

 Baptist
Expositor

Genesis 1-11



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INTRODUCTION TO GENESIS

AUTHORSHIP

Both Jews and Christians accept Moses as the human author of Genesis. He was the great leader of Israel who led the people out of Egypt and known as the great law-giver. New Testament writings confirm Moses's authorship of Genesis. Jesus describes Moses's writings as the "book of Moses" in Mark 12:26, and the "law of Moses" in Luke 24:44.

DATE AND PLACE OF WRITING

The forty years of wilderness wandering is a likely time frame for the writing of Genesis. Many scholars believe 1446 BC to be an accepted date of the "exodus," when Moses led Israel out of Egypt. This would place the wilderness wanderings from 1446 to 1406 BC.

TYPE OF LITERATURE

Genesis is one of the five Old Testament books known as the Law. The Law, also known as the Pentateuch (PEN-tuh-tyook) meaning "five-volume book" (Genesis-Deuteronomy) contains the laws given by Moses to Israel. Other portions of the Law contain narrative sections which involve major characters with their failures and successes, from which lessons can be learned. Key names and their stories in Genesis include Adam and Eve, Seth, Noah, Abraham, Isaac, Jacob, and Joseph. Genesis 1-11 contains some narratives along with the historical accounts of Creation, the Fall of man, the Flood, and the Tower of Babel.

PURPOSE OF GENESIS

The purpose of Genesis can be summed up in the phrase, "a book of beginnings." Genesis 1:1 begins with the phrase, "In the beginning," which is one word in the Hebrew, the original language of the Old Testament. Genesis reveals the beginning of the world and universe through Creation and the beginning history of man, particularly the line of humanity from which the Messiah would come. This study will cover *Genesis 1-11: Creation to Abram*.

UNIT AIM

The learner will be assured that God created all things, and even though humanity fell into sin, His redemptive plan for mankind moved forward.

THE TRUTH OF CREATION

GUIDED BIBLE STUDY

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 1:1--2:3:

Observation: Discover the facts or accurate information God presents in the passage of scripture.

1. Who is the author of the book being studied?
2. When was the book written and under what circumstances?
3. What key words or phrases are in the text? (Are any repeated?)
4. What are the cause/effect relationships in the passage?
5. What comparison do you note in this passage?

Interpretation: Determine what the passage of scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Are there commands to obey in this passage?
3. Is there an error to avoid in this passage?
4. Is there something to praise God for in this passage?

Outline for Lesson One: The Truth of Creation

Genesis 1:1--2:3

Aim: The learner will understand the truth that all things of this earth and universe originated with God according to a literal six-day Creation followed by a day of rest.

Part One: Introduction to the Creator (1:1)

Part Two: Opening Statement About Creation (1:2)

Part Three: Description of Creation (1:3-31)

A. The “_____” of Creation (1:3-13)

1. Day one: “_____” (1:3-5)
2. Day two: “_____” (1:6-8)
3. Day three: “_____” (1:9-13)

B. The “_____” of Creation (1:14-31)

1. Day four: “_____” (1:14-19)
2. Day five: “_____” (1:20-23)
3. Day six: “_____” (1:24-31)

Part Four: Resting After Creation (2:1-3)

Lesson One: The Truth of Creation

Genesis 1:1--2:3

Aim: The learner will understand the truth that all things of this earth and universe originated with God according to a literal six-day Creation followed by a day of rest.

Introduction

There is no better place to start something than at the beginning. This is exactly what Scripture does. The opening **key phrase** of Scripture, “In the beginning,” is the English translation of one original Hebrew word, Bereshith (pronounced Bear-uh-sheeth). The English word “Genesis” also has the connotation of “beginnings,” thus the book of Genesis is the “book of beginnings.” It tells us the beginning of all things including Creation, mankind, and the people of God.

Moses is credited with writing the book of Genesis, likely during the wilderness wanderings period (1446 BC - 1406 BC). Genesis is part of the larger section of Scripture known as the Pentateuch, the first five books of the Old Testament. God likely told Moses about the truth of Creation during Israel’s time in the wilderness after giving him the various laws for Israel (Exodus 17:14; Deuteronomy 31:9, 24). Contained in this first lesson is an explanation of how God created the world and universe in six days.

Part One: Introduction to the Creator (1:1)

Not much is said about God in the opening verse of Scripture other than His existence and that He “created the heaven and the earth.” The phrase “In the beginning,” refers to the beginning of God’s Creation. God Himself is eternal, having no beginning or ending. The term for God (*elohim*, pronounced, El-owe-heem) is plural in the Hebrew. The Jews thought of this plural designation as the plural of majesty, referring to God’s greatness and power. Some scholars, however, believe the plural name of God could be a reference to the triune nature of God as Father, Son, and Holy Spirit, known as the Godhead or Trinity. The former meaning is better understood in 1:1. While the specific term “elohim” is not used in Psalm 19:1-2, a **related passage**, the writer, David, emphasizes how Creation declares the glory of God and speaks to the majesty of His creative work. The **key word** created means to shape, form, or fashion, and is used exclusively in reference to the creative works of God.

Part Two: Introduction to Creation (1:2)

The initial stage of the earth is described in three ways. First, the earth was without form and void (1:2a). The **key phrase** “without form” means confused, chaotic, and not fully fashioned (i.e., formlessness). The **key word** void means empty. Not only did the earth not have its full form yet, but it was also empty. Second, the earth was in darkness as God had not yet created light (1:2b). Third, “the Spirit of God moved upon the face of the waters” (1:2c). The **key word** moved means to hover, like an eagle or mother bird hovers over its young (Deuteronomy 32:11; compare Isaiah 31:5). With no particular form yet, the earth was covered with water.

Part Three: Description of Creation (1:3-31)

Based upon the understanding of “form” and “void,” the bulk of this lesson will focus upon the details of Creation. God created the “forms” on days one through three. The forms should be understood as the basic foundational framework that God “filled” on days four through six. One way to understand this might be to compare it to making a form for pouring concrete. The form is created first, and then is filled with concrete.

In the description of the six days of Creation, you will notice some **repeated phrases**. First, when God created something, He spoke. “And God said” appears in 1:3, 6, 9, 11, 14, 20, 24, 26, and 29. Note the power of God in that He created all things into existence by merely speaking! Second, God called what He created “good” (1:4, 10, 12, 18, 21, 25, 31). The **key word good** means pleasing or agreeable. God was pleased with what He made. Third, you will notice a series of **causes and effects** – when God commanded certain parts of Creation to come into existence (causes), the Bible declares, “and it was so” (effects; 1:7, 9, 11, 15, 24, 30). Whatever God commanded had to happen. Fourth, the Bible describes the end of each day of Creation as “evening and morning,” thus apparently marking each day as a 24-hour period (1:5, 8, 13, 19, 23, 31).

A. The “forms” of Creation (1:3-13)

This section will cover the three forms that God created in the first three days. These mark the foundational framework that He will fill in the last three days.

1. Day one: “Light” (1:3-5)

The first form of Creation was light (1:3). God made a distinction between light and darkness by separating them (1:4). The light He called “day” and the darkness He called “night” (1:5). We are reminded in 1 John 1:5, a **related passage**, that God is Light. Jesus, who came to earth as God in the flesh, would also say that He is the Light of the world in John 8:12, another **related passage**.

2. Day two: “Firmament” (1:6-8)

The second form of Creation was a firmament (1:6a). The **key word firmament** means an expanse, which refers to the sky or atmosphere. On this day, God separated the “waters from the waters” and placed the atmosphere in between (1:6b), creating a canopy of water over the earth (1:7). Day two came to a close (1:8).

3. Day three: “Dry Land” (1:9-13)

The third form of Creation was dry land. God caused the waters on the earth to be gathered to one place so that dry land would appear (1:9). The dry land He called “earth,” and the gathered water He called “seas” (1:10). Upon the newly uncovered dry land, God caused all kinds of vegetation, plants and trees to appear (1:11-12). Each type of vegetation and plant yielded seed, and trees bore fruit after their kind, with seed in them. The **key word kind** refers to a species or groups of living organisms of the same kind. By the end of day three (1:13), all three forms had been created.

B. The “filling” of Creation (1:14-31)

Now that God had “formed” the earth, it was time to “fill” the earth. Days four through six referenced in this section correspond respectively to days one through three. What was “formed” on days one through three are now “filled” in the corresponding days four through six, according to the pattern of “forming” and “filling.”

1. Day four: “Lights” (1:14-19)

On day one, God created the form of light. On day four, He filled the light form with lights, a **key word** meaning luminaries or lamps (1:14). These lights are meant to serve as signs, seasons, and to provide light for the earth (1:15). The **key word** sign refers to a distinguishing mark, and thus marks the seasons (winter, spring, summer, and fall), days, months, and years. God called the light that these lights provide the “greater” light (sun) and the “lesser” light (moon and stars), ruling the day and night respectively (1:16). The **key word** rule means dominion or power. God placed these lights right where He wanted and gave them power to rule as He designed (1:17). These specific lights would help to separate the light from the darkness (1:18). Day four was in the books (1:19).

2. Day five: “Birds and Water Life” (1:20-23)

On day two of Creation, God created a firmament which separated the waters from the waters. Now on day five, God is ready to fill the waters and the firmament with an abundance of life (1:20). The **key phrase** “bring forth abundantly” means to swarm or multiply. God created water creatures after their kind, and birds after their kind (1:21). The word kind is a **repeated word** from 1:11, and refers to the various species of animals. God not only wanted a variety of sea creatures and birds, but He commanded them to multiply and fill the waters and firmament (1:22). Day five was now complete (1:23).

3. Day six: “Land Creatures and Humankind” (1:24-31)

God caused the dry land to appear on day three, and then He created creatures to fill the land. These creatures included cattle, creeping things, and beasts of the earth (1:24-25). Again, the **repeated** use of the word kind refers to a variety of creatures.

There was one more creature that God created which would be different from all the rest. God said, “Let us make man in our image, after our likeness,” a great **truth to believe** (1:26). The **key word** image means likeness or resemblance. This image does not relate to a physical resemblance, for the Bible teaches that God is spirit in John 4:24, a **related passage**. The word “image” likely means that man resembles or is being **compared** to God in that he has creative ability, intellect and reasoning ability, and the ability to love and govern. God created both male and female (1:27). Genesis 2:7, 21-22, the **immediate context**, details “how” God created mankind. God blessed mankind and commanded them to be fruitful and multiply, just as He commanded the sea creatures and birds (1:22, 28a). He commanded them to replenish, a **key word** meaning to fill. Mankind is also commanded to subdue (make subservient) and “have dominion,” over the creatures on earth, a **key phrase** meaning to rule. Just as the sun, moon, and stars rule the light, so mankind is called upon to have

dominion over what is on earth, demonstrating man’s dominance in the created order (1:28b).

God also provided for all the creatures He made, including humankind, by providing food from the vegetation and fruit (1:29-30). **Praise God** for His continual provision. When God completed His creative work, He not only saw that it was good, but it was “very” good. Day six was complete and so was Creation (1:31).

Part Four: Resting After Creation (2:1-3)

Genesis 2:1 opens with a summary statement about the completion of Creation. God rested on the seventh day (2:2). God did not rest because He was tired or exhausted from the work of Creation, but did so rather to emphasize that His created work was complete. God also did something special with the seventh day. This is marked through a **cause-and-effect** relationship. Since God rested from His completed work (cause), He blessed it and called it sanctified or holy (effect). God would later command His people to rest on the seventh day because He did (Exodus 20:10) and because He redeemed Israel from Egyptian bondage (Deuteronomy 5:14-15). God is both Creator and Redeemer.

Conclusion

The truth of Creation is clearly described in this passage. Others may teach different ways that the world and universe were created, such as evolution (certainly an **error to avoid**), but the authoritative Word of God provides the true account. Hebrews 11:3, a **related passage**, reminds us that it is by faith we must believe that God created the world. God in His sovereignty created all that He desired in six days and rested on the seventh. He created mankind to rule over His created work. The remainder of Scripture focuses upon God’s crowning work of Creation – humankind – and their ultimate redemption.

Apply It

- **Believe the truth** that God is the Creator of the heaven and the earth.
- **Believe the truth** that God created mankind after His own image.
- **Avoid the error** of believing any account of Creation outside of Genesis 1.
- **Obey the command** to be fruitful and multiply as God intended.
- **Praise God** that He provides His creatures with their necessary food.

NOTES

HUMAN HISTORY BEGINS

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 2:4-25:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. What contrasts do you note in this passage?
4. What comparison do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there something to praise God for in this passage?

Outline for Lesson Two: Human History Begins Genesis 2:4-25

Aim: The learner will understand the details of how God created humans and how God blessed them, provided for them, and gave them the first command to obey.

Part One: Creation Revisited (2:4-9)

A. God Created _____ (2:5-6)

B. God Created _____ (2:7)

C. God Provided for _____ (2:8-9)

Part Two: The Description of Eden (2:10-14)

A. The _____ that flowed from Eden (2:10, 11a, 13a, 14)

B. The land that surrounded Eden (2:11b, 12, 13b, 14b)

Part Three: Man's Work and God's Command (2:15-17)

A. Man's work in the _____ (2:15)

B. God's command concerning the forbidden tree (2:16-17)

Part Four: The Creation of Woman and Marriage (2:18-25)

A. _____ is created from man (2:18-22)

B. The man and woman are joined together (2:23-25)

Lesson Two: Human History Begins

Genesis 2:4-25

Aim: The learner will understand the details of how God created humans and how God blessed them, provided for them, and gave them the first command to obey.

Introduction

While I sat in a high school history class, the teacher wrote on the board the word “history.” He then underlined “his” and “story” separately and explained how history is about the story of mankind. I never noticed this before and thought it was pretty novel. Fast forward about twelve years to my seminary days, and one of my professors also wrote on the board the word “history.” I was having a déjà vu moment thinking that I had seen this before. Sure enough, my professor underlined “his” and “story” separately. This time, however, the focus of “his” was not on mankind but on God (i.e., “His” story). He stated that history is the story of God’s purpose for mankind. That certainly put a different spin on it. Beginning in Genesis 2, the history of mankind begins, but it is a history in which God is in control.

In the **immediate context** of Genesis 1, the truth of God’s Creation is clearly stated. Now in Genesis 2, the focus shifts primarily to God’s intention for mankind. This lesson will focus on some of the specifics surrounding the vegetation of the earth, creation of humankind, the description of the first home for humankind, man’s work, God’s command, and the institution of marriage.

Part One: Creation Revisited (2:4-9)

This passage begins with a summary statement about creation, “These are the generations of the heavens and the earth,” when the Lord God made them (2:4). The **key word** generations refers to a genealogy, account, or division. This word occurs eleven times in Genesis marking the genealogy or account of key individuals. It also serves as a literary device, marking the major divisions in Genesis. Verse four also contains the first usage of God’s personal name in Scripture – LORD.

