

Genesis 3:6-8 (Robert (Bob) Bauman) 210331

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Even flow in answer to thy constant things all teach me quickly to return and cause my heart afresh to burn 46 in the appendix first two verses. Be all recording heart in heart. And from my heart. Alright, Grandma. Dare. Grammatically. By farming cause. When my day made my favorite meal. Where I had my. Grand. In Genesis, one verse one is a very simple verse. In the beginning, God created the heaven and the earth. That's a beginning. It's creation and then if you'd look at first John one and one and you'll see another. This one here is the 2nd that I was going to mention at the beginning first John 11. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life, that's incarnation. And then there's another beginning, which is in John 11, John's Gospel 11. In the beginning was the Word. The Word was with God. Well, the Word was God. The same was in the beginning with God. All things were made by Him. Verse four in him was life. Now in that first one, it's creation. Genesis 11, the beginning of all things here. And that second one, first John 11 is incarnation. That's how new creation. Came about from him who became a man, the Son of God eternally. And the last one was John 11. That's beyond imagination. It's it's creation, incarnation, and beyond imagination. You can go back as far as your mind will let you, and He always was.

That's John 11. That's precious, that's the I am and it's wonderful. Well, you know I want to turn also to. Ecclesiastes, Ecclesiastes, Chapter One. And verse. 9 The thing that hath been is that which shall be, and that which is done is that which shall be done. There is no new thing under the sun. Is there anything whereof it may be said, See, this is new. It has been already of old time which was before us. There is no remembrance of former things. Neither shall there be any remembrance of things that are to come, with those that shall come after no new thing under the sun. That 11 That 11TH verse really says what many say in a mundane way. History repeats itself, but man cannot learn by former things, and that's why it's again and again the same things that happened. Well, my thought is not the beginnings, because I've given you the three and there are no other that mean anything. But my thoughts are first things and you know there are first things and then they repeat themselves and go on. And it's not. So much the beginnings of God, but it's the things that man does, and some will be of God. And so I'm going to look at the book of beginnings, Genesis, for the 1St, and we're going to see the 1St in these ways. They can teach us Genesis first of all, chapter 3, and I'll read from the middle of verse 6. She took of the fruit thereof, and did eat, and gave also under her husband, whither and he did eat. And the eyes of them were both both were open. They knew they were naked. They sold fig leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Genesis means origin or beginning. And here we have a beginning. It's really one of the first. In Ecclesiastes 7, I think it's the last verse 29. Solomon said God has created man upright, but he's the creature of many inventions. Or devices, as is the other translation. Man makes things in order to make things a nicer down here, and this is the truth that commenced at the very beginning upon sin coming in. Now this was fig leaf aprons. You know it's clothing, A piece of clothing to cover themselves. Man's first invention or device? There was a necessary reason for it, but there was number need for a patent. There was none to copy it and it didn't work anyway. And so that's the first thing I want you to look at. Isaiah 59, just for a verse. It's better to have it that way than me to say it. Isaiah 59 and verse 6. Their webs shall not become garments, neither shall they cover themselves with their works. Their works are works of iniquity. Their webs shall not become garments. So Adam and Eve first thing they did upon sin was tried to cover themselves. The Lord maketh the devices of man of none effects. Psalm 33:10. The Lord makes the devices of man of none effect. What do we read here? It says in verse seven, they knew they were naked, they knew they were negative. Sin brought that in. They knew they were naked. What happened? They disobeyed God. That is sin. They did their own work. Will. That was sin. And they were both naked. We read in 225 the last verse of two chapter two. They were both naked, but they were not ashamed. They were not ashamed. You know what that is? That's innocent. And so when man sinned, he lost something.

