to cease to think upon the word delivered by God. Further, this occurred in the Garden where Adam and her had been placed, and where there was some form of access to God.

THE PLACE IN WHICH SIN OCCURRED

The danger of sin can be seen in a sober consideration of when and where it had its genesis.

- A morally and spiritually ideal environment.
- In the creation when it was new and uncontaminated.
- In a blessed and beautiful place.
- In a place where God himself had placed the man and the woman.
- In a place where there was no sin, rebellion, waywardness, or hardness.
- In a place where abundant provision had been given, with only a single prohibition.
- Where the prohibition had been clearly stated, together with the

penalty for failing to obey it.

- In a place where there was presumed access to God.
- Where no dissatisfaction or deficiency was yet experienced – unless Adam finding he was alone be an occasion of dissatisfaction. However, that was the result of a Divine assignment, and was resolved.
- Where there was no cause for the existence or feeling of inadequacy.

DOES THIS MEAN THE POSSIBILITY OF A FALL WILL EXIST IN HEAVEN?

Perhaps some will wonder whether or not it is possible that another fall might take place in heaven. After all, that is where Satan fell – when he was in heaven, and even in an exalted position as *"the anointed cherub"* (Ezek 28:14). He was perfect in all of his ways (Ezek 28:15). The environment was not flawed. God was ruling. There was no such thing as *"sinful flesh."* **What is to stop the same kind of thing from breaking out again?** There are some very sound reasons why we know this will not be possible. Here are some of them.

- Satan will not be there.
- His angels have been expelled.
- Satan and his angels will be confined to the lake of fire.
- The holy angels have already proved they cannot be drawn away.
- All non-angelic wicked personalities will be confined to the lake of fire.
- The heavens themselves have been "purified" with superior blood (Heb 9:23).
- There will be no darkness there.
- Nothing temporal will exist anymore.
- The redeemed of the Lord, being a superior creation, will have the very nature of God.
- There will be no darkness or night as there was in the first creation.
- There will be no death there, for it too shall be cast into the lake of fire.
- Every foe shall have been vanquished by Jesus, bowed before Him, and consigned to the lake of fire.
- All of the redeemed will be following Christ wherever He goes.
- God Himself will inhabit the aggregate redeemed. I gather this

means His throne will be there.

- I assume there will be no limitations for the redeemed in the world to come – like there was in Eden. Further, where there are no limitations, there can be no falling.
- There will be no dissatisfaction, but the environment and the benefits will yield thorough satisfaction: *"They shall hunger no more"* (Rev 7:16).

LEARNING FROM THESE OBSERVATIONS

We learn from the entrance of sin and death into the world, that there is no geographic location that of itself reduces the possibility of sin. If the environment of a uncontaminated Garden could not protect Adam and Eve, what can be said a world that has been defiled by sin, and has a multiplicity of transgressors in it, as well as the devil and his hosts. So far as the saints are concerned, the only advantage they can realize apart from their access to God, is the fellowship of kindred spirits. The body of Christ, which is the saints viewed as an interacting assembly, is where the advantages are found: edification, exhortation, comfort, correction, admonition, etc. **This is why it is very unwise for any believer to limit their contact with fellow-believers.** Such gatherings must not be viewed from the standpoint of fulfilling an obligation. Rather, the fellowship of believers is a place where Jesus Himself ministers through the *"joints and bands"* of the body. Further, this is done while the members are holding to the Head (Col 2:19), the *"Head"* delivering the nutrients to the various members of the body. The assembly thus becomes the place in which the Lord most effectively provides for His wife.

CONCLUSION OF REVIEW #1

I have briefly covered these matters, persuaded that the thoughtful will perceive many other Kingdom realities that are developed using the principles to which we are introduced in the book of Genesis. Seen correctly, this is an exposure of the wickedness of evolution in any form – theistic or

otherwise.

An attempt to modify the way in which men think about natural

beginnings is a work of the devil, and something that must be cast down. No child should be exposed to such things. That would be like Israel learning of the

beginning of all things from the Canaanites, or the Egyptians or the Babylonians.

Our next Hungry Saints Meeting will be held on Friday, 7/11/14. We will continue our review of the book of Genesis. The eighty-fourth lesson will be a review of: "EXAMPLES OF APOSTOLIC EXPRESSIONS FOUND IN GENESIS, #2. We will find sound reasoning is often based upon examples and affirmations found in the book of Genesis. They were, as well, strictly in harmony with the purpose of God, which is delineated particularly by Paul, the apostle to the Gentiles. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.



2014
REFRESHING WATERS
RENEWAL

Location:
Wildwood Baptist Church, Joplin, MO

**THE ATTRIBUTES AND
WORK GOD DECLARED
IN THE GOSPEL**

Dates: August 5-7, 2014