

In the Beginning

In the Beginning by Hugo Bouter
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Hugo Bouter

In the Beginning

An Outline of Genesis 1-11

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'There is none like Me, declaring the end from the beginning'

Isaiah 46:9-10

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1

Introduction

In the beginning

Genesis means *origin* or *birth*. This title of the first book of the Bible was derived from the Greek translation of the Old Testament. In the Hebrew Bible the name is simply “In the beginning”, after the first words of the book. It is the book of **beginnings**, the basis of God’s self-revelation. In Genesis we find, indeed, the beginning of everything, the origins of life, of heaven and earth, of man and the world in which we live.

Genesis 1 to 11 in particular, contain numerous important principles that have left their mark on world history and will remain meaningful until the end of the age. Several terms and expressions of the first chapters of God’s Word return in the last few chapters of the Revelation, which describes the ultimate goal of God’s dealings with the earth.

After the initial description of the earliest history of mankind until the building of the tower of Babel, the book of Genesis focuses on the origins of Israel, God’s chosen people who were to carry the revelation of God in a world which had gone astray and served the idols.

The composition of Genesis

The book seems to comprise ten genealogies, for ten times we read: "These are the **generations** (Hebrew: "tôledôt") of (...)", a formula which is rendered in the New King James Version as: "This is the history of", or: "This is the (book of the) genealogy of". Six of them are clearly genealogies, namely of Adam (5:1), the sons of Noah (10:1), Shem (11:10), Terah (11:27), Ishmael (25:12) and Esau (36:1).

This is undoubtedly very important because it places man's earliest history into a clear **historical** framework, as is also confirmed by the numerous New Testament references to Genesis 1-11 (see Appendix II). The message of the Bible is based on definite facts, and not on legends or folk tales.

In Genesis 2:4; 6:9; 25:19 and 37:2, the same formula ("These are the generations of") is used in connection with the history of the heavens and the earth, and the history or genealogy of Noah, Isaac and Jacob.

Seven biographies

Apart from this division in genealogies one can also discern seven either shorter or longer biographies, namely those of Adam (Gen. 1-3), Abel and Seth who replaced him (Gen. 4-5), Noah (Gen. 6-10), Abraham (Gen. 11-25), Isaac (Gen. 26-27), Jacob (Gen. 28-36), and Joseph (Gen. 37-50). The main themes of these seven biographies parallel the prologue and the six creation days of Genesis 1.

The first three biographies are dealt with in Genesis 1-11:

(1) Adam's biography (with the account of Creation, the Fall and the curse) corresponds to Genesis 1:1-2 (the good beginning, possibly followed by chaos and ruin).

(2) The biography of Abel and Seth, his substitute, as opposed to that of Cain and his offspring, corresponds to

Genesis 1:3-5 (separation of light from darkness).

(3) The biography of Noah and his offspring corresponds to Genesis 1:6-8 (separation of the waters, respectively of the nations). For the other analogies see Appendix I.

The book of Genesis, and Genesis 1 in a nutshell too, contains **the basic plan** of all God's dealings with His creation, with mankind and with each individual believer. It culminates in the coming of the world ruler (Adam, Joseph, and Christ as the second Adam), and the sabbatical rest of the coming Kingdom.

As far as our personal life of faith is concerned, it is God's purpose that the second Man from heaven is formed in us, and that we enter into the rest of God (Gal. 4:19; Eph. 4:13; Heb. 4:1-11).

God's plan for His creation

Man and his wife

Rather than conflicting, Genesis 1 and 2 are, in fact, complementary stories about Creation. Genesis 1 offers us a description of God's creation as it was prepared for man, who at the close of the chapter appears as the head and crown of creation. Genesis 2 begins with the creation of man and then goes on to describe the various **relationships** into which God placed him:

- (1) The relationship with the Creator,
- (2) The relationship with the created environment,
- (3) The relationship with the creatures over which he was to rule, and
- (4) The relationship with the woman whom he had been given as a helper in all his duties.

The name Adam means "red earth", for man was formed of dust from the ground (Adamah). Eve did not get her name until after the Fall; before Adam called her Woman (Ishshah), because she was taken out of Man (Ish) (2:23; 3:20). She was both the partner fitted for Adam and the mother of the human race, the mother of all living (Eve means 'living', or 'life-giver').

The creation of man, God's last act, took place on the sixth day, after the whole realm over which he was to rule had been prepared.

Two series of three days

The six days can be divided into two parallel series of three days:

(1) On the first day light was called into being, while on the fourth day the luminaries were appointed to rule the day and the night.

(2) On the second day a firmament (lit., expanse) separated the waters which were under the firmament from those above it, while on the fifth day the waters teemed with living creatures, and birds flew in the open expanse of the heavens.

(3) On the third day the dry land, the earth, was prepared, while on the sixth day the inhabitants of the earth were called into being.

So the first three days refer to the various domains or realms of creation (the heavens, the sea and the earth), while the last three days concern the **inhabitants** or **rulers** of these domains.

Adam and Christ

Man, who had been created in God's image and according to His likeness, received **universal** dominion. Adam was to function as God's representative on earth, as ruler over all the works of God's hands (Ps. 8:6). This plan of God will ultimately be fulfilled in Christ, the second Man, the Lord from heaven (1 Cor. 15:27; Eph. 1:22; Heb. 2:6-8).

Just as in Genesis 1 God worked towards the creation of man as the head over the works of His hands, He has been working ever since the Fall towards that moment when all things will be put in subjection to the second Man, the Lord from heaven (John 5:17).

The conclusion of this is the rest of the seventh day: the sabbatical rest of the millennium, which will pass into the peace and harmony of the eternal state, when God will be all in all (1 Cor. 15:25-28; Heb. 4:9-10).

The new creation

The first creation heralds God's *new* creation, of which believers are the firstfruits (cf. 2 Cor. 5:17; Eph. 2:10; Col. 3:10; Jas. 1:18; 2 Pet. 3:13; Rev. 21:1-7).

A line can be drawn from the completion of the first creation to the completion of the new creation, but it goes **via Calvary** where the Saviour once cried out: "It is finished" (Gen. 2:1-3; John 19:28-30; Rev. 21:6). His finished work is the basis of the new creation and of the times of restoration of all things.

Apart from the verb *to complete* or *to finish*, we also find the verbs *to make*, *to form* and *to create* in the account of the creation. *To create* is used only for the original beginning of the heavens and the earth, the creation of animal life, and the creation of man (Gen. 1:1,21,27). The verbs *to make* and *to form* indicate the shaping of existing matter. The original creation of matter **out of nothing** is implied in the words of Genesis 1:1 (in this respect, see also Ps. 33:6,9; Rom. 4:17b; Heb. 11:3; 2 Pet. 3:5).

There is a difference between the beginning of Genesis 1:1 and that of John 1:1-3. John goes back to the dateless past, before time existed. Genesis 1:1 marks the beginning of time and matter. There we have the activity of the eternal Word by whom all things were made.

As the first creation was established by the activity of the Word and the Spirit of God, the new creation is brought about in a similar fashion. God created and formed the world by means of His Word (cf. the repeated "Then God said" in Genesis 1) and by His Spirit (cf. Gen. 1:2; Ps. 104:30). This work is paralleled in the new creation as the new birth takes place by the cleansing and life-giving power of God's Word and God's Spirit (John 3:5; 13:10; 15:3; Jas. 1:18; 1 Pet. 1:23).

God has been dealing with us from the very moment when He shone into the darkness of our existence with the light of the Gospel (2 Cor. 4:4,6), in order that we should grow spiritually and should be conformed to the image of His Son. This is the

kind of shaping which takes place in the new creation (Rom. 8:29; 2 Cor. 3:18).

This is how God deals with the people He created for His glory (cf. Isa. 43:7,21). God forms us to bear the image of His Son, the last Adam, in order that in all things **He** may have the preeminence (1 Cor. 11:7; 15:48-49; Eph. 4:24; Col. 1:18; 3:10).

The mystery of Christ and the Church

Adam was to become the progenitor of the human race – which bore his likeness after he had fallen into sin (Gen. 5:1,3). As the progenitor of the family of man, Adam is a type of Christ, who after His resurrection from the dead became the Head of a new generation of men. “Adam was a **type** of Him who was to come”, Paul says in Romans 5:14.

But in many respects Adam is also the **antitype** of Christ, as can be noted from the sharp contrasts mentioned by the apostle in Romans 5:12-21. Through Adam’s transgression, sin entered the world, and death through sin. This resulted in the condemnation of guilty sinners. But through Christ’s obedience until death, there is an abundance of grace, righteousness and life for all those who are joined to Him.