A. God created vegetation (2:5-6)

In a **cause-and-effect** relationship, the Bible states that there was no plant or herb in the field (effect), because God had not yet sent rain upon the earth and there was no man to till the ground (2:5; a second cause). This statement of no vegetation likely refers to the time shortly after the dry ground appeared in 1:9, the **immediate context**. It had not yet rained upon the earth, but in **contrast**, there was a mist from the earth that watered the whole surface of the ground (2:6). The **key word** mist actually refers to an underground stream.

B. God created man (2:7)

Day six of Creation records God’s creation of man and that man was created after God’s image (1:27), but it does not state *how* God created man. Instead of creating man from nothing, God used the dust of the ground to create man, a **truth to believe**. God also did something for man that is not specifically stated for any other creature. This is written as a **cause and effect**. God breathed

the breath of life into man's nostrils (cause) and man became a living soul (effect). Notice how God first "formed" the man and then "filled" him with life. The basic meaning of the **key word** soul refers to living, breathing animate creatures with passionate appetites and desires. God's breath provided man a human soul.

C. God provided for man (2:8-9)

The Lord Himself planted a garden where He placed the man to live (2:8). The location of this garden is noted toward the east in Eden. The **key word** Eden means luxury or delight. The Garden of Eden must have been a beautiful place.

Not only did God provide a beautiful place for man to live, but God provided him food to eat. In the form of a **cause and effect**, God formed from the ground every tree (cause) that is pleasing to the sight and good for food (effect; 2:9). God's provision for man's food was first referenced in 1:29, the **immediate context. Praise God** for His abundant provision. Two specific, literal trees are mentioned for the first time - the tree of life and the tree of the knowledge of good and evil, literal trees.

Part Two: The Description of Eden (2:10-14)

A. The rivers that flowed from Eden (2:10, 11a, 13a, 14)

The first description of Eden involves the four rivers that flowed from it. One main river flowed out of Eden and branched out into four separate heads or rivers (2:10). The **key word** head refers to the beginning or branch of a new river. These four rivers are Pishon (2:11a), Gihon (2:13a), Hiddekel (or Tigris), and Euphrates (2:14). The last two named rivers have their source in modern day Armenia, which is north of Iraq and east of Turkey. Both of these rivers carry the same names today. The first two rivers are unknown to scholars, thus making it somewhat difficult to pinpoint the exact location of Eden, although generally believed to be in the Middle East.

B. The land that surrounded Eden (2:11b, 12, 13b, 14b)

The second description of Eden involves three land masses that are associated with the rivers that flowed from Eden. **First**, the Pishon River flowed around the whole land of Havilah (2:11b). In Genesis 25:18 and 1 Samuel 15:7, **related passages**, Havilah is mentioned as being east of Egypt as one goes toward Assyria.

Three precious items were associated with Havilah: gold, bdellium, and the onyx stone (2:12). The gold is described as good. Bdellium was a fragrant, yellowish-gum resin that comes from a south Arabian tree. The onyx was considered a precious stone.

Second, the Gihon river flowed around the whole land of Ethiopia or Cush (2:13b). This land mass is possibly associated with the African region south of Egypt. Cush was also a son of Ham (Genesis 10:6). **Third**, the Hiddekel or Tigris River flowed east of Assyria. God eventually used the Assyrians to judge His people who sinned (Ezekiel 23:9).

Part Three: Man's Work and God's Command (2:15-17)

A. Man's work in the Garden (2:15)

God did not place man in the Garden of Eden simply to kick back and enjoy life. God intended for man to have purpose and enjoy meaningful work, which is God's intention for mankind throughout history, a **truth to believe**. The New Testament reiterates the importance of work (2 Thessalonians 3:10, 12). God's purpose for the first man was to dress and keep the Garden. The **key word** dress means to cultivate (like a farmer), and the **key word** keep means to guard or give careful attention to something. The Garden of Eden would provide for man, but he had to maintain it and take care of it.

B. God's command concerning the forbidden tree (2:16-17)

This section contains an allowance and a command. God allowed man to eat freely from any tree in the garden (2:16). However, in **contrast**, there was one tree from which God commanded him not to eat – the tree of the knowledge of good and evil (2:17a). Notice the **cause-and-effect** relationship. The day man eats from the tree (cause), he will die (effect; 2:17b), both a promise and a warning. This was a simple and direct command and appeared relatively easy to obey. Man could eat from everything else but the one forbidden tree. Yet, this forbidden fruit would be man's downfall as will be seen in 3:7, the **immediate context**.

Part Four: The Creation of Woman and Marriage (2:18-25)

A. Woman is created from man (2:18-22)

Each time God created something new in Genesis 1, He called it good. But, before He created woman, He noticed something that was not good. It was not good for man to be alone, and so, **praise God**, He decided to make a help meet for man (2:18). The **key phrase** "help meet" refers to one who comes alongside to support or help.

God gave man another job – to name all the animals. All the beasts of the field and every kind of bird that God formed from the ground He brought before Adam to see what he would name them. Whatever name Adam came up with, that would be its name (2:19). This shows that man was an intelligent being to undertake such a task. Even with such intelligence, man still did not have a female counterpart (2:20). Therefore, God caused a deep sleep to fall upon Adam and then took one of his ribs and closed the flesh back again (2:21). From Adam's rib, God fashioned a woman and brought her to the man, a **truth to believe** (2:22). As stated in 1:27, the **immediate context**, God made both male and female in humankind. Not only does Genesis 2 teach how God made Adam, but also how He made Adam's help meet. Taking the rib from Adam's side likely signifies that the woman He created would come alongside of Adam as a suitable helper for him.

B. The man and woman are joined together (2:23-25)

This is now the first time in Scripture we hear man speak, yet another indication of man's intelligence from the beginning. When Adam saw the woman God created, he **compared** her to himself and said, "This is now bone of my bones, and flesh of my flesh" (2:23a). Adam also said that she will be called woman because she was taken from man (2:23b).

The woman was initially taken from man’s flesh and God intended the man and woman to become one flesh again. Man is to leave his father and mother and cleave to his wife. The **key word** cleave means to cling to or join, both in physical intimacy and unity as husband and wife. Jesus spoke of this when He was questioned about divorce in Matthew 19:5, a **related passage**. He quoted Genesis 2:24 and stated that whatever God has joined together, let not man put asunder. Therefore, the cleaving speaks of a lifetime commitment of one man to one woman, a **truth to believe**. Men cleaving to men and women cleaving to women is considered an abomination and not a part of God’s original design for mankind (see Romans 1:26-27).

Genesis 2 closes with a statement about the innocence of Adam and his newly formed woman. The Bible says that they were naked and were not ashamed (2:25). This was during a time before man sinned. But stay tuned, the history of mankind was about to make a drastic change as will be noted in the next lesson.

Conclusion

When God created humankind, He created humans to be special above all His other created work. He even detailed how He made both the first male and female human. God provided them a beautiful place to live, food to eat, and gave them purposeful work to do. In the midst of all this, God gave a specific command of one thing not to do – do not eat from the tree of knowledge of good and evil. He warned them of dire consequences if they did. Disobedience to that one negative command would eventually be man’s greatest problem.

Apply it

- **Believe the truths** that . . .
 - God created man from the dust of the ground and breathed into him the breath of life.
 - God intended mankind to have purpose and work from the very beginning.
 - God formed woman from the rib He took from Adam.
 - Marriage is between one man and one woman.
- **Praise God** that . . .
 - He provides food for man.
 - He provides a help meet for man.

NOTES

DEVASTATING TEMPTATION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 3:1-7:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?
4. What contrasts do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an error to avoid in this passage?

Outline for Lesson Three: Devastating Temptation Genesis 3:1-7

Aim: The learner will recognize the need to beware of the subtleties of Satan who tempts humans to disobey God's clear Word.

Part One: Introduction to the Serpent (3:1a)

Part Two: The Serpent Questioned God's Word (3:1b-3)

A. The serpent posed his _____ to the woman (3:1b)

B. The woman replied to the serpent (3:2-3)

Part Three: The Serpent Denied God's Word (3:4)

Part Four: The Serpent Tempted the Woman (3:5)

Part Five: The Woman and Man Act Upon the Serpent's Temptation (3:6-7)

A. The act of _____ (3:6)

B. The immediate result of _____ (3:7)

Lesson Three: Devastating Temptation

Genesis 3:1-7

Aim: The learner will recognize the need to beware of the subtleties of Satan who tempts humans to disobey God's clear Word.

Introduction

Many events have been described as changing the course of human history. Some of these events proved to be quite disastrous. During their lifetimes, many generations could say they have witnessed a life-changing event. No event did more to change the course of human history, however, than mankind's first sin. While eating from a forbidden tree does not seem that disastrous on the surface, the effects of that sin indicate otherwise. The main characters *involved in this passage* include the serpent and the woman.

The *immediate context* of Genesis 1 and 2 outlines the blessings God gave to Adam and Eve, the first man and woman He created. They were created after God's image, and He gave them dominion over the other creatures (1:26-28). God provided a beautiful place for them to live in the Garden of Eden along with an abundance of food produced by the earth (2:8-9). God gave man purposeful work to do in tilling and maintaining the Garden of Eden (2:15), and the responsibility to name every creature (2:19). He even brought Adam and Eve together as man and wife (2:22-25). Everything was going their way as they lived a storybook life. However, the subtleties of the tempter and their disobedience to God would change their lives and the course of human history forever, including yours.

Part One: Introduction to the Serpent (3:1a)

The Bible begins by introducing God as Creator (1:1). Chapter three introduces the reader to someone far different. He is simply identified as "the serpent." The **key word** serpent may be built from a Hebrew root word that means "to hiss," and refers to a literal snake in the context of 3:1. This serpent is none other than the Devil himself as Revelation 12:9 and 20:2, **related passages**, indicate. The Bible says that God created him and describes him as "more subtil" than any beast of the field, a **truth** you can **believe** and take to heart. The **key word** subtil or subtle, means crafty, clever, or shrewd.

Part Two: The Serpent Questioned God's Word (3:1b-3)

A. The serpent posed his question to the woman (3:1b)

The serpent **spoke** and **addressed** the woman with a question. It should not be surprising that the first words we hear coming from the serpent involved questioning God's clear Word. In Genesis 2:17, the **immediate context**, God clearly gave man His word in the form of a command – do not eat from the tree of the knowledge of good and evil. The serpent's question could be stated, "Did God really say not to eat from every tree in the garden?" The purpose of his question was to place a doubt in the woman's mind, and you can believe the devil wants you to doubt God's Word even today. **When was the last time you heard someone begin a conversation with, "Does the Bible really say . . .?"**

B. The woman replied to the serpent (3:2-3)

The woman answered the serpent's question. Based on the command God gave to the man in 2:16, the **immediate context**, she began her response well by stating they could eat fruit from the trees in the garden (3:2). In her response to the serpent, she did leave out the word "freely." The word "freely" would seem to emphasize God's gracious gift regarding the abundance of food. The woman left out this important element. By leaving it out, the woman downplayed the tremendous freedom God did allow them, an **error** we most certainly want to **avoid**.

In **contrast**, she also told the serpent that there was one tree in the middle of the garden from which they could not eat (3:3). Indeed, God said this as well in 2:17, the **immediate context**. Again, we note what she leaves out – she never specifically named the tree, thus making it sound like some arbitrary tree in the middle of the garden. The woman did accurately reiterate the warning of death if they ate from the forbidden tree. However, before the warning of death, the woman added a phrase that God did not say, "neither shall ye touch it" (3:3). The Bible does not record God making that statement. We do not want to take away from God's Word or add anything to it, definite **errors to avoid**. God's Word is perfect. The woman's reply mixed with the inaccuracies noted above, indicate that the serpent's seed of doubt was already having its effect.

Part Three: The Serpent Denied God's Word (3:4)

It is bad enough that the serpent attempted to create doubt in the woman's mind about God's command, but he took it a step further when he outright denied God's warning. In **contrast** to God's clear warning, the serpent said, "Ye shall not surely die" (3:4), a denial of God's explicit warning given in 2:17, the **immediate context**. The serpent was calling God a liar. The devil, however, is the liar and the father of lies as Jesus noted in John 8:44, a **related passage**. The devil still desires people to doubt and deny the clear Word of God. Adam and Eve had just one God-given command to obey. Mankind today possesses the complete Word of God contained in the sixty-six books of the Bible. The apostle Paul declared in 2 Timothy 3:16-17, a **related passage**, that all Scripture is inspired of God and profitable for equipping believers. God's Word is true and authoritative and we must **avoid the error** of doubting His Word. **In what ways does your life demonstrate obedience to God's Word?**

Part Four: The Serpent Tempted the Woman (3:5)

Once the serpent placed doubts in the woman's mind and rejected God's Word, he was ready to strike. He said something to the woman that he knew would appeal to her senses. Basically, the serpent said, "The forbidden fruit will not kill you, but rather it will open your eyes and you will be like God knowing what God knows" (3:5). The **key phrase**, "your eyes shall be opened," means to know or be aware of something. He desired to convince the woman that God was holding out on them. The devil in essence told her, "There are things that God does not want you to know and He does not want you to be like Him." God created mankind to have superiority over His Creation (1:26-28), and He created them male and female after His own image. In that respect, they were already like God. The devil tempted the woman to believe that there was so much more that they could experience. A

part of temptation often focuses on what God does not desire us to possess.

Part Five: The Woman and Man Act Upon the Serpent's Temptation (3:6-7)

The woman, along with her husband, stood at a crucial moment in the early history of Creation. A choice had been placed in front of them. They could choose to believe God's Word fully and trust Him completely, or they could give in to the serpent's temptation. All of history would hinge upon this one moment. Never has there been a more intense cliff-hanger. As noted in Romans 5:12, a **related passage**, Adam's disobedience against God would throw all of humanity into sin. The immediate consequence of this crucial moment is found in 3:6-7, and further consequences will be noted in the next lesson.

A. The act of sin (3:6)

The woman saw three things based upon the serpent's temptation. The **key word** saw means to perceive or become aware. **First**, she perceived that the tree was good for food, that is for her flesh. The **key word** good refers to that which is pleasing, a **repeated word** from 2:9, where God provided food from the trees in the garden that were good for food.

Second, the tree was pleasant to the eyes. The **key word** pleasant means a delight – something that could fill a longing or craving. She wanted more than what God allowed. The tempter always makes sin look appealing.

Third, she perceived that the tree was desirable to make her wise, pertaining to the pride of life. The **key word** desired means to find pleasure in something. She desired a knowledge that God did not want for her. Satan tempted Jesus with similar temptations in Matthew 4:1-11, a **related passage**, and the apostle John would mention these same three temptations in 1 John 2:16, another **related passage** – lust of the flesh, lust of the eyes, and the pride of life – the devil's three-fold arsenal which he still uses today. **What specific temptations of this arsenal does the devil love to bring into your life? Depend upon obedience to God's Word to battle these temptations.**

In a **cause-and-effect** relationship, when the woman saw these three things (cause), she took the fruit and ate it (effects). She gave the fruit to her husband and he also ate. This was mankind's original sin, a **truth to believe**. It is important to note that Adam was not far off somewhere when the tempter came, but he was "with her" (3:6). Adam had dominion over the serpent, one of God's creatures. He could have told the serpent to go and crawl under a rock somewhere, but instead gave in to the tempter's trap. The man who received the command directly from God did nothing to protect his wife from this temptation, an **error to avoid**.

