Studies in Genesis - 06

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Studies in Genesis

(Leaflet 6)

CHAPTER III

The Fall of Man and the Promise of the Redeemer

The third chapter of Genesis is one of the most important portions of all the Word of God; for in it we learn, not only how sin entered the human heart, but also how our God of love planned to redeem His fallen creatures. This chapter tells the story of the fall of man; but more important is the first promise of the Saviour, found on these pages and unfolded in an ever-increasing array of prophecies, throughout the sacred Scriptures, concerning Christ's atoning work on Calvary and His coming again in glory.

Apart from the third chapter of Genesis, man can not account for all the sin and sorrow and strife of all the ages of human struggle against Satan and his hosts. But to be able to account for all the tragedy of all the ages will not compare in importance with the fundamental question concerning sinful man's redemption. If we find a man in the gutter, the supreme need is not to know how he got there, but how to get him out. Accordingly, the history of the fall means something to us; but how much more, for all eternity, the history of redemption!

The six thousand years since Adam fell have proved that the human race cannot extricate itself from the plight into which it has fallen. The first man plunged the human race into sin. But who is going to take the race out of sin? No one but God, the second Man. Many are trying to accomplish this apart from Christ; but as the first Adam plunged the race into sin, the last Adam has to do the work of deliverance. And He will do it. He has finished His work on Calvary's cross; and He is coming back again to do what man has not been able to do—to bring peace and righteousness to a world weary of war and sin and iniquity.

Before we begin the study of this third chapter of Genesis, let us read the simple story of the fall. And as we read, we

shall see this twofold picture—fallen man, yet with a ray of hope; man failing God, yet God seeking man, seeking him to tell him of the Saviour who was to come.

It is a chapter that tells of Satan's evil designs, brought to naught for all who will accept God's everlasting love. It tells of sin and sorrow and death, bringing ruin into God's beautiful Eden; but it tells also of the "way of escape" from eternal loss unto eternal life by Jesus Christ, our Lord. It tells of sin, but it tells also of a promised Saviour and the shedding of His own precious blood.

May His Holy Spirit, who wrote this record, through Moses, the man of God, teach us concerning the things of Christ, that we may tell others and yet others of our Saviour and His coming again in glory.

The Tempter—"That Old Serpent"—The Devil

"Now the serpent was more subtil than any beast of the field which the Lord God had made" (verse 1).

And the serpent tempted Eve. It is taken for granted that the serpent was Satan. In Rev. 12:9 we have some of Satan's names and titles. Please note them: "The great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world." In the Revised Version "that old serpent" is called "the ancient serpent." So that there can be no doubt that the one who appeared to Eve, under the guise of a serpent in the Garden of Eden, was Satan himself.

The serpent must have been very beautiful before God placed the curse upon it. We must not think that the animal which gave himself to be Satan's mouthpiece was the loathsome reptile which we see crawling upon the ground today. Verse 14 of this chapter clearly states that, because the serpent let Satan speak through him, he was under the curse of a holy God:

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

These words make it very clear that the serpent, before this, did not crawl upon the ground and eat the dust of the earth. It has been suggested that the serpent must have been

very beautiful, that he is still "graceful" and often "beautifully colored," and that "in the serpent, Satan first appeared to Eve 'as an angel of light' " (II Cor. 11:14).

In our study of the first chapter of Genesis we considered briefly the fall of Satan. Let us take time just here to find out more of what the Bible teaches concerning this enemy of our souls. Such a study is necessary if we are to understand the full teaching God has for us concerning the temptation of Eve and man's deliverance from the tempter through the Saviour of sinners.

1. *The Fall of Satan.* In Ezekiel 28:12-19 we saw that, before he fell, Satan was "the anointed cherub . . . full of wisdom, and perfect in beauty . . . till iniquity was found" in him. To him God said: "Thou hast sinned . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

And in Isaiah 14:13-17 we saw that Lucifer's pride led him to say, "I will," five times to God, in bold defiance of God's sovereignty:

> **"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."**

We have considered the probability that Satan was given dominion over God's original creation, described in Genesis 1:1; and that, when he fell through pride and self-will, he may have caused also the chaos and ruin which made this earth to become "without form and void" (Gen. 1:2). New Testament names applied to him suggest the power he still holds over this God-dishonoring, Christ-rejecting, Spirit-resisting world: "The prince of this world" (John 14:30; 16:11); and "the god of this world" (II Cor. 4:4).