In 1 Corinthians 15 the contrast between the two family heads comes up again, but now in connection with the subject of the resurrection. For since by man (Adam) came death, by Man also (Christ) came the resurrection of the dead. When God formed man of dust from the ground, he became **a living being** as God breathed into his nostrils the breath of life. But the risen Christ became **a life-giving** spirit by breathing the breath of life into His disciples Himself (Gen. 2:7; John 20:22; 1 Cor. 15:45).

While Adam’s descendants were natural and mortal, Christ’s descendants are spiritual and immortal. “And as is the heavenly Man, so also are those who are heavenly” (1 Cor. 15:48). While the creation of the first man was a great miracle

because of the incomprehensible union of **mind** and **matter**, of the breath of life and the dust of the ground, still greater and more unfathomable is the mystery of the new creation, the new birth and the resurrection from the dead of those who are united with the Man from heaven!

Just as Adam and Eve were a human couple, there is also a special union between Christ and the Church. Eve was both the bride and the body of Adam, for she was "bone of his bones, and flesh of his flesh" (Gen. 2:20-24). Similarly, the Church is both the **bride** and the **body** of Christ, the last Adam (Eph. 5:23-32). Just as Eve came forth, so to speak, out of Adam's side after a deep sleep had fallen upon Him, so the Church is the fruit of Christ's 'death-sleep', having been taken out of His pierced side. Adam and Eve were set to rule over the earth and similarly, Christ and His bride, the Church, will reign during the coming Kingdom.

Another point which we find in Genesis 2 is the institution of marriage as God's sanctified and blessed way for the communal life of husband and wife. Christ refers to this institution in the New Testament (Gen. 2:24; Matt. 19:3-8). The epistles of the apostle Paul also show us that the order of creation is normative of the position of the man and the woman (1 Cor. 11:7-12; 14:34-35; 1 Tim. 2:12-13).

True enough, as far as salvation in Christ is concerned, there is no difference between men and women. They are **equal** as to their position in Christ (Gal. 3:28), but they remain **different** as to their position in creation. The reality of the redemption does not annul the creation order and the headship of the man. This is to be manifested in the congregations of the redeemed, for there the angels witness the divine order (1 Cor. 11:10).

3

Man's Fall into sin

The reality of the Fall

The New Testament shows that both the Lord Jesus and the apostle Paul used the creation story in Genesis 1 and 2 as the starting point of their teaching about the roles of men and women. But they also used the account of man's fall into sin, as it is described in Genesis 3.

It is interesting to note how in First Timothy 2 Paul links the account of Creation with that of the Fall, and draws important conclusions concerning the behaviour of man and woman. He gives two arguments for his reasoning that a woman should learn in silence with all submission and should not have authority over a man. The first argument is the order of creation: "For Adam was formed first, then Eve".

The second argument is the order of the Fall: "And Adam was not deceived, but the woman being deceived, fell into transgression" (vv. 13-14). This is not how it ends, however, for Paul concludes with the comfort of God's gracious promise: "Nevertheless she will be saved in childbearing" (v. 15). The Fall and the curse do not have their final say, for God meets fallen man in grace – already in Genesis 3 – and offers him the hope of salvation.

Genesis 3 explains to us how the entrance of sin utterly distorted the originally perfect conditions in the garden of Eden, so that things are often totally different from the way that God

had intended them to be. Sin makes itself felt in the relationships between God and man, in mutual relations between people and also in man's relationship with the created reality that has been entrusted to his care.

The serpent of old

Man's fall from the state of innocence in which God had placed him was the result of the temptation by the serpent, which was "more cunning than any beast of the field" (Gen. 3:1). The serpent was used as a mouthpiece by **Satan**, the **adversary** of God and the saints.

For this reason Satan himself is referred to as "that **serpent of old**" (Rev. 12:9). As the **Devil** he is acting as the **slanderer** and the **accuser** of God's people (Rev. 12:10). He is also called the **tempter** (1 Thess. 3:5). John calls him the **wicked one**, or the **evil one** (1 John 5:18-19). Sometimes he walks about like a roaring lion, but he also appears as an angel of light (2 Cor. 11:14; 1 Pet. 5:8).

Christ Himself called him "a **murderer** from the beginning", and "a **liar**, and the **father of lies**" (John 8:44 NASB). As the father of lies, Satan made Eve doubt both God's faithfulness and love. He suggested that God withheld something from man and that God's words were not reliable. In doing so, he deprived God of His honour before His creatures, something which was only really put right when Christ as the obedient Man fulfilled God's will and honoured and glorified God on the earth (John 13:31; 17:4).

Eve was the first to fall and then Adam also ate of the forbidden fruit. Paul refers to this in both First Timothy 2 and Second Corinthians 11. The serpent deceived Eve by his craftiness, so that she obviously neither considered asking Adam for his will nor proved herself to be loyal to him.

Similarly, the believers in Corinth had been led astray from

the simplicity and purity of devotion to Christ (2 Cor. 11:3 NASB). So here the relationship between man and his wife is applied again to the relationship between Christ and the Church. A similar reference can be found in the Revelation, where the unfaithful Church is accused of having forsaken her first love and having fallen (!) from her high position (Rev. 2:4-5).

The nature of sin

The temptation appealed to the whole man and offered him fulfilment in every aspect of his life:

- (1) **physically** – the tree was good for food,
- (2) **aesthetically** – it was pleasant to the eyes, and
- (3) **spiritually** – it was desirable to make one wise.

Alas, man gave heed to the wiles of Satan, who because of his pride and his desire to be like the Most High was a fallen creature himself (Isa. 14:13-14; Ezek. 28:17a; 1 Tim. 3:6).

What he had said to the woman were only half truths. True, man's eyes were opened, but only to discover that he was a guilty sinner unable to stand before God. It is also true that man obtained knowledge of good and evil, but not in the way in which God possesses this knowledge. On the contrary, while God is of purer eyes than to behold evil and is totally separated from it, man became the slave to sin. His only gain from the knowledge of good and evil was an accusing conscience.

Thus Satan succeeded in implanting into the human heart the seeds of **lust** and **pride**. These are the evil principles that have marked the world system of which he has been the god and the ruler ever since (Dan. 10; John 14:30; 2 Cor. 4:4; Eph. 6:12; 1 John 5:19). For John describes all that is in the world as "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16).

Sinful lust or evil desire is the root of all evil, as we know

by the last commandment of the Law: "You shall not covet" (Ex. 20:17; Rom. 7:7). Evil desire gives birth only to sin, and sin brings forth death (Jas. 1:15).

Deliverance from sin

Thus fallen man is subject to the power of sin and death. Sin is so deeply rooted in human nature that salvation is only possible if man is cut off from his old roots and grafted onto a new stem. The epistle to the Romans teaches us that this is indeed possible, in that we have been united with Christ both in His death and in His resurrection (Rom. 6:2ff).

The Son of God came to destroy the works of the devil (1 John 3:8). When trying to tempt Christ, Satan could not touch Him (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13). By clinging to the Word of God, Christ was able to fend off all attacks of the wicked one, so that he had to depart from Him. In the same way we, too, should always use the written Word of God. This gives strength to overcome, and to live by the Spirit.

The first man fell **in paradise**, although he lived in the most favourable circumstances. But Christ, the second Man, stood His ground when tempted **in the wilderness**, in the most unfavourable circumstances. In the end, He destroyed the devil who had the power of death, by going through death Himself and defeating the adversary in his own stronghold (Heb. 2:14-15).

The Son of God really delivers from the power of Satan, sin, and death (John 8:36). At His second coming Christ will publicly dethrone him and deliver creation from the bondage of corruption, to which it was unwillingly subjected by the fall of the first man (Rom. 8:19-22; Rev. 20:1-3).

4

Judgment and redemption

The consequences of sin

Meanwhile, even as children of God, we are still living in a world where Satan is allowed room for his activities, in a creation still groaning because of all the consequences of sin.

The curse of Genesis 3 upon the serpent, on man and woman and the ground is still valid. Sin and illness are still prevalent, and paradise is a thing of the past. We live in a broken world where everything is marked by imperfection.

Yet, even in this sad situation the light of God's grace shines through, so that we can discern important prophetic promises in this chapter of the book of Genesis.

The promise of the seed of the woman

In Genesis 3:15 we find the promise of a seed that would come and bruise the head of the serpent. This is usually called 'the mother's promise', which is not a very good title since it is a part of the **serpent's** judgment. In this verse God announces the unceasing conflict between the seed of the serpent and that of the woman, between the children of the devil and the children of God (John 8:38-47; 1 John 3:8-10).