B. The immediate result of sin (3:7)

As possibly the saddest **cause and effect** mentioned in the Bible, when Adam and Eve ate the forbidden fruit (cause), their eyes were opened and they knew they were naked (effects; 3:7). The serpent was right about one thing, their eyes were opened, and they knew good and evil, just like God did. However, they were more unlike God now than ever before. In 2:25, the **immediate context**, the description of Adam and Eve's nakedness spoke of their innocence, now it represented their shame. They were so ashamed that they made make-shift

aprons from fig leaves to cover their nakedness. As it did with the first sin, every sin ultimately brings shame. **Is there any sin which has brought shame into your life that needs to be confessed? If so, confess it today!**

Conclusion

Adam and Eve enjoyed their time in the Garden of Eden. God provided them a beautiful place to live, good food to eat, and they lived a purposeful life. All was well in paradise until the serpent came to tempt Eve. He hurled his three-fold arsenal at Eve. With just a question and a few subtle statements, the serpent successfully persuaded Eve to doubt God’s Word and to desire more than what God already provided. In violation of God’s clear Word, Eve sinned in disobedience and Adam joined her in this sin. This one act of sin brought immediate shame. Something was now wrong and out of order in their lives. They would soon discover more devastating consequences of their sin as will be noted in the next lesson.

Apply It

- **Believe the truths** that . . .
 - the serpent is a subtle being.
 - Adam and Eve’s sin was mankind’s original sin – disobedience to God.
- **Avoid the errors** of . . .
 - not obeying God’s Word.
 - adding to or taking away from God’s Word.
 - giving in to Satan’s temptations.
 - not protecting your family from the devil’s temptations.

DAILY BIBLE STUDY GUIDE

Following a Daily Bible Reading guide is a good method of Bible intake. A Daily Bible Study guide is even better! Find your own daily Bible readings by reading the context of the passage being studied and locating related passages. This page is intended for reuse with each lesson. So, making copies or finding your own method to journal answers may work well for you.

Day of the Week	What to Read	Fill in Bible Reference
Day 1 (Monday)	Immediate Context: Read the verses or chapter which precedes the passage being studied. (If no verses or chapter precedes the passage being studied, read the passage itself.)	
Day 2 (Tuesday)	Immediate Context: Read the verses or chapter which follows the passage being studied.	
Day 3 (Wednesday)	Read a related passage. (Study Bibles usually provide cross references in their margins.)	
Day 4 (Thursday)	Read a related passage. (Find where a key word or phrase is used elsewhere in the Bible? Words can be found in a concordance.)	
Day 5 (Friday)	Read a related passage. (Read a related passage referenced in the lesson comments.)	
Day 6 (Saturday)	Read the passage in context. (Read the preceding verses, the passage, and the following verses.)	

DEVASTATING CONSEQUENCES

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 3:8-24:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?
4. What comparison do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an error to avoid in this passage?
3. Is there something to praise God for in this passage?

Outline for Lesson Four: Devastating Consequences Genesis 3:8-24

Aim: The learner will understand that sin always has consequences, but even where sin and its consequences prevail, there is hope.

Part One: God Questioned Adam and Eve Concerning Their Sin (3:8-13)

A. God questioned Adam (3:8-12)

B. God Questioned Eve (3:13)

Part Two: God Detailed the Consequences of Sin (3:14-19)

A. Consequences for the _____ (3:14-15)

B. Consequences for the _____ (3:16)

C. Consequences for the _____ (3:17-19)

Part Three: Adam Named His Wife (3:20)

Part Four: God Clothed Adam and Eve (3:21)

Part Five: God Closed the Garden of Eden (3:22-24)

A. Man driven out of the _____ (3:22-24a)

B. The tree of life _____ (3:24b)

Lesson Four: Devastating Consequences

Genesis 3:8-24

Aim: The learner will understand that sin always has consequences, but even where sin and its consequences prevail, there is hope.

Introduction

A popular saying regarding sin and its consequences states, “Sin will take you farther than you want to go, keep you longer than you want to stay, and cost you more than you want to pay.” Adam and Eve found this out the hard way, especially regarding the last part of this quote. The serpent successfully convinced them to eat the forbidden fruit causing them to fail God and fall spiritually (Genesis 3:6-7, the **immediate context**). They knew something was wrong when the shame of their nakedness overwhelmed them. More devastating consequences are outlined in this lesson.

Part One: God Questioned Adam and Eve Concerning Their Sin (3:8-13)

Even though the woman first partook of the forbidden fruit, God began his questioning with Adam. The apostle Paul referred to the husband as the head of the wife in Ephesians 5:23. As the head, Adam should have done more to protect his wife from the serpent’s attack. He would soon find out how devastating and how far-reaching his failure would become. **What steps should be taken for a man to protect his wife and family from the devil’s temptations?**

A. God questioned Adam (3:8-12)

When people commit a wrong, the usual inclination is to hide. This is exactly where we find Adam and Eve after they gave way to the serpent’s temptation. Notice the **cause-and-effect** relationship. They heard the voice of the Lord God as He walked in the cool of the day (cause), and they hid themselves from the Lord’s presence (effect; 3:8). The **key word** voice can refer to someone speaking or a sound. The emphasis here focuses more on the sound of God walking. The **key phrase**, “cool of the day” refers to the evening wind or breeze.

God called out to Adam and **addressed** him with a question, “Where are you?” (3:9). God did not ask this question because He was losing a game of hide-and-seek. He asked not for His own sake, but for Adam’s sake. God in His perfect knowledge knew Adam’s whereabouts exactly and what he had done. God knows exactly where you are today and what you have done, good or bad. In the form of a series of **causes and effects**, Adam responded that he was afraid (effect) when he heard God in the garden (cause). Adam hid himself from the Lord (effect) because he was naked (3:10).

God **addressed** Adam with two more questions, basically, “Who told you that you were naked?” and “Have you eaten from the tree from which I commanded you not to eat?” (3:11). Again, God’s purpose for these questions was to confront Adam with his sin. The man responded by blaming His wife and God (3:12). He blamed Eve as the one who gave him the forbidden fruit. He blamed God because God gave him the woman. The truth, however, is that Adam was responsible for his own sin, just as we are responsible for ours.

B. God questioned Eve (3:13)

God then turned to the woman and **addressed** her with a question – “What have you done?” (3:13a). Not to be outdone in the blame game, Eve responded by blaming the serpent. In the form of a **cause and effect**, she stated that the serpent beguiled her (cause) and she ate (effect; 3:13b). The **key word** beguiled means to trick or deceive. **Avoid the error** of blaming others, or even the Devil, for your sin.

Part Two: God Detailed the Consequences of Sin (3:14-19)

After God confronted Adam and Eve with their sin, He then told them the consequences of their sin. As a **truth to believe**, sin always has consequences. Notice the reversed order that God **addressed** those involved in the sin in 3:14-19 (serpent – woman – man). Sin and its consequences are noted as a series of **causes and effects** that run through these verses.

A. Consequences for the serpent (3:14-15)

God declared two consequences for the serpent. **First**, God told him that he was cursed more than all cattle and every beast of the field (3:14a). The **key word** cursed means to be inflicted by God. This curse brought the serpent, as an animal, to a place of humility. The serpent forced to go on his belly and eat dust all the days of his life describe this humility (3:14b). The serpent became the most cursed of all God’s creatures. Maybe the serpent walked on legs before, but no longer.

Second, God placed enmity between the serpent and the woman (3:15). The **key word** enmity refers to hostility between two parties. Things would never be the same between the serpent and the woman. The **key word** seed refers to offspring. The seed or offspring of the woman (who would come later) would crush the serpent’s head, a **truth to believe**, and the serpent himself would strike the heel of the woman’s seed. This description invokes the image of a man being struck by a serpent with the man crushing the serpent’s head in return. Genesis 3:15 depicts the devil’s ultimate defeat.

The seed of the woman is none other than Jesus Christ! Galatians 3:16, a **related passage**, made this even clearer by verifying that Abraham and his seed foreshadowed the coming seed of the woman. Satan would do his best to attack Jesus, but Jesus through His death and resurrection would crush Satan’s hope of any chance to overcome God. Let us **praise God** for the ultimate defeat of the devil.

B. Consequences for the woman (3:16)

The consequences for the woman were two-fold. **First**, God would increase her sorrow or pain in childbirth. The **key word** sorrow refers to painful or laborious hardship. What God intended to be a totally joyful experience of multiplying and populating the earth would now be accompanied by a painful reminder of the woman’s first sin. **Second**, she would desire her husband and he would rule over her. The **key word** desire means a longing or craving. The woman’s longing for her husband would result in his rule over her. Sin impacted the harmonious relationship between the husband and wife, but this disruption could be overcome through God’s grace.

C. Consequences for the man (3:17-19)

The consequence for the man was related to the ground that God initially told him to cultivate and keep (2:15). Just as the serpent was cursed, now the ground was cursed. This happened because Adam listened to his wife rather than listening to God and obeying Him (3:17). The cursed ground was Adam's fault. In sorrow, a **repeated word** from 3:16, Adam would now eat from what the ground produced. Just as the woman would have sorrow in childbirth, so the man would have sorrow in getting the ground to produce food for him. Now the ground would produce thorns and thistles (3:18). Even though the cursed ground was a harsh judgment upon the man, God would still allow the ground to produce food for him to eat. What grace in the midst of judgment!

God also reminded man of his ultimate physical death, a consequence. He would continue to eat bread by the sweat of his brow until he returns to the ground (3:19). God **compared** man to the dust of the ground. Man was created from the ground (2:7), and to the ground he would return. Man would find out that indeed the wages of sin is death as stated in Romans 6:23, a **related passage**.

Part Three: Adam Named His Wife (3:20)

Even though we have referred to the woman as Eve already throughout these lessons, 3:20 marks the first recorded instance of her name. Just as Adam named all the animals, he also named his wife. In a **cause-and-effect** relationship, he named her Eve (effect) *because* she was the mother of all living. God told them to be fruitful and multiply in 1:28, and so Eve would become the first woman to birth children.

Part Four: God Clothed Adam and Eve (3:21)

Some unfinished business required necessary attention. In 3:7, the **immediate context**, Adam and Eve attempted to cover the shame of their nakedness by sewing fig leaves together. After pronouncing curses and consequences for their sin, God showed a beautiful picture of grace. God took the skins of animals and sufficiently clothed the man and woman (3:21). Something *innocent* died for Adam and Eve to be sufficiently covered and hide the shame of their nakedness. Those animal skins would serve as a constant reminder of the blood that was shed to provide them an adequate covering. We can **praise God** for His care despite our shortcomings. The *innocent* seed of the woman, Jesus, would eventually die to cover the shame of our sin.

Part Five: God Closed the Garden of Eden (3:22-24)

The consequences of sin were not over. Both the woman and the man received their individual consequences of sin. Now it was time to reveal the consequences they would experience together.

A. Man driven out of the garden (3:22-24a)

The Lord God, **addressing** Himself, declared that man has become "like one of Us" (3:22a). Possessing the knowledge of good and evil made man like God (3:22b) – something the serpent said would happen. Man sinned by disobeying God and eating the forbidden fruit. By way of **cause and effect** and as an act of mercy, God would not allow man now to live forever in his sinful state by eating

from the tree of life (cause; 3:22c). So, God decided to remove them from the Garden of Eden (effect; 3:23). God created a beautiful place for Adam and Eve to live and cultivate. But, because of their sin, they would no longer get to enjoy such paradise, so God drove them out (3:24a).

B. The tree of life guarded (3:24b)

To ensure that man would not return and attempt to eat the fruit from the tree of life, God placed a guard over the tree. He utilized Cherubim (a certain class of heavenly beings) and a flaming sword to guard the way to the tree of life. It was originally Adam's job to keep or guard the garden (2:15). The flaming sword turned in every direction marking the impossibility of man taking part of that tree. By God's grace, however, the tree of life will return for believers to enjoy for all of eternity according to Revelation 22:2, a **related passage**.

Conclusion

What appeared so simple and seemingly innocent turned into devastating consequences for Adam and Eve and the world. Just a little bite from the forbidden fruit changed the whole course of human history. God does not and cannot overlook sin. The devil makes sin look so appealing, but its end is always devastation and death. You too, like Adam are a sinner. Are you a sinner saved by God's grace, receiving the proper covering for your sins? Or, are you a sinner destined for destruction? The seed of the woman, Jesus, the true hope for humanity, came to save you from your sins. If you have not already done so, repent of your sins and believe in Jesus as Lord today.

Apply It

- **Believe the truth** that the seed of the woman has and will crush the serpent's head.
- **Avoid the error** of blaming anyone else for your sins.
- **Praise God** for the ultimate defeat of the devil.
- **Praise God** for His continued care for His people despite their shortcomings.

NOTES

THE FIRST FAMILY

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 4:1-16.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow?
3. Is there an error to avoid in this passage?

Outline for Lesson Five: The First Family

Genesis 4:1-16

Aim: The learner will understand the need to exert self-control over sin.

Part One: Beginning of the First Family (4:1-2)

A. Sons are born (4:1-2a)

B. Sons go to work (4:2b)

Part Two: Worship by the First Family (4:3-5)

A. Both sons bring an offering to the Lord (4:3-4a)

B. The Lord _____ Abel and his offering (4:4b)

C. The Lord had no _____ for Cain and his offering (4:5)

Part Three: Conflict in the First Family (4:6-8)

A. The Lord warned and counseled Cain regarding his _____ (4:6-7)

B. Cain acted upon his anger (4:8)

Part Four: Further Consequences of Sin for the First Family (4:9-16)

A. God confronted Cain regarding his sin (4:9-10)

B. Cain is _____ by God (4:11-12)

C. Cain is overwhelmed by his punishment (4:13-14)

D. God _____ Cain (4:15)

E. Cain settled in the land of _____ (4:16)

Lesson Five: The First Family

Genesis 4:1-16

Aim: The learner will understand the need to exert self-control over sin.

Introduction

Genesis chapters 2 and 3 focused upon Adam and Eve. They started life enjoying the beauty of the Garden of Eden. Sin, however, changed the paradise they enjoyed. God explained the consequences of their sin and drove them out of the Garden in 3:16-24, the **immediate context**. In Genesis 4:1-16, we not only see the continuation of Adam and Eve's life together, but also their children. These verses provide a glimpse of the first family and the effect of sin that continued to plague them.

Part One: Beginning of the First Family (4:1-2)

The traditional basic family unit includes a dad, a mom, and their child or children. This is the way God intended it from the beginning. How interesting that we have information on the first-ever family unit in the history of mankind!

A. Sons are born (4:1-2a)

God blessed Adam and Eve and initially commanded them to be fruitful and multiply (1:28). Adam and Eve disobeyed God's second command (2:17) when they ate from the tree of the knowledge of good and evil (3:6). Their disobedience resulted in devastating consequences. The time came for them to obey His first command. Eve was ready even though she knew it meant increased pain in childbirth because of her sin (3:16). The Bible says, "Adam knew Eve his wife" (4:1). The **key word** knew in this verse means that Adam had intimate relations with his wife. Notice the **cause-and-effect** relationship. Adam had relations with his wife (cause) and Eve conceived and gave birth to Cain (effects; 4:1).