Our Lord Jesus, who was ever eternal God, equal with the Father and with the Holy Spirit, said, when He was on earth, "I beheld Satan as lightning fall from heaven" (Luke 10:18). When that event took place, we do not know, but, at least, it was before Adam's day; and Adam lived four thousand years before Jesus was born in Bethlehem.

2. *"The Accuser of Our Brethren."* Once a beautiful angel, called "Lucifer, son of the morning"; cast out of heaven as his place of abode; yet God has permitted Satan to have access to His presence, where he accuses believers in the Lord Jesus before their God. Thus he accused Job. (See Job 1: 6-12; 2:1-7.) And God permitted Satan to try Job sorely, that Job might become an object-lesson in faith and patience to the saints of all the ages.

When we who love the Lord sin against Him, Satan, "the accuser of our brethren," brings a railing accusation against us; but thank God! His Son, our Saviour, is also our "Advocate with the Father," our Intercessor; and He has never lost a case in the court of heaven! Moreover, He never will lose a case; for He is more powerful than Satan; He is the Almighty God!

"Five bleeding wounds He bears;
These intercede for me.

* * *

"Before the throne my Surety stands;
My name is written on His hands."

God forbid that we who love Him should give Satan occasion to accuse us before our Heavenly Father!

My friends, some would make Satan a joke or a myth or a fable. Others picture him as in hell today. He is a very real person, one to be feared. And he is not yet in hell, though he knows that one day he will be cast into "the lake of fire, prepared for the devil and his angels" (Matthew 25:41). "Then where is he?" you ask.

3. *"The Prince of the Power of the Air."* Having been cast out of heaven as his place of abode; yet being an angel—though a fallen angel—he still has access to God's presence to accuse us before Him. The earth and the air are the scene of his tireless activity. He is called "the prince of the power of the air" (Eph. 2:2); and our "adversary the devil," who, "as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8; compare Job 1:7; 2:2).

That he is very powerful, we may be sure. Otherwise, why all the sin and sorrow and suffering in the world today?

Paul warns us against him in no uncertain terms, saying:

> **"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).**

Satan is not "flesh and blood"; that is, a human being; he is a fallen angel. Therefore, in our own strength, we dare not wrestle against him. Even the mighty archangel, Michael, "when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9).

Our Lord Jesus, when He met Satan to be tempted—to prove finally and forever that He could not sin, and to become our sympathetic Saviour, made a perfect Succorer through sufferings—even He did not refute Satan's right to give Him "the kingdoms of this world" if He would worship him. (See Matt. 4:8-10.) Of course, we know that our Lord Jesus, the Creator of the universe, does not have to take His rightful throne from Satan's hand; nor could He!

God has not seen fit to explain to us why He has permitted Satan to exercise, for a time, so great power. But He has met Satan for us, and defeated Him forever. And one day He will cast this "wicked one" (I John 5:18, 19) into outer darkness, where he shall never again cause sorrow and sin and shame.

4. *Satan's Certain Doom.* Perhaps that day is nearer than many would suppose. Certainly, after the true church is translated, during that terrible time of tribulation on earth, immediately preceding the return of Christ in glory with His bride, Michael and his angels will cast the devil and his angels out of the heavenlies. Then no more will Satan be allowed to accuse the saints "before our God day and night" (Rev. 12: 7-10). Satan will be filled with "great wrath, because he knoweth" that he will have "but a short time" (Rev. 12:12). For during Christ's reign on earth for a thousand years Satan will be bound, "in the bottomless pit."

"After that he must be loosed a little season." He will then lead the last rebellion against God, to end which, fire

will come down from heaven; and Satan will be "cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever" (Rev. 20:1-3, 7-10).

