



IN THE BEGINNING

GENESIS 1 – 4

**MANITOULIN YOUTH CONFERENCE
2013**

WORKBOOK INTRODUCTION

Most questions are short answer type questions (from single words to paragraphs). Answer them in the space provided so that both the question and the answer are easily accessible.

These questions cover the basic foundations and main points, and it is expected that everyone should be able to complete them.

Throughout the workbook there are paragraphs entitled “FOOD FOR THOUGHT”.

These are meant to provide interesting and helpful material to complement your study. Reading and thinking about these things will broaden your appreciation of the Scriptures and the message from Genesis.

Also scattered throughout the workbook are questions called “TAKING A CLOSER LOOK”.

These questions require a deeper look into the scriptural record, following a theme or an idea found in Genesis.

You may wish to do some basic work on these on your first pass and then after completing the workbook come back and do some more in depth work on these areas. These are good questions to discuss with other students of Genesis.

Throughout the workbook you will find a picture containing both a Bible and a Box. Consider Bible marking the various “Bible-boxes” into your wide-margin Bible.



FOREWORD

Genesis takes us to the very beginning and lays down the fundamentals of the truth. These fundamentals are the things which we need to believe and understand that we might follow in the way of the tree of life and as overcomers partake of that tree in the Day of Christ's return. The themes of Genesis spring forth into the rest of scripture and are capped in the book of Revelation. Get it right from the start and the truth is simple and clear throughout the development of God's plan.

So, we have resurrected a study and workbook from the past to revisit a section of scripture that is so important to us all. Together, brothers Jesse Adair and Ted Hodge Jr. have edited and added material to this workbook with the assistance of sister Laura Colby. We hope you will complete the workbook long before the conference begins, so that you will have plenty of time for further study of various subjects and themes within this amazing section of scripture.

As we prayerfully engage in this study we can look forward to discussing the principles of the wondrous Creation, the facts about our dilemma, and the hope offered to us in the "seed of the woman".

Bro. Ted Hodge Jr. for the Youth Conference Committee

CHAPTER 1 – SIX DAYS OF CREATION

VERSE 1 – 2 “THE BEGINNING”

FOOD FOR THOUGHT

The single, most important fact is revealed at the very start; God existed before the beginning. “In the beginning **God**...” and the rest of the facts unfold on the basis of this most important conclusion. At some point in everyone’s life they must give attention to this matter and they may reach the conclusion that God exists by a consideration of the creation itself, whether it be the great expanse of the heavens or in the invisible details of the earth. All of these creative works to the non-prejudiced mind, shout forth - intelligent design. Add to this the evidence for the scriptures being of God from arguments associated with fulfilled prophecy, the resurrection of Christ and the nature of the 66 books themselves and the believer stands strongly opposed to the conclusion that there is no God.

The humanist views the universe as “self-existing and not created” Manifesto I – 1933. Later they said “we begin with humans not God, nature not deity” Manifesto II – 1973. While humanism is born in these chapters of Genesis before us, we must be aware of the influence of this formal humanism which has shaped the world and continues to do so before our very eyes. Some of the issues are obvious – as in creation versus evolution, but others are more subtle and include our attitudes to science, technology, social justice, democracy and sexual conduct. Humanism is affecting our view of scriptural doctrines related to God, His Son, man, woman, sin and death all the subjects that spring from the pages of the first few chapters of Genesis into the rest of the scriptures. So let us be mindful of the first principles, the building blocks of the truth as we step through these first few chapters of the Genesis record.

The word “*beginning*” is the Hebrew word “*re'shiyth*” occurring 51 times. It means “first, beginning, best, or chief” and is translated mainly by “beginning” 18X, “*firstfruits*” 11X, “first” 9X, “chief” 8X.

A study of this word leads us to an important first lesson: God ought to be first in our lives and we should give him the beginning, the firstfruits of our lives. The law in Exodus 23:19 “first” and Deuteronomy 18:4 “*firstfruits*” teach us the principle that we are to give God the beginning or the firstfruits. The Proverbs exhort us “Honour the LORD with thy substance, and with the firstfruits (*re'shiyth*) of all thine increase So shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (Pro 3:9 – 10 KJV). Put God first in your life and we are given the guarantee that he will look after us. This is the message of the scriptures!

Eli was severely criticised by God through the words: “Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest (*re'shiyth*) of all the offerings of Israel my people? (1Samuel 2:29 KJV) We can therefore ask ourselves: Do we honour God above everyone else? Do we put him first in our lives? Do we give God the best of what we have? Do we give him the firstfruits of our time and energy? Let us answer “yes” to these questions this day by honouring our God, the Creator of the heavens and the earth through studying “the beginning” of it all!

Verse 1 *"In the beginning"*

1. In the Scriptures there are many beginnings. Listed below are several passages that deal with beginnings. Fill in the chart by indicating what it is the beginning of, and (if possible) what time period it is referring to:



Passage	What?	When?
Genesis 1:1		
Genesis 10:10		
Psalms 111:10		
Isaiah 46:10		
Matthew 24:8		
Mark 1:1		
John 1:1 – 2		
John 2:11		
Colossians 1:18		
2 Thess. 2:13		
1 John 1:1		
Revelation 3:14		

* For brother Thomas' ideas concerning *"the beginning"* in Genesis 1:1, Cp. *"Elpis Israel"* pages 10 – 13.

Verse 1 *"God created"*

1. The Hebrew word for *"created"* is:
Strong's: # 1254 Hebrew: *BARA* =
2. a) How is the Hebrew word for *"created"* used in the following passages?
 - Joshua 17:15, 18
 - Ezekiel 21:19
 - Ezekiel 23:47
- b) How is this significant to the Genesis creation (i.e. does *"created"* refer to something out of nothing)?

3. God made the heavens and the earth in six days. Is there any sense in which God is still creating today? Cp. Psalm 104 (especially verse 30); Ecclesiastes 11:5

TAKE A CLOSER LOOK

Did you notice that every occurrence of “*bara*” (54X) refers to the Creator? While many names and titles are not exclusively reserved for the Supreme Being, the title Creator and the associated action of creating are reserved just for him.

1. Where do most of these occurrences take place?
2. What imagery is used in association with this term in Isaiah 45:8 – 9?

FOOD FOR THOUGHT

Review briefly these passages to see how that every day of Creation is somehow referred to in Isaiah in association with the term “*bara*” created. We have completed the first two passages as examples and have indicated by a “Y” connections that we have found. You might find more!

Isaiah and “ <i>bara</i> ”	Beginning	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
4:5			firmament					
40:26-31					stars	birds		sabbath
41:18-20				Y				
42:5	Y						Y	
43:5-7				Y			Y	
45:7		Y						
45:12					Y			
45:18	Y							
65:17-25							Y	Y

Verse 2 *“The earth was without form and void”*

1. The Hebrew word for *“without form”* is:
Strong's: # 8414 Hebrew: *TOHUW* =
2. The Hebrew word for *“void”* is
Strong's: # 922 Hebrew: *BOHUW* =
3. Give a description of the earth, in your own words, based upon the idea behind *“without form and void”*.
4. How can we understand Jeremiah 4:23?

Note: Did you notice that *BOHUW* never occurs without *TOHUW*? These rhyming Hebrew words when placed together form a quick way of summarizing the natural state of the earth and the spiritual state of man before God's intervention: without shape and empty!

TAKE A CLOSER LOOK

In Genesis 1:1 we are told that God created the earth, and in verse 2 that the earth was without form. The same Hebrew word for *“without form”* is used in Isaiah 45:18, translated *“vain,”* where we are told that God created the world not in vain (i.e. not without form)

1. How can we reconcile these passages?

Verse 2 *“The spirit of God moved upon the face of the waters”*

1. The word for *“spirit”* is:
Strong's # 7307 Hebrew: *RUWACH* =
2. How else is the word *“spirit”* used in the early chapters of Genesis?
3. What is *“spirit”* representing? Cp. Psalm 33:6 – 9
4. What do other scriptures say was in the beginning and what do we learn from this? Cp. Proverbs 8:1, 22 – 30, John 1:1
5. Who else was there? Cp. Job 38:7

- 6. The word for “moved” is:
Strong’s # 7363 Hebrew: RACHAPH =
- 7. How is it used in Deuteronomy 32:11?

VERSE 3 – 5 “THE FIRST DAY”

FOOD FOR THOUGHT

On the first day God created light. Light is an extensive symbol in the Bible used to explain many positive characteristics and principles in contrast to the darkness. It is noteworthy that the natural state of the earth without God’s creative work is darkness. God is the source of light and he chose to create it or reveal it first of all. And so it is, that light is a fundamental element in the physical Creation and in God’s corresponding spiritual Creation. The Apostle Paul speaks of this to the Corinthians when he says, “Therefore seeing we have this ministry, as we have received mercy, we faint not; ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. ⁶ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2Cor. 4:1-6 KJV)

Consider the following figurative uses of light and darkness in the chart below:

LIGHT	DARKNESS	SCRIPTURAL EXAMPLE
God	Satan, World, Man	To open their eyes, <i>and</i> to turn <i>them</i> from <u>darkness to light</u> , and <i>from</i> the power of <u>Satan unto God</u> , that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Act 26:18 KJV)
Good	Evil	Woe unto them that call <u>evil good</u> , and <u>good evil</u> ; that put <u>darkness for light</u> , and <u>light for darkness</u> ; that put bitter for sweet, and sweet for bitter! (Isa 5:20 KJV)
Providential Care	Danger/Peril in the World	Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of <u>the saints in light</u> : ¹³ Who hath <u>delivered us from the power of darkness</u> , and hath translated <i>us</i> into the kingdom of his dear Son: (Col 1:12-13 KJV) For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and <u>the light of thy countenance</u> , because thou hadst a favour unto them. (Psa 44:3 KJV)

LIGHT	DARKNESS	SCRIPTURAL EXAMPLE
Knowledge, Direction	Ignorance	And art confident that thou thyself art a guide of the blind, <u>a light of them which are in darkness</u> , ²⁰ An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. (Rom 2:19-20 KJV) He <u>discovereth deep things out of darkness</u> , and <u>bringeth out to light</u> the shadow of death... He... causeth them to wander in a wilderness <i>where there is no way</i> . ²⁵ <u>They grope in the dark without light...</u> (Job 12:22-25 KJV)
Reveal	Hidden	Therefore judge nothing before the time, until the Lord come, who both will <u>bring to light the hidden things of darkness</u> , and will make manifest the counsels of the hearts: and then shall every man have praise of God. (1Co 4:5 KJV)
Salvation	Judgment	The LORD <i>is</i> <u>my light and my salvation</u> ; whom shall I fear? the LORD <i>is</i> the strength of my life; of whom shall I be afraid? (Psa 27:1 KJV) Woe unto you that desire <u>the day of the LORD!</u> to what end <i>is</i> it for you? <u>the day of the LORD is darkness, and not light.</u> (Amo 5:18 KJV)
Christ	Absence of Christ	Arise, shine; for <u>thy light is come</u> , and the glory of the LORD is risen upon thee. ² For, behold, <u>the darkness shall cover the earth, and gross darkness the people</u> : but the LORD shall arise upon thee, and his glory shall be seen upon thee. ³ And the <u>Gentiles shall come to thy light</u> , and kings to the brightness of thy rising. (Isa 60:1 KJV) In him was life; and the life was <u>the light of men</u> . ⁵ And the <u>light shineth in darkness</u> ; and <u>the darkness comprehended it not...</u> The same (John) came for a witness, to bear witness of <u>the Light</u> , that all <i>men</i> through him might believe. ⁸ He was not that <u>Light</u> , but <i>was sent</i> to bear witness of that <u>Light</u> . ⁹ <u>That was the true Light, which lighteth every man</u> that cometh into the world. (Joh 1:4-9 KJV)
Life	Death	Wherefore is <u>light given to him</u> that is in misery, and <u>life</u> unto the bitter <i>in</i> soul; ²¹ Which <u>long for death</u> , but it <i>cometh</i> not; and dig for it more than for hid treasures (Job 3:20-21 KJV) Yea, <u>the light of the wicked shall be put out</u> , and the spark of his fire shall not shine. ⁶ <u>The light shall be dark</u> in his tabernacle, and his candle shall be put out with him...He shall be <u>driven from light into darkness, and chased out of the world.</u> (Job 18:5-6,18 KJV)

Not only is the analogy rich and varied through the scriptures, but it is fundamental too! When Jesus came into the world, the ignorance of the past was replaced with an opportunity to know God. Jesus Christ was the light, and through his teaching people became responsible (John 3:19 – 21). This knowledge was not something to be taken lightly for the Lord made it clear that the light of God's Word would be the basis of judgment at the resurrection in the last day (John 12:46 – 48). Furthermore this

light was the understanding in which we walk, in order to experience fellowship with the apostles, and thereby with God, His Son and one another (1 John 1). We are also told that if we “walk in the light...the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7). So the light (i.e. the knowledge or understanding of the truth) and a walk (i.e. a conduct or behaviour consistent with this knowledge) is at the heart of the Biblical message. So let us be exhorted by Isaiah who says, “Come ye let us walk in the light of the LORD” (Isaiah 2:5).