Finally, however, the woman's Seed refers to Christ who was born of the virgin Mary – not of Joseph. Christ is not only

the Seed of the woman (Gal. 4:4), but also the Seed of Abraham the patriarch (Gal. 3:16), and the Seed of king David (1 Chr. 17: 11-14; Matt. 1:1).

By His death and resurrection He has bruised Satan's head, while Satan bruised His heel in causing His life here on earth to end on the cross. Being children of God we, too, share in Christ's victory, for soon the God of peace will crush Satan under our feet (Rom. 16:20).

This metaphorical explanation of the serpent's judgment does not exclude its literal application. The animal Satan had used as his tool was humiliated so as to bite the dust: "On your belly you shall go, and you shall eat dust" (Gen. 3:14). Even in the coming Kingdom of peace this judgment will not be removed: "And dust shall be the serpent's food" (Isa. 65:25).

As for Satan himself, we know that he will be humiliated in several stages. In principle he was judged at the cross, when he led the world in its rebellion against God and His Anointed. But the verdict will not be executed until he has been thrown out of heaven; then he will be humiliated even further and cast into the bottomless pit (the abyss), and finally – at the end of the millennium – he will be thrown into the lake of fire and brimstone (Rev. 12:9; 20:2,3,10).

The judgment on man

While the serpent was the first to be judged by God, man was the first to answer to the Judge. God asked him some probing questions: "Where are you? (...) What is this you have done?" (vv. 9-13). Because of his fall, man is now separated from a holy God. Henceforth he *is* a sinner, and he *commits* transgressions and sins.

Adam tried to pass the guilt onto Eve, whereas she, in turn, passed the blame onto the serpent. All three of them were punished, but in reverse order, that is: (1) the serpent, (2) the

woman, and (3) the man. God's judgment was strictly just and balanced. It related to life here on earth, not to eternal punishment.

Then God's grace and goodness tempered the judgment, for in spite of her sorrow and pain in childbearing the woman was still left with the joy of motherhood, and the man in spite of his laborious toil was still left with job satisfaction. For this reason one could speak of a mild judgment. On the other hand, it remains a highly tangible and concrete punishment as these natural blessings are also surrounded by "thorns and thistles".

God's grace for man

God in His grace came to meet fallen man. He gave him time to come to his senses and went to meet him quietly in the cool of the day. He did not come in a dark cloud, in fire and thunder as on Mount Sinai. God spoke quietly and seriously, convicting man of sin and guilt and at the same time granting him His gracious promise of the coming Redeemer.

From the narrative we can conclude that Adam in faith accepted God's promise concerning the seed of the woman: "And Adam called his wife's name Eve, because she was the mother of all living" (Gen. 3:20). J.N. Darby in his *Introduction to the Bible* remarks at this point: 'Before being driven out [of the garden], Adam, by faith, as it seems, recognizes life in the place wherein death had entered. But there is more. There is the promise made to the woman, of the Seed which would bruise the serpent's head: the Christ, Seed of the woman by whom evil entered into the world, who was to destroy all the power of the Enemy'.

In the following verses we find further proofs of God's dealing with man in grace, in spite of his deep fall. The first one is that God Himself clothed the guilty sinner, thus covering his nakedness. God took away his covering of fig leaves: the

garment of man's own righteousness and his own good works. Instead, He clothed man with garments of skin: "Also for Adam and his wife the LORD God made tunics of skin, and clothed them" (Gen. 3:21).

To this end He first had to sacrifice and shed the blood of an innocent animal. God Himself was the first One to bring a sacrifice! In this respect one cannot but be reminded of the words of Abraham to his son Isaac: "My son, God will provide for Himself the lamb for a burnt offering" (Gen. 22:8).

It is only on the basis of the death of a sacrificial lamb that God can show mercy to the sinner and clothe him with "the robe of righteousness" (Isa. 61:10).

The expulsion from the garden

Then we see that God did not want man to live as a sinner eternally. In his fallen state, he could not be allowed to eat from the tree of life. For this would have meant that he had continued his life in this state for ever (Gen. 3:22). So he was driven out of the garden of Eden, and the way to the tree of life was blocked by cherubim with flaming swords (Gen. 3:24).

Now, however, by His atoning death, Christ has opened up a better, that is, a **heavenly** Paradise for all those who believe in Him (Luke 23:43; 2 Cor. 12:4; Rev. 2:7; 22:1,2,14,17). The way to the tree of life and the river of water of life in this Paradise of God is open for all those who believe: "And let him who thirsts come. And whoever desires, let him take the water of life freely" (Rev. 22:17).

Cain and Abel

The contrasts between Cain and Abel

The Scriptures picture a sharp contrast between these two brothers, not only in Genesis 4, but also in the New Testament (Matt. 23:35; Heb. 11:4; 1 John 3:7-12; Jude 11). The differences are evident in their **works**, in the **sacrifices** which they offered, as well as in the different **ways** in which they walked.

Ultimately, it concerns the basic contrast between God and the Devil, between light and darkness, between life and death. The history of Cain and Abel confirms the words of Paul that light has no communion with darkness, and that a believer has no part with an unbeliever (2 Cor. 6:14-15).

At first the differences did not appear to be so great as both brothers seemed to fear God. Cain started out as a religious person, but he finished as someone living in the world without God and without hope. He went out from the presence of the LORD (Gen. 4:16; Eph. 2:12). He turned away from God and went his own way, leading to destruction. John concludes: he was of the wicked one, and his works were evil (1 John 3:12).

The offerings of the two brothers

In the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. But it was in vain.

God did not respect Cain and his offering (Gen. 4:3-5).

Cain brought a bloodless offering. He did not take into account the fact that the gap between God and fallen man could be bridged only by the death of a substitute. For without shedding of blood there is no remission (Heb. 9:22).

Neither did he consider the fact that the ground had been cursed by God (Gen. 3:17; 5:29). He appeared before God with the results of his own painful labour as a tiller of the ground, expecting that God would appreciate his efforts and look with favour on the work of his hands. This was not the case, however, for the LORD had no regard for Cain and for his offering.

In contrast, Abel brought a better offering, "a more excellent sacrifice than Cain" (Heb. 11:4). He brought of the firstlings of his flock and of their fat (Gen. 4:4). This was a bloody offering, an offering made by fire. The sweet aroma of this offering went up to the LORD and was acceptable to Him. That was why He could respect Abel and his gifts. Just as the offering made him acceptable before God, God has made us accepted in the Beloved, our Lord Jesus Christ, by virtue of His sacrifice (Eph. 1:6-7; 5:2).

By his works Abel bore a clear testimony to the way of life, which God had shown earlier to Adam and Eve, by clothing them with garments of skin (Gen. 3:21). Cain, on the other hand, wanted to approach God on the basis of his own achievements (Cain means 'acquisition'). But this did not please God, for **without faith** in an atoning sacrifice it is impossible to please Him. Abel understood this, and by faith he offered a **more excellent sacrifice** than Cain. So he was justified by faith: he himself was righteous before God, and his works were righteous too (Heb. 11:4; 1 John 3:12). The sense of our own sinfulness and total depravity makes us recognize the need for such an offering. Abel's name means "breath" or "vanity".

Cain, the first murderer

But the favour which God showed to Abel only stirred up jealousy and hatred in Cain's heart. When they were in the field, Cain rose against Abel his brother and killed him (Gen. 4:8), thus becoming the first murderer.

Sin takes different forms and shades. Adam sinned **against God**, while Cain sinned **against his neighbour**. Moreover, Cain showed a combination of *inner iniquity* and *outward violence*. This is the way in which sin, originating in the heart, works its way out. Later on, we see this combination again: "The earth also was **corrupt** before God, and the earth was filled with **violence**" (Gen. 6:11; cf. v. 5).

Even after his crime God dealt with Cain in grace, although He had warned him beforehand of the power of sin which lay at the door (Gen. 4:7). But Cain had refused to listen. After he had murdered Abel, God went to meet him and called him to account. Although he was condemned to lifelong exile, his life was spared, for the death penalty did not yet exist (cf. Gen. 9: 5-6). It was an obvious case of wilful murder, and Cain should have been sentenced to death. But he was shown mercy by God, who even set a mark on him, lest anyone finding him should kill him and escape unpunished (Gen. 4:15,24).

It is also important to see that God Himself acted as the Avenger of blood, since there was no human government at the time. So God took care of Abel's interests and called Cain to account for what he had done: "What have you done? The voice of your brother's blood cries out to Me from the ground" (Gen. 4:10).