After giving birth to Cain, we hear Eve **speak**, "I have gotten a man from the Lord" (4:1). Adam and Eve had never seen a human baby, but they were experiencing the beginning of their family. Another son was born to Adam and Eve, named Abel (4:2). His name means "breath" or "vapor."

B. Sons go to work (4:2b)

Both Cain and Abel took on meaningful work. Abel tended sheep or flocks, while Cain tilled the ground. Abel's work reminds us of God's desire for man to rule or have dominion over the creatures of the earth (1:26, 28). Cain's work reminds us of the family business. Adam tilled the ground (2:15), and now his firstborn son tilled the ground. It should be noted that the first thing we hear about Cain and Abel is that they worked. **What meaningful work has God given you to do?**

Part Two: Worship by the First Family (4:3-5)

Adam and Eve first learned about sacrifice when God killed some animals to provide proper clothing for them to cover the shame of their nakedness in 3:21, the **immediate context**. While we never observe Adam and Eve offering sacrifices and gifts, it apparently became an acceptable way to worship God.

A. Both sons bring an offering to the Lord (4:3-4a)

"In the process of time" Cain and Abel brought their offerings to the Lord (4:3a). This **key phrase** indicates the appropriate time designated to bring an offering to God. Each brother brought an offering according to the type of work he did. Cain brought an offering of fruit from the ground (4:3b), while Abel brought from the firstlings of his flock along with their fat portions (4:4a). According to the law of Moses, that would come later, both meat and grain offerings were acceptable to God by giving the firstborn of animals and first fruits. Notice carefully that Abel brought the *firstlings* from his flock, but it does not say that Cain brought the first fruits of his crop.

B. The Lord respected Abel and his offering (4:4b)

In the form of a **cause-and-effect** relationship, when Abel brought his offering (cause), God had respect for Abel and his offering (effects; 4:4b). The **key word** respect means to regard or look on with favor. God's favor should be the desired result we seek when we give an offering in worship to our God. To receive God's favor, both our lives and gifts must be righteous before Him. The New Testament declares Abel as righteous in Hebrews 11:4, a **related passage**.

C. The Lord had no respect for Cain and his offering (4:5)

In an opposite **cause-and-effect** relationship, when Cain brought his offering (cause), God had *no* respect for Cain or his offering (effects; 4:5a). Cain and his offering are clearly **contrasted** with Abel and his offering. Abel received God's favor, Cain did not. What a blow for Cain to watch God's favor fall upon his little brother, but not upon him. Notice another **cause-and-effect** relationship. Lack of God's favor upon Cain (cause) resulted in Cain's anger and a fallen countenance (effects; 4:5b). He was angry and his face showed it. Cain could have avoided these feelings by simply giving a better offering and having a righteous character like his brother Abel. **Does your worship and service to God demonstrate your righteous character before God?**

Part Three: Conflict in the First Family (4:6-8)

One sibling being honored over another can be a recipe for disaster. Cain should have rejoiced over God's favor upon his brother and inquired how he too could receive such favor. Unfortunately, this is not how the story unfolded.

A. The Lord warned and counseled Cain regarding his attitude (4:6-7)

The Lord questioned Cain about his anger and fallen countenance or appearance (4:6). He further counseled him with a rhetorical question, which is used for emphasis and possesses an obvious answer: "If thou doest well, shalt thou not be accepted?" (4:7a). It may sound simple, but Cain could fix his fallen countenance by doing well. Furthermore, the Lord counseled Cain that if he did not do well then "sin lieth at the door," a **key phrase** meaning that he is on the verge of sin (4:7b). The **key word** lieth means to crouch like an animal lying in wait to pounce on its prey. God told Cain that sin desired to have him and that he must rule over or master it (4:7c). Cain's parents failed to master the sin that was crouching at their door. Cain needed to learn from their awful mistake. As a **truth to believe**,

sin desires to have you and me as well. We must learn to master sin in our lives.

B. Cain acted upon his anger (4:8)

What a great story it would have been if Cain had repented of his anger and pursued a righteous attitude. Sadly, the story took a dark turn. Instead of heeding the Lord's warning and listening to God's counsel, Cain's anger reached a boiling point and he allowed sin to run its course. He spoke with Abel, "rose up against" his brother later in the field, and killed him. This incident marked the first of many murders that have occurred throughout history. However, you do not literally have to take someone's life to be guilty of murder. In Matthew 5:22, a ***related passage***, Jesus said to be angry with your brother makes one guilty of breaking the commandment against murder.

Part Four: Further Consequences of Sin for the First Family (4:9-16)

Just as Adam and Eve's sin resulted in consequences, so Cain's sin of murder would be met with consequences. Sin always has consequences, a ***truth to believe***.

A. God confronted Cain regarding his sin (4:9-10)

The Lord ***addressed*** Cain with a question concerning the whereabouts of his brother, Abel. Cain lied to the Lord by claiming ignorance regarding Abel. More than claiming ignorance, he demonstrated disdain for his brother when he asked, "Am I my brother's keeper?" (4:9). To be one's keeper speaks of care for another human being. Cain cared very little for his brother at this moment.

God questioned Cain again about what he had done. Not waiting for an answer from Cain, God mentioned that Abel's blood was crying to him from the ground. What an interesting statement! The blood of Abel is personified as crying out. God knew Abel's life was taken by the hand of Cain. God always knows the sins we have committed. They are never hidden from Him, a ***truth to believe***.

B. God cursed Cain (4:11-12)

God cursed the serpent because of his deception (3:14) and the ground because of Adam's sin (3:17). Now Cain himself was "cursed from the earth" because he murdered his brother. The Bible describes the cursed ground as receiving Abel's blood (4:11). Cain's curse is further described in two ways. **First**, even though farming was Cain's livelihood, the ground would no longer produce fruit for him (4:12a). **Second**, Cain would be a "fugitive" and "vagabond" upon the earth. These two ***key words*** produce a picture of one roaming around aimlessly without shelter or home.

C. Cain is overwhelmed by his punishment (4:13-14)

Cain ***addressed*** the Lord and mentioned that the punishment resulting from his sin was too much to bear (4:13). God's punishment for sin is never pleasant, and this should make any of us think twice before committing our next sin. Cain could not bear the thought of being driven away from the face of the earth and being hidden from God's face (4:14a). The ***key word driven*** means to be cast off and is a ***repeated word*** from 3:24 when God drove Adam out of the Garden of

Eden. Notice the **cause and effect**. As a fugitive and vagabond, Cain feared that those who found him (cause) would kill him (effect; 4:14b). Sin does not bring the lasting pleasure we hope for, but often turns into fear.

D. God protected Cain (4:15)

The Lord heard Cain's fear and showed him compassion. Notice the **cause-and-effect** relationships in 4:15. God reassured Cain that anyone who took his life (cause) would receive vengeance sevenfold (effect). God placed a mark upon Cain (cause) so that anyone finding him would not kill him (effect). Some have viewed this mark as part of Cain's curse, but this was for Cain's protection. What a beautiful picture of God's judgment mixed with mercy!

E. Cain settled in the land of Nod (4:16)

Sadly, Cain left the presence of the Lord and he settled in the land of Nod east of Eden. The place name "Nod" means land of the wanderer. Friend, do not wander aimlessly upon this earth, but learn to master your sin and serve God faithfully.

Conclusion

All Cain had to do was exhibit self-control over sin that was crouching at the door and he could have lived a life of tremendous purpose. Instead, he gave into temptation like his father before him and had to live with the severe consequences the rest of his life. Do not allow sin to take root in your life. Learn to control it and avoid the devastating consequences that always accompany sin.

Apply It

- **Believe the truths** that . . .
 - acting righteously is a sign of God's favor upon one's life.
 - sin desires to have you and you must rule over it.
 - God always knows when we sin.
 - God punishes sin.
- **Follow** Abel's **example** of proper character and worship before God.
- **Avoid the error** of Cain whose uncontrolled anger led to sin.

Epilogue (4:17-26)

Genesis 4:17-24 details the descendants of Cain. He named his firstborn son Enoch and named a city he built after his son. Other notable descendants included Jubal, the father of those who live in tents and have livestock. Jubal became the father of those who play the harp and lyre (4:21). Tubal-cain was known for forging brass and iron implements (4:22). Lamech became known for killing a man who wounded him (4:23-24).

Adam and Eve also continued to have children. God blessed them with Seth in place of Abel (4:25). After Seth had his firstborn, men began to call upon the name of the Lord. The line of the promised seed would continue through Seth's lineage (4:26).

CORRUPTION OF THE HUMAN RACE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 6:1-10:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. What contrast do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow in this passage?
3. Is there something to praise God for in this passage?

Outline for Lesson Six: Corruption of the Human Race Genesis 6:1-10

Aim: The learner will realize that the devil will do anything to hinder God's purpose, but he will ultimately fail.

Prologue (5:1-32)

Part One: What the Sons of God "Saw" (6:1-2, 4)

A. They liked what they saw (6:1-2a)

B. They acted upon what they saw (6:2b, 4)

Part Two: What the Lord "Said" (6:3)

A. My Spirit will not always _____ with man (6:3a)

B. Man's days are numbered (6:3b)

Part Three: What the Lord "Saw" (6:5-7)

A. What God saw (6:5)

What does God see when he looks upon humanity today?

B. How God felt about what He saw (6:6)

How has your life brought God pleasure?

C. What God decided based upon what He saw (6:7)

Part Four: What Noah "Found" (6:8-10)

The key word _____ means God's favor or approval

Lesson Six: Corruption of the Human Race

Genesis 6:1-10

Aim: The learner will realize that the devil will do anything to hinder God's purpose, but he will ultimately fail.

Introduction

Everything seemed to be going well with humanity after Adam's grandson Enosh was born. From the time of Enosh's birth, men began to call upon the name of the Lord (4:26). Also, according to Genesis 5, men began to multiply greatly upon the earth over a period of about 1,000 years (from Seth to Noah). Evil, however, once again entered the scene in God's Creation and that event resulted in more devastating consequences. As man was busy multiplying upon the earth, Satan was equally busy attempting to disrupt God's plan.

Prologue (5:1-32)

Genesis 5 contains the first genealogy recorded in Scripture. This chapter records the ten generations from Adam to Noah and marks the second major division of Genesis as noted with the phrase, "This is the book of the generations of Adam" (5:1). God created man after His likeness, made them male and female, and blessed them (5:1-2). Each genealogical record in Genesis 5 follows the same pattern by recording: (1) the age of each man when he began to father children (2) the name of his firstborn son (3) the number of years he lived after his firstborn (4) that he had other sons and daughters, and (5) his age when he died. Not counting Enoch, the average lifespan from Adam to Lamech (Noah's father) was 908 years! People lived a long time upon the earth during this period before the flood, and there is no reason why we should not take their ages as literal years.

Some deviations from the above noted pattern include Adam, Enoch and Lamech. The Bible says that Adam begat a son in his own likeness, after his image (5:3). Adam's likeness and image are likely a reference to his own sinful state. The Bible states that Enoch walked with God and then "he was not," because God took him at the age of 365 (5:24). After Lamech fathered Noah, he stated about his son, "This same shall comfort us from our work and from the toil of our hands, because of the ground which the LORD hath cursed" (5:29).

A **key phrase** that shows up at the end of each genealogical record states, "and he died." This phrase reminds us of God's warning to Adam and Eve that they would die if they partook of the forbidden tree in the garden (2:17). They lost their innocence the day they ate of it and would eventually experience physical death. Genesis 5 reiterates this consequence of sin.

The chapter ends by introducing Noah and his sons (5:32). Noah becomes the main character over the next four chapters.

Part One: What the Sons of God "Saw" (6:1-2, 4)

As Genesis 6 begins, we notice something out of the ordinary happening with humanity. The Bible describes some unholy unions that resulted in extraordinary offspring, marking at least part of the human race's corruption.

A. They liked what they saw (6:1-2a)

Just as God commanded (1:28), men were multiplying upon the face of the earth (6:1a). Genesis 5, the **immediate context**, emphasized the firstborn males of Adam's descendants. In general, the chapter also says that each man fathered other "sons and daughters." We see an emphasis once again on daughters in 6:1b.

The "sons of God" saw that the "daughters of men" were fair. The **key word** fair means pleasing, desirable, or lovely. Although translated differently, this is a **repeated word** from 2:9, 12, 17; 3:6.

Identifying the "sons of God" has perplexed Bible interpreters for centuries. Scholars have proposed three prominent views. **First**, some hold that the sons of God belong to the faithful line of Seth and the daughters of men belong to the unfaithful line of Cain. **Second**, some believe the sons of God refer to fallen angels who had intimate relations with human daughters upon the earth. Some see in this second view the idea of fallen angels possessing or indwelling men who then influenced these men to have relations with the daughters of men. **Third**, some see the sons of God as human kings who married the daughters of men.

While all these views have both positive and negative elements about them, possibly a combination of the second and third views seems promising and coincides well with other Scriptures. Job 1:6, 2:1, and 38:7, **related passages**, refer to angels as sons of God. Another **related passage**, Jude 6, speaks of angels who left their first estate. In the next verse, Jude 7 describes those in Sodom and Gomorrah who "in like manner" or "the same way" went after strange flesh (i.e., homosexual relationships). The phrase, "the same way" seems to point back to the angels of Jude 6 who also went after strange flesh. What appears to have happened in the days of Noah was a demonic invasion upon humanity in an apparent attempt by Satan to destroy the promised seed mentioned in Genesis 3:15. Satan would do anything to keep the promised seed from coming and crushing his head. Satan continues today with attempts to thwart God's plan for humanity.

B. They acted upon what they saw (6:2b, 4)

Not only did the sons of God like what they saw, but they also acted upon what they saw. Notice the **cause-and-effect** relationship. After seeing that the daughters of men were fair (cause), they took wives from among them (effect; 6:2b). The Bible says that there were giants or Nephilim on the earth in those days (6:4). The **key word** giants or Nephilim means fallen ones. Some view these Nephilim as fallen angels; however, this seems to be a reference to a race of ungodly men unrelated to the union between the sons of God and daughters of men.

The "sons of God" could be a reference to the angels who fell from heaven, leaving their first estate to enter humans who acted as mighty men. In **related Old Testament passages**, Job 1:6, 2:1, 38:7, angels are called the sons of God. The Bible seems to teach that angels cannot have sexual relations with humans (Matthew 22:30), but they can possess humans. So, in a **cause-and-effect** relationship, when the sons of God (i.e., fallen angels who possessed men) came into the daughters of men (cause), they bore "mighty men which were of old," "men of renown" (6:4). These **key phrases** refer to men who received a specific reputation among men as achieving great feats in battle.

Part Two: What the Lord “Said” (6:3)

After the sons of God “saw” and acted upon what they saw, we hear what the Lord “said” in response to their actions and the resulting state of mankind.