Verse 3 *“Let there be light”*

It was appropriate that God should first dispel the darkness and bring light upon the face of the earth. There is an apparent difficulty, however, when it is noted that the sun was not made until verse 16.

1. Are the two words for “light” the same in verses 3 and 16?
2. What is the main difference between the words?
3. What is the source of light in the following passages?
 - Psalm 119:1 – 5
 - Isaiah 60:19
 - 1 Timothy 6:16
 - 1 John 1:5
4. What was the light in Genesis 1:3?
5. Comment upon the exhortational value of this concept.

Verse 5 *“And the evening and the morning were the first day”*

1. How is this description of a day different from our own? (Cp. margin or find a literal translation)
2. How do the Jews, even today, reckon a day? (That is, when does the Jewish day start and end?)
3. How is it significant that from God’s perspective Darkness precedes Light?

- Review 2 Corinthians 6:14 – 18 and discuss the practical applications of this message? Where is the middle ground? The combination of light and darkness?

TAKE A CLOSER LOOK

Some have suggested that the 6 days of creation were actually symbolic days representing 6000 years or longer. The description given in verse 5, 8, 13, etc. would seem to imply otherwise. It is clear that 24 hour periods, an evening and a morning, were instituted by God from the first day and onwards.

- Can you think of any other ideas that would support either of these views? Cp. Exodus 20:11; 31:17

VERSE 6 – 8 “THE SECOND DAY”

Verse 6 “Let there be a firmament”

- The word for “firmament” is:
Strong's # 7549 Hebrew: *RAQIYA* ⁶ =
- It comes from another Hebrew word, Strong's # 7554 which literally means:
- How is the action of God here used elsewhere in Scripture? Cp. Isaiah 40:22; 42:5; 44:24

TAKE A CLOSER LOOK

The heaven and earth witness the existence of a Creator. This idea is seen in Psalm 19:1 – 6 and Romans 1:19 – 20. Explain how it is then that so many intelligent people in the world do not believe in the Creator.

Verse 6 *“Let it divide”*

1. What is the idea behind the word *“divide”*?
2. How is this word used in the following passages?
 - Leviticus 20:24 – 25
 - Numbers 16:21
 - 1 Chronicles 12:8
3. What spiritual lessons can we learn from the word *“divide”*? Cp. Isaiah 59:2.

Verse 7 *“God made the firmament”*

1. What are the *“waters above the firmament”*? Cp. Proverbs 8:28.
2. What are the *“waters under the firmament”*? Cp. Deuteronomy 4:18.
3. Is there any lesson for us in the reverse of this separation process? Cp. Genesis 7:11.

Verse 8 *“And God called”*

1. Make a list of all the things specifically mentioned as being named by God during creation.



VERSE 9 – 13 “THE THIRD DAY”**Verse 9 “Let the waters ... be gathered together”**

The word “gathered together” has the idea of binding up or collecting and is used in this sense in Jeremiah 3:17 “At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.”

1. How else is this word used? Cp. Psalm 69:6; Isaiah 40:31

Verse 9 “Let dry land appear”

1. Where else did God work miraculously to cause dry land to appear?
2. What other information concerning this event is given in Psalm 104:6 – 9 that is not given in Genesis 1?
3. Is there any lesson in the appearance of dry land? A lesson that may also be in the flood Cp. Genesis 8:13 – 14

Verse 10 “dry land called Earth...the waters Seas”

1. How does Scripture use the idea of “seas” symbolically? Cp. Isaiah 17:13; 57:20; Revelation 17:15
2. Why is this a fitting symbol?
3. Do you have any ideas for the symbolic meaning for “earth”? Cp. Deuteronomy 32:1; Isaiah 1:2,8; 2 Peter 3

TAKE A CLOSER LOOK

The seas were given established bounds over which they could not pass (Psalm 104:9). So too were the nations (Acts 17:26). Thus we have the possibility of seas as a symbol of nations. Can you find any other support for this?

As the earth (dry land) set the boundary for the seas, the nation of Israel was the boundary, set by God, for the nations (Deuteronomy 32:8). This would suggest Earth = Israel. Note also that as it was the third day that the earth (dry land) appeared, so it was in the third millennium the nation of Israel appeared with great upheaval and distress of nations (seas). Can you find any other evidence for the earth representing Israel?

Verse 10 *“God saw that it was good”*

1. List all the things specifically noted by God as being *“good”* in Genesis 1 and 2:
 - 1:4
 - 1:10
 - 1:12
 - 1:18
 - 1:21
 - 1:25
 - 1:31
 - 2:9
 - 2:12
 - 2:18



Verse 11 *“Let the earth bring forth grass”*

1. The Hebrew word for *“grass”* is:
Strong's # 1877 Hebrew: *DESHE*´ =
2. What kind of grass was this? (Cp. margin) Cp. also 2 Samuel 23:4
3. What does grass represent in Scripture? Cp. Isaiah 40:6 – 8

Verse 11 *“Yielding fruit after his kind”*

1. How does Jesus use this principle to teach a lesson in Matthew 7:15 – 20?
2. Notice that to this point God was the cause of each outcome, but in verse 11 he sets something in motion that becomes the cause of growth. Is there a spiritual lesson here? Cp. Matthew 13:23; John 15:8; Galatians 5:22 – 23

TAKE A CLOSER LOOK

The phrase *“whose seed is in itself”* is a wonder of God’s Creation which demonstrates how the theory of evolution is illogical, because everything is self-perpetuating. But are there some spiritual lessons for us from this principle? Consider 1 John 3:9 and James 1:14 – 16 as you pursue this line of thought.

VERSE 14 – 19 “THE FOURTH DAY”**Verse 14 “Lights in the firmament”**

1. What *“lights”* are being referred to here?

Verse 14 “To divide the day and the night”

1. How is this different from what took place on the first day in verses 4 & 5?

Verse 14 “For signs and for seasons”

1. What is meant by a *“sign”*?
2. How is the word used in Genesis 4 and 9?
3. How can the lights in the firmament be signs? Cp. Jeremiah 10:2; Matthew 24:29 – 30; Luke 21:25
4. What is a *“season”*?
5. How is this word used in the first five books of the Bible – especially in the life of Abraham and in the Law?

6. a) Who is in control of the times and seasons and why? Cp. Daniel 2:21; 7:25; Acts 1:7
- b) List out the key features of the times and seasons in the 21st century.

Verse 14 *“For days and years”*

1. What determines the length of a day?
2. What determines the length of a year?
3. How do these facts relate to God’s activities on the fourth day?

TAKE A CLOSER LOOK

The size of the universe is beyond our comprehension. If we built a model with a scale of: 8.5 trillion to 1. The sun would be a small volleyball (16.51 centimeters). Take 18 large steps from this sun and you would come to earth, which would be the size of a grain of sand. The next nearest star Proxima Centauri would be 4,803 kilometres away and it would be the size of a handball (4.5 centimeters). With that type of space between stars, we soon come to realize our solar system is just a spec in a huge galaxy called the Milky Way galaxy, but in turn the galaxy is just a spec in the universe. Consider that there are literally trillions of stars – okay even more than that – some estimates use the number 100,000,000,000,000,000,000, or 100 sextillion. Some have expressed it this way - there are far more stars in the heavens than there are grains of sand in the entire earth? Yes, hard to get your mind around. The earth is just a spec in a vast universe that we cannot comprehend!

Okay let’s come back to the solar system. The movement of the planets is a fascinating study, leading into the areas of astronomy and mathematics. Investigate three facts known today that demonstrate the wonder and magnificence of God’s Divine architecture.

- Fact 1

- Fact 2
- Fact 3

Verse 16 *“And God made two great lights”*

1. How is the word *“made”* used in Scripture?
2. a) Is it the same as the word *“created”*
 - b) How is it similar?
 - c) How is it different?

TAKE A CLOSER LOOK

Some have expressed concern over the fact that there was light on the first day, yet the sun and moon are not mentioned until the fourth day. It has been suggested that although God had already created them, it was not until the fourth day that the sun and moon were actually set in their way, with all orbits established then (Cp. word *“set”* in verse 17). On the other hand we have seen that God himself is a source of light and that he may well have been the light of Day 1. Choose what you consider to be the scriptural answer and consider some arguments for and against the idea

For	Against

Verse 16 *“The greater light”*

1. What does the sun represent symbolically? Cp. Psalm 84:11
2. Are you sure? Cp. Malachi 4:2; John 1:9; 8:12; 9:4 – 5

Verse 16 *“The lesser light”*

1. Where does the moon get its light from?
2. Why does the moon wax and wane (i.e. go from a full moon to a half moon)?
3. What does the moon symbolize spiritually? Cp. Psalm 89:37; Philippians 2:15 – 16; Matthew 5:14 – 16

Verse 16 *“The stars also”*

1. a) Why did God create the stars?

b) How are they used in Scripture? Cp. Genesis 22:17; Psalm 136:8 – 9; 148:3
2. What lessons are there for us from God’s establishment of and control of the lights in the firmament? Cp. Jeremiah 31:35 – 36

VERSE 20 – 23 *“THE FIFTH DAY”*

FOOD FOR THOUGHT

So much of God’s creation is unseen in the waters; over 70% of the earth is covered in water and may be home to more creatures than what we have on land. Remember there is more depth in the sea than height in the mountains. The highest mountain, Mount Everest in the Himalayas (29,028 feet above sea level) would be 2 kilometers below the surface of the water if it was placed in the deep ditch “Challenger” southwest of the island of Guam.

Verse 20 *“Let the waters bring forth abundantly”*

1. The Hebrew word for *“abundantly”* is:
Strong’s # 8317 Hebrew: *SHARATS* =
2. How is this word related to the word for *“moving creatures”*?

- Where else are these words used to indicate phenomenal population growth? Cp. Genesis 48:16 margin; Exodus 1:7

Verse 20 – 21 *“Creature that hath life...every living creature”*

- The Hebrew word for *“creature”* is verse 21 is:
Strong's # 5315 Hebrew: *NEPHESH* =
- The Hebrew word for *“life”* and *“living”* is:
Strong's # 2416 Hebrew: *CHAY* =
- What animals are included in the phrase *“creature that hath life”*?
 - Are any excluded?

Verse 21 *“After his kind”* – A major flaw in the evolutionary theory is that there are no links or crossovers between species. Rather each produces only after its own kind. With the help of a science book, demonstrate this idea in the form of a diagram.

Verse 22 *“God blessed them”*

It is significant that the first blessing recorded in Scripture is on the fifth day, as five is often regarded as the number of grace or Divine favour bestowed.

- Can you think of other places where grace is linked with the number five? List any.



Verse 22 *“Be fruitful and multiply”*

- Where else is this blessing echoed? To whom? Cp. Jeremiah 3:16; 23:3
- Does this blessing have any relevance to us today?

VERSE 24 – 31 “THE SIXTH DAY”**Verse 24 “Let the earth bring forth”**

1. Is the phrase “bring forth” the same as in verse 20 – 21?
2. a) How are fish, fowl and land animals different from each other?

b) Why is this significant? Cp. 1 Corinthians 15:39

Verse 24 “Cattle, and creeping things, and beasts of the earth”

1. What types of animals are represented here?

Verse 26 “Let us make man”

1. Who is the “us” in this verse? Support your answer with Scripture.
2. What is the Hebrew word for “man” in verse 26?
3. Is this the only word for “man” in Hebrew?
4. Explain the difference between the different words for “man”. Why is each word significant?

TAKE A CLOSER LOOK

Trinitarians try to get mileage out of the word “us” in this passage. “Let us (Father, Son and Holy Spirit) make man,” they suppose. Give a brief outline of the arguments you would use to instruct a person with this misconception.

TAKE A CLOSER LOOK

The word “*God*” used in Genesis 1 is the Hebrew word “*elohim*”. Sometimes a plural word is used not to indicate a plurality as in the English, but in the Hebrew to give emphasis to the term. Consider what Gesenius calls the plural of majesty: “In imitation of the Armaean usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, occurs on the other hand, more than two thousand times” (Gesenius, page 49)

This is confirmed by this Hebrew Word Study reference book which indicates that “The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God.” (Theological Word Study of the Old Testament, page 44).

So “*El*” means might or strength so “*elohim*”, means “mights” or “strengths”, emphasizing the strength of the personage to whom it refers. The identical word “*elohim*” used for the Creator is also used of Moses in Exodus 7:1 (Moses is obviously not multiple people), also of false gods and the only God in the very same verse in 1 Samuel 5:7 as well as a goddess in 1 Kings 11:5. So when referring to other gods or to other mighty personages besides the Creator it may have a plural sense e.g. as above false gods.

Generally God “*elohim*” may through a plural of majesty refer to God himself. But here we have “Let us” and we have the same idea again in Genesis 3:22. These unique cases suggest that God is speaking to others.