Cain, the first murderer, is a striking picture of the unbelieving people of Israel as being guilty of the death of Christ. Just as Cain after Abel's death became a fugitive and a vagabond on the earth, so the Israelites were scattered among the nations after Messiah was cut off from the land of the living. The earth has become 'the field of blood' for them to this day

(Matt. 27:8). But in the end time God will turn the captivity of His people.

Cain went out from the presence of the LORD (like Jonah, cf. Jon. 1:3), and he settled in the land of Nod (meaning 'wandering' or 'flight'). His attitude is typical of a man who has strayed from God, and whose way leads him further and further away from Him. The way of Cain leads to ruin (Jude 11). Although he seemed to realize his guilt, it was no godly sorrow producing repentance to salvation; it was the sorrow of the world which produces death (Gen. 4:13; 2 Cor. 7:10).

Abel and Christ

We consider Abel to be a type of Christ, for the New Testament tells us that the blood of Jesus speaks better things than that of Abel (Heb. 12:24). Whereas the blood of Abel called for revenge upon the wrongdoer, the blood of Christ speaks of the redemption which He obtained for guilty sinners.

Christ's death does not call for retribution, but for redemption, remission and salvation: "Father, forgive them, for they do not know what they do" (Luke 23:34; Acts 3:17ff). Although He was cut off from the land of the living, this was precisely the way which God had determined for Him to bear much fruit (John 12:24 NASB).

By His death and resurrection Christ has become the Head of a new generation. After His deliverance from the pains of death, He has appeared in the midst of a redeemed people where He sings God's praises (Ps. 22:22-23; Heb. 2:12). Having been made an offering for sin, and having borne the sin of many, He has seen His seed, that is, an offspring of believers (Isa. 53:10-12).

The children of light and darkness

Seth, Abel's substitute

As Abel is a type of the Christ who died, Seth is a type of the risen Lord. For Seth, whose name means 'appointed' (cf. Gen. 4:25), took the place of the deceased Abel. He became the new head of the children of light, the woman's seed, while Cain became the family head of the godless, the serpent's seed, the line of darkness.

These two lines in Genesis 4 and 5, the ungodly line of Cain and the godly line of Seth, are entirely opposed to each other. That is why these chapters correspond with the work of the first day of creation, when God **separated** light from darkness, Day from Night (Gen. 1:3-5).

So the contrast between the two brothers, Cain and Abel, continued in these two families. Cain's offspring was opposed to Seth's, the one who replaced Abel. Similarly, the children of the world are opposed to the children of God, who bear the image of the risen Lord. Do we take the Head of the new creation as our Example? If so, we shall be marked by the same features of the sons of light as described in these two chapters.

Seth's descendants

Among Seth's offspring we find many model believers:

(1) Believers such as **Enosh** (which means 'mortal'), who called on the name of the LORD in the awareness of his own fragility and mortality (Gen. 4:26; Ps. 8:4; 144:4);

(2) Children of light like **Enoch** (meaning 'dedicated', or 'teacher'), who walked with God and received insight into God's plans and thoughts – even in the distant future (Gen. 5:22,24; Heb. 11:5; Jude 14,15);

(3) Sons of the day like **Noah** (meaning 'rest', or 'comfort'), who found grace in God's eyes and, as a herald of a new day, brought comfort to a cursed earth (Gen. 5:29; 6:8; Heb. 11:7; 1 Pet. 3:19-22; 2 Pet. 2:5; 3:5-6).

Pictures of the End Time

Noah, a preacher of righteousness (2 Pet. 2:5), was saved by God in the ark when bringing in the Flood on the world of the ungodly. Christ Himself compared the days of Noah before the Flood to the day of His Second Coming (Matt. 24:37-39).

In other words, this period is a picture of the last days before the coming of the Son of Man. He will come unexpectedly, as a thief in the night, and His coming will bring a devastating judgment on the godless. Again, unrighteousness on earth will become so rampant, that God's judgment will be delayed no longer.

The Flood speaks of the tide of God's wrath which will flow over the earth in the end time, and also points to the final judgment which will be carried out not by water but by fire (2 Pet. 3:7). Enoch's translation to heaven – which interrupts the refrain "(...) and he died" in Genesis 5 – is a picture of the Rapture of the saints.

Just as Enoch was taken away from the earth before the

great Flood, so the Church will be caught up to meet the Lord in the air before the apocalyptic judgments (1 Thess. 4:15-18; Rev. 3:10).

In contrast, Noah was brought safely through the waters of the Flood, which devastated the earth. In this respect he is a type of the remnant of the people of Israel, who will be kept through the judgments of the Great Tribulation in order to enter the new millennial earth safely.

The line of Cain

The book of Genesis sharply contrasts the sons of light with the family of Cain: the man *without* God, who became the founder of a civilization *without* God.

Although he lived far from the presence of the LORD, Cain still tried to find a place of security on the earth. He built the first city in the history of man, and called its name after the name of his son – Enoch (Gen. 4:17).

Nimrod (meaning ‘rebel’) became the second builder of cities, leading mankind in open rebellion against God (Gen. 10: 10-12). Abraham, however, is the shining example which we should keep in mind. In this world without God, Abraham became a pilgrim, setting out for a better, that is, a **heavenly** city, whose builder and maker is **God** Himself (Heb. 11:10).

Although man was alienated from God, the proofs of God’s goodness were not withheld from him. God still makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45). He gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness (Acts 14:17).

However, in spite of all the manifestations of God’s grace the way of Cain took him further and further away from God. It is very unlikely that his son Enoch was familiar with God’s thoughts as was the case with his namesake in the **godly** line of

Seth: Enoch, the seventh from Adam (Jude: 14).

It is true that Cain's descendants showed themselves to be very creative people, but they used their forging ability to make weapons and their musical ability to write a song of revenge! Cain's line ends up in Lamech's brute force (Gen. 4:23-24).

Man's corruption

Genesis 6 shows the deep degeneration of the human race without God. The wickedness of man was great in the earth, and the earth was filled with violence.

After the Fall, man walked by the light of his conscience to help him to discern between good and evil. Since no human government was established and man's evil was not immediately punished, this resulted in universal corruption.

Having shown patience for a long time, God intervened and put an end to this situation by the judgment of the Flood. It was only **after** the Flood that human authorities were set up in order to restrain man's evil – in particular human violence, the shedding of blood (Gen. 9:5-6).

In this terrible time before the Flood we can also see satanic influences at work. For in Genesis 6:1-4 we read about marriages between "the sons of God" (i.e., fallen angels who had not kept their own original state, cf. Job 1 and 2; 2 Pet. 2:4; Jude: 6 JND), and the daughters of men.

After all these illegitimate connections had been destroyed by the Flood, the evil influences assumed a different form by the introduction of **idolatry** – the worship of demons (Deut. 32:17; Josh. 24:2; 1 Cor. 10:20). Abraham was called to leave this idolatrous world, in order to become the progenitor of a people who would be wholly set apart to the Lord.

The increase of diabolic powers before the Flood confirms the parallel between this epoch and the end time before the return of the Lord, a period which will be marked by an

unprecedented activity of Satan (Matt. 24:11,15,24; 2 Thess. 2:3ff; Rev. 13).

So let us be watchful and walk as sons of light and sons of the day. For God did not appoint us to wrath – God’s judgments will strike the world of the ungodly – but to obtain **salvation** through our Lord Jesus Christ, who died for us, that we should live together with Him (1 Thess. 5:4ff).

Noah's Ark

The meaning of the 'waters'

Noah's life was dominated by water, and in two ways at that. Of course, we first think of the waters of the Flood by which the world that then existed perished (2 Pet. 3:6).

In Scripture, water often has a positive meaning as it is one of the primary necessities of human life (cf. John 7:37-39; 1 Cor. 10:4; Rev. 22:17). But it is also used to indicate negative things, such as curses and judgments (cf. Ps. 42:7; 66:12; 69:2; 109:18). The waters of the Flood came over the earth as a devastating judgment, from which only Noah was saved, in the ark – the means of salvation for him and his household.

Apart from this, Scripture sometimes uses the waters as a picture of the turbulent, restless multitudes (Isa. 8:7-8; Jer. 47:2; Rev. 17:15). This metaphorical meaning of the word can also be found in Noah's life, in the times **after** the Flood. A new era then began, when the peoples and nations were divided on the earth like waters spreading in every direction.

The Ark of salvation

Noah's ark is a beautiful type of Christ as the Ark of our salvation. The world that then existed perished, being flooded with water. The waves and billows of the Flood are typical of

the wrath to come. Without Christ, we are lost, and the wrath of God abides on us (John 3:36). Only **in Him** we are safe from the waters of judgment, for Scripture tells us “there is therefore now no condemnation to those who are **in Christ Jesus**” (Rom. 8:1).