A. *My Spirit will not always strive with man* (6:3a)

The first thing God “said” came in the form of a **cause-and-effect** relationship, “My Spirit shall not always strive with man (cause), for that he also is flesh” (effect; 6:3a). The **key word** strive means to contend. The idea seems to indicate that God is not going to plead with mankind forever or put up with mankind’s wickedness. The **key word** flesh means that man is mortal or perishable.

B. *Man’s days are numbered* (6:3b)

God also said, “yet his days shall be an hundred and twenty years” (6:3b). This part of the verse can mean that from the time of God’s declaration of judgment upon man to the actual flood would be 120 years. Others have viewed this as man’s lifespan upon the earth would be limited to 120 years. This second view is more likely. After the flood, man’s lifespan upon the earth would begin to diminish. While some did live past 120 years for a while, people generally stopped living past this age.

Part Three: What the Lord “Saw” (6:5-7)

Genesis 6:2 says the sons of God “saw” the daughters of men. In the verses that follow, we note something that God now “saw.”

A. *What God saw* (6:5)

God saw two things. **First**, he saw that man’s wickedness was great upon the earth. This wickedness stemmed from the union between the sons of God and the daughters of men. This caused wickedness to increase. **Second**, God saw that the intent of man’s heart was only evil – not just mostly evil, but *only* evil, a picture of man’s total depravity. What a sad commentary on the state of humanity. **What does God see when he looks upon humanity today?**

B. *How God felt about what He saw* (6:6)

What God saw upon the earth resulted in serious reactions from God. The Bible says, “it repented the LORD that he had made man” (6:6). This **key phrase** means that God regretted or was sorry that He made man, especially regarding what man became. The use of the word “repented” does not mean that God sinned or changed His mind about creating man. God does not sin and so does not need to repent as man does (see Numbers 23:19). Furthermore, it says that “it grieved him at his heart.” This **key phrase** means that the condition of man brought God hurt or pain. Ephesians 4:30, a **related passage**, reminds us that man can indeed grieve God, a **truth to believe**. We should strive to please God with our lives instead of grieving Him. **How has your life brought God pleasure? How has your life brought God grief?**

C. *What God decided based upon what He saw* (6:7)

A holy God cannot simply let sin go, a **truth to believe**. Therefore, God made a decision based upon man’s wickedness and evil. God said that he would

destroy man along with all the creeping things upon the earth including the birds of the air. The **key word** destroy literally means to wipe out or blot out. At first, this may seem like a harsh reaction by God. But, when you consider how the sons of God brought about the corruption of mankind, God’s decision makes more sense. It is repeated that God **repented** that He made them.

Part Four: What Noah “Found” (6:8-10)

Fortunately, a bright spot emerged in a man named Noah who was different from the rest of humanity. We were introduced to him in 5:29, the **immediate context**. God saw the wickedness of man. But, in **contrast**, God saw someone who was different. Noah found grace in the eyes of the Lord. The promised seed was still intact! The **key word** grace means God’s favor or approval. In an unfavorable world, one man found grace in God’s sight.

A further record of Noah’s character is found in 6:9. He is described as “just” and “perfect” (or righteous and blameless) and a man who “walked with God.” The **key word** perfect means that Noah’s character was intact or free of blemish. That Noah walked with God speaks of his relationship with God, much like that of his ancestor Enoch in 5:22. **Repeated** from 5:32, Genesis 6:10 states that Noah became the father of Shem, Ham, and Japheth. Let us **follow this great example** of Noah that our character might be intact in this present world filled with wickedness.

Conclusion

You know something is really bad if God decides to destroy it. The very Creation that God called “very good” (Genesis 1:31) had become very wicked, no thanks in part to the sons of God who brought about this corruption. With evil having broken upon the scene yet again, God knew it was time to begin humanity afresh with Noah and his family. The devil was at his very best, but God still had Noah. God’s ultimate plan for humanity would continue with his faithful servant.

Apply It

- **Believe the truth** that God can be grieved.
- **Believe the truth** that God must judge wickedness and evil.
- **Follow the example** of Noah’s character by being righteous and blameless.
- **Praise God** for His grace!

NOTES

BUILDING THE ARK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 6:11-22:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. What contrast do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow in this passage?
3. Is there something to praise God for in this passage?

Outline for Lesson Seven: Building the Ark Genesis 6:11-22

Aim: The learner will understand that even though God warns of severe judgment to come, He instructs mankind to make preparation and offers grace through protection and preservation.

Part One: Corruption and Violence (6:11-12)

A. A statement of the earth's condition (6:11)

B. A statement of God's _____ (6:12)

Part Two: Revelation and Instruction (6:13-16)

A. God revealed His _____ to Noah (6:13)

B. God instructed Noah to build an ark (6:14-16)

1. The materials of the ark (6:14)
2. The _____ of the ark (6:15)
3. The design of the ark (6:16)

Part Three: Destruction and Preservation (6:17-21)

A. Details about the destruction (6:17)

B. God's plan for preservation (6:18-21)

1. Preservation for Noah and his family (6:18)
2. Preservation for the animals (6:19-20)
3. _____ for both man and animals (6:21)

Part Four: Complete Obedience (6:22)

In what ways have you been obedient to “all” that God has commanded you to do?

Lesson Seven: Building the Ark

Genesis 6:11-22

Aim: The learner will understand that even though God warns of severe judgment to come, He instructs mankind to make preparation and offers grace through protection and preservation.

Introduction

Imagine being told that the whole earth is going to be destroyed except for you and your family. What an unnerving thought! Noah received this exact message from God. According to the **immediate context**, the wickedness of mankind was so great that God decided He would destroy both man and animals (6:5, 7). But Noah found grace in the eyes of the Lord (6:8). Even though God warned He would destroy the earth, He had big plans to protect and preserve Noah and his family. A beautiful picture of grace unfolds in the midst of future judgment and chaos.

Part One: Corruption and Violence (6:11-12)

A. A statement of the earth's condition (6:11)

The Scripture notes two primary things concerning the earth's condition in the days of Noah. **First**, the earth was corrupt (6:11a). The **key word** corrupt means spoiled, ruined, polluted, and damaged. This corruption was so extensive that every imagination of their hearts was only evil continually (6:5). **Second**, the earth was filled with violence. The **key word** violence speaks of cruelty and injustice. Truly, the world of Noah's day was a dangerous place to live and raise a family. We see corruption and violence in today's world, but these conditions existed to a higher degree in Noah's day. Paul also wrote about difficulties to come in the last days in 2 Timothy 3:1-5, 13, a **related passage**.

B. A statement of God's knowledge (6:12)

A clear **truth to believe** is that nothing which transpires upon the earth escapes God's notice. God knew what the sons of God did to the daughters of men (6:2; **immediate context**). God knew that their union resulted in mighty men upon the earth (6:4). God knew that people's thoughts were "only evil continually" (6:5). God looked upon the earth and saw the corruption (a **repeated word** from 6:11) and that all flesh had corrupted their way on the earth (6:12). The **key word** looked means to perceive or be aware of something. God was well aware of the earth's condition, as He is today.

Part Two: Revelation and Instruction (6:13-16)

A. God revealed His plan to Noah (6:13)

Noah was a breath of fresh air amid all the corruption. We saw in 6:9, the **immediate context**, that Noah was a just/righteous and perfect/blameless man who walked with God. God decided to inform His faithful servant about His plans for the world in two sets of **cause-and-effect** relationships noted in 6:13. The first set begins with the effect followed by the cause: "the end of all flesh is come before Me (effect); for the earth is filled with violence" (cause). The second set begins with the cause followed by the effect: the earth was filled with violence "through them" or

because of them (corrupt humanity), “and behold, I will destroy them with the earth” (effect). The Hebrew word translated “destroy” in 6:13 is the same Hebrew root word that is translated “corrupt” in 6:11-12. In Hebrew, the original language of the Old Testament, this is a play on words. God’s punishment would fit their crime. With the same corruption that mankind brought upon the earth, God would destroy them from off the earth.

Not only was Noah a righteous man, but the Bible also says that he was a preacher of righteousness in 2 Peter 2:5, a **related passage**. The Bible nowhere tells about the specifics of his preaching other than a hint given in Hebrews 11:7, another **related passage**, where it states that by building the ark Noah condemned the world. In this case, Noah’s actions spoke louder than his words. Just as God revealed to Noah of His plans to destroy the world, so God has revealed to us a future judgment to come (2 Peter 3:7). **Follow** Noah’s **example** by proclaiming God’s righteousness to a corrupt world today through both word and deed.

B. God instructed Noah to build an ark (6:14-16)

1. The materials of the ark (6:14)

God further instructed Noah on what he needed to do in preparation for the world’s destruction. God commanded Noah to build an ark (6:14). The **key word** ark literally refers to a box or chest. The main materials Noah would need in building the ark were gopher wood and pitch. Scholars are not sure from what type of tree the gopher wood originated. The **key word** pitch refers to a dark-colored substance, thick and sticky in its consistency. Noah used this material to waterproof the ark. Moses’s mother used pitch when waterproofing the basket she made for her son (Exodus 2:3, a **related passage**).

The word for “pitch” comes from the same Hebrew root word that also means a covering or atonement. Noah waterproofed the ark by giving it a proper covering to ensure the waters of God’s judgment would not seep into it. What a beautiful picture of God’s grace and mercy amid destruction! We too can receive a proper covering through the blood of Jesus, to avoid God’s future judgment. Just as Noah and his family would be safe in the ark, so are believers safe in the arms of Jesus. The apostle Peter used the image of the ark as a picture of salvation in 1 Peter 3:20-22, a **related passage**. **Are you prepared for God’s future judgment?**

2. The dimensions of the ark (6:15)

God further instructed Noah regarding the size of the ark. The Bible speaks of the measurements in terms of a cubit. The **key word** cubit is a measurement of about 18 inches. A cubit is the length of the average man’s forearm from his elbow to the tip of the middle finger. With this standard of measurement in mind, we can determine the basic size of the ark (6:15). God said to make the ark 300 cubits in length, or 450 feet (137 meters). The breadth or width should be 50 cubits, or 75 feet (23 meters). The height of the ark should be 30 cubits, or 45 feet (14 meters). Remember, the basic definition for the ark means box or chest. God certainly told Noah to build a big box!

3. The design of the ark (6:16)

The design of the ark was rather simple covering three main areas. **First**,

the ark had an opening or series of windows that went around the top of the ark measuring a cubit or 18 inches in width from the top (6:16a). This was likely for sunlight, ventilation, and to allow the “wonderful” aroma of the animals to escape. **Second**, it included only one door on the side of the ark (6:16b). **Third**, it included three decks or levels within the ark (6:16c). Also, according to 6:14, the ark was to be built with separate rooms. The **key word** room means a nest or cell. Thus, the separate decks were compartmentalized to house the different kinds of animals that would be on board, along with Noah and his family.

Part Three: Destruction and Preservation (6:17-21)

A. Details about the destruction (6:17)

God mentioned that He was about to destroy the earth, but *how* and to what extent? The *how* included a flood of water. The *extent* included a worldwide flood, not just local. God said he was going to destroy “all flesh” – literally everything upon the earth with the breath of life would perish in this flood (6:17). There would be no escaping God’s judgment! The only safe place would be in the ark. The only safe place to avoid God’s future judgment is in Christ (Romans 8:1).

B. God’s plan for preservation (6:18-21)

1. Preservation for Noah and his family (6:18)

God’s plan for the world involved destruction. God’s plan for Noah and his family involved preservation. In **contrast** to the destruction of the rest of mankind, God established a covenant with Noah (6:18). The **key word** covenant refers to an agreement or obligation. God obligated Himself to preserve Noah and his family. When God makes a covenant with someone, He is faithful to keep that covenant. **Praise God** for His covenant keeping actions toward His people!

2. Preservation for the animals (6:19-20)

God’s plan for preservation also included the animals. Even though God said He would destroy all flesh (6:17), He had plans to preserve enough flesh to repopulate the earth after the flood. God instructed Noah to take two of every kind of animal into the ark, both male and female (6:19-20). Male and female are required to reproduce for both mankind and animals. In 7:2-4, the **immediate context**, God told Noah to take seven pairs of clean animals and one pair of unclean animals. Noah would need clean animals later for sacrifice (8:20). In 6:19, God explicitly mentioned birds, animals, and creeping things after their kind. The **key word** kind refers to species, and is a **repeated word** from 1:11, 12, 21, 24, 25. Taking every “kind” of animal ensured that all these species would survive after the flood. Notice that Noah did not have to find and capture all these animals. God said these animals “shall come unto thee” (6:20b).

3. Provision for both man and animals (6:21)

God also planned to provide for Noah’s family and the animals while they were in the ark. God told Noah to gather all types of food that could be eaten in the ark both for humans and animals (6:21). God would make sure the animals came to the ark, but Noah would have to gather the food for everyone to eat. Sometimes God’s plan includes what He will do, and what he expects us to do. God’s provision

is often linked to man's responsibility. God still provides food for us, but we must do our part by working and earning a paycheck that can be used to purchase that food. Paul would later say in 2 Thessalonians 3:10 that if a person does not work, he should not eat.

Part Four: Complete Obedience (6:22)

The close of this passage of Scripture reminds us that Noah obeyed all that God told him to do (6:22). It would be a huge task to build the ark and gather enough food for the humans and animals aboard the ark. According to 7:11 and 8:14, this food would need to last a little over a year. Regardless of the monumental task, Noah did all that God commanded him to do. Noah is a great **example to follow** of complete obedience! **In what ways have you been obedient to “all” that God has commanded you to do?**

Conclusion

This passage is a reminder that God’s looming judgment is real. Scripture is full of examples regarding God’s judgment upon humanity. Through a worldwide flood, God was about to put an end to the wickedness upon the earth. One man and his family, however, became recipients of God’s grace as they would find preservation and protection “in” the ark. The ark Noah prepared stands as a beautiful picture of God’s grace. Even though God’s future judgment looms over humanity still today, God’s grace is still available for those who make the proper preparation by being found “in” Christ (Romans 8:1).

Apply It

- **Believe the truth** that nothing which transpires upon the earth escapes God’s notice.
- **Follow** Noah’s **example** who proclaimed God’s righteousness to a corrupt world.
- **Praise God** for planning to preserve Noah and his family in the ark, and to preserve believers who are found in Christ.
- **Praise God** that He is a covenant keeping God.
- **Follow the example** of Noah who did all that God commanded him to do.

NOTES

THE FLOOD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 7:1-24:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?
4. What contrast do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow in this passage?
2. Is there something to praise God for in this passage?

Outline for Lesson Eight: The Flood Genesis 7:1-24

Aim: The learner will understand that God makes a distinction between the righteous and wicked when He judges.