1. Can you think of any other evidence to support your conclusions in this passage? What else do we know about angels that indicate they were present at this time?
2. By comparing the following scriptures consider the evidence for God - “*elohim*” referring to the angels of God in other scriptures.

Compare Psalm 82 with John 10

Compare Psalm 8:4-6 and Hebrews 2:5 – 7

Compare Psalm 97:7 with Hebrews 1:6

3. As a further consideration, think about the implications of “*elohim*” with a plural sense in this record.

Verse 26 “*In our image, after our likeness*”

1. The Hebrew word for “*image*” is:
Strong's # 6754 Hebrew: *TSELEM* =

2. The Hebrew word for “likeness” is:
Strong’s # 1823 Hebrew: *DÂMUWTH* =
3. How is the word “image” used outside Genesis? Cp. Numbers 33:52; Ezekiel 16:17
4. How is the word “image” used in the New Testament? Cp. 1 Corinthians 11:7; Colossians 3:10
5. What is the difference between “image” and “likeness”?
6. How were these characteristics passed on to Adam’s descendants? Cp. Genesis 5:1 – 3; 9:6 Cp. Elpis Israel page 39
7. What do we know about God and the angels as it relates to these terms?

Verse 26 “*Let them have dominion*”

1. What is meant by having “dominion”?
2. How did Adam demonstrate this dominion? Cp. Christ Psalm 8:6
3. How does this relate to the promise in Genesis 9:2? What are the similarities and differences?
4. Did the fall of Adam and Eve have an effect on this “dominion” over the rest of creation? Support your answer with Scripture.

Verse 27 “*Male and female created he them*”

The details of this are given in chapter 2. Adam was created first, in God’s image, and then Eve was created out of Adam’s side.

1. In whose image was the woman created? Cp. 1 Corinthians 11:7 – 9

Verse 28 “*Replenish the earth*”

1. What is meant by the word “replenish”?

2. Where else is it used?

3. How is it used in those contexts?

TAKE A CLOSER LOOK

There are some that feel there was a Pre-Adamic creation, perhaps for the angels in their probationary state. List arguments both for and against this idea:

For	Against

Verse 28 *“Subdue it and have dominion”*

1. What does the word *“subdue”* signify? Cp. Joshua 18:1

2. Over what was man told to have dominion?

3. Over what was man NOT to have dominion?

Verse 30 *“Every green herb for meat”*

1. What animals were to eat herbs?

2. Did God provide any other food?

3. What lesson is there from this provision by God? Cp. Psalm 104:27; 145:15 – 16; Acts 14:17

4. Did God ever change this provision to include more than just herbs? Why is this significant?

5. Comment on the significance of Isaiah 11:6 – 9 and Isaiah 65:25 in light of the events here in Genesis.

TAKE A CLOSER LOOK

Investigate the various prohibitions and freedoms concerning the eating of food in Scripture:

- Genesis 2:16 – 17
- Genesis 9:3
- Lev. 11:1 – 47
- Deut. 12:15
- Acts 10:12 – 15
- Rom. 14:14
- 1 Timothy 4:3 – 4



Verse 31 “Behold it was very good”

1. What is meant by “very good”?
2. What state is man in now? Why is it no longer “very good”? Cp. Ecclesiastes 7:29; Romans 8:19 – 22

TAKE A CLOSER LOOK

There are many today, even “theologians” who feel that the creation account is merely a story, describing in simple terms what really happened. They feel that it must be interpreted as symbolic and non-literal. However, Scripture itself confirms the authenticity of the Genesis account and indicates clearly that it is literal. For example, the Psalms are filled with allusions and quotations from Genesis 1 and 2:



Psalm	Creation Allusion
33:6	
96:5	
115:15	
121:2	

124:8	
134:3	
136:5	
146:6	

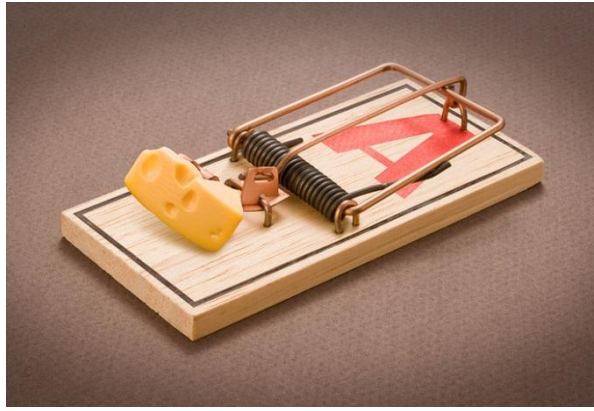
FOOD FOR THOUGHT

Many young people in the past grew up believing in creation, but university years changed many of their minds. Creation was for Sunday school and evolution became the facts that science taught. Some abandoned any consideration that the Bible was more than a man-made document composed of myths and others adopted a theistic evolutionist. This form of evolution allowed people to keep God and evolution. God was there in the beginning, initiating evolution and maybe even directing it. This way of viewing things put everything into question in the Bible, is it literal or is it figurative? This approach of taking what is clearly intended to be literal as figurative begins a course of nullifying much of the scriptural record and the saving gospel message itself.

At the end of the workbook you may wish to study one aspect of this subject in order to share it at the Youth Conference. In the meantime, let's consider one concept together which supports intelligent design from the book "Darwin's Black Box" by Michel J. Behe.

He says that evolution has no answer to irreducible complexity which he defines as : **"A single system composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning."** pg39 Darwin talked about eyes evolving one simple step at a time. He did so by conceptually lining up the eyes we know about today from the simplest to the most sophisticated and suggesting that the distance from one to the next was not that far. However, the biochemical field has since his time revealed that what seemed simple to the naked eye is in fact incredibly complicated. A single cell is more analogous to a very complicated factory. So there are no simple steps from one eye to the next! Michel refers to the cell as a black box when he says: "Now that the black box of vision has been opened, it is no longer enough for an evolutionary explanation of that power to consider only the anatomical structures of whole eyes, as Darwin did in the nineteenth century (and as popularizers of evolution continue to do today). **Each of the anatomical steps and structures that Darwin thought were so simple actually involves staggeringly complicated biochemical processes** that cannot be papered over with rhetoric. Darwin's metaphorical hops from butte to butte are now revealed in many cases to be **huge leaps between carefully tailored machines—distances** that would require a helicopter to cross in one trip." pg22

He demonstrates this concept with a mouse trap. You may wish to purchase some, take them apart and provide them to your youth group. Now let's see if they can assemble these few pieces together into a working mouse trap with one piece missing. Take out just one piece from each mouse trap package.



Here's the point - this mouse trap needs all ten parts to be a mouse trap. It is irreducibly complex. Five of these parts will not be a mouse trap, and even if one more piece could develop on its own, it still would not be a mouse trap. In fact according to the survival of the fittest principles, the partial mouse trap would soon cease to exist, because it was useless.

This exercise also demonstrates the problem of not having some intelligent being to assemble the pieces. In other words if you assembled the mouse trap excluding the one piece how long would you have to wait until it developed that one missing piece. The answer is forever...without a person to acquire that piece and to assemble it, it would never happen. Evolution requires far more complicated things to just happen, no it requires billions and billions of things to happen in very precise ways, in very short time frames without the intelligent designer!

Michel then wraps it up with these words: "Here, then, is the argument for design in a nutshell: (1) We infer design whenever parts appear **arranged to accomplish a function**. (2) The strength of the inference is quantitative and depends on the evidence; **the more parts, and the more intricate and sophisticated the function, the stronger is our conclusion of design**. With enough evidence, our confidence in design can approach certitude. If while crossing a heath we stumble across a watch (let alone a chronometer), no one would doubt—as Paley rightly said—that the watch was designed; we would be as certain about that as about anything in nature. (3) Aspects of life overpower us with the appearance of design. (4) Since we have no other convincing explanation for that strong appearance of design, Darwinian pretensions notwithstanding, then **we are rationally justified in concluding that parts of life were indeed purposely designed by an intelligent agent.**" pg265

If systems could develop parts to not only improve, but to change function and to become much more complex over time, there is still no answer as to how these systems know to do this, even a simple mouse trap requires a person to assemble it. Michel puts it this way: "There is no publication in the scientific literature—in prestigious journals, specialty journals, or books—that describes **how molecular evolution of any real, complex, biochemical system either did occur or even might have occurred**. There are assertions that such evolution occurred, but absolutely none are supported by pertinent experiments or calculations." pg270

TAKING A CLOSER LOOK

The Genesis record is filled with structure and layers of meaning. The physical creation is orderly and speaks of a designer with purpose, organization and principles. If you can see other structure in the Genesis account of Creation, record it here.

Heavens and earth are made	
Day 1 – Light from God	Day 4 – Sun, moon and stars
Day 2 – Firmament separates waters	Day 5 – The heavens and seas are populated
Day 3 – Dry land appears with plants	Day 6 – The land is populated with animals and people
Day 7 - Sabbath	

1. We see God presented to us in Genesis 1 as having a purpose, with structure and order to all that He does. What does this teach us about how we should conduct our lives as God's children manifesting Him, especially when it comes to His ecclesia? (See 1 Cor. 14:40)

Summary:

1. There are a number of phrases referring to God that are repeated throughout Genesis 1. (God created, God said, God saw, God divided / divides, God called, God made, God blessed). Summarize what these phrases teach us about God.
2. List all of the first principles you can think of that have their basis or foundation in Genesis 1.

CHAPTER 2 – MARRIAGE IN EDEN

VERSE 1 – 3 “THE SEVENTH DAY”

FOOD FOR THOUGHT

The seventh day was a special day and has set the pattern for many aspects of life. It is of course the final day of the weekly unit, which repeats continually. It became a day for Israel under the law to worship the Creator according to specific do's and don'ts. It was a reminder to Israel of the Creator, but more specifically it became the day to remember their deliverance from Egypt. The Sabbath day became a figure for future rest, and was first experienced in Joshua taking the people of Israel into the promised land. There was a greater rest typified in this day and Jesus would lead people to this rest called “the kingdom of God”. It is interesting that the 6 days of Creation correspond to 6,000 years of God's work with the people upon the earth and the 7th day of rest corresponds to what Revelation terms the 1,000 years. The end of this results in an earth where God is all in all.

Under the Mosaic covenant the Sabbath was a sign that reminded the people of their deliverance from Egypt and in no place in the New Testament is it stated as a requirement for believers today. In fact, no faithful believers criticized people who did not keep it. On the contrary, it was people like the Pharisees that condemned others for breaking the sabbath. Paul allowed people to celebrate it, but made it clear that it was not necessary (See Romans 14:5-6 and Colossians 2:16-17).

Not to be missed is the principle of rest in Christ. This rest is not tied to a specific day, but rather to a way of living, where we have ceased from our own works as God did from his (Heb. 4:10) and enjoy liberty from sin in Christ to serve God and His people without limitation!

Below is a basic summary of the teaching on the Sabbath day, with special emphasis on clarifying the truth in opposition to the Seventh Day Adventist's who teach that we must worship on the Sabbath day.

PASSAGE	CONCLUSIONS
Deut. 5:1,12-15	<ul style="list-style-type: none">• In the Genesis record people are not told to “keep” the Sabbath• Sabbath laws were given to <u>Israel</u> not to people in general• It memorializes <u>Israel's</u> deliverance from Egypt
Ex. 31:12-17; Eze. 20:8-11, 12-13	<ul style="list-style-type: none">• Sign between God and <u>Israel</u>
Ex. 20:8-11	<ul style="list-style-type: none">• <u>Saturday</u> (the seventh day) is the Sabbath day
Ex. 16:23,29-30	<ul style="list-style-type: none">• Specific laws applied to the Sabbath including <u>rules related to food</u> preparation the day in advance
Num. 15:32-36; Eze. 20:23-24, 31:15	<ul style="list-style-type: none">• Severe punishment for violating the Sabbath - <u>death</u>

Isa. 58:13-14	<ul style="list-style-type: none"> The principles that were to be learned and practised in the Sabbath include: <u>Delighting in the LORD, setting aside that which is for thine own pleasure</u>
Amos 8:5	<ul style="list-style-type: none"> Sabbath principle was lost in the <u>attitude</u> of Israel
Rom. 7:4; Heb. 8:7-13, 9:1-4; 2 Cor. 3:7	<ul style="list-style-type: none"> The laws provided by Moses including the Sabbath laws have <u>passed away</u>
Gal. 3:1,23-25, 4:9-11	<ul style="list-style-type: none"> The Galatians were termed <u>foolish for going back the law</u> of Moses – this included the observances of days
Col. 2:16-17,20; Rom. 14:5-6	<ul style="list-style-type: none"> We are not subject to the old covenant and are <u>not to judge</u> those who do not keep these days
Ex. 34:27-28; Deut. 4:13-14, 5:2-3; 1 Kings 8:9,21	<ul style="list-style-type: none"> Some argue that the 10 commandments are a separate moral code which remain in effect today The <u>10 commandments are included in the covenant</u>
Mat. 22:36-40	<ul style="list-style-type: none"> Some argue that the 10 commandments are moral and the law is ceremonial <u>Moral components exist throughout the law of God</u>
2 Chron. 31:3; Josh.23:6; Num. 31:21	<ul style="list-style-type: none"> Often the “law of God” refers to the “law of Moses”
Jam. 1:25,2:8-12	<ul style="list-style-type: none"> We are under a <u>new law of liberty</u>.
Gen. 17:10-11; John 7:22; Rom. 15:8 vs. Ex. 31:12-18	<ul style="list-style-type: none"> Circumcision is the sign for the Abrahamic covenant, but the <u>Sabbath was the sign for the Mosaic covenant</u>
Heb. 9:8	<ul style="list-style-type: none"> Mosaic covenant was confirmed by <u>animal sacrifice</u> Sabbath keepers do not fulfill the requirements of animal sacrifice
Mat. 12:1-13; Mark 2:24-28	<ul style="list-style-type: none"> Jesus was <u>Lord of Sabbath</u> i.e. he was greater than the Sabbath
Matt. 12:10-13; Luke 13.13:11-13,14:3,4; John 5:1-9	<ul style="list-style-type: none"> Healings on the Sabbath
Heb. 3:19,4:1,3,6,8-11	<ul style="list-style-type: none"> Sabbath patterns include entering the promised land, the kingdom and life in Christ i.e. the principle that a man has <u>“ceased from his own works, as God did from his”</u> in living the truth day by day.