He lost in those sons, but he gained something. By the goodness of God, he gained that conscience. And so I can say man is God conscience. And I can also say man is God conscious. Your conscience of both. God made sure of that. Now there are devices and there are inventions today that really seek to make man more comfortable down here and more comfortable about God, their creator. That's what many of those inventions are. And there's others that just entertain or occupy your time. And many devices and inventions to ease man's conscience do in the sight of God. I would say all religion of man is that it's just a device. To ease their conscience in the presence of God. And you can't do that, of course. Now turn to Acts 17 along that line, Acts Chapter 17. The. Verse 23 Paul speaking. For as I pass by and beheld your devotions, I found an altar with the inscription to the unknown God, whom therefore ye ignorantly worship him, declare I unto you God, that made the world in all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worship with men's hands. As though he needed anything, seeing he giveth to all life and breath and all things. Verse 29. For as much then as we are the offspring of God, we ought not to think. That the Godhead is like unto gold or silver or stone, graven by art and man's device. That's one of men's devices also to bring an imitation of God or an imitation of something to whom or which they can worship, making their conscience feel better. But you know nothing of man's making, nothing of man's hands, nothing of man's device. As to worship is acceptable to God as the Lord said to the woman at Saikar, true worshippers shall worship the Father in spirit and truth. The Father teaches such seeketh such to worship him. Adam and Eve, wearing the fig leaf aprons, were still naked before God. For the all see and all knowing God, they were naked, you know, it says in Hebrews 4. Neither is there any creature that is not manifest in God's sight. All things are naked and open before the eyes of whom we have to do. There's not one thing you can do to hide it. But you know, in Titus three. I'll just turn quick to it. Titus three and verse 5. Not of works of righteousness, which we have done. It's according to his mercy he saved us. Ephesians 29 you Although for by grace are we saved through faith, that's not of yourself. It's a gift to God, not by works, lest any man would boast. So the first device was to cover their sins. But they were naked. There's no way you can cover your sins apart from God's way. And of course, he clothed Adam and his wife with coats of skins. It took the shedding of blood of an innocent animal a type of the real way to be cleansed. And that's the blood of Jesus

Christ, God's son. Now we'll turn again to Genesis and chapter. Let's see chapter 3 again, verse 9. And the Lord God called unto Adam, and said unto him, Where art thou? He said, I heard thy voice in the garden. I was afraid because I was naked, and I hid myself. We have here another First, it's the first recorded utterance of man to God. It's the goodness of God that brings a man to repentance. And that's what this utterance is. It's a confession, you know. No use at all. The fig leaf aprons.

And nor either the trees that they were behind. Nothing man can do would ever hide his sinful condition from the eyes of God, who's holy. In Jeremiah, let's see 23. I'll turn quickly Jeremiah 23 and verse. 23 Am I a God at hand, saith Jehovah, and not a God far off. Can any hide himself in secret places that I shall not see him, says Jehovah. The eyes of the Lord are in every place. Beholding the evil and beholding the good. And so you can't cover yourself. You can't hide yourself. You can't make yourself fit to worship God or to be in his presence. Everywhere. And you can't hide behind trees, you know, those trees could speak of anything. They could speak of a certain group that you join in order to present something to God and hope to appease him or to get his pleasure. It doesn't work. You may hide behind other things, but you can't do it. They do not take care of it. The reason is Psalm turn to Psalm 139. The reason really is Psalm 139 and I love this Psalm. I needed this long ago and I needed all the time to be reminded. 139 verse 7 Whither shall I go from thy spirit? Whither shall I flee from thy presence? If I ascend up into heaven? Thou art there, If I make my bed in hell, Behold, thou art there, If I take the wings of the morning and dwell in the uttermost parts of the sea, even there? Verse 11 If I say, surely the darkness shall cover me, even the night shall be light about me. Yeah, The darkness hideth not from thee, Adam. We're ourselves. That's the light coming in, Adam. We're ourselves. Adam came out from behind those trees, but he was in his fig leaf apron and he was still naked, and he confessed it to God. And it's the goodness of God that brings one to that point of repentance. Now, that's the first recorded utterance of man to God, and it's a precious one we need to remember. And I was afraid. The first thing he said, I was afraid. Everyone in their sins is really has that sentiment. They don't like to admit it, but they're afraid. Of what? They don't know. They're afraid of a God who they do not know, his Father. Why? Because I was naked. I hid myself. And so that that confession was true, and it was his real condition in the sight of God and what he did. Like the prodigal Luke 15. I perish, young people, I hope you remember that word. I perished. What brought him to that point? It was the goodness of God, wasn't it? He went his own way, doing what he wanted to do, riot this living. And he spent all and he feigned, would have eaten of the husk that he fed the swine. And then the goodness of God came in. What was it? A great famine, you say that goodness, all things work together for good. We had this. Yesterday, I think, is a prayer meeting, but at any rate, great family. Then, he said. He came to the end of himself. I perished. I'll go back and I'll say. I've sinned against heaven, and in thy sight I'm no more worthy. That's the thought. Then he could be clothed with the best robe, and he was. And so that's the first recorded utterance of man to God. I like to look quickly at the last with only reading it. I could probably recite it and I could recite it, but let's turn to it, the last verse in Revelation. This is the last recorded utterance of man to God. I'm going to only read the last words of 20th verse. Even so come Lord Jesus. What a contrast from I was afraid and I hid myself to Even so. Come Lord Jesus. And you know what the difference is? It's faith. And that new life that delights in God and delight in him as Father. Notice 17 first part of that verse. And the Spirit and the bride say, come, Even so come Lord Jesus. You know the thought was the Spirit. We would never have that thought apart from the Spirit of God in us. But the words were the bride, and we have the privilege of those words that the Spirit puts on our hearts.