Christ shelters us from judgment. The waters of death have gone for good, now that He has brought us into a new world, where we stand before God on wholly new ground – on **resurrection** ground. This is also expressed in baptism: the washing of water which speaks of death on the one hand, on the other hand, however, of new life in Christ Jesus (Rom. 6:3-4; 1 Pet. 3:20-21). We were buried with Him through baptism into death, in order to reach a new position and a walk in newness of life.

Something similar can be seen in the life of Moses. He was ‘buried’ in the waters of the river Nile in an ark of bulrushes and in this way he was saved through water, *drawn out of the waters of death*. Genesis 6 and Exodus 2 use the same Hebrew word for Noah’s *ark* and the *ark* of bulrushes in which Moses was saved. Please note the following details of the description of the ark in the book of Genesis and their typological meaning:

(1) Noah’s **ark** was a huge wooden chest of three hundred cubits long, fifty cubits wide and thirty cubits high (a cubit is about half a metre). It had three decks with compartments or rooms which served as living quarters and storage rooms. It had an entrance in its side, a door which was closed by God Himself (Gen. 6:16; 7:16). It also had a window on top, which was later opened by Noah to send out the raven and the dove (Gen. 8:6-8).

(2) Looking at the ark as a type of Christ, the true Ark of salvation, **the wood** as the fruit of the earth speaks of His true humanity (cf. Isa. 4:2; 53:2). There is one Mediator between God and men, the **Man** Christ Jesus (1 Tim. 2:5).

(3) Noah had to **cover** the ark inside and outside with **pitch**. These two cognate words in Hebrew are rendered “(to make an) atonement” and “ransom” in the rest of the Old Testament.

This coating is a picture of the value and the atoning power of Christ's blood – which covers our sins, makes us acceptable to God, and shelters us from judgment.

(4) The **door** in the side of the ark reminds us of Christ's pierced side, which opened the way of salvation to sinners (John 19:34-35; 1 John 5:6-9). Christ is the door. If anyone enters by Him, he will be saved (John 10:9).

(5) The **rooms** or cells (lit. "nests") in the ark speak of the protection and the security which are the portion of all those who are in Christ: "And now, little children, abide in Him" (1 John 2:28). In this way He will be as a sanctuary (Isa. 8:14). We recall that Solomon's temple also had rooms in three stories, just as in the ark (Gen. 6:16; 1 Ki. 6:4-5). In God's house there are many mansions, for there is room for whoever believes.

(6) The ark also had a **window**, an opening for light. In the same way Christ revealed light from above, divine light from heaven in a scene of darkness and confusion (John 1:9; 3:12, 31,32). We have light in our dwellings.

(7) Finally we have the **preparation** of the ark. The ark of Noah teaches a practical lesson to Christian parents. Just as Noah prepared an ark for the saving of his **household** (Heb. 11:7), so they should lead their children to Christ and bring them to the only place of safety in this world of sin.

A new beginning

When the waters had dried up from the earth, the dove sent out by Noah found a resting place for the sole of her foot. The dove is a type of the Holy Spirit (John 1:32-34). The Spirit descended and remained on Christ, because He was the beloved Son, with whom the Father was well pleased. No sin could be found in Him, and therefore God could set His seal on Him.

And **after** the cross, and Christ's glorification in heaven, the Holy Spirit has found a permanent resting place and dwelling

place on earth in the Church of the living God (John 7:39; 16:7; Acts 2:33; 1 Cor. 3:16). The waters of judgment have left us for good, and God has given us His Spirit, “the Spirit of His Son” (Gal. 4:6).

On the basis of the finished work of Christ upon the cross, God finds His good pleasure in us as well. Having believed in Christ, we are sealed with the Holy Spirit and we now walk in newness of life by the Spirit. We shall also bear fruit for God then **by the Spirit**, just as a “freshly plucked olive leaf” was found on the new earth, cleansed by the waters of the Flood (Gen. 8:11; cf. Zech. 4).

The Noahic covenant

The basis of the covenant

After Noah had left the ark and set foot upon the new earth, he built an altar to the LORD and offered burnt offerings of every clean animal and of every clean bird (Gen. 7:2; 8:20). In this way he paid homage to God for His wonderful salvation.

The burnt offering, with its sweet-smelling savour (lit. “aroma of rest”) going up before God, is a type of Christ’s sacrifice, with which God is fully satisfied (Gen. 8:21; Lev. 1:9; Eph. 5:2; Heb. 9:14). We have already seen the great importance of a sacrifice in which atoning blood was shed, in the life of Abel and that of the first human couple (Gen. 3 and 4). Then in Genesis 22, we find an indication that the Son of the Father Himself had to pour out His soul unto death in order to become the Lamb of God.

The sacrifices offered here by Noah, made up the basis of God’s covenant with him, his descendants, and every living creature on the face of the earth (Gen. 9:9-10). Henceforth man would live on a cleansed earth by virtue of the acceptability of the burnt offering. He would find favour with God, although in himself he was no better than those who lived before the Flood. For the imagination of man’s heart remained “evil from his youth” (Gen. 6:5; 8:21).

Man only was in favour with God because of the value of his offering, the sweet savour of which went up to God and gave

Him rest. So God bestowed His favour upon Noah and his descendants, and all flesh that was on the earth. Even the earth itself shared in it and was included in God's covenant (Gen. 8:21-22; 9:11-13).

In the same way God now shows His kindness toward man because of Christ's sacrifice, although by the cross of Jesus man's corruption has been fully revealed. God is patient with man and has the Good News preached to him. God still allows the earth to remain, and He upholds all things by His power. To us as believers this is clear proof of God's favour and the value of Christ's finished work. It also opens up to us the hope of a **new** heaven and a **new** earth on the basis of His work!

The provisions of the covenant

So God made a new start with Noah, who became the first ruler of the new world after the Flood. He received a position comparable to that of Adam as God's vice-regent (Gen. 1:28; 9:1ff).

There are, however, major differences between Adam and Noah, such as the fact that from now on, man's rule over the animal world was to be marked by **fear** and **dread** (Gen. 9:2). We do not find this from the beginning of creation, when everything that God had made was very good. It proves that the original harmony between the creatures had been disturbed.

Furthermore, "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs" (Gen. 9:3). Here for the first time we read about animal food for man, for until then only green herbs had been given for food to both man and beast (Gen. 1:29-30). This new diet contains an important spiritual lesson for fallen man, *namely that man is to live by the death of a substitute!* This is a truth that for example vegetarians erroneously reject (1 Tim. 4:3-5).

Regarding the eating of meat, however, one restriction was given: "But you shall not eat flesh with its life, that is, its blood"

(Gen. 9:4). It had to be eaten **without the blood**. Thereby the eater would recognize that only God the Creator is entitled to the life which is in the blood (Lev. 7:26-27; 17:10-14).

The blood was not given for food, but to make atonement for sinful man: "I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Lev. 17:11; cf. Rom. 3:25).

Acts 15 goes back to this rule. This chapter confirms that, by virtue of the Noahic covenant, the ban on eating blood not only applied to Israel but to all mankind. Therefore, believers from the Gentiles were to abstain from things polluted by idols, from sexual immorality, from things strangled, and from **blood** (Acts 15:20). These instructions are based on the order of creation and God's covenant with Noah, and have a far wider scope than the Mosaic covenant.

Following the ban on **eating** blood, we find the ban on **shedding** blood, which was punishable by death. In this way the sacredness of human life was established: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man" (Gen. 9:6). This also implied the establishment of **human government**: governing authorities to carry out this sentence, thus punishing and restraining evil (cf. Rom. 13:1-4).

An everlasting covenant

The first mention of the word 'covenant' is found in the history of Noah (Gen. 6:18; 9:9-17). But Adam's sin can already be seen as a rupture of the Edenic covenant (Hos. 6:7 NIV, NASB). The Noahic covenant is mainly **unilateral**: it is a divine promise that never again there shall be a flood to destroy the earth and mankind (Gen. 9:11).

As mentioned before, it has a **universal** character as well. For it relates to mankind, but also to the animal world and the

earth, in short to the whole of creation (Gen. 9:9ff).

God also called it an **everlasting** covenant (Gen. 9:16). The Noahic covenant will last as long as the earth remains, that is to say, until the day when the earth will be destroyed not by water but by fire (2 Pet. 3:3ff).

Finally, God has given a visible **sign** of His covenant: the rainbow was to be seen in the clouds as a reminder of God's faithfulness. The never-ending arc assures man of the fact that there are no limits to God's goodness. When it starts raining, people can see the rainbow in the clouds and know that they need not fear another worldwide flood. But more important still, this sign reminds *God* of His own promise never to destroy the earth again by water (Gen. 9:16).