Verse 1 *“The heavens and the earth were finished”*

God had completed all the work He set out to do, and had accomplished all His desire.

1. What lessons are there for us, knowing that God will always complete His work? See Philippians 1:6

2. What work did Jesus have to finish? See John 17:4; 19:30

Verse 1 *“And all the host of them”*

1. The Hebrew word for *“host”* is:
Strong's # 6635 Hebrew: *TSABA* =

2. How else is the word used in Scripture?

TAKE A CLOSER LOOK

It is a sad commentary on the people of Israel that the stars, which God created for beauty and to proclaim His glory, were later worshipped in honour of Pagan gods. See 2 Kings 17:16; 21:3; 23:5

1. What are the various ways in this present age that people do virtually the same thing? See Romans 1:25

Verse 2 *“He rested on the seventh day”*

1. The Hebrew word for *“rested”* is:
Strong's # 7673 Hebrew: *SHABATH* =

2. What lessons were later taught to Israel based on this seventh day? See Exodus 16:30; 31:17; 2 Chronicles 36:21

Verse 3 *“God blessed and sanctified the seventh day”*

1. What was God's main intent in proclaiming the seventh day special and separate? See Isaiah 58:13 – 14; Exodus 20:8 – 11

2. What lessons can be drawn for us today from God’s rest on the seventh day? (See Hebrews 4 and Elpis Israel pages 20, 25)

VERSE 4 – 6 “THE EARTH BEFORE MAN APPEARED”

Verse 4 “These are the generations”



1. What generations are given in Genesis?
 - 2:4
 - 5:1
 - 6:9
 - 9:12
 - 10:1
 - 10:32
 - 11:10
 - 11:27
 - 17:7,9,12
 - 25:12-13
 - 25:19
 - 36:1,9
 - 37:2
2. Explain how that the entire book is really all about “generations”?

3. What lessons exist with respect to the concept of “generations”?

Verse 4 “In the day when the LORD God made”

NOTE: “The day” here represents a period of 6 days of creation, not a single day.

1. The name of God is used here, Yahweh Elohim, yet we are told in Exodus 6:3 that God was not known by this name prior to Moses (see also Exodus 3:13-15). How can we reconcile this apparent problem?

Verse 5 *“And every plant before it was in the earth”*

1. How does the Revised Version of the Bible translate verses 5 – 6?
2. Explain in your own words what situation you think verses 5 and 6 are describing.

Verse 5 *“There went up a mist from the earth”*

1. What was this mist? See Job 36:27
2. Did it ever rain before the flood? (Support your answer with Scripture)

TAKE A CLOSER LOOK

Rain is used in Scripture in many beautifully symbolic ways. Investigate the lessons associated with God sending rain upon the earth, including the process of evaporation. See Deuteronomy 11:14; James 5:7; Matthew 5:45; Deuteronomy 32:2

Verse 7 *“THE FORMATION OF MAN”*

Verse 7 *“The LORD God formed man”*

1. The Hebrew word for *“formed”* is:
Strong's # 3335 Hebrew: YATSAR =
2. Is this word used uniquely to describe the creation of man?
3. The word *“formed”* describes God’s work as a potter. Where else in Scripture is this metaphor used? See Isaiah 29:16; 45:9

4. What are the lessons for us, realizing that we are but clay in God's hands? See Psalm 103:13 – 14; Job 33:1 – 6

Verse 7 *"Of the dust of the ground"*

NOTE: The first word *"of"* is in italics and can be omitted. Thus we have *"man the dust of the ground"*. That is, a description of what man is – nothing but dust.

1. How is the fact that man is taken from the dust of the ground related to his latter end? See Genesis 3:19; Daniel 12:2; Ecclesiastes 3:19 – 20

Verse 7 *"The breath of life"*

2. Demonstrate, using Scripture, that this was not a unique attribute, given only to man, but rather common to all animals.

Verse 7 *"And man became a living soul"*

1. How does Paul use this phrase to teach a very important lesson in 1 Corinthians 15:45? (Note: in 1 Corinthians 15:45 *"quickening"* means *"life-giving"*)
2. What is the Hebrew for *"living soul"*? Where have we seen it before? Hint: Genesis 1.
3. Show from Scripture that souls can die. See especially Isaiah 53:12, for a powerful exhortation.

TAKE A CLOSER LOOK

Man was created *"very good"* like all of creation. It is often asked whether man was in fact mortal or immortal at this point. List difficulties associated with either of these choices. (See Elpis Israel pages 71 – 73)

Immortal	Mortal

FOOD FOR THOUGHT

This verse (2:7) has described the formation of man as a special creation of God, in His own image and likeness (1:26), but in terms used also for the creation of animals. Thus a soul, Biblically defined, is dust energized by God's Spirit. The reversal of this process is given in Ecclesiastes 12:7. In nature man has no preeminence over the beast. (See also Elpis Israel pages 28-31)

The Hebrew word "*nephesh*" occurs 752 times, and is translated 44 different ways. It is translated "*creature*" 9 times, however, the most popular words used are: "*soul*" (475 times) and "*life*" or "*lives*" (120 times). The English term "*soul*" is often spoken of as an eternal essence e.g. the immortal soul. A review of the scriptures show us otherwise (Please see Bullinger's if you can for an excellent summary of this word).

- "*nephesh*" refers to "*animals*"
See Genesis 1:21 (creature),24 (creature),30 (life)
- "*nephesh*" refers to "*people*".
See Genesis 2:7 where it is translated "*soul*"
- It can touch.
See Leviticus 7:21 (soul)
- It can eat.
See Leviticus 17:12 (soul)
- It can be killed.
See Leviticus 24:17 (man),18 (beast)
- It can die.
See Ezekiel 18:4 (soul), Psalm 22:29 (soul)
- It is identified with the blood.
See Genesis 9:4-5 (life, lives)

**VERSE 8 – 14 "THE GARDEN OF EDEN"****Verse 8 "And the LORD God planted a garden"**

1. The Hebrew word for "*garden*" is:
Strong's # 1588 Hebrew: *GAN* =
2. How is it significant that similar language is used of God's people Israel? See Exodus 15:17;
2 Samuel 7:10; Isaiah 5:1 – 4

Verse 8 "Eastward in Eden"

1. What does the word "*Eden*" mean?

2. What did the Garden of Eden become known for later in the Bible? See Genesis 13:10; Isaiah 51:3; Ezekiel 36:35

TAKE A CLOSER LOOK

Many people have tried to determine the location of Eden and its garden. What are some of the suggestions? Which seems most plausible? (See Elpis Israel pages 56 – 57 for some ideas)

Verse 9 *“Every tree that is pleasant to the sight and good for food”*

1. How does the description here of all trees relate to Eve’s temptation in Genesis 3:6?

Verse 9 *“The tree of life”*

1. What features of The Garden of Eden are used in the description of the Kingdom of God? See Revelation 2:7; 22:12 – 14; Isaiah 51:3

TAKE A CLOSER LOOK

Did the fruit of the tree of life: a) Give eternal life instantly when eaten?; or b) Sustain life while it was being eaten? See Genesis 3:22 – 23; Revelation 22:2.

Verse 9 *“The tree of knowledge of good and evil”*

1. What type of knowledge is referred to here? (Look up the Hebrew)
2. What kind of good and evil?

Verse 10 “A river went out”

- Trace the use of rivers and waters in Scripture. What is the significance for us? See Psalm 1:3; 36:8; 46:4; Micah 4:1; John 7:38



TAKE A CLOSER LOOK

The phrase “*And became four heads*” is one worth looking into. The one river parted and became 4 mighty rivers. List as many “fours” as you can find in Scripture (i.e. 4 camps of Israel)

Verse 10 “*And became into four heads*”

List the main features and possible significance of each river:

<i>Pison</i>	means:
Main Features:	
Significance:	

<i>Gihon</i>	means:
Main Features:	
Significance:	

<i>Hiddekel</i>	means:
Main Features:	
Significance:	

<i>Euphrates</i>	means:
Main Features:	
Significance:	

VERSE 15 – 17 “THE LAW GIVEN”**Verse 15 “Man to dress the garden and keep it”**

1. The Hebrew word for “keep” is:
Strong’s # 8104 Hebrew: *SHAMAR* =

2. Where else is the Hebrew word for “keep” used in Genesis?

3. Write Adam’s job description in your own words.

TAKE A CLOSER LOOK

In verse 8 the word “*garden*” implies a fenced or protected area, and here Adam is to keep or guard the garden and hedge it about.

1. Why was the garden described in this way?

2. Was it to keep animals out of the garden?

3. Can you think of any problems with this idea?

TAKE A CLOSER LOOK

Adam was to be a gardener. This is the first Divinely appointed profession.

1. How does this relate to the fact that Cain was a gardener and Abel a shepherd?

2. Why did shepherding become a more prominent occupation?

3. Why then was Adam a gardener?

Verse 16 *“And the LORD God commanded the man”*

1. What does the word *“commandment”* mean?
2. Where else is it used in the early chapters of Genesis?

Verse 16 *“Thou mayest freely eat”*

1. a) In this phrase, do you see God giving man free will?
- b) Can you think of some responsibilities that come with free will?

Verse 17 *“But of the tree of knowledge of good and evil thou shalt not eat”*

1. Why was it necessary for God to give a law of prohibition to Adam?

Verse 17 *“For in the day that thou eatest thereof”*

1. How can we understand this sentence in light of the events in chapter 3? That is, Adam and Eve did not die the very same day that they ate the fruit. (See the use of the phrase *“in the day”* in verse 4)

Verse 17 *“Thou shalt surely die”*

1. Write the commandment and punishment given to Adam in your own words.

FOOD FOR THOUGHT

When you look at the Hebrew, you notice that the word *“die”* in the Hebrew is repeated in the phrase *“Thou shalt surely die”* i.e. *“die, die”*.

Does the Hebrew itself mean that they would die twice? Die in two different ways? Or as some margins suggest enter a process of dying which ends in death i.e. *“dying thou shalt die”*? Or is there another possibility?

First note that whatever we decide here must be consistent with the fact that the Hebrew does this in a number of places including other places in Genesis. Consider the following examples:

PASSAGE	Repeated Hebrew Word
18:10	<i>"I will certainly return"</i> i.e. return, return
20:18	<i>"For the LORD had fast closed up all the wombs"</i> i.e. closed up, closed up
22:17	<i>"That in blessing I will bless thee, and in multiplying will multiply thy seed"</i> i.e. bless, bless and multiply, multiply
28:22	<i>"I will surely give the tenth unto thee"</i> i.e. give, give
43:3	<i>"The man did solemnly protest unto us"</i> i.e. protest, protest
44:28	<i>"Surely he is torn in pieces"</i> i.e. torn, torn

Gesenius helps us understand this particular case when he describes the "infinitive absolute": He says, "The infinitive absolute used *before* the verb to *strengthen* the verbal idea, i.e. to emphasize in this way either the certainty (especially in the case of threats) or the forcibleness and completeness of an occurrence. In English, such an infinitive is mostly expressed by a corresponding adverb, but sometimes merely by putting greater stress on the verb"

Therefore the Hebrew utilizes this method to emphasize and so translators have by their interpretation tried to convey that emphasis in their translation.

We conclude therefore, that when they partook of the fruit they would most certainly die. The question is did they? And what was the death they experienced? For this we will wait until chapter 3.

TAKE A CLOSER LOOK

Contrast the two main trees – The Tree of Life and The Tree of Knowledge of Good and Evil.