Part One: An Invitation to Enter the Ark (7:1-4)

A. Those included in the invitation (7:1-3)

B. The _____ of the Invitation (7:4)

Part Two: Noah Responds to the Invitation (7:5-9, 13-16)

A. A statement of Noah's _____ (7:5-6)

B. Noah and his family entered the ark (7:7, 13)

C. The animals entered the ark (7:8-9, 14-16a)

D. The _____ shuts the ark (7:16b)

Part Three: Devastation Outside the Ark (7:10-12, 17-24)

A. The flood waters came from two directions (7:10-12)

B. The water _____ upon the earth (7:17a, 18a, 19-20)

C. The ark rose above the flood (7:17b, 18b)

D. The water _____ all living things upon the earth (7:21-24).

Lesson Eight: The Flood

Genesis 7:1-24

Aim: The learner will understand that God makes a distinction between the righteous and wicked when He judges.

Introduction

People often anticipate a special day like a birthday or Christmas. Thinking of such occasions fills one with great excitement and sometimes impatience while awaiting these events. What we do not await with great anticipation are moments of utter dread. No one desires to experience dreadful circumstances, but such is what awaited the world of Noah's day. The people living in Noah's day were enjoying life by eating, drinking, and giving in marriage as is stated in Matthew 24:38, a **related passage**. They lived life as if disaster would not strike, but God was preparing to judge the world with a devastating flood (Matthew 24:39). God decided to destroy the world because of the corruption and violence He observed on the earth according to 6:11, the **immediate context**. Not everyone would experience this judgment, however, as God made a distinction between the righteous and wicked. Genesis 7 is the true account of how God destroyed the world with a flood and saved a righteous man and his family.

Part One: An Invitation to Enter the Ark (7:1-4)

A. Those included in the invitation (7:1-3)

The time had arrived to enact God's plan of judgment. But, before God judged the world, He invited Noah and his family to come into the ark. God spoke and **addressed** Noah with a simple **command** to "Come." Stated in the form of a **cause-and-effect** relationship, God invited Noah and his family into the ark (effect) because God found Noah to be righteous in his generation. The **key word** righteous refers to one who, after being examined, is found to be of sound character. The word "righteous" is a **repeated word** translated as "just" from 6:9, the **immediate context**. **What does God find as He looks at your life?**

Not only did God invite Noah and his family to come into the ark, but also animals. Initially, God told Noah to bring two of every animal into the ark, a male and female (6:19-20). God expanded this command in 7:2-3 to include seven pairs of clean animals and birds, a male and a female. This expanded command would allow "seed" to live on the earth. The **key word** seed refers to offspring. God ensured that the animal kingdom would repopulate the earth after the flood. Extra pairs of the clean animals would also provide Noah with sacrificial animals when the proper time came for such sacrifice (see 8:20).

B. The purpose of the invitation (7:4)

The main purpose of God's invitation involved protection for Noah, his family, and the pairs of animals. God told Noah that in seven days he would destroy the earth with torrential rains for forty days and forty nights. Such destruction included every living thing on the land outside of Noah's ark. The **key word** destroy means to wipe out and is a **repeated word** from 6:7. Noah and his family would no doubt be thankful for a safe place to ride out the coming flood. We should **praise**

God that He knows how and desires to spare the righteous!

Part Two: Noah Responds to the Invitation (7:5-9, 13-16)

A. A statement of Noah's obedience (7:5-6)

Noah responded with obedience to God's invitation (7:5). When God told Noah to build the ark and gather food for the journey upon the ark, Noah responded obediently as noted in 6:22, the **immediate context**. What a great testimony of obedience Noah possessed! Noah could have decided not to build the ark and declined to come into the ark, but he did not. Noah was 600 years old when the flood came (7:6). Even at such an old age, Noah did all that God commanded him to do. God still requires that His righteous children live a life of obedience. Do not use age as an excuse to keep you from obeying God. We may retire from a secular job, but service to God is for a lifetime. May we as Christians today **follow** Noah's **example** of obedience. **How have you demonstrated obedience to God's commands?**

B. Noah and his family entered the ark (7:7, 13)

The Scripture states twice that Noah and his family entered the ark. In 7:7, the Bible states explicitly that Noah, his wife, his sons, and his son's wives entered the ark. Notice the **cause-and-effect** relationship. Noah and his family entered the ark (effect) because of the flood waters. Eight human beings in total would survive the flood. In 7:13, the Bible reminds us of the names of his three sons – Shem, Ham, and Japheth. It is also **repeated** in 7:13 that Noah's wife and his daughters-in-law were aboard the ark when the floods came. Such repetition makes it abundantly clear that God rescued eight souls from the flood.

C. The animals entered the ark (7:8-9, 14-16a)

Noah and his family were not the only ones responding to God's invitation. All the animals and creeping things upon the earth, both clean and unclean, entered the ark two by two (7:8-9). Noah made sure they came into the ark "as God had commanded Noah" (7:9). It is further **repeated** in 7:14-16a that all the animals entered the ark two by two. This is noted once again for emphasis to demonstrate for the third time in this passage that Noah obeyed God's command (7:16a). One item added about the animals is that they entered in after their kind. The **key word** kind is mentioned four times in 7:14 and is a **repeated word** from 1:21, 24-25 and 6:19-20. Animals of every kind entered the ark, ensuring their continued existence after the flood.

D. The Lord shuts the ark (7:16b)

Scripture includes a significant statement at the end of 7:16 – "and the Lord shut him in." Notice it says the Lord shut "him" in even though Noah's family and the animals came into the ark as well. Noah stood as the representative of the entire group who entered the ark. As the representative, the Bible states that it was Noah who "found grace in the eyes of the Lord" (6:8). We see God's controlling hand throughout the entire flood narrative. God decided the earth should be destroyed (6:7). God told Noah to build the ark (6:14). God brought the animals to the ark (6:20). God invited Noah and the animals into the ark (7:1-3). God chose the timing

of the flood (7:4, 11). God shut him in (7:16b). Noah, his family, and the animals found complete safety in the ark. **Praise God** for the protection He provides His righteous children!

Part Three: Devastation Outside the Ark (7:10-12, 17-24)

A. The flood waters came from two directions (7:10-12)

While God protected those in the ark, a completely different story unfolded outside the ark. God told Noah the flood would come seven days after the invitation to come into the ark (7:4). After seven days, the flood came (7:10). The timing of the flood came when Noah was 600 years old and it occurred on the seventeenth day of the second month. Coming from the perspective of Moses, the human author of Genesis, Israel counted months according to the agricultural cycle. The second month in that cycle corresponds to the month of November.

The Bible describes the direction of the water coming from below and above (7:11). The fountains of the great deep broke up from under the earth. The **key phrase** “great deep” refers to subterranean water (that is water under the earth), and the **key phrase** “broken up” means a split or breach. The water beneath the earth gave way. The water above the earth also gave way as “the windows of heaven were opened.” The people and animals of the earth found themselves sandwiched between two great sources of water. This was not a trickling rain, but a violent flood. God’s judgment literally surrounded them. Just as God foretold in 7:4, so the rains fell for forty days and forty nights (7:12).

B. The water prevailed upon the earth (7:17a, 18a, 19-20)

For those forty days it rained, the floods kept coming upon the earth and the water increased (7:17a). The Bible states four times that the water prevailed upon the earth (7:18, 19, 20, 24). The **key word** prevailed means to swell, rise, and exert one’s full strength. The water prevailed so mightily that it covered the high hills by fifteen cubits (7:19-20). A cubit is about 18 inches. Therefore, fifteen cubits would equal 22.5 feet (6.9 meters). Mt. Everest is the tallest mountain in the world measuring 29,029 feet (8,854 meters)! Even Mt. Everest was covered in water. God certainly brought a devastating amount of water upon the earth signifying that God’s judgment is severe.

C. The ark rose above the flood (7:17b, 18b)

While the flood swallowed the earth, the ark rose above the waters of judgment (7:17b, 18b). Remember, Noah sealed the ark with pitch inside and out (6:14). No waters of judgment could touch the passengers on board, just like the blood of Christ covers believers so that the judgment to come cannot harm them. The only way to rise above God’s coming judgment is to be found in Christ. The wicked will be destroyed, but the righteous will be saved! **When God judges the world a second time, will you be counted among the wicked or righteous?**

D. The water destroyed all living things upon the earth (7:21-24).

The remainder of this passage speaks of the ultimate destruction of all living things. In **contrast** to those who found salvation in the ark, those outside the ark perished. The Bible emphasizes that “all” flesh died – fowl, cattle, beast, every

creeping thing, and man (7:21). Everything that had the breath of life on the land died (7:22). The Scripture repeats that all living things upon the earth met this destruction (7:23a). The only ones who escaped this destruction included Noah and all who were with him (7:23b). The waters prevailed upon the earth for 150 days (7:24).

Conclusion

This flood narrative marks one of the most devastating moments in human history. In the modern era, we have seen tens of thousands die in war and hundreds of thousands die from pestilence. There were even millions of Jews who died in the holocaust during World War II. But, no one in the modern era has witnessed the entire population of the world wiped out from a single event. Such a moment occurred in Noah’s day. The flood was a moment of total destruction upon the wicked. But God spared righteous Noah and his family. What a beautiful picture of grace surrounded by so much destruction.

Apply It

- **Praise God** that He knows how to spare the righteous.
- **Follow** Noah’s **example** of complete obedience.
- **Praise God** for the protection He provides His righteous children.

NOTES

LEAVING THE ARK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 8:1-22:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?
4. What contrasts do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow in this passage?
3. Is there something to praise God for in this passage?

Outline for Lesson Nine: Leaving the Ark Genesis 8:1-22

Aim: The learner will understand that God's judgment will usher in a time of renewal for His righteous remnant.

Part One: The Flood Waters Decrease (8:1-5)

- A. God _____ (8:1-2)*
- B. The waters _____ (8:3, 5)*
- C. The ark _____ (8:4)*

Part Two: Noah Investigates the Outside Conditions (8:6-12)

- A. Test #1 – Sending out a _____ (8:6-7)*
- B. Test #2 – Sending out a dove the first time (8:8-9)*
- C. Test #3 – Sending out the dove a second time (8:10-11)*
- D. Test #4 – Sending out the dove a third time (8:12)*

Part Three: Noah and the Animals Leave the Ark (8:13-19)

- A. Noah removes the ark's _____ (8:13-14)*
- B. God's command to leave the ark (8:15-17)*
- C. Noah and the animals obey God's command (8:18-19)*

Part Four: Noah Sacrifices to the Lord (8:20-22)

- A. Noah builds an _____ and sacrifices (8:20)*
- B. The Lord responds to the sacrifice (8:21-22)*

Lesson Nine: Leaving the Ark

Genesis 8:1-22

Aim: The learner will understand that God's judgment will usher in a time of renewal for His righteous remnant.

Introduction

I have enjoyed my many trips to the zoo over the years. One unmistakable smell from these trips involved walking through the rhinoceros house. That's a smell that will stick with you! I have never experienced a floating zoo, but Noah and his family did. They spent an entire year on the ark, and yes, with all of those smells! The flood had prevailed upon the earth for 150 days according to Genesis 7:24, the **immediate context**. The flood caused tremendous devastation outside the ark as "all flesh" that had the breath of life perished (7:21-23). But "all flesh" inside the ark thrived. However, the ark was not the final destination for its passengers. Now that God had accomplished His judgment, He was preparing to usher in a time of renewal for those He saved. It was time for God's remnant to leave the ark.

Part One: The Flood Waters Decrease (8:1-5)

Some big changes needed to occur upon the earth for Noah, his family, and the animals to leave the ark safely. The flood waters completely covered the earth. The first part of this lesson will show how God remembered Noah by causing the waters to recede and the ark to rest on dry ground.

A. God remembered (8:1-2)

This passage begins with the statement, "But God remembered Noah" and all the animals (8:1a). What a **contrast** with the life that perished upon the earth! Typically, the word "remember" refers to forgetting something and then being mindful of it later. God does not forget as humans forget but is always mindful of His creatures, according to Hebrews 4:13, a **related passage**. Here, the **key word remembered** means that God moved in a meaningful way toward those whom He planned to rescue. **Praise God** that He remembers His righteous people!

God did three things to bring about the necessary changes for life to thrive again on the earth. **First**, as stated in the form of a **cause-and-effect** relationship, God *caused* a wind to pass over the earth and the waters "asswaged" (an archaic spelling of "assuage" pronounced: *ah-swaydged*) or subsided (effect; 8:1b). The **key word asswaged** means to go down. **Second**, God stopped the "fountains of the deep" and the "windows of heaven" from flowing. These are **repeated phrases** from 7:11. He initially opened the waters from below the earth and above the earth to bring about the flood. Now He turned them off. **Third**, God restrained the rain. The **key word restrained** means to withhold or keep back.

B. The waters receded (8:3, 5)

The waters began to recede steadily from the earth according to God's desire. This took 150 days, but the waters eventually abated (8:3). This **key word** means to diminish or become less. The same Hebrew root word is translated "decreased"

in 8:5. On the first day of the tenth month, the tops of the mountains became visible. Remember, the flood started on the seventeenth day of the second month (7:11).

C. The ark rested (8:4)

On the seventeenth day of the seventh month, exactly five months from the beginning of the flood, the ark rested on the mountains of Ararat, which is in modern eastern Turkey (8:4). The idea of the ark resting recalls Lamech's prophecy about his son Noah in Genesis 5:29 when he said, "This same shall comfort us (*give us rest* in other translations) concerning our work and toil of our hands." After God's judgment occurred, the ark finally rested on the land. God Himself rested on the seventh day after Creation (Genesis 2:2) and created a Sabbath rest for His people Israel (Exodus 20:8-11; Deuteronomy 5:12-15). Another great day of rest is coming for all believers, according to Hebrews 4:9, a **related passage**.

Part Two: Noah Investigates the Outside Conditions (8:6-12)

Just because the ark rested upon the land, did not mean that the passengers of the ark could disembark. The flood waters had not yet subsided completely. Noah, through a series of four tests, wisely investigated the living conditions outside the ark.

A. Test #1 – Sending out a raven (8:6-7)

Noah began his investigation forty days after the tops of the mountains became visible. He opened the windows of the ark (8:6). His first test involved sending out a raven. The raven flew "forth to and fro" until the waters were dried up from the earth (8:7). This **key phrase** gives the indication that this raven flew away from the ark and back to the ark several times before the water dried up from the earth.

B. Test #2 – Sending out a dove the first time (8:8-9)

Noah's second test involved sending out a dove. As a **cause and effect**, he sent the dove out (cause) to see if the waters had abated from the earth (8:8; effect). In another **cause and effect**, the dove flew around but could find no resting place (effect) due to the significant amount of water still upon the earth (cause). Noah received the dove back into the ark by putting out his hand and bringing the dove into the safety of the ark (8:9). The ark was still the only safe place on earth.

C. Test #3 – Sending out the dove a second time (8:10-11)

Noah waited seven days before sending the dove out again (8:10). The dove came back in the evening with a freshly plucked olive leaf in its beak. As a **cause and effect**, with the dove bringing back an olive leaf (cause), Noah knew the water had gone down (effect; 8:11). This was a positive sign that things were getting better upon the earth. Land had once again appeared and vegetation was blossoming.