So we must remember the last recorded utterance was the work of the Spirit of God. Well, we'll go on now. Back to Genesis or back to Psalm 39? Man in the state of innocent living in paradise. And a God-given help meet, and with the Creator coming down to walk with him in the cool of the evening, could not be satisfied. He could not be satisfied. That's solemn, isn't it? And so he took of that fruit and he did eat. And that brought in all the others Clactogenesis 4 back to Genesis 4. We'll get another here now and verse 17. And Cain knew his wife, and she conceived and bare Enoch. And he builded a city and called the name of the city after the name of his son. Enoch. This is the first reference to a city in the Word of God. You know, Cain means fabricator or builder. Devices of them, really. He built the first city and he called it after his son, Enoch. Enoch means dedicated. Now there's two significant Enochs in Revelation, and this is the first. The first Enoch was dedicated to this earth. Earthly. The Second Enoch was dedicated to God in his heart, and so heavenly. And the first Enoch. Pleased himself and the second Enoch, we read. Before he was translated, he had this testimony. He pleased God. There's the difference. You see the city ones who dwells in this earth, in this world, that's the city. Typically city means that where people dwell. You have that in Ecclesiastes 9. I won't turn to it, but it says there was a little city and few within it. And you know the story of that. But the city speaks of where men dwell in this world. Enoch, please God, you know that's the reason you were born. Especially speak to the young Christians. You know why you're here. You know why you were created. You know why you were born. You had nothing to do with it. But God tells us why. That revelation. For verse 11 to give pleasure to the Lord. That's why you were born, that's why you're here. You know, you could, and I hope none here well. Having been conceived in sin and born in sin, and live a life of sin and die in sin. And then spend eternity in your sins. Never having given one ounce of pleasure. To the Lord, the reason you're here. That's a solemn thought, isn't it? That's a solemn thought. Enoch gave pleasure to the Lord. He pleased God. All earthly minded people in the Old Testament are characterized by this Enoch. That's it. This first city, the 2 1/2 tribes you know that stopped short of the promised land in Canaan. They saw something that was more suitable to their liking because it was land for cattle and they had much cattle. And they thought more of cattle, perhaps, and even their families, because they left their families in peril. Because of their cattle and they never did come into the promised land. That's another story. But you know, I should go right back to that because this speaks of Cain here naming the the city after his son. Because Jay Air and I think that's at #32 Jay Air, the son of Manasseh took small towns and in the wrong place and he named them after himself Hovath Jer. And then Nobath went and took knife in the towns of Kenyatta.

And he called it nobody after his own name. That's a worldly custom. That's a worldly. That's a worldly way. You know, the soundness. Maybe you better turn 4911. I shouldn't just sleep. Sound 4911. The Psalmist there brought it out very clear. Verse 11. Their inward thought is that their houses shall continue forever. And their dwelling places to our generations, they call their lands after. Their own names. That's the thought of the first city. It refers to a dwelling place here in this world, and the First Enoch found his dwelling place on the earth. The second Enoch thought his in heaven, where we seek ours. And so with all men of faith turn to Hebrews Chapter 11. Just to show one of the thought I have here, Hebrews Chapter 11. I know sometimes people ask me when I first meet them, Where are you from? And I'm not being sarcastic. I tell them I'm from above. I sojourn in Ohio. And that's a good answer, by the way, to remind yourself we're not people of this world. And 11, verse 22. No, I don't think. Oh, I'm at 12. Pardon me, Verse 13. These all died in faith, not having received the promises, but having seen them afar off, and we're persuaded and embraced them, and confess they were strangers and pilgrims on the earth, For they that say such things declare plainly that they seek a country, and truly, if they had been mindful of that, from whence they came out. They might have an opportunity to have returned, but now they desire a better. That is a heavenly. Wherefore God is not ashamed to be called their God, for he has prepared for them a city, a dwelling place for men in glory. What a wonderful thing it is, you know. You have to ask what characterizes