1. What did the fruit itself do to Adam and Eve?
2. What lessons are there for us from these two trees in the garden of God? See Deuteronomy 30:15 – 20

The Tree of Life	The Tree of Knowledge of G & E

VERSE 18 – 20 *“A HELP MEET FOR HIM”***Verse** *“It is not good that man should be alone”*

1. What does the word *“alone”* mean in this verse? What was Adam missing?
2. Why was it not good for Adam to be in this state? Support your answer with Scripture.

Verse 18 *“I will make him a help meet for him”*

1. How is the word *“help”* used in Scripture?
2. The Hebrew word *“meet”* is:
Strong's # 5828 Hebrew: *EZER* =
3. In your own words describe the intended purpose of the companion for Adam.
4. How can we be *“helps”* for others today? (Note: not just for a spouse)

Verse 19 *“Every beast and fowl brought to Adam”*

1. Where else is God's control over the animals so clearly demonstrated? (Hint: look at *“brought”* in a Hebrew concordance)

Verse 19 *“To see what he would call them”*

1. Many things were named by God (1:5; 8, 10). What is significant about God allowing Adam to name the animals?
2. What else did Adam name? (See also Genesis 3:20)

Verse 20 *“But for Adam was not found an help meet for him”*

1. What was it about the process of naming the animals that would make it obvious to Adam that he needed a companion? Why were no animals suitable?

VERSE 21 – 25 *“THE FIRST MARRIAGE”*

FOOD FOR THOUGHT

The first marriage is a model for many patterns in scripture, not the least of which is a people saved through the death of their savior-head, the Lord Jesus Christ. The love of the Lord was such that he gave his life for his bride. We were taken from his side and in this existence we aim to serve him to the glory of the Father in heaven. Clearly, God wants us to learn about our relationship with him from the true principles surrounding the marriage of a man and a woman. It is evident that there is a divine order – an order which has been challenged by the way of the world. It is also clear that men and women differ in many respects including their roles in the marriage relationship. God expects us to respect these principles and apply them in our lives despite the opposition we might find in the world around us. This is a challenge when the world has no regard for the Word of God, and those that do, often twist its message so that it more comfortably works in modern society.

Of the many aspects that could be considered here, think about the sacredness of one man and one woman in marriage. The opposite condition is covered in the sins of fornication, adultery, homosexuality and other wicked practices, which the Bible condemns. The Bible says *“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge”* Heb. 13:4. The Humanist says *“While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered ‘evil.’”* Humanist Manifesto II – 1973. The point being, that as long as you are legally an adult, you may do what you want sexually with others that are consenting adults.

The only other guiding principle for these matters provided by the Humanist is as follows: *“Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire.”* Humanist Manifesto II – 1973. What the Humanist fails to realize is the various forms of harm that they inflict on a person mentally, emotionally and spiritually by practicing physical relationships without the guidance of the scriptures. As long as there are consenting adults involved and no physical harm, then people in their view should be free to do as they like. This makes a healthy, satisfying, committed, marriage near impossible. Why? Because it is difficult to close doors that have been opened! It is hard to stop doing something you have been practicing in the past, and if you do stop, there is one thing even harder to resolve and that is the state of your mind. The mind has difficulty blanking out the past, so while sin may be forgiven for past mistakes, the consequences of those mistakes do not go away.

In short, the world preaches “toleration”, but that toleration is less and less including the Biblical viewpoint. Alarmingly fast, the world is changing in its level of tolerance for those that have values

based on the Bible. Like the Humanist we may look upon the racist with contempt, but we must recognize that in their eyes we are the racist when it comes to our views on sexual orientation and practice. Our words and writings are becoming hate-literature in the eyes of the world around us!

As we commence our study of this remarkable relationship, let us be fully committed to God's standards and on our guard to the waves of change that are happening and have been happening for many years. Remember that days existed in the past, when marriage was for life, when divorce was rare, when adultery was considered a grave sin, when people never saw a naked body until they were married, when finding a virgin to marry was easy, when young people did not make out in school hallways, and unmarried people of the opposite sex did not travel together without chaperones, and people wore clothes to cover themselves in public places. Those days are gone. Where are we in these matters?

Let us not forget that while the world is morally destitute in these areas, many believers also fail in these matters in one way or another. It is also true that the Bible records considerable failure in these same matters among believers and that many converts to the truth are from these sinful backgrounds. Therefore, what is important is that we believe the right things on these matters, and that we remain strongly committed to God's ways going forward. This study presents us with an opportunity to become more familiar with God's way of thinking on the marriage relationship. In our natural relationships and in our spiritual relationships may we have regard for God's standards in a world that more and more operates without a conscience of any God, never mind the One true God, Creator of the heavens and the earth.

Verse 21 *"And the LORD God caused a deep sleep"*

1. Indicate the person involved and the reason for the deep sleep in each of the following cases:



Passage	Person	Reason
Genesis 2:21		
Genesis 15:12		
Judges 16:19		
1 Samuel 26:12		
1 Kings 19:5		
Daniel 8:18; 10:9		
John 11:11		

2. What is sleep symbolic of in Scripture? Support your answer with Scripture.

- Find some references in Scripture that show both the blessings and dangers of sleep (i.e. Psalm 3:5, 4:8; Proverbs 19:15; Isaiah 29:10)

TAKE A CLOSER LOOK

There are numerous parallels between Adam and Christ (the second Adam) List the similarities you can find, including the formation of their brides (see Eph. 5:25-32).



Adam	Similarity	Christ

Verse 22 *“The rib taken from man God made a woman”*

- How was this process different to the creation of males and females in other animals?
- Why is this significant?
- The Hebrew word for *“made”* in v22 is:
Strong's # 1129 Hebrew: *BANAH* =
- How else is this word used in Scripture? See Genesis 16:2; Psalm 127:1

Verse 23 *“This is now bone of my bones and flesh of my flesh”*

- How is this idea used in the following passages?
 - Genesis 29:14
 - Genesis 37:27
 - Judges 9:2
 - 2 Samuel 5:1
 - 2 Samuel 19:12

- 2 Samuel 19:13
 - 1 Chronicles 11:1
2. What are the lessons for us?

Verse 23 *“She was taken out of man”*

1. Comment on Paul’s use of this phrase in 1 Corinthians 11:8.

Verse 24 *“Therefore shall a man leave father and mother”*

1. How strong is the word *“leave”* in Hebrew?

2. What are the implications of this for marriages in the Truth?

TAKE A CLOSER LOOK

Did Adam say this (verse 24), or is it a Divinely inspired comment? How would Adam have related to leaving father and mother?

Verse 24 *“And shall cleave to his wife”*

1. The word for *“cleave”* in Hebrew is:
Strong’s # 1692 Hebrew: *DABAQ* =
2. Find some examples in Scripture where this word is used either positively, or negatively.
See 1 Kings 11:2; 2 Kings 18:6
3. Can this principle be extended beyond a marriage relationship? Give examples. see Ruth 1:14 – 16

Verse 24 *“And they shall be one flesh”*

TAKE A CLOSER LOOK

What are some of the lessons we learn from the union of Adam and Eve?

1. This verse is cited in several passages in the New Testament. Summarize the main argument and reason for citing this verse in the following passages:
 - Matthew 19:5
 - Mark 10:7
 - 1 Corinthians 6:16
 - Ephesians 5:31
2. As the Bride of Christ, what are the spiritual lessons behind becoming *“one flesh”*? Support your answer with Scripture. See 2 Corinthians 6:14 – 18; James 4:4; Revelation 2:14

Verse 25 *“And they were both naked and not ashamed”*

1. What was it about Adam and Eve’s state that allowed them to not be ashamed? How and why did this change after their sin? See Genesis 3:7

TAKE A CLOSER LOOK

Write characteristics you should *look* for in a spouse in the Truth. Equally important - write characteristics that you should *not look* for in a spouse in the Truth.

Characteristics to Look For	Characteristics Not to Look For

Summary:

1. List as many first principles as you can that are found in Genesis 2.

CHAPTER 3 – TEMPTATION, SIN, & COVENANT

FOOD FOR THOUGHT

In Genesis 3 we are introduced to the serpent, a beast of the field created by God “very good” like all of Creation. The scriptures speak of the wonder of God’s creative hand when it speaks of three yea four things that are too wonderful for me: “a serpent upon a rock”. Jesus drew our attention to the serpents subtilty (not necessarily an evil attribute) when he said “Be ye wise as serpents”.

However, they are never referred to as harmless and in 50 of 70 references their poisonous nature is at least inferred. There are 14 Hebrew and Greek words utilized to describe various snakes so it is an over simplification to think that even in the literal sense a Bible snake is just a snake. From Genesis to Revelation excluding the two passages cited in Proverbs and Matthew the serpent has defined **the enemies of God** and all that is opposition to him.

There is no animal in the Bible more important to understand. There is no animal that takes on a more prominent role in figure than the serpent. The Bible centers out this animal in Genesis and in Revelation. It was at the top of the ladder “more subtle” than any beast of the field and later was demoted to traveling on its belly as the most “cursed” animal in God’s creation. This Genesis “serpent” is undoubtedly referred to in Revelation as “the old serpent”. The serpent is called the devil and Satan, and so when we see the terms devil and Satan in the context of an enemy of God – it is the serpent, because that is what he is called. The literal serpent today does not have the same qualities as the original serpent in the garden; nevertheless God has ensured that the serpent has qualities that continue to make it a suitable symbol for his enemies.

A study of the serpent from its introduction as a “very good” part of God’s creation in Genesis to it’s ultimate destruction in Revelation, leads to a study of the entire Bible, especially when we recognize the use of the symbol. The serpent symbolically is related to sin, death, sin nature, sinners, nations, leaders, religion and philosophy.

The serpent in Genesis 3 said “Ye shall not surely die”. The serpent was the first source of opposition to God. Because of this he is appropriately used to define the enemies of God in various forms in the Bible. Technically however, this opposition in itself was not sin because the serpent was just an animal, but when the woman adopted the idea and acted on it SIN entered the world. The combination of the serpent’s idea and the action of the woman and the man was SIN. Conveniently God chose the serpent to represent from that point forward that which is in opposition to him. This is made clear in Genesis 3 where we have God placing enmity between the woman and the serpent, the children of the serpent and the children of the woman.

So in short the serpent represents the enemies of God. Not simply sin, but sin and its various manifestations. It would be unscriptural to say the serpent is simply sin, or simply human nature, or simply a sinner, or simply a group of sinners for as we will see the serpent is all of these things. Consider the following:

Serpent represents:	Passage:	Explanation:
Sin	Rom.7:11; John 8:28-44; Gen.3:15	Notice how sin is used in place of the serpent and so - Sin, seizing the opportunity provided by the commandment, deceived me, and by it killed me. Clearly referring to the Genesis account there are two fathers and children associated with each father. God versus Serpent demonstrated in the principle of obedience versus disobedience.
Human Nature	John 3:14-15; Numbers 21; Rom. 8:3	Incredibly, Jesus corresponds to the serpent upon the pole. Why? Because of the well-made scriptural point - Jesus had human nature or flesh that is inclined to sin.
Sinners	Matt.3:7-9, 12:34, 13:38, 23:33	The seed of the serpent are otherwise termed vipers. They are children associated with King Sin.
Groups of sinners (nations, religious systems)	Isa. 14:29,27:1; Rev. 12:9	Beastly nations and religious systems are the ultimate in the serpent figure. These enemies of God are by further figures the devil and Satan.

Now the serpent has many characteristics that are worthy of our consideration. Let's consider one of these attributes highlighted here in Genesis 3: "Subtilty".

One night a 7-year old girl awoke vomiting. Her mother re-made the bed. As she put her daughter back to bed the daughter said that she had seen a big snake. Her mother assured her it was just a dream and she went back to sleep. Gravely ill by the next evening she was treated for snakebite with an all-purpose anti-venom. Tests later confirmed she had been bitten by a tiger snake. She recovered a few days later. Meanwhile her Father checked the cupboard to find a knothole accessible from the ground in the cupboard. The lesson: it doesn't take much for a snake to creep into our homes and our lives, especially in today's world. In fact, today's snakes do not even require a hole in a cupboard, they can travel through signals in the air!

So the scripture warns us of the serpents "subtilty" a characteristic associated with the serpent from Genesis 3 to this day. There is a positive and negative aspect to this characteristic though there is only one Hebrew word. The positive is best thought of as "prudence" and the negative as "crafty". Subtilty has the idea of "laying bare" and can be used positively for the person who can see through a matter for good, or negatively for the person who sees through a matter for evil. David was acting like a snake hiding from Saul (See 1 Sam. 23:22-23 – notice the Hebrew once again repeating the same word for emphasis i.e. "subtilty, subtilty"). In Psalm 83 we have the same word used of the enemies of Israel: "They have taken crafty (subtil) counsel against thy people, and consulted against thy hidden ones" (Psa.83:3).