Noah's prophecy and mankind after the flood

Noah, the ruler over the new earth

After the Flood, Noah acted as the first ruler over the new earth. But alas, all too soon he failed when, losing his self-control, he lapsed into drunkenness. There is nothing wrong with the fruit of the vine itself; it was even one of the blessings of the Promised Land.

But Scripture does oppose the abuse of wine. Believers are called to be sober and watchful and not to get drunk with wine since this leads to licentiousness (Deut. 8:8; Judg. 9:13; Ps. 104:15; Rom. 13:13; Eph. 5:18; 1 Thess. 5:6-7; 1 Tim. 5:23).

When Noah was drunk he no longer knew what he was doing and lay uncovered inside his tent. His son Ham saw the nakedness of his father and told his two brothers outside (Gen. 9:21-22; cf. Lev. 18:6ff). Unlike his brothers Shem and Japheth who – in an appropriate manner – covered Noah again, Ham did not act discreetly.

When Noah awoke from his wine and heard what Ham had done to him, he pronounced an important judgment (Gen. 9:25-27). Similar prophetic declarations were made by the patriarchs Isaac and Jacob (Gen. 27 and 49).

The curse on Canaan

Noah's prophecy consisted of two parts: a blessing and a curse. Ham was cursed because of his shameless behaviour towards his father. But it was Canaan, his own son, who was struck: "Cursed be Canaan; a servant of servants he shall be to his brethren" (Gen. 9:25).

On the basis of this passage, discrimination of black races – as has been done in the past – cannot be justified (Ham means 'hot' or 'black'). For the curse was clearly confined to Canaan, and it was largely fulfilled in the conquest of the Promised Land by the Israelites – although the subjugation of the Canaanites took many more centuries to be realized, and even in Abram's day their iniquity was not yet complete (Gen. 15:16).

Thus Canaan was enslaved to Shem: "And may Canaan be his (i.e., Shem's) servant" (Gen. 9:26b). The same thing is then repeated for Japheth: "And may Canaan be his (i.e., Japheth's) servant" (Gen. 9:27b). Canaan's servitude to Japheth became clear through the ages in that this country was subdued by the world powers surrounding it, such as the Medes and the Greeks, who were the descendants of Japheth.

The blessings for Shem and Japheth

Shem and Japheth, however, were blessed. Their father Noah blessed them with the words: "Blessed be the LORD, the God of Shem" (Gen. 9:26a), and: "May God enlarge Japheth, and may he dwell in the tents of Shem" (Gen. 9:27a).

Shem's special blessing was the fact that **God** was with him. God is called, "the LORD, the God of Shem". Shem simply means 'name'. But here his name is linked with the Name which is above every name: YHWH, or Yahweh, the eternal I AM (Ex. 3:14). If the LORD is the God of Shem, then Shem must be happy and blessed, and likewise his posterity. If God is with us,

of whom shall we be afraid? If He is for us, who can be against us?

This was not only valid for Israel, the people descending from Shem and enjoying a close relationship with the LORD. It also applies to Christians. God has richly blessed us, and no curse can harm us (cf. Rom. 8:31-34). Moreover, we call on Him now as our **Father** in the Lord Jesus Christ, in a very personal and intimate way. This was unknown in Old Testament times (John 20:17; Rom. 8:15; Gal. 4:6; Heb. 2:12).

As the LORD, God has a special relationship with Israel, His redeemed people (Ex. 3:13-18; 6:1-8). Yet this name is also used in the book of Genesis when God enters into a special **relationship** with His creation and with man. The fact that He does so has to do with His foreknowledge and **predestination**.

This is made clear by Noah's prophecy in Genesis 9 and the following genealogies in Genesis 10 and 11:

- (1) For God was the God of Shem (9:26),
- (2) And Shem is the father of all the children of Eber (10:21),
- (3) And Eber was the forefather of Abram (11:10ff.).

This shows how the line of God's grace went from *Shem* via *Eber* (which means 'passing over', or 'region on the other side') to *Abram*, the progenitor of the people of God. God established His covenant with a people of **pilgrims** whom He called out of an idolatrous world, in order to serve the true and living God.

The God of Shem is the God of Abraham, Isaac and Jacob, the God of the **Hebrews** (meaning 'passing over'). The knowledge of God's Name and of God's revelation distinguished Israel from the other nations.

Yet, God also watched over these Gentile nations and He blessed them as well. God blessed Shem, but He also blessed Japheth (which means 'Let him spread out', or 'enlargement'). Japheth was to become the progenitor of the nations that would spread to the north and to the west, and to whom later would fall the dominion of the then known world (the Medes, Greeks, Romans).

God would enlarge Japheth and also make him dwell in the tents of Shem (Gen. 9:27). In a literal sense, these important words refer to the expansion of Japheth's dominion even over the Semitic peoples. But the deeper meaning of Noah's prophecy is that the nations would find their true **blessing** only in the tents of Shem, by sharing with them the knowledge of God's Name. As believers from the Gentiles, we have taken shelter in Shem's tents, for salvation is of the Jews (John 4:22; Rom. 9:5).

God's hand in man's history

Thus Noah's prophecy shows us the hand of God in world history. This is confirmed by the genealogies of Genesis 10 and 11. It is **God** who determines the course of things and divides their inheritance to the nations (Deut. 32:8; Acts 17:26).

The table of peoples in Genesis 10 also contains a lot of geographical data. The chapter starts with Japheth, to whom the great expansion was promised. From Japheth's sons the coastland peoples of the Gentiles were separated into their lands, everyone according to his own language (Gen. 10:5). Of the sons of Ham and Shem it is also stated that they were separated according to their languages (Gen. 10:20,31).

This division of the nations on the earth did not take place immediately after the Flood (Gen. 10:32). It occurred only after the construction of the tower of Babel and the subsequent judgment of the confusion of tongues. These events are related in Genesis 11:1-9.

It is not quite certain whether the **division** of the earth in Peleg's days also refers to the scattering of mankind over the face of all the earth (Gen. 10:25). Some expositors take the view that the surface of the earth was literally divided by the continental drifts that must have taken place after the Flood.

Japheth was not going to receive dominion over the world straightaway. For in Genesis 10, Ham holds a more prominent

place. He was the progenitor of the Egyptians, the Assyrians and the Babylonians, who first ruled the ancient world. In the records of the sons of Ham it is particularly Nimrod who draws our attention, and much information is also given about the inhabitants of Canaan: the future **inheritance** of the people of Israel.

The tower of Babel

Babel, the cradle of idolatry and astrology

The description of Nimrod (meaning ‘rebel’) in Genesis 10, the first despot of the post-flood world, brings us to the building of the city and the tower of Babel. Man’s rebellion at the tower again led to a direct divine intervention in the history of mankind. It was there that the pursuit of human power and unity was destroyed by the confusion of the single language, and the subsequent scattering of mankind over the face of the whole earth.

After the Flood, people moved further eastwards, in the same way as Cain had gone out from the presence of the LORD and lived east of Eden (Gen. 4:16; 11:2 NIV, NASB). They found a plain in the land of Shinar (i.e., Babylonia), which was suitable for them to settle there. But according to the clear testimony of Scripture, this land quickly became the cradle of idolatry and astrology (cf. Josh. 24:2; Dan. 1:2; Zech. 5:11). It will find its counterpart in the end time in Babylon the Great, which will be full of idolatry (Rev. 17 and 18).

After people had settled in the land of Shinar, they devised a plan to build themselves a city, and a tower with its top reaching to heaven. It was to serve as the symbol of unity for the undivided human race, and the centre of their power (Gen. 11:4). The tower may have been a Babylonian *zikkurat*, a huge pyramidal structure which was used by the astrologers. The

ascent of the tower was a meritorious approach to the gods, and the summit was regarded as the entrance to heaven.

Nimrod, a mighty hunter before the LORD

Being one of the founders of the Babylonian civilization, Nimrod was involved in the building or rebuilding of Babel and other cities in the land of Shinar (Gen. 10:10). Later on he also built Nineveh, that is the great city (Gen. 10:11-12; cf. Jon. 1:2; 3:2; 4:11).

Thus Nimrod followed the example of Cain, the first builder of a city. However, the capital of his kingdom was not the city of the living God, but that of sinful man who wanted to be like God. The building of this city was the expression of human pride and presumption.

Nimrod is described as “a mighty one on the earth”, and also as “a mighty hunter before the LORD” (Gen. 10:8-9). He was a great tyrant and ruler of men. Apparently, he abused the principle of human government which God had established after the Flood, to suppress peoples and nations. However, the men whom God chooses to realize His plans are not **hunters**, but **shepherds** like Abel, Abraham, Moses, David and Christ Himself, the Good Shepherd of His sheep.