you? What characterizes me? It's one or the other. It's Enoch, dedicated to this earth, or earthly minded. Or is Enoch, who's dedicated to heaven heavenly minded? And he pleased God here. The spirit behind the building. Of the first city lingers on in this world. It continues and continues. To make a place for themselves down here. It's ultimate goal was that Sheen are that's the ultimate goal and at Shenar which means change a city. Genesis 11. I think I'll just read those few verses. Genesis 11. And verse 2. They said one to another, go to let us make brick and burn them thoroughly. And they had breakfast, stone slime had they for mortar. And they said, go to let us build us a city, a tower whose top may reach under heaven, and let us make us a name. What God said no. Fables. They couldn't go anymore. Confusion. Confusion of language. But that city of Babel? Is really the beginning of all religious confusion in this world. And we know what Babylon was, even to the children of Israel when they're interactive. They wept. In Babylon, it was confusion. And anytime you get into this world, I don't care what part of it, you're going to have confusion. Remember Solomon? God made man upright, but he's the creature of many inventions or devices and I think the city is one of the worst. Don't get your tent stakes in so deep that you become an earth dweller. That's it. Well, we'll go back to Genesis for another. These things that God did tempt Abraham, and said unto Abraham, And he said unto him, Abraham, and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou loveth, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will tell thee of. We have a first reference here.

To love. The first reference to love and its divine love. It's not natural love. Natural love is a jealous love. Natural love is seeking something for itself. But divine love is selfless. He's a jealous God, but his love is selfless. It just reaches out not because of the creature to an unholy or ungodly creature, because of love. That's his nature to bless. So here's the first reference of love, but it's love of the Father for the Son. The first reference and in a beautiful to think about it. You know, in Mark 12 it says, having. Yet therefore one son is, well beloved. He sent him and they killed him. They crucified him. But think of that love, the love for a bride for his son, that would lead him to send his son into this wicked cruel world, and let knowing what his creatures would do to him and what God would have to do in three hours of darkness. So that's love. God commendeth his love toward us. You know, here in his love. Not that we love God, but that he loved us and gave his Son. Of appreciation for our sins. Divine love. I think it is a precious thing. And as Jesus hung on that cruel tree, don't forget his tormentors, his creatures. Sat down comfortably to watch him suffer and die. He not only heard what they said. He knew what was in their heart before the thought came into their mind. And yet you know what? He cried. Father, forgive them. Father, forgive them. That is divine love. It passes all knowledge. It's the love of God. This is the first reference of love, because this is the only love that means anything. And the second reference of love is at the end of 24. I'm not going to take to do it, but it's the love of the sun for his bride, the love of the Son for his bride. I don't know if I should turn to it. I won't turn to it. It's the same love first, the love of the Father for the Son. And then, at the end of 24, the love of the sun for his pride. I want to turn to John 15, just for that love. It's so precious. John 13. I'm sorry, 15, John 15. And verse 9 as the Father has loved me. So have I loved you. Continue ye in my love. You cherish that verse, that blessed truth, that you are loved by Jesus as the Father has loved Him on Lord's day. That's the only reason that we can be there boldly in the very presence of a holy God, because he sees us and loves us as in all the preciousness of his Son. Think about that. That's our standing as as the Father has loved me. So have I loved you, one of his chosen earthly people. In Deuteronomy 7, the Lord did not set His love upon you, He said, nor choose you because you were more in number, but because He loved you. It's a wonderful thought, this love that we're getting here. It's the But how about Malachi? The burden of the Lord to Malachi? What's he to tell the people I have loved you? Isn't that lovely? I have loved you. What did they say? Wherein hast thou loved us? Malachi is comparable. Or like June today, our time, It's the same nearing apostasy. Wherein hast thou loved us? It's an awful thought, but that's the heart of man apart from Christ. And then how sad the indictment of Jesus. Against the apostasy itself, against Chrysanthemum at the end.