What was deceptive about what the serpent said? Really two things: (1) - There was a combination of truth and error in his message. The error was accepted as truth on the basis that there was some known truth, and (2) - The error itself had some appeal, it sounded reasonable and it was attractive to Eve.

Remember how the children of Israel were deceived by the Gibeonites: “They did work wily[craftily], and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up”. This is how the serpent works today; he is in disguise and says “How can I achieve my objectives?” and he is willing to employ deceit to reach his goal.

Just as the impact of the serpent has lasted with us to this day, so the impact of Israel’s mistake has cost Israel to this day. The ramifications of deception are significant and long lasting. In the next chapter, five kings united in war against Israel. Joshua understood the importance of this matter, so the armies were slain with the sword and the five kings in the cave were trapped until they had won the war. He had them brought out after defeating the people before the men of Israel. He then had them lay upon the dust of the ground. He had the captains put their feet upon their necks of those kings and he slew them before their eyes. What does this remind you of? These kings were kings of sin, serpents lying prostrate upon the dust. The lesson: be wary, and with diligent use of the Word, and prayer without ceasing, may we overcome the serpent in our life.

Consider these practical examples:

Subject	The Truth	The Error	The Appeal of Error
Experiment with other ways of life before you commit to Christ	Study and discuss other viewpoints before committing to Christ to ensure you know and believe the truth.	See what the world has to offer for yourself. Try things out, because until you do, you will not really know whether it is good or bad.	I am in control of my destiny. You are only young once, so you may as well enjoy it. There is nothing wrong with trying things out now, we can settle down later.
Sex Before Marriage	Get to know your partner before marriage, especially their spirituality. Not physically.	Get to know them sexually before marriage.	You are going to spend the rest of your life with the person so you want to make sure you will be happy spending it with them.

Paul warns us in Corinthians: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3). He calls us to single-minded devotion to Christ; that is the sense of singleness (Greek: “haplotes”) – for Christ, and for Christ alone. We are exhorted to go in one direction and to give our all in that one direction. The enemy is sometimes in the form of people who convey serpent-like messages, some truth and some error. It is attractive to the flesh, but it is not in accord with sound scriptural principles. We must first recognize that the serpent is trying to deceive us. Not like the snake in the garden, but the serpent in figure as manifested in people, organizations, philosophies, and in our very nature.

Paul is concerned that the Corinthians would buy into a brand of the truth that would not have the power to save. If somehow under the guise of the fundamental elements of the gospel, we have a version of the truth that compromises the very heart of the truth then the serpent is deceiving us. The question is – are the messages we are hearing today in harmony with the truth of the gospel, or are they

disturbing corruptions? Or, are they steps in the wrong direction? The fundamentals, the first principles must be maintained, there is no question that worldly, humanistic thinking must be resisted.

Of course there are many other issues in life of a personal matter, but they can be deadly if we are taken by their appearance of good and their appeal to the flesh. The Proverbs were written to “give subtility to the simple” – the ability to see to those that are open, or vulnerable. So we are told: “A prudent (subtil) *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished” (Prov. 22:3). It is vital to look ahead, to be wise with respect to our choices; they all have consequences.

If we do not take the enemy seriously in its many forms, than we will suffer the consequences of its poison. On a practical level we might say that experience is an effective teacher, but it’s brutal. It acquaints us with all the effects of an action, by causing us to feel them. We cannot fail to understand that being casual towards a poisonous snake is foolish after one has bitten us; vomiting, pain and sometimes death. Now we can substitute this rough teacher called experience with another more gentle one: prudence – foresight – derived of course from the Word of God.

All of us are foolish enough that we will choose to learn from experience some of the time, but if we want to learn one positive characteristic from the serpent, let it be subtility. Look ahead, think it through. Choose the gentle teacher!

VERSE 1 – 8 “THE SERPENT THINKING”

Verse 1 “The serpent was more subtil”

1. The Hebrew word for “*serpent*” is:
 Strong’s # 5175 Hebrew: NACHASH =

2. Using the following references, comment on what the serpent represents in Scripture:
 - Exodus 4:3

 - Numbers 21:6, 9

 - Matthew 10:16; 23; 33

 - John 3:14

 - Revelation 20:2

3. Describe the Serpent’s subtility in your own words.

Verse 1 *“He said unto the woman”*

1. What a remarkable animal. Balaam’s Donkey also spoke. Compare that situation with this one using 2 Peter 2:15 – 16 and Numbers 22:21 – 35. Write down your observations.
2. How did the serpent know these things? See Elpis Israel pp. 80 – 83 to stimulate your thoughts.
3. How might a person today experience a similar temptation?

Verse 2 *“The woman said”*

1. Eve begins to quote God’s words in her answer. List any parallels you see between Luke 4:1 – 13 and Eve’s first words.
2. How were Eve and the serpent different in God’s eyes?
3. Did they have different ways of thinking? See 2 Corinthians 11:3. How so?

TAKE A CLOSER LOOK

After considering 1 Peter 3:15 comment on how knowledge of Scripture can keep us out of trouble when we are tempted.

Verse 3 *“Neither shall ye touch it”*

1. What is the source of this concept?
2. What are the implications of this?
3. Practically speaking what do we learn from this? Support your conclusions with other scriptures.

Verse 4 *“Ye shall not surely die”*

1. Compare this to Genesis 2:16 – 17. Was this true or false?

Verse 5 *“God doth know”*

1. What does this phrase mean and is it true or false?

Verse 5 *“Then your eyes shall be opened”*

1. What does this phrase mean?

Verse 5 *“knowing both good and evil”*

1. What does this phrase mean?

Verse 6 *“When the woman saw”*

1. Three good things made the fruit attractive to Eve: nourishment, beauty, and wisdom. What was wrong with pursuing these good things through the fruit?
2. Outline the process involved in Eve’s sin, relating it to James 1:12 – 15. Try to list three steps.
3. See and compare the same process in Achan’s sin in Joshua 7. How are the two accounts similar and different?
4. Define sin. Support your answer with Scriptures (See 1 John 3:4, 5:17,19; James 4:17; Romans 14:23).
5. Are there any other ways in which the term “sin” is used? e.g. by a figure of speech for the flesh (See Psalm 51:5; 2 Corinthians 5: 21)
6. Using Philippians 2:5 – 9, determine what Eve coveted most in her sin. A modern translation such as the R.S.V. will help you.

Verse 6 *“Her husband with her”*

1. Comment on the differences between Adam and the Lord Jesus Christ when faced with temptation.
2. Was he beguiled as Eve was? Support your answer with Scripture. (Use N.T. references to Adam)
3. Why, seeing that Eve ate the fruit first, does Paul say that sin entered the world by one *“man”*? (Compare 1 Corinthians 15:21 – 22)

Verse 7 *“The eyes of them both were opened”*

1. What did this mean for them? (See Elpis Israel, pp. 83-85)

Verse 7 *“They knew that they were naked”*

1. What did this nakedness involve? Had something about them altered? If so, what and how?

Verse 7 *“Made themselves aprons”*

1. The Hebrew word for *“aprons”* is:
Strong's # 2290 Hebrew: CHAGOWR =
2. What were they trying to do with them?
3. Why was this covering inadequate?

TAKE A CLOSER LOOK

Review question: The serpent claimed that eating the fruit would make Adam and Eve like God.

Ways This Was True	Ways This Was Untrue

VERSE 8 – 13 *“THE PRESENCE OF THE LORD GOD”***Verse 8** *“Walking in the garden in the cool of the day”*

1. Who exactly did Adam and Eve hear walking in the garden?
2. What do the words *“cool of the day”* mean?

Verse 8 *“Adam and his wife hid”*

1. Why did Adam and Eve try to hide?
2. Is it possible to hide from God’s presence? (See Psalm 139 for example)
3. What ought we to do when we sin? (See both Job 31:33 – 34 and Proverbs 28:13)
4. Does confession save us from suffering the consequences of our sins? Use David’s experience in your answer.
5. What do we gain by confessing our sins?

Verse 9 *“Where art thou?”*

1. Why was the question asked: *“Where art thou?”* Was the location of Adam and Eve unknown?
2. The word *“thou”* is a singular word. To whom was God addressing His words? Why?

Verse 10 *“And he said”*

1. Describe Adam’s fear in verse 10.

Verse 11 *“Who told thee that thou wast naked?”*

1. Why does God bother to ask these questions?

2. When called upon to explain himself, Adam fell short in his response. What should he have done?

Verse 12 *“The woman whom thou gavest”*

1. Adam seems to be blaming two individuals for his problems in verse 12. Who are they?
2. What characteristic of human beings is revealed in these words and in Eve’s explanation also?
3. How did the sin of Adam and Eve affect the earth (Gen. 1:28; 3:17; 9:2; Romans 8:19 – 23)? How will Christ restore what sin marred?

Verse 13 *“The serpent beguiled me”*

1. The Hebrew word for *“beguiled”* is:
Strong’s # 5377 Hebrew: NASHA’ =
2. Comment on Paul’s statement involving beguilement in 1 Timothy 2:14. Who does Eve represent in this passage?
3. A Christian acquaintance tells you that Satan tempted Eve in the garden. Defend the Biblical view!

VERSE 14 – 19 *“JUDGMENT OF THE RESPONSIBLE”*

Verse 14 *“The LORD God said unto the serpent”*

1. Why did God not ask the serpent to explain himself?
2. What did the serpent intend to result from his reasoning with Eve?

Verse 14 *“Thou art cursed”*

1. What does this phrase mean?

Verse 14 *“Dust shalt thou eat”*

1. Bearing in mind what the serpent represents in Scripture, comment on the significance of the following verses:
 - Genesis 2:7
 - Genesis 3:19
 - Psalm 72:9
 - Psalm 103:14
 - Isaiah 26:19
 - Isaiah 49:23
 - Isaiah 65:25
 - Micah 7:17

Verse 15 *“I will put enmity”*

1. In your words describe this *“enmity”*.
2. What lesson is there in understanding that God intended *“enmity”* to exist (See James 4:4)?

TAKE A CLOSER LOOK

Verse 15 involves a most remarkable promise. Our lives hang on the truths surrounding these words.

1. What or who is the Seed of the Serpent?
2. Can you think of other major conflicts between two groups in Scripture? (e.g. Jesus vs. The Pharisees)

Verse 15 *“Her seed”*

1. Who is the Seed of the Woman?

2. Why is the seed referred to as the woman's and not the man's as might be expected? (See 2 Samuel 7)

FOOD FOR THOUGHT

The Genesis account is the basis for many sections of scripture. Some places are more obvious than others. Consider just 4 verses in Romans 16; these are filled with allusions to Genesis 2 and 3.

Romans 16	Genesis/Other Accounts
<p>"<u>mark them</u> which cause divisions and offences contrary to the <u>doctrine</u> which ye have learned; and avoid them" v17</p>	<p>"<u>Now the serpent</u> was more subtil than any beast of the field which the LORD God had made. And <u>he said</u> unto the woman" Gen. 3:1</p>
<p>"they that are such <u>serve</u> not our Lord Jesus Christ, but their <u>own belly</u>" v18</p>	<p>"<u>Ye are of your father the devil</u>, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, <u>he speaketh of his own</u>: for he is a liar, and the father of it" John 8:44 "Brethren, be followers together of me, and <u>mark</u> them which walk so as ye have us for an ensample. ¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, <i>that they are the enemies</i> of the cross of Christ: ¹⁹ Whose end is destruction, <u>whose God is their belly</u>, and whose glory is in their <u>shame</u>, who mind earthly things." Phil. 3:17-19</p>
<p>"by <u>good words</u> and <u>fair speeches</u> deceive the hearts of the <u>simple</u>" v18</p>	<p>"I fear, lest by any means, as the serpent <u>beguiled</u> Eve through his subtilty, so your minds should be corrupted from the <u>simplicity</u> that is in Christ" 2 Cor. 11:3 "And the LORD God said unto the woman, What <i>is</i> this <i>that</i> thou hast done? And the woman said, The serpent <u>beguiled</u> me, and I did eat" Gen. 3:13</p>
<p>"your <u>obedience</u> is come abroad <u>unto all men</u>" v19</p>	<p>"And unto Adam he said, Because <u>thou hast hearkened unto the voice of thy wife</u>, and hast eaten of the tree, of which <u>I commanded thee</u>, saying, <u>Thou shalt not eat</u> of it: <i>cursed is</i> the ground for thy sake; in sorrow shalt thou eat <i>of</i> it all the days of thy life" Gen. 3:17 "Wherefore, as <u>by one man</u> sin entered into the world, and death by sin; and so death passed <u>upon all men</u>, for that all have sinned" Rom. 5:12 "For as by <u>one man's disobedience</u> many were made sinners, so by the <u>obedience</u> of one shall many be made righteous" Rom. 5:19</p>

Romans 16	Genesis/Other Accounts
“I would have you <u>wise</u> unto that which is <u>good</u> , and simple concerning <u>evil</u> ” v19	“But of the tree of the knowledge of <u>good</u> and <u>evil</u> , thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” Gen. 2:17 “when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one wise</i> , she took of the fruit thereof, and did eat” Gen. 3:6
“the <u>God</u> of peace shall <u>bruise Satan</u> under your <u>feet</u> shortly” v20	“And I will put enmity between thee and the woman, and between thy seed and <u>her seed</u> ; it shall <u>bruise thy head</u> , and thou shalt bruise his <u>heel</u> ” Gen. 3:15

Much exhortation can be derived from this account alone, but consider especially the words “I would have you wise unto that which is good, and simple concerning evil” v19. The apostle Paul almost 2000 years ago teaches us something that could not be more relevant in our present age. He suggests that we should be simple to evil; that we should be unknowing, inexperienced almost naïve as it relates to evil. In an age where everything is “in your face” and propagated in every form including technologically, fewer and fewer have any sense of what it means to be “simple concerning evil”. How many 10 year olds have never seen a murder? Never heard coarse language? Never had their minds altered by messages of their rights? What an exhortation, to be severe in our approach to mediums by which evil is brought to our eyes, ears and our minds. Think about the implications of this principle in your life and in the lives of our communities if we are going to survive the onslaught of evil in the coming days.