This final doom of Satan was foretold in Genesis 3:15, which we shall study more in detail later in this lesson. But just here let us note God's words to the serpent: "The seed of woman (Christ) . . . shall bruise thy head." Yes; Satan's doom is sure, for our Lord Jesus has robbed him even of his fiercest weapon, death. (See Heb. 2:14, 15.)

My friends, this is the creature greatly to be feared, who would have men believe that he is a joke. And he it was who, in the guise of the serpent, tempted Eve. Perhaps he resented man's dominion over God's beautiful creation, which he, Satan, had probably lost through pride and sin. Certainly he wanted the worship of man, even as he sought to be "like the Most High" when, "like lightning," he fell from heaven. He wants worship now; and he hates God. Hence all the tragedy of all the ages since Adam, as he has turned poor, fallen man away from God to do his bidding. And all men of all the ages have had to make the choice between God and Satan.

My unsaved friend, do you believe in the Christ of Calvary? Do you love Him? Have you given your heart to Him? If not, whether you will admit it or not, you are giving allegiance to the devil. Look to the cross, and be saved. Do not be deceived by this subtle angel of darkness.

Then will the devil leave you alone? No! Even after you are born again, he will seek to "sift you as wheat," just as our Lord said to Peter (Luke 22:31, 32). He will accuse you to God. But he cannot touch your born-again soul. And if you "resist the devil, he will flee from you" (James 4:7). Once you put your faith in the Lord Jesus Christ, you will have Him to fight for you, this enemy of your soul. You will have Him to plead for you, to cleanse you from sin, and to give you the power of His own indwelling Holy Spirit, to withstand Satan's onslaughts. He loves you, and He will never fail you! To reject Him is to follow Satan, even unto eternal condemnation and torment. To heed Satan's voice is to listen, as Eve did, to his denial of the truth of God.

1. *Doubting God's Goodness.* In four successive steps Satan led Eve into sin; and the first step away from God was in doubting His goodness. It was a subtle question which this most subtle creature asked the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (verse 1).

Now the Lord had said to Adam:

> **"Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17).**

Satan's "Yea, hath God said . . . ?" put the first doubt of the goodness of God into Eve's mind. Perhaps also Satan was, by this question, instilling in her mind a doubt as to whether or not she had correctly understood God's command. It was unto Adam that God had said that certain death would follow the eating of the forbidden fruit. Perhaps Satan was implying that Eve had misunderstood God's Word, even as he tells men today that there are different interpretations of Bible truth.

This has ever been one of his most subtle attacks upon the eternal Word of God. Hundreds of times we have heard people say, "Oh, it is just a matter of interpretation. You can prove anything by the Bible. Everyone has a right to his own opinion, his own interpretation."

My friends, that is Satan's falsehood. There is not a word of truth in it. If two men will start at the beginning of the Bible and believe everything they read, from Genesis to Revelation, they will both come out at the end believing the same thing. People who do not believe the Bible tell us they have a different interpretation, but there is no such thing as a different interpretation. When God said to Adam, "Thou shalt not eat" of that tree, what did He mean? There are no two interpretations of that. Certainly not. But that is what Eve evidently had instilled in her, a doubt as to whether she got it straight. The devil presented his question just in the form of a doubt. At first he did not deny God's Word. He simply asked, "Hath God said it? Are you sure God said it?"

And Eve listened and talked back to him. That was the worst thing she could have done. If she had put her fingers in her ears and walked away, there would have been a different story; but she talked back and was not offended. She should have been offended, that anybody should cast a doubt on what God had said. But she was not offended.

2. *Adding to God's Word.* Eve's second step away from God was in adding to His Word. Because she was not offended at Satan's thrust at the goodness of God, she went further and said, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (verses 2, 3). If God had said, "Neither shall ye touch it," He did not put it in the record. It looks as though Eve had deliberately added to His express command.

My friends, this has ever been one of Satan's subtle attacks against God's Holy Word. Look about you today, and what do you see? Christian Science has a "Key to the Scriptures." Mormonism has a book. Russellism has many books. The Jews, in the day of Christ on earth, had the Talmud, and by their "tradition" made the Word of God "of none effect." He said so in Matt. 15:6.