Well, I shouldn't say that. I'm not going to say get into that against. Ephesians, I should say, in the 1st century Christianity. Thou hast left my first love. That's sad, isn't it? Thou hast left my first love. They didn't lose it. You don't lose it, but you leave it in the good of it. But then I have one other thought. And instead of going to. To Revelation, we can just think about Timothy, second Timothy, lovers of self rather than the lovers of God. That describes the last days lovers themselves rather than lovers of God. We can be thankful for everyone here who's going to sing that song in Revelation 1/5. Unto him that loveth us, washed us from our sins in his own blood. To him be glory. That's what we need. I was thinking of I'm going to read Little Flock, one of my favorite verses. 142 yards to turn to it. 142 Third stanza. No tongue can teach love that no thought can reach no love like his. God is its blessed source. Just near can stop its scores. Nothing can stay its fourth maxless it is well. We've had that little incident there of first love turned to Exodus to watch what time here Exodus and chapter. 15 I'm going to be quick on this. Exodus 15. And when I read this the verse first of all. I find it quickly in chapter 14131413, Moses said. Unto the people fear ye not, stand still, and see the salvation of the Lord, and the Lord shall fight for you. Verse 14, verse 31 of chapter 14 And Israel saw that great work which the Lord did upon the Egyptians of the people, feared the Lord, and believed Jehovah, or believed the Lord And his servant Moses then sang, Moses and the children of Israel this song under the Lord, and spake, saying, I will sing unto the Lord. Triumphs gloriously the horse of his writer as he thrown into the sea. The Lord is my strength and song. He's become my salvation. He is my God, and I will prepare him a habitation. My Father's God, and I will exalt him. That's the first recorded singing. In the word of God, it's victory. It's the singing of victory. And you know how precious it is, because only the redeemed have a right to sing. Angels don't sing, angels say. Will be the ones who will be singing in glory, the redeemed, and they will rejoice in that song, but they won't sing it, you know it's sad because very shortly after this they were murmuring. And very shortly before this there was nothing but cries of anguish and despair in *****. That is sad to think of the murmuring that came on. But this song is comprehension comprehensive. It's the song. Of victory. And it's the song of the victor. We have the song of the victor to add to it. In Revelations 15, it says they sang the song of Moses. That's the victory we just read about. We have it. And the Song of the Lamb, that's the Victor. We know it. And so we have that wonderful song to sing, that whole song. And I want to turn now. Let's see. My time is up. I think this ends at. I think it ends at 3, doesn't it? Yeah. Some of you. Enthusiastically, let's see. Which I don't mind. I wanted to think about one thing here. May I just? There's many more, but may I just turn to Daniel one minute? I think this is the same thought I had when I read it earlier yesterday in Daniel. Chapter one and I'll just read these verses. Verse the 16th Daniel went in and desired the king that he would give him time. That he would show the king the interpretation, and then Daniel went to his house and made the thing known to his three brethren.

And that they would desire mercies of the God of heaven concerning the secret that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed under Daniel in a night vision, then Daniel lest the God of heaven. This is the first prayer meeting, and I love the prayer meeting. You know, Daniel just asked the king for a little time. That's all he needed. But he realized he wanted his brethren to pray with him. If two of you agree as to anything upon earth, it shall be granted thee of my Father in heaven. And they had that sense in their soul. And the Lord answered the prayer quickly. And then Daniel. Did he, right away, when it was revealed to him, go to his brethren? No, he didn't. Did he go to the king and tell him right away? No, he takes the place. Of a thankful worshipper. That's what he

does. And that's a grand object really of of all revelation. Of God to us is he once worshippers. He wants those that are thankful and we need that prayer meeting. I had some others but I will leave it. I was thinking of the prayer meeting in Acts 12. They were all together in John Mark's house praying for Peter. And the Lord answered that prayer. You know, I believe all but Rhoda were praying in unbelief. But Rhoda was praying in belief and he answered that prayer, I really think because of Rhoda, because of Rhoda. Lovely, isn't it? Well, I just mentioned all these things are important. But the prayer meeting young Christians is so important. We need it. It's what keeps us together. All meetings are important. I just mentioned the worship meeting is precious, but it's the privilege meeting breaking of bread, then the reading or open is wonderful. It's a provision meeting how the Spirit can teach us by the word. But the prayer meeting is the responsibility meeting. And I would beg all of you be at the prayer meeting. Let's sing the last, the last verse of that 46 in the back, the last verse of 46 in the back of the book. Be thou the object price and fair. Satisfy the heart, my hope to be the in the end. I never. Wore from the coup. Large that I may on distracted thee. To follow her and wait for. Thee that I may on. Distracted thee. Follow Sir, and awake for. The.

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