

November 27, 2005 AM

**DIVINE CLOTHING (PART 2)**  
**GENESIS 3:20-21**

**2. GOD DECLARES THEIR BEASTLINESS**

Tunics were made of “skin” (of animals). God was declaring about Adam and Eve that they had become like the beasts.

*Man’s original position over the animals* - cf. **Gen 1:26** - “image” meant dominion over the animals. Cf. also **Psa 8:3-8**

Man, as the image of God, is to have rule over all of creation under God. Though man would need to wait to be brought into a particular position in the future—a glorified state in which he would hold a particular office—he was still over the creatures.

There is a particular correspondence (relationship) between man and animals. Understood in the fact that man can learn much about his own life from the animal world; e.g., loneliness (cf. **Gen 2:18ff.**); diligence of the ant (**Pr 6:6**), to avoid the greediness of the leech (**Pr 30:15**), the resourcefulness of the rock badger (**Pr 30:26**), the orderliness and mutual submission of the locusts (**Pr 30:27**) and how a lizard dwells in kings’ palaces (**Pr 30:28**); we are sheep (**Ps 23; Jo 10**).

Man learns many things from the animals. But *man is not an animal*. He rules over the animals. Relying upon God as the Source of life, man mediates God’s life to the world, bringing beauty and order to every aspect of the created world.

*Man becomes like the animals* - Principle: man becomes like that which he worships.

God created man first and foremost as a worshiper. All of life is worship in one way or another. And though there are specific times which man dedicates to worship—i.e., coming before the throne of God, presenting sacrifices of praise, thanksgiving, etc., being judged by God—all of life flows from this and back into this.

Man was to meet God in the holy place, receive life from him and take that life to the world; in all of his activities in the world. Then, when the activities of the week were done, he was to bring the fruit of his hands with his praise and thanksgiving to be judged by God. There he would be transformed, brought to a greater state of maturity, in order that he might go back into the world to move it to another state of maturity.

The only way man can bring the world into greater and greater glory (i.e., “maturity”), is if he is imaging the Source of life himself. As he faithfully worships God, man will do this.

But what happens when man does not faithfully worship God? Man will image whatever he worships and take that image into his activities in the world. Cf. **Psa 115:1-8**; and also **Psa 135:15-18**)

What happens in the fall of man? the man worships and serves the creature rather than the Creator. How do we know this? Because the man and his wife listen to the word of the serpent (the creature) over the word of the Creator.

Adam submitted to the creature at every point. It was the woman primarily who listened to the serpent and then the man listened to his wife. When God spoke to Adam, giving him his words of judgment, he introduced it by “Because you have listened to the voice of your wife.” “The woman takes on the character of the serpent in her desire to rule over the husband. The husband then images that which he worshiped: the woman. He becomes more passive and submissive to the woman, taking on that which she was created to be. Cf. **Rom 1:18ff.**

Paul is not condemning creation. Creation is not bad, but it is not God. Therefore, it is not to be worshiped and, thus, imaged by man. Man is to be imaging God into the creation, not imaging the creation back into itself. Creation was created transitory and dependent upon the life of God. There is no life within the creation itself. All depends upon God’s life.

So what happens when man begins to image creation back into itself? Well it brings about corruption producing greater corruption instead of moving from glory to glory (i.e., the image of the Creator).

Paul’s exposition of the problem of wrong worship is expounded quite clearly. Corruption piles upon corruption. As man images that which he worships, he becomes more and more like that which he worships: lifeless.

The problem of man is not minor infractions. The problem man has goes down to his core. Man created in the image of God is distorted, perverted, twisted and radically corrupt. He has become like a beast because he has submitted to and worships that which

is not God.

Rulers of pagan nations characterized as beasts; cf. **Dan; Rev.** (esp. Nebuchadnezzar who “became” a beast).

Man’s redemption must be understood in this light: He must be transformed from his “beastly” state back into a “true man” or “true human.” In other words, he must become a proper bearer of God’s image. He must become a worshiper of the true God.

Jesus is presented to us in the Gospels and Epistles as the last Adam, the true image of God. Cf. **Col 1:15**; cf. also **Dan 7:13-14** as the Son of Man rules over the beasts of the earth.

**Application: (1)** Worship of God is central to all of life.

**Application: (2)** Worshiping God properly is essential to being conformed to his image.

### 3. GOD GRANTS THEM NEW SKIN

*Man’s need for new skin* - This covering with skin also points to atonement; i.e., the satisfying of God’s wrath against sin and the covering of the sin.

Throughout the Scriptures clothing and skin go together. Clothing is like another layer of skin. Thus, leprosy—a disease that affects the skin—can either infect the skin itself or the clothing of a person (**Lev 13:22; 47-51**). In either case the person is unclean. Priests had to wear undefiled garments (**Ex 28; Zec 3:4**) and were disqualified from service if they had unclean skin (**Lev 21:20**). To stand in the presence of God the skin of a person had to be clean.

In the fall and consequent clothing with fig leaves, the man and his wife realized that they had defiled skin and could not stand in the presence of God without having new skin. Their nakedness was shameful in God’s presence because they were defiled.

In light of this, what the man and his wife needed was new skin. In order for them to have new skin there must be the sacrifice of one who had clean skin and that skin be given to them. This whole concept is carried through and expanded in what is normally called the “whole burnt offering” but is better called “the ascension offering” (cf. **Lev 1:1ff.**). In this the animal is killed, skinned and then cut up. Later in Leviticus we learn that the skin of this animal is then given to the priest (**Lev 7:8**).

*The provision of new skin* - Note the divine action in **3:21**: YHWH God made tunics for them.

The fig leaf coverings they made for themselves were inadequate. What they needed only God could provide. Only God can change the skin.

But notice something: even though God provided the skins himself, this was not an adequate covering for them to remain in the garden. As we will see beginning next week, Adam and Eve are driven from the garden, even with the tunics of skin on them.

Why is this? Because the sacrifice of animals is not sufficient to give us the new skin that we need to stand in the presence of God. Animals are below humans, not equal with them. Their skin, while provisional in the grace of God, is not the skin of a human. Cf. **Heb 10:4**

All of this, of course, is answered in the person of our Lord Jesus Christ. When Jesus goes to the cross, he is stripped of his garments and crucified naked. He stands in our place of shame before God on the altar of sacrifice having been “skinned” like the ascension offering. He takes the shame and disgrace of the curse so that we might be clothed with his skin.

But the crucifixion cannot be the end. There we only see the nakedness, which is the reception of the curse. That is not all that we need. We need new skin. This comes in the glorified body of the resurrection.

**Application: (1)** There is no “new skin” apart from Christ.