In contrast to this we are to be “wise unto that which is good” and of course the opposite applies. We should fill our lives with good things, to not only displace the evil things, but to foster a nurturing environment for ourselves in spiritual things. So, the Word of God in our homes, in our cars, in our routines will give us experience in good. Association with people who are drawn to the Word, people who study it, read it, mark it and discuss it will effect growth that will be evident to all. Attendance and participation in ecclesial activities and service will be impactful for the present and in eternity to come. Think about how you can be more engaged for the benefit of not only yourself, but the people with whom you associate.

TAKE A CLOSER LOOK

Explain Romans 16:20 and Luke 10:17 – 19

Verse 16 “I will greatly multiply thy sorrow and thy conception”

1. The Hebrew word for “sorrow” is:
Strongs # 6093 Hebrew: `ITSTSABOWN =

Verse 16 *“Thy desire shall be to thy husband”*

1. Use your concordance to determine what this means. (See also Elpis Israel, pp. 121-123)
2. a) Before sin, what was Eve’s status in relation to Adam?

b) How did this change after sin?

TAKE A CLOSER LOOK

When will the former relationship between man and woman be re-instituted and what will be the nature of that relationship? Support your answer with Scripture.

Verse 17 *“Harkened unto the voice of thy wife”*

1. How can a similar crisis face us today? (See Luke 14:26)

Voice 17 *“Cursed is the ground for thy sake”*

1. Why was the ground cursed for Adam’s sake?

Verse 19 *“In the sweat of thy face”*

1. Compare this to Genesis 5:29. What observations can you make?
2. Find and comment on passages in Scripture which indicate the importance of labour.

References	Comments

FOOD FOR THOUGHT

Consider the following chart as a summary of major actions and their consequences.

Model of Events in Genesis 1-3

MAJOR EVENT	STATUS		
	CREATION	MAN	SERPENT
God Creates	Very Good	Like God	Subtil
God Commands Man	N/A	Man Tested	N/A
Serpent Lies to Woman	N/A	Woman Deceived Man Enticed	N/A
Man and Woman Sin	N/A	Eyes were opened Knew they were naked Fear Separated from God	N/A
God Sentences Serpent, Man, Woman and Creation	Ground cursed (mortality)	Enmity between Woman/Seed and Serpent/Seed	
		Seed of woman's heel to be crushed <u>Woman</u> Bear children through suffering Desire to Husband Husband to rule over her <u>Man</u> Return to dust (mortality) Toil to eat	Cursed above all Go on belly Eat of dust Serpent head to be crushed

Some important conclusions arise from this summation. First consider that sin resulted in a change of nature, i.e. our natures were contaminated by sin. In a simple figure, the fridge door had been opened by this first sin and the food within has been contaminated. What are the terms for this in Genesis? - their "eyes were opened", "knew they were naked" and "fear". Elsewhere in scripture we read about a sickness that was caused by sin and none of us, including the Lord, have returned to that first state; rather we have a nature inclined to sin, where the lust of the flesh, the lust of the eye and the pride of life are the principles by which the flesh naturally operates. However, the nature we are now born with, is not something for which we are responsible, it is simply our misfortune. God is concerned about that for which we are responsible; our own sins, i.e. our own thoughts, words and actions that through commission or omission are not in harmony with the glory of God. Our God cares about moral issues, he wants us to be obedient, and so the exhortation is to recognize our predicament, accept it, and avail ourselves of the solution to conquer sin by making choices that resist our desire to sin and take us in the direction of our God.

Many errors arise out of a misunderstanding of this concept. One error refers to the concept that our nature really did not change (i.e. it was unaffected by the first sin). That somehow we are the same as Adam and Eve before the sin; but we know that sin changed us dramatically and we now have a strong inclination to sin. This is a problem we must face every day. The Lord Jesus was the only person with this sinful nature to overcome it and to not actually sin. This was the great work of God in His Son.

On the other side there are concepts which acknowledge this human nature with a bias to sin, but then go too far in some way by seeing the nature itself as a 'form' of sin, and so they may speak of "original sin" or "inherited sin" or "Adamic sin". The result of identifying a second form of physical or literal sin, is to then believe that we must be reconciled, justified or forgiven by God for this sin. However, the simple truth is, God worked through his Son to condemn sin or disobedience; God is moral and he wants us to make moral decisions. He demonstrated this in His Son who was flesh like us, but never yielded to those lusts. Therefore, the Lord sets the ultimate example for us; refuse the flesh, and do His will.

Secondly, we learn about "death". The people were told they would certainly die in Gen. 2:17 if they partook of the tree. So what was this death? It turns out that in these unique circumstances "death" was at first different than at any time thereafter. It was the change from a neutral state (neither mortal or immortal) to a state of mortality (i.e. they were now dying creatures). This was death for Adam and Eve as defined by God himself in the sentence directed at them for their disobedience. At that moment they began to age, they felt pain and suffering; they were corrupting. Of course this process would end ultimately in the cessation of life, in Adams case over 900 years later. So it was that from that day forward that Adam and Eve began to turn back to the dust from which they were taken. What a dramatic change, with enormous consequences for them and everyone from that day forward.

This too is an important concept to understand, because many errors have sprung from wrong conclusions regarding this event. For example, the churches talk about this as a spiritual death, not a physical death, as in they were "dead in their trespasses". While this is a helpful concept and true, it is far too limiting and allows for the doctrine of the immortality of the soul. It is clear in the text that there were physical changes and that the man composed of dust, would once again return to dust.

Others would understand that death in Genesis 2:16-17 meant a violent death, i.e. that on that very day their lives would be cut off. They may then argue that God changed his mind based on the repentance of Adam and Eve and that while God would no longer require a violent death for them, he would require it from a future sacrifice (i.e. of His Son). It is clear however from the Biblical record, that sacrifice was for sin, and that the components of sacrifice in this early Genesis account, the ceremonial components under the law and the ultimate sacrifice of the Lord were all directed at a single matter – SIN. The one sacrifice of Christ dealt with this one issue, which we should not confuse with other ideas; Jesus Christ was crucified to destroy sin, this is the simple truth of the matter. He lived his life in faithful obedience to His Father and it is by faith in what his life, death and resurrection taught about sin and about living life to God's glory that should come through unimpeded by other doctrines and concepts that only confuse this message.

Recommended reading on this includes "The Blood of Christ" by Bro. Robert Roberts and *Understanding The Atonement* by Bro. Matthew Trowell.

VERSE 20 – 24 “REDEMPTION FORESHADOWED”**Verse 20** *“Adam called his wife’s name Eve”*

1. The Hebrew word for “Eve” is:
Strong’s # 2332 Hebrew: CHAVVAH =
2. Why did Adam give her this name? (Hint: 2:16 – 17; 3:15, 19)

TAKE A CLOSER LOOK

Find and comment on other instances in which someone’s name was changed? (See Genesis 32:28)

Verse 21 *“The LORD God make coats of skin”*

1. The word “skins” is actually singular in Hebrew. Thus one skin was provided for the covering of both Adam and Eve. Comment on the significance of this skin.
2. Where did these coats come from?
3. How was the provision of this skin a sign of hope for Adam and Eve?

TAKE A CLOSER LOOK

Bearing in mind all the styles and fashions in clothing which have plagued humanity through time, what was the original purpose behind clothing? What Scriptural guidelines do we have concerning clothing?

Verse 21 *“And clothed them”*

1. What is our most essential covering?

Verse 22 *“The man is become as one of us”*

1. Who are the “us” referring to?

Verse 23 *“The LORD God sent him forth”*

1. How did God’s eviction of Adam and Eve demonstrate His love for them?
2. What condition would they have been in if they had eaten of the Tree of Life?

TAKE A CLOSER LOOK

Compare and comment on the phrase *“sent him forth”*. (See 2 Kings 5:25 – 27; Genesis 4:16; Ezekiel 31:10 – 11; John 13:30)

Verse 24 *“He placed at the east of the garden of Eden Cherubims”*

1. The Hebrew word for *“Cherubim”* is:
Strong’s # 3742 Hebrew: KERUWB =
2. What do the cherubim refer to generally and specifically in scripture?
3. Consider a comparison of the cherubim in Ezekiel 1 with the 4 beasts / living creatures in Revelation 4&5. What do they represent? (see Rev. 5:8-10). Is this what they represent in the garden? (For further study see also Elpis Israel p. 148-152)

Verse 24 *“flaming sword which turned every way”*

1. Why was a flaming sword necessary? (See 1 Peter 1:7; Hebrews 4:12 – 13) What did it represent?

Verse 24 *“To keep the way of the tree of life”*

1. The Hebrew word for *“keep”* is:
Strong’s # 8104 Hebrew: SHAMAR =
2. What does it mean to “keep the way of the tree of life”?

TAKE A CLOSER LOOK

Comment on the significance of the word “way” in the following verses:

- Genesis 18:19
- Exodus 33:13
- Acts 9:2; 16:17; 22:4
- Psalm 1:1
- Isaiah 53:6
- Proverbs 14:12
- Jeremiah 10:2
- Jude 11



Summary:

1. List as many first principles as you can that are found in Genesis 3.

GENESIS CHAPTER FOUR

FOOD FOR THOUGHT

In this section we are introduced to the sons of Adam and Eve, the first children in the world. Though sons of the same parents, they are of completely different characters. Abel, the younger, had respect for and an understanding of God's requirements of man. His offering indicates a spiritual maturity superior to Cain's. Abel humbles himself to approach God on God's terms, conforming himself to his master's expectations. And on this basis, God is pleased to accept his offering. Symbolically, we might consider him to be representative of the "Seed of the Woman".

Cain, unlike his younger brother, is only willing to approach God on his own fleshly terms. He is a tiller of soil, a worker in that which is cursed. Rather than give what God requires, he brings what is convenient, and is rejected. God counsels him to no avail. His goal becomes the mastery of the brother he despises and envies; and his hatred bears the fruit of murder.

Cain receives punishment in excess of that which his parents experienced and by limiting God's ability to forgive him he moves out of fellowship with God. What a sorry figure this man presents. He represents the "Seed of the Serpent" in conflict with, and for a short time victorious over, the Seed of the Woman.

His seed, the Line of Cain, still flourishes today. Vain, pompously self-reliant, and full of ridicule for all that is righteous – though, often times keeping up a show of religion – they prosper and perish without hope. Our cities, our entertainment and industry have their origin in the seed of Cain. And much effort is needed on our part to recognize this. Perhaps when we are able to discern the origin of that which is in the World, it is less difficult for us to stand apart from it.

May our studies together in this chapter help us to this end.

CHAPTER 4 – WORSHIP

VERSE 1 – 4 *"THE WORSHIP OF CAIN AND ABEL"*

Verse 1 *"And Adam knew his wife; and she conceived, and bare Cain"*

1. Verses 1 – 4 indicate a well-developed system of worship. Try to list any details you can observe about this worship after reading through the verses a few times.
2. What was Eve's attitude concerning the birth of her son, Cain?
3. What might she have thought when he was born? (What did she hope for most?)

Verse 2 *“And she again bare his brother Abel”*

1. Why did God deem it necessary to include the words *“his brother”*?
2. The Hebrew word for *“Cain”* is:
Strong's # 7014 Hebrew: QAYIN =
3. The Hebrew word for *“Abel”* is:
Strong's # 1893 Hebrew: HEBEL =
4. Comment on their significance.

Verse 2 *“And Abel was a keeper of sheep”*

1. The Hebrew word for *“keeper”* is:
Strong's # 7462 Hebrew: RA`AH =
2. What does this indicate about the character of Abel?
3. Abel was a shepherd. Make a list of the shepherds you can find in Scripture. Include any passages you can find on shepherding and sheep.
4. Why is so much emphasis placed on these things in the Bible?