Although Babel seemed to be a high point in the development of mankind it was, in fact, a low point. For it showed how deep man had sunk, and how far he had turned away from God. Babel was the symbol of human pride and self-glorification, the place where people said, “Come, (...) let us make a name for ourselves” (Gen. 11:4).

Many centuries later, king Nebuchadnezzar exclaimed, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honour of my majesty?” (Dan. 4:30). But there is a limit to man’s haughtiness, for the Most High is able to humble those who walk in pride. This

is what Nebuchadnezzar experienced, and this is also what happened to the people who built the tower of Babel.

In the end time this will happen again when the future world dictator will exalt himself, showing himself that he is God. In Nimrod, the first mighty warrior on the earth, we can see a type of the last world ruler. In the book of Revelation, he is described not as a **man** but as a **beast** (cf. Dan. 4). I now refer to the future ruler of the revived Roman empire, who will have close ties with Babylon the Great of those days (Rev. 13 and 17).

The confusion of tongues

The undivided humanity, having no knowledge of the true God, served the idols and wanted to make a name for sinful man. Here we see how man without God exalts himself and tries to reach into heaven.

God put an end to this ambition by confusing the single language of mankind, and so He scattered them abroad over the face of all the earth. It is not the name of proud man, but **the name of God** which should be excellent in all the earth (Ps. 8:1,9). Proud man's 'Come' was answered by God's 'Come', for the LORD said: "Come, let Us go down and there confuse their language, that they may not understand one another's speech" (Gen. 11:3,4,7). Babel means 'confusion' (Gen. 11:9).

People could no longer understand each other, and they were unable to work together. Thus their craving for union and strength was abruptly put to an end: "So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city" (Gen. 11:8).

Since then, God has allowed all nations to walk in their own ways, although divine providence determined their pre-appointed times and the boundaries of their habitation (Acts 14:16; 17:26).

But God went His special way with Abraham, whom He

called out of an idolatrous world, and with His chosen people Israel, *until the coming of Christ* who was to give the divine dealing with the human race a clearly **universal** character again.

At Christ's coming into this world, God did not come down to man in judgment but in the fullness of His grace (John 1:14-18). By then, it had become sufficiently clear that sinful man himself was unable to reach into heaven and draw near to God.

The incarnation shows the great contrast between these two places: Babel and Bethlehem. *Babel* speaks of the pride of man wanting to reach heaven, but *Bethlehem* testifies to the meekness of the Lord from heaven, who veiled His glory and visited man in grace.

Babel and Jerusalem

We should note a similar contrast between Babel and the city of Jerusalem on the day of Pentecost, when the Holy Spirit descended from heaven and the sentence of the confusion of tongues was more or less reversed. For the apostles were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. So the people were confused, because everyone heard them speak in his own language (Acts 2:4ff.).

From Babel the sons of men were scattered abroad over the face of all the earth, but in the city of the great King God Himself created one new man, one body of believers out of every tribe and tongue and people and nation. All true believers are members of the one body of Christ, members of the one Church of which Christ is the Head in heaven. Thus the new **unity** that God has given since the day of Pentecost is the opposite of the **dispersion** at the tower of Babel.

Moreover, Pentecost also contrasts sharply with the dispensation of the Law, which Paul calls the ministry of death and the ministry of condemnation (2 Cor. 3:7,9). When Moses had given

the Law and it had been violated at once by Israel, three thousand men of the people fell that day (Ex. 32:28). But on the day of Pentecost, when the Spirit was poured out and the grace of God abounded to many, three thousand souls were saved (Acts 2:41).

As we have already seen, ancient Babel will find its modern counterpart in Babylon the Great in the end time (Rev. 17 and 18). The last book of the Bible very clearly depicts the contrast between this city, the city of **man**, and the city of **God**, the new Jerusalem, the bride of the Lamb (Rev. 21 and 22).

The city of God, the heavenly seat of government in the coming Kingdom, will descend out of heaven from God. This heavenly city is God's gift to mankind and the seat of Christ's millennial reign. God will for ever destroy man's pride and replace man's city with His city, which will be the light of the world. This is the city of true hope.

*“And I saw a new heaven and a new earth.
Then I saw the holy city, New Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband”.*

Revelation 21:1,2

Appendix I

The individual and the dispensational application of Genesis 1

The seven days of creation

0. The original beginning, possibly followed by chaos, and darkness.
1. Then God said: 'Let there be light' (Gen. 1:3). He divided the light from the darkness.
2. God divided the waters under the firmament from those above it.
3. God made the dry land appear, and the waters were gathered together into one place. The earth brought forth grass, herbs and also fruit trees.
4. God made the two great lights to rule the day and the night, and also the stars.

The seven biographies in the book of Genesis

0. The life of Adam: his creation and fall; his removal from the garden.
1. The life of Abel, in contrast to that of Cain. The godly line of Seth (Abel's substitute), as opposed to the ungodly line of Cain.
2. The life of Noah, which was very much dominated by the 'waters'.
3. The life of Abraham, called out of an idolatrous Gentile world, to serve the living God and to bear fruit for Him.
4. The life of Isaac, the child of promise, who was guided by heavenly principles and was blessed in Canaan.

The seven days of creation

5. God made the waters abound with an abundance of living creatures, and He also created every winged bird according to its kind.
6. Finally, man appeared: the crown of God's creation and the ruler over all the works of His hands.
7. The work of creation ended with the rest of the seventh day, the Sabbath, which was sanctified and set apart by God from the other days. For the seventh day no mention is made of an evening or morning.

The seven biographies in the book of Genesis

5. The life of Jacob, who spent most of his life in exile rather than in the Promised Land. Still, his life, too, was influenced by divine and heavenly principles.
6. The life of Joseph, the beloved son of father Jacob. His deep humiliation was followed by his exaltation to the high position of viceroy, and 'saviour of the world'.

**God's plan of salvation
throughout the ages**

0. The period of innocence in Paradise, ending in the Fall of man.
1. The period from the Fall until the Flood, during which man walked by the light of his conscience.
2. The dispensation of human government from the Flood until the construction of the tower of Babel, after which the nations were divided on the earth.
3. The period of the patriarchs, the heirs of promise, and the people of Israel under the Law, which separated the people of God from the Gentiles (the 'waters') in order to bear fruit for Him.
4. The present period of Christ and the Church, which in Christ has been set in the heavenly places and gives divine light on the earth.
5. The period of the Great Tribulation after the Rapture of the Church, during which the preachers of the Gospel of the Kingdom will catch a great multitude of 'fish' out of the sea of peoples and nations (Matt. 13; Rev. 7), and God will also bless the saints of the most high places (Dan. 7 JND).

**The believer's growth
to spiritual maturity**

0. The sinner becomes aware of his sinful state by the work of the Holy Spirit in his heart.
1. God shines on man's heart with the light of the Gospel, and He separates the new life from the works of darkness (2 Cor. 4:6).
2. In the life of the believer, God divides the heavenly things from the things that are below (cf. Rom. 7).
3. God separates His own from the world. God's people are on resurrection ground, and do not cease from yielding fruit, the fruit of the Spirit (Ps. 1:3; Gal. 5:22; 6:8; Phil. 1:11).
4. The Christian lives in the light of God. Christ is the great Light governing his life, and he reflects the light of Christ in a dark world (Eph. 5:14; Phil. 2:15).
5. The trials in the believer's life, the turbulence of the waters, aim at his bearing fruit for God even in difficult times (Rom. 5:3ff). Then he will lift up his heart to heaven on the wings of faith.

**God's plan of salvation
throughout the ages**

6. The millennial kingdom, when all things will be put under Christ, the last Adam. Just as Joseph got a heathen bride, Christ's bride, the Church, is (mainly) out of the Gentiles and shares His royal glory.
7. Christ's reign will be followed by the eternal state, when God will be all in all (1 Cor. 15:24-28). This is the rest of the eternal Sabbath.

**The believer's growth
to spiritual maturity**

6. God's purpose for His children here on earth is that they should be conformed to the image of His Son. Christ should be formed in us. Then we will grow up 'to a perfect man, to the measure of the stature of the fullness of Christ' (Rom. 8:29; Gal. 4:19; Eph. 4:13).
7. We have peace with God by faith in Christ, but we also enjoy the peace of God and the peace of Christ (Matt. 11:29; John 14:27; Rom. 5:1; Phil. 4:7). Thus we enter into God's own rest (Heb. 4:1ff).