The leaders of the cults today are coining their millions through the sale of these books, for which they claim inspiration. Thus they, like Eve are adding to God's finished revelation in the sacred Scriptures. But the Holy Spirit's warning abides unchanged, as He spoke through John on the Isle of Patmos, saying:

> **"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. 22:18, 19).**

3. *Denying God's Word.* It is but a short step from adding to the Word of God to denying it altogether. When Satan saw that he could cast a doubt on the Word of God in the mind of the woman and that she was not offended, then he saw that the way was opened for bold denial.

My friends, that is always Satan's process. I have seen that process worked in theological seminaries. I have seen young men not grounded in the Bible, coming directly from home, where they were enthusiastic about what they called "church work." The first year they were there, a doubt was cast upon different parts of God's Word. They had never heard of doubt before, but now they did not fight against it. And when doubt was once received, then came open denial and scoffing and ridicule.

It is amazing to know how many who profess to preach the Gospel deny the Bible records concerning the creation, Noah, Jonah and all miracles, including the virgin birth of our Lord Jesus, His bodily resurrection, and His coming again in glory. Surely we should despair at such infidelity, had He not told us that just such apostasy would be pronounced at the close of this church age! And how diligently we should proclaim the whole counsel of God, warning men to turn a deaf ear to Satan's falsehood, with which he led Eve far away from God, saying, "Ye shall not surely die" (verse 4).

Jehoiakim, king of Judah in the days of Jeremiah, did not like the prophet's warning of the Babylonian captivity, so "he cut it (God's prophecy) with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth" (Jer. 36:23). But Jeremiah's prophecy came to pass!

Men in high places today may follow in the steps of Eve and listen to Satan's denial of the Word of God; but the Word of God will abide forever! And its every prophecy will surely come to pass!

4. *Deifying Man.* It is but another short step from open denial of the Word of the Lord to the God-defying ambition that led to the fall of man: "Ye shall be as gods." Satan himself wanted to be "like the Most High," and he fell. Likewise, he tempted the woman, saying:

> **"Ye shall not surely die: for God doth know" (presumptuous accusation against God's integrity!)—"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (verses 4, 5).**

"Ye shall be as gods"—this has ever been Satan's subtle appeal to the pride of man. It accounts for the millions of adherents to a rationalistic creed of self-reformation, that promises man a false sense of security through his own efforts at morality and self-righteousness. It accounts for the theory of organic evolution, that deceives unregenerate man into believing that the Bible record of the fall is untrue, and that man is ever climbing up and up, God-ward. Let me ask such as these, how does this oft-repeated statement, "The world is getting better and better," agree with the terrible carnage that is sweeping Europe and eastern Asia today? How can one reconcile such a theory with the waves of Communism and anarchy that are rapidly covering the Old World, and are gaining ground in the New World at this very hour?

No, my friends, "Ye shall be as gods" is Satan's lie. And our Lord Jesus said that Satan is "a liar" and "the father" of lies (John 8:44). By this very lie he deceived Eve. Let us not be ensnared by his duplicity and deceit.

"Ye shall be as gods, knowing good and evil." This is false teaching. Do you see the devil's process? First he casts a doubt as to whether we have the Word of God straight, or whether we may have a wrong interpretation. My friends, that thing should be stopped right away. Anybody who casts a doubt on the Word of the Lord, from Genesis to Revelation, should not be received into fellowship by a child of God, because doubt always leads to open denial; and open denial to false teaching. False teaching clinches the position that one takes in denying the Word of God. The process has not changed. There is nothing "new under the sun." The process that the devil used in the Garden of Eden is the same process that he uses today to sweep the multitudes from the foundation truth of God, until they believe they know not what.

The Fall of Man

1. "*The Lust of the Flesh . . . The Lust of the Eyes . . . The Pride of Life.*" When Eve "saw that the tree was good for food," she was tempted by "the lust of the flesh." When she saw "that it was pleasant to the eyes," she was tempted by "the lust of the eyes." And when she saw that it was "a

tree to be desired to make one wise," she was tempted by "the pride of life."