D. Test #4 – Sending out the dove a third time (8:12)

Noah waited another seven days before again sending out the dove. You may be familiar with the phrase, "Third time's a charm." For the third time, Noah sent the dove out and this time the dove did not return (8:12). The likelihood is that the dove found a place to rest outside of the ark. The time was drawing near for all

the ark's passengers to depart.

Part Three: Noah and the Animals Leave the Ark (8:13-19)

A. Noah removes the ark's covering (8:13-14)

Noah was now 601 years old. Roughly a year had passed since God told Noah and his family to get into the ark. On the first day of the first month of the new year, the Bible declares that the waters had dried up on the earth (8:13a). Noah removed the ark's covering and noticed that the earth was indeed dried up (8:13b). It was probably wonderful to let in the fresh air. By the twenty-seventh day of the second month, the face of the ground was dry (8:14).

B. God's command to leave the ark (8:15-17)

The greatly anticipated day finally arrived, the time for the ark's passengers to depart. God **addressed** Noah and commanded him and his family to go out of the ark (8:15-16). In the form of a **cause and effect**, God also commanded Noah to bring out all the animals (cause) so that they may "breed abundantly" upon the earth (effect; 8:17). This **key phrase** means to swarm or be innumerable and coincides with the **repeated phrase** from 1:22 "to be fruitful, and multiply upon the earth." The passengers departed the ark in the same order they entered it (7:7-9; 8:18-19). We see the **repeated phrase** "all flesh" associated with the command for the animals to depart. Outside the ark, "all flesh" perished (6:12, 13, 17; 7:21). Inside the ark, "all flesh" survived (7:15-16, 19). In a similar way, all those who are found in Christ will survive God's future judgment (Romans 8:1).

C. Noah and the animals obey God's command (8:18-19)

All the passengers of the ark obeyed God's command to leave (8:18-19a). It is interesting to note that no person or animal left the ark until God gave the command. Just as they received the command to enter the ark, so they received the command to leave the ark. The animals departed "after their kinds" (8:19b). They would be fruitful and multiply after their own kind. Let us **follow** Noah's **example** of obedience to the Lord. God is not commanding us specifically to leave an ark, but God's Word is full of commands. **How faithful have you been to obey His commands as found in His Word?**

Part Four: Noah Sacrifices to the Lord (8:20-22)

A. Noah builds an altar and sacrifices (8:20)

How would Noah respond to God's kindness that kept them all safe in the ark? He responded the way any of God's people should respond to His kindness – worship. To worship and thank God, Noah built an altar and sacrificed clean animals and birds of every kind that were upon the ark (8:20). Since God commanded seven pairs of the clean animals to enter the ark, Noah could sacrifice some of them without wiping out a particular "kind" of animal. This is the first time in Scripture that "altar" and "burnt offerings" are mentioned.

B. The Lord responds to the sacrifice (8:21-22)

Notice the **cause and effect** which develops from Noah's sacrifice. The Lord smelled the "sweet savour" of the sacrifice (cause) and **addressed** Himself

saying that he would not curse the ground for man’s sake or destroy every living thing again in this way, a great **truth to believe** (effects; 8:21a). The **key phrase** “sweet savour” refers to a soothing or pleasant aroma or odor. God was pleased with Noah and received his worship in the form of sacrifice, just as he received Abel’s (Genesis 4:4). The Lord also noted that the “imagination of man’s heart is evil from his youth” (8:21b). Obviously, the flood of judgment did not get rid of evil as man continued to express his sinfulness, but this would mean a fresh start for mankind upon the earth.

God also noted that the times and seasons of the earth would remain as long as the earth remained (8:22). The seasons are listed by way of **contrast** to one another: seedtime and harvest, cold and heat, summer and winter, and day and night. History has certainly proven that the various seasons do indeed come and go faithfully as God said they would, a **truth to believe**.

Conclusion

This lesson began with the thought of the horrible smells that Noah and his family endured while living in the ark. The lesson ends with the sweet savour of the sacrificial animals that was pleasing unto God. The Lord judged all living things on the land outside the ark, but saved both a remnant of people and animals in the ark. Those who promoted wickedness and violence upon the earth were gone. Noah and his family could experience a time of renewal and enjoy a fresh start. By fire, God will judge this world again (2 Peter 3:10), but those who are in Christ will one day enjoy a time of peace and rest in eternity.

Apply It

- **Praise God** that He remembers His righteous people.
- **Follow** Noah’s **example** of obedience to the Lord.
- **Believe the truth** that the Lord will not destroy all life again with a universal flood.
- **Believe the truth** that the seasons will continue as long as the earth remains.

NOTES

GOD'S PROMISE ABOUT LIFE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 9:1-17:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there a promise to claim in this passage?
3. Is there something to praise God for in this passage?

Outline for Lesson Ten: God's Promise About Life Genesis 9:1-17

Aim: The learner will understand that God values life and offers a covenant with both humans and animals to demonstrate His commitment to life.

Part One: God Spoke to Noah Regarding Instructions About Life (9:1-7)

A. Instructions about _____ the earth (9:1, 7)

B. Instructions about mankind's dominion (9:2)

C. Instructions about mankind's provision (9:3-4)

D. Instructions about _____ (9:5-6)

Part Two: God Spoke to Noah Regarding His Covenant (9:8-11)

A. The _____ of the covenant (9:8-10)

B. The content of the covenant (9:11)

Part Three: God Spoke to Noah Regarding the Sign of the Covenant (9:12-16)

A. The timing of the sign (9:12)

B. The identity of the sign (9:13-14)

C. The _____ of the sign (9:15-16)

Part Four: God Spoke to Noah Repeating the Covenant (9:17)

Lesson Ten: God's Promise About Life

Genesis 9:1-17

Aim: The learner will understand that God values life and offers a covenant with both humans and animals to demonstrate His commitment to life.

Introduction

In 1904, E. F. Hutton co-founded what would become America's largest stock brokerage firm. The firm gained quite the reputation in the decades to follow. When it came to stocks and the economy, people wanted to know what E. F. Hutton had to say about it. In the late 1970's, a famous television commercial aired that ended with a popular saying, "When E. F. Hutton talks, people listen."

Genesis 9:1-17 reports that God "said" or "spoke" four different times. When God speaks, people better listen! God's Word has much to tell us, but this passage in particular informs us of God's promise about life.

God preserved the life of Noah, his family, and animals of every kind in Genesis 8, the **immediate context**. Noah responded to God's kindness by worshipping Him through sacrifices (8:20). God received those sacrifices as a sweet-smelling aroma and promised not to destroy all living things through another worldwide flood (8:21). God explained this promise with more clarity in 9:1-17.

Part One: God Spoke to Noah Regarding Instructions About Life (9:1-7)

A. Instructions about replenishing the earth (9:1, 7)

God protected Noah (7:1), remembered Noah (8:1a), and now blessed Noah (9:1a). The **key word** blessed means to endow one with power and success. This is a **repeated word** from when God blessed animals to be fruitful and multiply (1:22) and humanity to be fruitful and multiply (1:28). Now God gave the same command to Noah and his sons as the time for repopulating the earth had arrived (9:1b). This same command is repeated in 9:7, which forms a bookend with 9:1. The repetition of the statements in 9:1 and 9:7 also emphasize God's seriousness about life upon the earth. One slight difference in 9:7 is the addition of "bring forth abundantly." This **key phrase** comes from the same Hebrew root word that is translated "breed abundantly" in 8:17, the **immediate context**. These two phrases mean to teem or swarm. God desired abundant life to dwell again upon the earth.

B. Instructions about mankind's dominion (9:2)

God further instructed Noah and his sons regarding their relationship to the animal kingdom. The animals would fear and dread mankind (9:2a). These two **key words** are similar in meaning and carry the sense of terror. Whether it be animals that are on the land, that fly above the land, or in the sea, God delivered them into man's hands (9:2b). From the beginning, God gave mankind dominion over the animals (1:26). Now, this instruction included the animals being afraid of mankind. As far as we know, peace existed between the animals and humans aboard the ark. That peace would soon change now that both were off the ark and living on the land.

C. Instructions about mankind's provision (9:3-4)

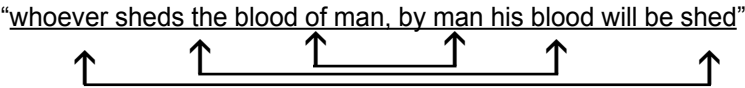
Part of mankind's dominion would now involve man's human freedom to

eat the animals. It appears that both man and animals enjoyed a vegetarian diet before the flood, according to Genesis 1:29-30, a **related passage**. Just as God had given the green herb for man to eat, the meat of animals was now on the menu (9:3). **Praise God** for his bountiful provision of food!

God gave only one stipulation – do not eat the blood of the animals. The life of a living being is in its blood and God looks upon that life-giving substance as being of great importance. God gave this same stipulation for the people of Israel in Deuteronomy 12:16 and Leviticus 17:11, 14, **related passages**. Even in the New Testament, leaders of the early church instructed the Gentile believers to abstain from eating blood (Acts 15:20, a **related passage**). Just as animals give up their lifeblood to sustain humans physically upon the earth, so Christ gave up His lifeblood to sustain believers spiritually for all eternity! (Ephesians 1:7).

D. Instructions about murder (9:5-6)

If God takes the blood of animals seriously, how much more so does He take the blood of humans? Three times in 9:5, God declared to Noah that He will require from both man and animals the shedding of human blood. This **key word** means to give an account for something. God calls for perfect justice to be executed when a human dies at the hands of an animal or another human. “Whoso sheddeth man’s blood, by man shall his blood be shed” (9:6a). A literal translation of the original Hebrew reads this way:



Notice the perfect symmetry between each phrase above. It supplies an image of the scales of justice perfectly balanced.

It is important to note that when God took the life of all living things upon the earth through the flood, it was to judge the wickedness of mankind. Now He called for the safeguarding of human life. A part of safeguarding human life also involves judgment when human blood is shed needlessly. The reason for the command in 9:6 is stated as a **cause-and-effect** relationship. Man’s blood is required if he sheds the blood of another human (effect) because humans are made in the image of God. Since humans bear the mark of God’s image (Genesis 1:26-27) we should **believe the truth** that God views the killing or murder of another human being quite seriously. “Thou shalt not kill” became one of the Ten Commandments, meaning not to commit murder (Exodus 20:13; Deuteronomy 5:17).

Part Two: God Spoke to Noah Regarding His Covenant (9:8-11)

The God we serve is a covenant-keeping God. When God covenants to do something for a person or a group of people, He always remains true to His Word. This speaks to God’s faithfulness and marks one of the great attributes of His character. In Genesis 9:8-11, God **spoke** to Noah of His covenant regarding life for all of mankind and the living creatures on the earth. The covenant mentioned in this passage is an “unconditional covenant” which means that there are no conditions mankind must meet for this covenant to remain in effect. God will keep this covenant!

A. The recipients of the covenant (9:8-10)

God **spoke** to Noah and his sons a second time (9:8). This time God told them He would establish a covenant with them and their descendants (9:9). The **key word** establish means to confirm or cause something to stand. The **key word** covenant is used seven times in this study passage (9:9, 11, 12, 13, 15, 16, 17) and is a **repeated word** from 6:18. The word “covenant” refers to an agreement between two parties or an obligation one makes to another. Not only would humans be the recipient of this covenant, but the animals as well (9:10).

B. The content of the covenant (9:11)

What God confirmed to Noah and his sons is that He would never again destroy “all flesh” nor destroy the whole earth with a worldwide flood, a wonderful **promise to claim** (9:11)! When God decided to destroy the world with the flood, this was justified due to mankind’s wickedness. God does not view the taking of life lightly. God now confirmed to Noah the earnestness of preserving life and established it with a covenant.

Part Three: God Spoke to Noah Regarding the Sign of the Covenant (9:12-16)

A. The timing of the sign (9:12)

God offered to Noah a token of the covenant. This **key word** refers to a visible sign. The timing of the sign is bound up in the **key word** perpetual. This word means something that is for all time or forever. God intended the token to be a forever sign that would be for all generations (9:12). And when God deems something to be forever, it will indeed stand!

B. The identity of the sign (9:13-14)

After declaring that He would make a forever covenant with mankind and all creatures, God identified the sign. It would be the bow or rainbow (9:13). The **key word** bow can refer to an arching bowshot or a rainbow. In times of war, soldiers would shoot the arrow from a distance and its trajectory would be in the form of a bow. The sign here refers to the colorful rainbow that appears in the sky when the sun comes out after a rain shower. God said the rainbow would be seen when He sent a cloud over the earth (9:14).

C. The purpose of the sign (9:15-16)

In the form of a **cause-and-effect** relationship, God identified the purpose of the rainbow. When God sees the rainbow (cause), He will remember the covenant He made (effect; 9:15). The **key word** remember is a **repeated word** from 8:1 and means to call to mind, or in the case of God, respond in a particular way toward an object. God does not remember in the sense that He previously forgot something, but in the sense that He cares for those with whom He makes a covenant. Notice how 9:16 **repeats** what was already stated in 9:15. This repetition emphasizes that what God determined will indeed come to pass. **Praise God** for the sign of His covenant! Notice also the emphasis that God’s covenant is with “all flesh,” which includes people living today and beyond.

Part Four: God Spoke to Noah Repeating the Covenant (9:17)

For the fourth time in this passage, God **spoke** to Noah. In 9:17, God reiterated to Noah that the rainbow was the sign of the covenant He established between Himself and “all flesh” upon the earth. Such repetition is meant to mark the earnest nature of this covenant God made. This marks the third time that God has stated this as an established covenant. It is important to note that this is an unconditional covenant with all of mankind that would bless both the righteous and unrighteous. History proves that God has remained true to this covenant as over 4,000 years have transpired with no worldwide flood destroying all flesh. And if the earth remains another 4,000 years, there will still be no worldwide flood because God remains true to His word.

Conclusion

God is the author of life and values the life He creates. He **spoke** to Noah about the preservation of life and we should listen carefully to what God says. Even though God Himself destroyed all flesh with a worldwide flood in the days of Noah, He vowed that He would never again flood the entire world. God sealed His promise about life with a covenant that included the continuation of life on the earth for both man and animals. Any taking of human life through murder would be met with great consequences. The earth would once again be populated with people and animals to the praise and glory of God! Even though God promised not to destroy the world with a flood, Peter reminds us there is future destruction by fire in 2 Peter 3:10. To avoid getting swept up in the destruction by fire, it is imperative to repent of your sins (Acts 2:38) and place your faith in the Lord Jesus Christ who died on the cross and rose again on the third day (Romans 10:9-10).

Apply It

- **Praise God** for His bountiful provision of food.
- **Believe the truth** that God takes the murder of human life seriously.
- **Claim the promise** that God will never again destroy the world through a worldwide flood.
- **Praise God** for the sign of His covenant faithfulness through the rainbow.

NOTES

NOT SO HAPPILY EVER AFTER

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 9:18-29:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?
2. Is there a sin to confess in this passage?
3. Is there an example to follow in this passage?
4. Is there something to praise God for in this passage?

Outline for Lesson Eleven: Not So Happily Ever After Genesis 9:18-29

Aim: The learner will understand that even though sin occurred after the flood, the prophecy of God's blessing of redemption still moves forward.