Verse 2 *“Cain was a tiller of the ground”*

1. Cain was a tiller of the ground. Who else was a tiller?

TAKE A CLOSER LOOK

As mentioned earlier, verses 1 – 4 imply that there was a well developed system of worship in place. Here we find a place of worship, a certain acceptable way of approaching God and a special time in which offerings are made. Though we are not told explicitly, what might have been the most likely place for Cain and Abel to bring their offerings?

Verse 3 *“And in the process of time”*

1. What does the phrase, *“in the process of time”* mean?
2. Define what worship is Scripturally.

Verse 3 *“Cain brought of the fruit of the ground an offering”*

1. The Hebrew word for *“offering”* is:
Strong's # 4503 Hebrew: MINCHAH =
2. How was Cain's offering different to Abel's? See Hebrews 11:4 for God's estimation of the two types of offering.

FOOD FOR THOUGHT

Adam and Eve had been promised a redeemer. His work would result in the covering of sins, symbolized by the skin God provided to cover their nakedness. The provision of that covering would involve the shedding of blood – an animal was killed to produce the coats of skin. Each time a sacrificial offering was brought before God, Adam and Eve had to acknowledge their need and desire for the promised redeemer by presenting a representative animal offering. They identified themselves with the sacrificed animal/redeemer. It/He did not replace them. It represented them. The difference between these two concepts can best be thought of in terms of continuing responsibility. If the offering replaced them, no change would have been required of them. But because the animal represented them, they were compelled to do the best that they could to put to death the sinful tendencies they now experienced. Cain demonstrated disrespect for this principle. He felt that his bloodless, agricultural offerings were good enough. Can we demonstrate a similar attitude today?

Verse 4 *“And the LORD had respect unto Abel and to his offering”*

1. How would Abel know that God had accepted his sacrifice? What would be the visible sign that He had accepted it? Scripture parallels?

VERSE 5 – 8 “THE FIRST MURDER”**Verse 5 “And Cain was very wrath”**

1. The Hebrew word for “wrath” is:
Strong’s # 2734 Hebrew: CHARAH =
2. Relate Proverbs 15:8 – 9 and Jude 10 – 11 to what we have seen so far.

Verse 5 “And his countenance fell”

1. Explain the phrase, “his countenance fell”.

Verse 6 “And the LORD said unto Cain, Why art thou wrath?”

1. God asks eight questions in Genesis 3 and 4. Write them down.



- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
2. Do you see a pattern? If so, what is it?
3. Cain was the firstborn son. What do the following passages tell us about the status and responsibilities of the firstborn?
 - Exodus 13:2
 - Genesis 49:3
 - 2 Chronicles 21:3
 - Numbers 8:14 – 18
 - 1 Chronicles 5:1 – 2

4. What Scriptural principles must we bear in mind regarding setting an example for those around us?

5. Why do we need to set an example at all?

6. How might we be associated with the position of firstborn?

Verse 7 *“If thou doest well”*

1. Put in your own words what verse 7 is saying.

Verse 8 *“And Cain talked with Abel his brother”*

1. The R.V. says, *“And Cain told his brother.”* What did he tell him? See Jude 10 – 11 for a hint.

2. What might Abel have told Cain?

Verse 8 *“Cain rose up against Abel his brother, and slew him”*

1. What does the phrase, *“rose up against”* mean?

VERSE 9 – 12 *“THE PUNISHMENT OF CAIN”*

Verse 9 *“And the LORD said unto Cain”*

1. *“Where is Abel thy brother?”* In asking this question, what was God giving Cain the opportunity to do? (See Genesis 3:9)

Verse 9 *“Am I my brother’s keeper?”*

1. The Hebrew word for *“keeper”* is:
 Strongs # 8104 Hebrew: SHAMAR =

2. What is its significance in the following passages?
 - Genesis 2:15
 - Genesis 3:24
 - Genesis 28:15
 - Psalm 121:4 – 5
3. Compare Cain's reply to Adam's reply in Genesis 3:12. Was he making a veiled criticism of God? What was he implying?
4. Was he indeed supposed to be Abel's keeper?
5. Are we our brothers' and sisters' keepers? Cite Scripture to indicate that this is the case.

Verse 10 *"What hast thou done?"*

1. What does verse 10 reveal about God?

Verse 12 *"When thou tillest the ground"*

1. How would Cain's occupation be affected by the curse of Genesis 3?

Verse 12 *"A fugitive and a vagabond shalt thou be in the earth"*

1. What exactly was God doing to Cain by making him a fugitive and a vagabond?
2. The Hebrew word for *"fugitive"* is:
Strong's # 5128 Hebrew: NUWA` =
3. The Hebrew word for *"vagabond"* is:
Strong's # 5110 Hebrew: NUWD =

VERSE 13 – 15 *“THE PROTECTION OF CAIN”***Verse 13** *“And Cain said unto the LORD”*

1. Another translation for verse 13 is, *“My sin is greater than can be forgiven”*. Did God tell him this? Was this true? See David’s experience – Adultery and Murder both forgiven though condemned by the Law, Psalms 51 and 32.
2. Cain had a fatal flaw in his logic. Using the following passages, determine what it is.
 - Jeremiah 18:12, 13
 - Psalm 78:22, 41
3. How might a person today be guilty of the same error?

Verse 14 *“Behold, thou hast driven me out this day”*

1. The Hebrew word for *“driven”* is:
Strong’s # 5375 Hebrew: NASA` =

Verse 14 *“From the face of the earth”*

1. Face here is plural. PANIM = Faces. Why did he say this? Hint, Way keepers.

Verse 15 *“And the LORD set a mark upon Cain”*

1. What did God set on Cain?
2. Why? Compare Leviticus 13:45 – 46; 2 Chronicles 26:20.

VERSE 16 – 24 *“THE DEVELOPMENT OF THE LINE OF CAIN”***Verse 16** *“And Cain went out from the presence of the LORD”*

1. How was it possible to go out from the presence of God?

2. Can you think of others who removed or were removed from the presence of God?

Verse 16 *“The land of Nod”*

1. What other word in Chapter 4 is “Nod” related to?
2. Where did Cain’s wife come from?

TAKE A CLOSER LOOK

Do a family tree for Cain and his descendants.

Verse 17 *“And Cain knew his wife; and she conceived”*

1. What is the meaning of each of the following names?

ENOCH:	Strongs # 2585	Hebrew: CHANOWK =
IRAD:	Strongs # 5897	Hebrew: `LYRAD =
MEHUJAEEL:	Strongs # 4232	Hebrew: MECHUWYA'EL =
METHUSAEL:	Strongs # 4967	Hebrew: METHUWSHA'EL =
LAMECH:	Strongs # 3929	Hebrew: LEMECH =
ADAH:	Strongs # 5711	Hebrew: `ADAH =
ZILLAH:	Strongs # 6741	Hebrew: TSILLAH =
JABAL:	Strongs # 3106	Hebrew: YUWBAL =
TUBAL-CAIN:	Strongs # 8423	Hebrew: TUWBAL QAYIN =
NAAMAH:	Strongs # 5279	Hebrew: NA`AMAH =

Verse 17 *“He builded a city, and called the name of the city, after the name of his son, Enoch”*

1. Cain, put out of fellowship with God, establishes a family whose guiding principle is independent self-sufficiency. Why did he build a city?

Verse 18 *“And unto Enoch was born Irad”*

1. Comment on the following:

- Job 6:5
- Job 39:5

- Jeremiah 2:24
- Hosea 8:9

Verse 18 *“And Irad begat Mehujael”*

1. What does Mehujael indicate about the way in which Cain’s people saw themselves?

Verse 18 *“And Mehujael begat Methusael”*

1. Does the name Methusael imply that Cain’s family were atheists?

Verse 18 *“And Methusael begat Lamech”*

1. Note the things Lamech was responsible for bringing into the world.
 - Verse 19 Polygamy
 - Verse 21 Musical Entertainment
 - Verse 22 Industry
 - Verse 23 – 24 Boasting

Verse 23 – 24 *“And Lamech said unto his wives”*

1. Explain what Lamech is saying in these two verses.
2. Compare his words of vengeance to Christ’s words of forgiveness in Matthew 18:22.

VERSE 25 – 26 *“THE APPOINTMENT OF SETH IN PLACE OF ABEL”*

Verse 25 *“And Adam knew his wife again; and she bare a son, and called his name Seth”*

1. Cain’s line shows the descent of corrupt men from Adam. Seth replaced Abel as the one possessing the status, responsibilities, and privileges of the firstborn. Now there would be two kinds of people in the earth, each living life on a very different basis to the other. Find the title associated with each of these groups in Ch. 6. In what way do the same situations exist today?

2. How does the need for separation between these groups and the threat of mixing relate to our times?

Verse 26 *“Then began men to call upon the name of the LORD”*

1. What does “*Yahweh*” mean? See *Phanerosis* or *Eureka*, both by Brother John Thomas, for weighty but worthwhile exposition on this subject.

Summary:

1. List as many first principles as you can that are found in Genesis 4.

Optional Exercise

The first four chapters of Genesis form the basis of the material in many if not all the books of the Bible. Choose a book and find the connections to these foundational principles in Genesis 1-4. You could even choose the rest of Genesis (Hint: if you do this you will find lots of parallels in the time of Noah).

While some of these allusions in our example below may appear somewhat vague, you may choose to focus on clear direct references especially if you choose a larger book.

Jude	Genesis
Mercy unto you, and peace, and love, be multiplied. 1:2	And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth 1:28
Beloved, when I gave all diligence to write unto you of the <u>common salvation</u> , it was needful for me to write unto you, and exhort you that ye should <u>earnestly contend</u> for the faith which was once delivered unto the saints. 1:3	And I will put <u>enmity</u> between thee and the woman, and between thy seed and <u>her seed</u> ; it shall <u>bruise thy head</u> , and thou shalt bruise his heel. 3:15
For there are <u>certain men crept in unawares</u> , who were <u>before of old ordained</u> to this condemnation, <u>ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ</u> . 1:4	And Cain <u>went out from the presence of the LORD</u> , and dwelt in the land of Nod, on the east of Eden. (Gen 4:16 KJV)
But these <u>speak evil of those things which they know not: but what they know naturally, as brute beasts</u> , in those things they corrupt themselves. 1:10	And the <u>serpent said</u> unto the woman, <u>Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil</u> . 3:4-5
Woe unto them! for they have <u>gone in the way of Cain</u> 1:11	<u>Cain went out from the presence of the LORD</u> 4:16
These are spots in your feasts of charity, when they feast with you, feeding themselves without <u>fear: clouds they are without water</u> , carried about of winds; <u>trees whose fruit withereth</u> , without fruit, twice dead, plucked up by the roots; Raging waves of the <u>sea</u> , foaming out their own shame; wandering <u>stars</u> , to whom is reserved the <u>blackness of darkness</u> for ever. 1:12-13	And he said, I heard thy voice in the garden, and I was <u>afraid</u> , because I <i>was</i> naked; and I hid myself. 3:10 firmament, water, trees, sea, stars, darkness see 1:2,6,7,10,12,16

Jude	Genesis
<p>And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, <u>the Lord cometh with ten thousands of his saints, To execute judgment upon all</u>, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard <i>speeches</i> which ungodly sinners have spoken <u>against</u> him. 1:14-15</p>	<p>And I will put <u>enmity</u> between thee and the woman, and between thy seed and her seed; <u>it shall bruise thy head</u>, and thou shalt bruise his heel. 3:15</p>
<p>These are murmurers, complainers, walking after their <u>own lusts</u>; and their mouth speaketh great swelling <i>words</i>, having <u>men's persons in admiration</u> because of advantage... who should walk after their own <u>ungodly lusts</u>... These be they who <u>separate themselves, sensual, having not the Spirit</u>.1:16-19</p>	<p>And when the woman <u>saw that the tree was good for food</u>, and that it <u>was pleasant to the eyes</u>, and a tree to be <u>desired to make one wise</u>, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 3:6</p>
<p><u>Keep yourselves in the love of God</u>, looking for the mercy of our Lord Jesus Christ unto <u>eternal life</u>. (Jud 1:21 KJV)</p>	<p>...lest he put forth his hand, and take also of the tree of life, and eat, and <u>live for ever</u>: ... he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to <u>keep the way of the tree of life</u>. 3:22-24</p>
<p>And of some have compassion, making a <u>difference</u> 1:22</p>	<p>God <u>divided</u> the light from the darkness...<u>divide</u> the waters from the waters 1:4,6</p>
<p>And others save with fear, pulling <i>them</i> out of the fire; hating even <u>the garment</u> spotted by the flesh. Now unto him that is able to keep you from falling, and to present <i>you</i> <u>faultless</u> before the presence of his glory with exceeding joy 1:23-24</p>	<p>...they sewed <u>fig leaves</u> together, and made themselves <u>aprons</u>. Unto Adam also and to his wife did the LORD God make <u>coats of skins</u>, and <u>clothed</u> them. 3:7,21</p>