It was the Apostle John who thus summarized all forms of temptation (I John 2:16). All these Eve faced in Eden. And every sin can be put in one of these three categories.

2. *"Adam Was Not Deceived, but the Woman Being Deceived Was in the Transgression."* "And when the woman saw" these things, "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked" (verses 6, 7).

In I Timothy 2:13, 14 we read: "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Similar words are found in II Cor. 11:3, "The serpent beguiled Eve through his subtilty."

Just here let us note that the devil evidently got Eve by herself. She ate the forbidden fruit, gave it to Adam, "and he did eat." Where Adam was when Eve was tempted, we do not know; but Eve was deceived by Satan. "Adam was not deceived." He knew what he was doing. The human race fell, not when Eve ate the fruit of the tree of the knowledge of good and evil, but when Adam ate. That is, Adam, and not Eve, is the federal head of the human race. When Eve ate of that fruit, she did not know what she was doing. When Adam ate of it, he did know what he was doing.

I want you to get the truth of this, my friends: "Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived was in the transgression." Then the race fell in Adam. But who caused the fall of Adam? The transgression is on the woman; and, therefore, God has given her the place of subjection, even as we saw from the New Testament teaching set forth in our last lesson.

This very passage from I Timothy 2:9-15, from which the quotation which we have just been considering is taken, makes clear God's order. For example, verse 12 states plainly, "I suffer not a woman to teach, nor to usurp authority over the man." How like Genesis 3:16 that sounds, in which passage we hear God saying to Eve, after she had sinned, "I will

greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And yet God promised mercy, even as He said in I Tim. 2:14, 15: "The woman being deceived was in the transgression. Notwithstanding she shall be preserved (Revised Version) in childbearing, if they continue in faith and charity and holiness with sobriety."

Having considered this subject in our last lesson rather fully, we mention it here only to show *why* God has so ordered this relationship—because "the woman being deceived was in the transgression"; and to show the penalty on the woman's sin—multiplied sorrow and suffering, to say nothing of death.

My friends, we cannot change the eternal truth of God. Let woman step out of her place, and immediately God is displeased. The reason is given; it is evident. Adam fell, and Adam knew what he was doing. Adam partook and knew that the fall was coming, that death was in the wake. Adam sinned with his eyes open. Eve was deceived. Therefore, the reason God has put the woman in the place of subjection, not permitting the woman to teach with authority, is because the woman is more subject to Satan's power of deceit than a man. This is the truth of God.

Yet on the man is the full responsibility for all that has happened, even as on the Man, Christ Jesus, is the full responsibility for salvation from what has happened. As we tried to make plain in our study of chapter two of Genesis, sin came "by one man," the first Adam; salvation, "by one man," "the last Adam. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

3. *"And the Lord Called unto Adam . . . Where Art Thou?"* It was a seeking Saviour who called unto sinful man in the Garden of Eden, to tell him of this promised Redeemer. And our Lord Jesus is "the same yesterday, and to day, and for ever" (Heb. 13:8). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He came all the way from heaven's glory to seek us, to redeem us from bondage to Satan, that we might be no more afraid,

as sinful Adam was, to meet Him, "the Judge of all the earth." For Adam's sin brought death—physical and spiritual death—to the human race. And with the fall came fear. Listen to Adam's answer to the call of a seeking God:

4. *"I Was Afraid, Because I Was Naked."* What a tragic utterance for the man, Adam, to make to the holy God, in whose image and likeness he had been created! "I was afraid . . . and I hid myself." It is the voice of all the unregenerate of all the ages. Sinful man, "having no hope, and without God in the world," knows only fear, whether he will admit it or not. Afraid of death—afraid to meet a holy God—why? Because "all have sinned, and come short of the glory of God" (Rom. 3:23). And when the Lord Jesus returns in glory, the wicked shall cry unto the mountains and rocks, saying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

How different the song of the redeemed!

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

To which group do you belong, my friend? You need not be afraid of God, afraid of death. He has borne the penalty of Adam's sin and of your sin and mine—if only you will accept the free gift of His righteousness in Christ.