Appendix II

New Testament references to Genesis 1-11

The Creation of the world (Gen. 1-2)

Matthew 13:35

"I will utter things which have been kept secret from the foundation of the world".

Mark 13:19

"For in those days there will be tribulation, such as has not been from the beginning of creation which God created".

John 1:3,10

"All things were made through Him, and without Him nothing was made that was made...and the world was made through Him".

Acts 4:24

"Lord, You are God, who made heaven and earth and the sea, and all that is in them".

Acts 14:15

"We also are men with the same nature as you, and preach to you

that you should turn from these vain things to the living God, who made the heaven, the earth, the sea, and all things that are in them".

Acts 17:24-25

"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshipped with men's hands, as though He needed anything, since He gives to all life, breath, and all things".

Romans 1:20

"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead".

Romans 1:25

"The Creator, who is blessed for ever. Amen".

The Creation of the world (Gen. 1-2)

Romans 4:17

“God, who...calls those things which do not exist as though they did”.

1 Corinthians 8:6

“Yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live”.

1 Corinthians 15:38-41

“But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory”.

2 Corinthians 4:6

“For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ”.

Ephesians 1:4

“Just as He chose us in Him before the foundation of the world”.

Ephesians 3:9

“God who created all things through Jesus Christ”.

Ephesians 3:14-15

“The Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named”.

Colossians 1:15-17

“He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on the earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist”.

1 Timothy 4:3-4

“Forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good”.

1 Timothy 6:13

“God who gives life to all things”.

Hebrews 1:2

“God...has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds”.

The Creation of the world (Gen. 1-2)

Hebrews 1:10

"You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands".

Hebrews 2:10

"For it was fitting for Him, for whom are all things and by whom are all things".

Hebrews 3:4

"But He who built all things is God".

Hebrews 4:3-4

"Although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: 'And God rested on the seventh day from all His works'".

Hebrews 9:26

"He then would have had to suffer often since the foundation of the world".

Hebrews 11:3

"By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible".

Hebrews 12:26-27

"But now He has promised, saying, 'Yet once more I shake not only the earth, but also heaven'. Now this, 'Yet once more', indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain".

James 1:17-18

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures".

1 Peter 1:20

"He indeed was foreordained before the foundation of the world".

2 Peter 3:4-5

"Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation'. For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water".

The Creation of the world (Gen. 1-2)

Revelation 2:7

“To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God”.

Revelation 4:11

“You are worthy, O Lord, to receive glory and honour and power; for You created all things, and by Your will they exist and were created”.

Revelation 10:6

“Him who lives for ever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it”.

Revelation 13:8 (NASB)

“And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the Book of Life of the Lamb who has been slain”.

Revelation 14:7

“Fear God...and worship Him who made heaven and earth, the sea and springs of water”.

Revelation 17:8

“And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world”.

Revelation 21:1

“And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea”.

Revelation 22:1-2

“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life”.

The Creation of man (Gen. 1-2)

Matthew 19:4-6

“Have you not read that He who made them at the beginning ‘made them male and female’, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate”.

Mark 10:6-9

“But from the beginning of the creation, God ‘made them male and female’. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate”.

Acts 17:26

“And He has made from one blood every nation of men to dwell on all the face of the earth”.

Acts 17:29

“Therefore, since we are the offspring of God”.

1 Corinthians 6:13-17

“Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body...Or do you not know that

he who is joined to a harlot is one body with her? For ‘The two’, He says, ‘shall become one flesh’. But he who is joined to the Lord is one spirit with Him”.

1 Corinthians 11:7-12

“For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels. Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. For as the woman was from the man, even so the man also is through the woman; but all things are from God”.

1 Corinthians 15:45-49

“And so it is written, ‘The first man Adam became a living being’. The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of

The Creation of man (Gen. 1-2)

dust, we shall also bear the image of the heavenly Man”.

2 Corinthians 5:17

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new”.

Ephesians 5:30-32

“For we are members of His body, of His flesh and of His bones. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’. This is a great mystery, but I speak concerning Christ and the church”.

1 Timothy 2:12-13

“And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve”.

James 3:9

“With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God”.

1 Peter 4:19

“Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator”.

The Fall of man (Gen. 3)

John 8:44

"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it".

John 14:30

"For the ruler of this world is coming, and he has nothing in Me".

Romans 5:12-21

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned – (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

But the free gift is not like the offence. For if by the one man's offence many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offence resulted in condemnation, but the

free gift which came from many offences resulted in justification. For if by the one man's offence death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ).

Therefore, as through one man's offence judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Moreover the law entered that the offence might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord".

Romans 8:20-22

"For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labours with birth pangs together until now".

The Fall of man (Gen. 3)

Romans 16:20

“And the God of peace will crush Satan under your feet shortly”.

1 Corinthians 15:21-22

“For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive”.

1 Corinthians 15:50-57

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption...For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’. ‘O Death, where is your sting? O Hades, where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ”.

2 Corinthians 2:11

“...lest Satan should take advantage of us; for we are not ignorant of his devices”.

2 Corinthians 11:3

“But I fear, lest somehow, as the serpent deceived Eve by his crafti-

ness, so your minds may be corrupted from the simplicity that is in Christ”.

1 Thessalonians 3:5

“For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labour might be in vain”.

1 Timothy 2:14-15

“And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control”.

Hebrews 2:14-15

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage”.

James 1:13-15

“Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin,

The Fall of man (Gen. 3)

when it is full-grown, brings forth death”.

2 Peter 1:4

“...that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust”.

1 John 2:16-17

“For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides for ever”.

1 John 3:8

“He who sins is of the devil, for the devil has sinned from the beginning”.

1 John 5:18-19

“We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies under the sway of the wicked one”.

Revelation 2:4-5

“Nevertheless I have this against

you, that you have left your first love. Remember therefore from where you have fallen”.

Revelation 2:7

“To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God”.

Revelation 3:18

“I counsel you to buy from Me... white garments, that you may be clothed, that the shame of your nakedness may not be revealed”.

Revelation 12:9

“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world”.

Revelation 20:2

“He laid hold of the dragon, that serpent of old, who is the Devil and Satan”.

Revelation 22:3

“And there shall be no more curse”.

Revelation 22:14 (NASB)

“Blessed are those who wash their robes, that they may have the right to the tree of life”.

Conflicting family lines (Gen. 4-5)

Matthew 23:35

"...that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar".

Luke 3:23,36-38

"Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph,...the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God".

Luke 11:50-51

"...that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation".

Hebrews 11:4

"By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks".

Hebrews 11:5

"By faith Enoch was translated so that he did not see death, 'and was not found because God had translated him'; for before his translation he had this testimony, that he pleased God".

Hebrews 12:24

"...to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel".

1 John 3:11-12

"For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous".

Jude:11

"Woe to them! For they have gone in the way of Cain".

Jude:14-15

"Now Enoch, the seventh from Adam, prophesied about these men also, saying, 'Behold, the Lord comes with ten thousands of His saints, to execute judgment on all'".

The great Flood (Gen. 6-9)

Matthew 24:37-39

“But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be”.

Luke 17:26-27

“And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all”.

Hebrews 11:7

“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith”.

1 Peter 3:18-21

“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobe-

dient, when once the longsuffering of God waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us, namely baptism”.

2 Peter 2:4-5

“For if God did not spare the angels who sinned, but cast them down to hell [that is, Tartarus] and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly”.

2 Peter 3:5-7

“For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which now exist are kept in store by the same word, reserved for fire until the day of judgment and perdition of ungodly men”.

Jude:6

“And the angels who did not keep their proper domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day”.

Mankind after the Flood (Gen. 10-11)

Acts 7:2-4

"The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you'. Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell".

Acts 14:15-17

"You should turn from these vain things to the living God,...who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness".

Acts 15:28-29

"For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality".

Acts 17:26-31

"And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times

and the boundaries of their habitation, so that they should seek the Lord...Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained".

Romans 1:22-23

"Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man – and birds and fourfooted beasts and creeping things".

Romans 1:25

"...who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen".

Galatians 3:8-9

"And the Scripture, foreseeing that God would justify the nations by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed'. So then those who are of faith are blessed with believing Abraham".

Mankind after the Flood (Gen. 10-11)

Hebrews 11:8

"By faith Abraham obeyed when he was called to go out to the place which he would afterward receive as an inheritance. And he went out, not knowing where he was going".

Revelation 17:5

"Mystery, Babylon the great, the mother of harlots and of the abominations of the earth".

Revelation 18:21-24

"Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore... For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. And in her was found the blood...of all who were slain on the earth".

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