The Fig-leaf Aprons and the Coats of Skins

Adam and Eve sinned; and with sin came fear. Afraid to meet God, knowing they were naked, ashamed to stand before Him, they made for themselves fig-leaf aprons—a type of man's own works. It was the best they could do to clothe themselves, but they were still afraid of God.

My friend, your own morality, your own self-righteousness, your own "good works" will not make you fit to stand before God. "Without shedding of blood is no remission" of sin (Heb. 9:22).

Later in this third chapter of Genesis we read that "unto Adam and to his wife did the Lord God make coats of skins, and clothed them" (verse 21). And how did He get the "coats of skins"? By the shedding of the blood of the animal sacrifice—a substitute. Even so, the Lord Jesus shed His own

blood as an atonement, a covering, for our sins. And clothed in His righteousness, washed in His precious blood, we are unafraid and unashamed to meet Him. Yea, we long to see Him and be with Him forever! And, with the hymn-writer, we love to sing:

"When I stand before Thy throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, dear Lord, shall I fully know—
Not till then—how much I owe."

The First Promise of the Redeemer

As we read Genesis 3:8-19, we see the seeking Lord calling to Adam; leading our first parents to confess their sin and their need of a Saviour; pronouncing the curse that came through sin; yet, at the same time, promising the Redeemer. And from here on, even to the close of the book of Revelation, we see the line of sin and death running along beside the line of redemption and life eternal.

We have already considered, in part, the curse upon the serpent; but let us look further at Genesis 3:15, one of the most significant verses ever spoken by the Lord. In it we see Satan's certain doom and the first promise of our Redeemer. It is the latter prophecy that we would consider particularly here.

Upon the serpent God not only pronounced the curse of verse 14; He also added these highly significant words:

> **"And I will put enmity between thee and the woman, and between thy seed and her seed; he (Revised Version, meaning 'Christ') shall bruise thy head, and thou shalt bruise his (Christ's) heel."**

Here we have the first prophecy of the virgin birth of Christ, the "Seed of woman," not of man. Compare with this the prophecy of Isaiah 7:14, quoted by the angel of the Lord to Joseph in Matthew 1:23:

> **"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."**

Read the sacred, beautiful story of the birth of the Lord Jesus in Bethlehem, as recorded in the first two chapters of both Matthew and Luke. Read the whole message of the New Testament; and you will find that it fulfills the promise of the Old, declaring that, "when the fulness of the time was come, God sent forth his Son, made of a woman (the Seed of woman), made under the law, to redeem them that were under the law, that we might receive the adoption of sons" Gal. 4:4, 5).

Genesis 3:15, with its promise of the "Seed of woman" to bruise the serpent's head, offered the only ray of hope to Adam and Eve after they had sinned. "Ye shall surely die" must have been ringing in their ears. But beyond the grave was the resurrection hope of life eternal, the free gift of God's grace; for the serpent, the Lord said, would bruise the "heel" of the "seed of woman." The heel is a part of the physical body. Satan, through wicked men, crucified the virgin-born Son of God—for fallen man.

But "death could not hold its prey"; and because Christ arose, the grave holds no fear for the child of God. Potentially, Satan's "head" was "bruised" by the "Seed of woman" when the sinless Saviour died and rose again. And one day "the seed" of the serpent, the Antichrist—yea, Satan himself —will meet his eternal doom "in the lake of fire."

We must bring this lesson to a close, but we lack much of having outlined the message of this third chapter of Genesis. In our next lesson we shall continue the study of this tragic, yet triumphant chapter. We shall see yet further how God turned the curse into a blessing; how He dealt with fallen man in mercy, even through chastisement—all because He loved fallen humanity "with an everlasting love." And that love He manifested in Christ Jesus, our Lord.

My unsaved friend, look to Calvary's Cross; and your sin will be washed away, your fear of death dispelled. Then you will look up, with longing, for "the blessed hope" of the church, "the appearing" of the "Seed of woman," even the Man of Galilee, the "only begotten Son" of the Father, who is also the King of kings and Lord of lords.