Part One: Noah's Sons Populate the Earth (9:18-19)

Part Two: Noah's Sin and Ham's Shame (9:20-23)

A. Noah's sin of _____ (9:20-21)

B. Ham's _____ Act (9:22)

C. Shem and Japheth's _____ Act (9:23)

Part Three: Noah's Word Concerning His Sons (9:24-27)

A. Canaan's _____ (9:24-25)

B. Shem's Blessing (9:26)

C. Japheth's Enlargement (9:27)

Part Four: Noah's Life Summarized (9:28-29)

Epilogue (10:1-32)

Genesis 10:1 and 31 serve as bookends for the genealogical records included in this chapter.

Lesson Eleven: Not So Happily Ever After

Genesis 9:18-29

Aim: The learner will understand that even though sin occurred after the flood, the prophecy of God's blessing of redemption still moves forward.

Introduction

A common close to a story with a good ending is the all-familiar phrase, "And they lived happily ever after." Through an unconditional covenant, God declared good to Noah and his sons that He would never destroy the earth again through a flood (9:11, the **immediate context**). One might almost expect a "happily ever after" ending when Noah, his family, and the animals departed the ark following the devastating worldwide flood. Unfortunately, that is not quite how the story unfolded. More sin, shame, and a curse would come not long after God declared His unconditional covenant. Just when we think mankind might move in a different direction than the world of Noah's day before the flood, righteous Noah and his family were plagued with the unfortunate effects of the sinful nature, the same sinful nature with which we struggle.

Part One: Noah's Sons Populate the Earth (9:18-19)

Before looking at the sin and shame that crept into Noah's family, we are first introduced to their obedience. Scripture reminds the reader regarding the names of Noah's three sons – Shem, Ham, and Japheth (9:18a). This marks the fourth time that the three sons are mentioned (5:32; 6:10; 7:13). The Bible described Ham as "the father of Canaan" (9:18b). According to Genesis 10:6, Canaan was the youngest son of Ham, the significance of which will be noted in our discussion of 9:25.

In 9:19, the three sons demonstrate obedience when the whole earth was overspread by their offspring." This **key word** means to spread out, scatter, or populate. Based upon the command in 9:1, the **immediate context**, God told Noah and his sons to "be fruitful, and multiply, and replenish the earth." This is a **repeated** command from Genesis 1:28 when God spoke to Adam and Eve. The specific details of their populating the earth will be noted in the epilogue for this lesson.

Part Two: Noah's Sin and Ham's Shame (9:20-23)

The Bible declares that Noah was just or righteous (Genesis 6:9) and a preacher of righteousness (2 Peter 2:5). Just because one is described as righteous does not mean that he is perfect or sinless. This passage describes the nature of sin and how it impacts even the best of mankind.

A. Noah's sin of drunkenness (9:20-21)

Like his forefathers before the flood (namely Adam and Cain), Noah began working the ground after the flood as a husbandman or farmer. The Bible specifically says that he planted a vineyard (9:20). Then, in the form of a **cause-and-effect** relationship, Noah drank from the wine of his vineyard (cause) and became drunk (first effect). The **key word** drunk refers to intoxication. In his drunken state, Noah then uncovered himself in his tent (second effect). Some

have speculated that Noah did not know he would get drunk from drinking the wine produced by the grapes as the sun aged things much faster since the flood. However, the New Testament reminds us that drinking was going on in the days before the flood (Matthew 24:38). It is not helpful to give Noah a pass on this one. The Bible declares drunkenness as a sin in the **related passages** of Galatians 5:21, Ephesians 5:18, and 1 Peter 4:3 (this verse includes a warning even about drinking parties). We should all **avoid the error** of drunkenness and, if need be, **confess the sin** of drunkenness.

B. Ham's shameful act (9:22)

Noah's sin of drunkenness led to a shameful act by his youngest son, Ham. Stated as a **cause-and-effect** relationship, Ham walked into Noah's tent and saw his father's nakedness (cause) and then went outside and told his brothers about it (effect; 9:22). The **key word** saw means to look at, consider, and even gaze upon something. The **key word** nakedness refers to one's nudity and even exposure of one's private parts. Ham dishonored his father when he gazed upon his father's nakedness and further dishonored him when he went outside and told his brothers about it. Ever since Adam and Eve sinned in the garden, nakedness has been associated with a person's shame (Genesis 3:7-10). To look upon what he did and to blab about what he saw was a shameful act indeed by Ham, two **errors to avoid**. In Exodus 20:12 and Deuteronomy 5:16, **related passages**, the Bible commands us to honor our father and mother. For the second time, Ham is referred to as the father of Canaan.

C. Shem and Japheth's honorable act (9:23)

Shem and Japheth did not join in their brother's musings about their father's nakedness. In **contrast**, the older brothers went in and covered their father's nakedness with a garment being ever careful to turn away their heads by walking in backward when they covered up Noah (9:23). Since the Hebrew word translated "a garment" in 9:23 literally has the definite article "the garment," perhaps the two brothers used the same garment, presumably brought out by Ham, to cover up their father's nakedness. This would help counteract Ham's brazen act of disrespect. Shem and Japheth did everything they could not to look upon their father's nakedness. While what Ham did is an **error to avoid**, what Shem and Japheth did is an **example to follow**. We should always seek to honor our parents in every way.

Part Three: Noah's Word Concerning His Sons (9:24-27)

A. Canaan's curse (9:24-25)

Stated in the form of a **cause-and-effect** relationship, Noah eventually awoke from his wine (cause) and knew what his youngest son did to him (effect; 9:24). The Bible does not say how Noah became aware of his son's actions against him, just that he knew. Noah then prophesied concerning all three of his sons, beginning with Ham.

Noah's word concerning Ham came in the form of a curse (9:25). The **key word** cursed is a **repeated word** from Genesis 3:14 and 4:11 and means to be under God's judgment as opposed to His blessing. Notice that Noah specifically addressed the curse toward Canaan, Ham's youngest son. Ham was Noah's youngest son. Ironically, the youngest son of Ham would eventually experience the

effect of his father's sin. The type of affliction Canaan experienced involved being a "servant of servants" to his brothers.

Canaan is a personal name, but would also represent a people that came from him. The people of Israel would eventually conquer the Canaanites as mentioned in Genesis 15:16-21 and Deuteronomy 20:17. The people of Canaan were not merely recipients of Ham's sin, as they would become sinners in their own right. Canaan was already a nation of wicked people in the Promised Land during the days when Moses wrote the book of Genesis.

B. Shem's blessing (9:26)

In **contrast** to Ham, Noah prophesied a blessing upon Shem and reiterated Canaan as his brother's servant (9:26). Notice carefully how Noah said, "Blessed be the LORD God of Shem." The actual blessing is directed toward the Lord Who would, in turn, bless Shem. We should never forget that God is the source of our blessings! God's blessing upon Shem moved the story of redemption forward as Abram would be a descendant of Shem (see Genesis 11:26). From Abraham would come, Isaac. From Isaac would come, Jacob. From Jacob, whose name was changed to Israel, would come twelve sons who became the tribes of Israel. One of those tribes would be Judah from whom the Messiah, Jesus, would eventually come. The blessing upon Shem would turn out to be a blessing for the entire world in the form of redemption through the blood of Christ. **Praise God** for His redemptive plan! This redemptive focus goes back to the first gospel witness mentioned in Genesis 3:15. The seed of the woman is ultimately fulfilled in the coming of Christ, who will crush the serpent's head.

C. Japheth's enlargement (9:27)

Noah spoke a positive prophecy toward his other son Japheth, who along with Shem, honored their father when they covered his nakedness. The prophetic statements made regarding Japheth are three-fold. **First**, Noah wished for God to extend Japheth's territory. According to Genesis 10:2-5, the **immediate context**, Japheth's territory would extend beyond Israel's borders. **Second**, Japheth would share in Shem's blessing. The phrase, "dwell in the tents of Shem," likely refers to enjoying the blessings bestowed upon Shem. **Third**, Canaan would also be a servant to Japheth and his descendants. Shem and Japheth are examples of those whom the Lord blessed for acting righteously toward their father.

Part Four: Noah's Life Summarized (9:28-29)

The remainder of Genesis 9 provides the last words about Noah's life. Noah was over 600 years old when he left the ark. God would bless him with another 350 years. Noah lived a grand total of 950 years upon the earth! Noah would be the last person on earth to have such a long life. Although Noah faithfully served God, he still died because of sin. The phrase, "and he died" is a **repeated phrase** from Genesis 5 and reminds us of the consequence of Adam and Eve's sin. While the main consequence for sin is death, "the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). By God's grace, Jesus tasted death for "every man" (Hebrews 2:9). Christ died on the cross so that whoever believes in Him would not perish but have eternal life (John 3:16). Jesus removed the sting of

death for others through His own death and resurrection (1 Corinthians 15:55-57). **Have you received the gift of eternal life offered only through the death and resurrection of Jesus?**

Epilogue (10:1-32)

Genesis 10 provides the reader with the descendants of Shem, Ham, and Japheth (10:1). Similar statements are made at the end of each genealogy (“after his tongue, after their families, in their nations” – 10:5, 20, 31). Genesis 10:1 and 31 serve as bookends for the genealogical records included in this chapter. Both of these verses mention the generations and families of Noah.

Japheth’s descendants are noted first (10:2-5) and included peoples who would settle in the areas known today as Iran, Turkey, Greece, and Germany. **Ham’s** descendants are noted next (10:6-20) whose genealogy included south Arabia, present-day southern Egypt, Sudan, and northern Ethiopia. Nimrod and the beginnings of Babel, Assyria, and the many Canaanite nations are also noted. **Shem’s** descendants are mentioned last and would include certain Semitic groups, especially in Syria and Arabia. They also include the Hebrew people (10:21-31). It is through the Hebrew people that God would continue His plan of redemption for mankind. Shem’s genealogy will be mentioned again in Genesis 11 which leads to the time of Abram.

Conclusion

While the events surrounding Noah and his son Ham do not speak of a “happily ever after” ending, it is indeed how history unfolded after the flood. However, the blessings upon Shem and Japheth do provide hints of God’s plan of redemption moving forward. The Israelite people descended from the line of Shem, the people from whom the Messiah would eventually come. The descendants of Japheth would enjoy the blessings of Shem as the apostle Paul would eventually spread the gospel to the territory populated by Japheth’s descendants. God’s redemptive plan should not be missed in Noah’s prophetic words. There is a “happily ever after” for those who believe in Jesus!

Apply It

- **Avoid the error** of Noah who became drunk.
- **Confess the sin** of drunkenness if that applies to you.
- **Avoid the error** of Ham who dishonored his father.
- **Follow the example** of Shem and Japheth who honored their father.
- **Praise God** for His redemptive plan for mankind through Jesus Christ.

MANKIND VS. THE LORD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 11:1-9:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is involved in the passage being studied?
2. What key words or phrases are in the text? (Are any repeated?)
3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?
2. Is there something to praise God for in this passage?

Outline for Lesson Twelve: Mankind vs. The Lord Genesis 11:1-9

Aim: The learner will understand that the Lord's purpose will always prevail over man's purpose.

Part One: "Go to, Let Us": Mankind's Purpose (11:1-4)

A. They spoke the same _____ (11:1)

B. They journeyed and lived in the same _____ (11:2)

C. They agreed to the same _____ (11:3-4)

Part Two: "Go to, Let Us": The Lord's Purpose (11:5-9)

A. What the Lord observed (11:5-6)

B. What the Lord decided (11:7)

C. What resulted from the Lord's action (11:8-9)

The city mankind worked on together became known as _____.

Lesson Twelve: Mankind vs. The Lord

Genesis 11:1-9

Aim: The learner will understand that the Lord's purpose will always prevail over man's purpose.

Introduction

The Bible states in Proverbs 14:12 and 16:25, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It also says in Isaiah 55:8-9 concerning God, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Basically, God's plans are superior to mankind's plans. Defying God's plan is never a wise decision, but this is exactly what the people did after the flood. God's plan and directive were to replenish the earth (Genesis 9:1). The people devised a plan in defiance of God's plan, and they would ultimately fail.

Part One: "Go to, Let Us": Mankind's Purpose (11:1-4)

Genesis 10:5, 20, and 31, the **immediate context**, mentions that the descendants of Noah's sons settled in their own lands, had their own languages, and developed into their own nations. This follows what God commanded them to do in Genesis 9:1 to "be fruitful, and multiply, and replenish the earth." Genesis 10 provides a picture of what eventually happened with each of their descendants. However, Genesis 11:1-9 tells of a time after the flood, but clearly before all those people groups developed, when mankind devised his own purpose.

A. They spoke the same language (11:1)

Notice that it is the people of the whole earth who are first **involved in this passage**. Before the development of the different languages and people groups mentioned in Genesis 10, the people of the world after the flood spoke the same language (11:1). Having a common language typically ensures clear communication happens within a large group of people. The Bible does not identify this language, only that everyone spoke the same one.

The Bible specifically says that they were of "one language" and "one speech." While these phrases appear similar in meaning, there is a slight difference between them. The **key word** language refers to a manner of speaking or a particular tongue, while the **key word** speech refers to the specific words that are used. Used together, the two words give a clear sense that the people after the flood communicated in a specific manner of speaking, helping them to work together.

B. They journeyed and lived in the same area (11:2)

Clear communication helped mankind's ability to travel together. Stated as a **cause and effect**, they moved from the east and found a plain in the land of Shinar (cause) and settled in that place (effect; 11:2). The land of Shinar is identified as Babylonia, or present-day Iraq. God would eventually use Babylon to punish the people of Judah for their sins against Him (2 Chronicles 36:20).

C. They agreed to the same plans (11:3-4)

Now that mankind settled in one place and possessed the same language, they were ready to work together to formulate their own plans. They had a four-fold plan. **First**, they gathered building materials. As they began to communicate to one another they said, “Go to.” This **key phrase** comprised of two Hebrew words means “friend or comrade, come on!” This was a call to action to make bricks and burn them thoroughly (11:3). According to the **historical context**, stone was scarce in this area, so they made bricks by heating mud to make it harden like stone. They also gathered slime to use for “mortar.”

Second, they said, “Go to,” a repeated phrase from 11:3, “let us build us a city” (11:4a). To solidify their dwelling in that land, they needed a central city. Established civilizations in every era have built cities to fortify their permanence.

Third, they specifically wanted to build a tower that reached into the heavens (11:4b). They not only wanted a city but something that would stand out. This was likely a ziggurat-type structure common to the period. Such structures had a large base that would narrow in a stair-type configuration ascending toward the top of the tower where a shrine would be erected. The purpose of reaching toward the heavens was meant to connect with God.

Fourth, not only did they want to build a city and a great tower, but they wanted to make a name for themselves (11:4c). The **key word** for name comes from the same Hebrew root word that is the personal name, Shem. It is through Shem that God’s purpose of redemption for mankind moved forward. God did something great for Shem by choosing his line to bring about the future Messiah. The people of the earth after the flood wanted to do something great for themselves. How ironic! The focus of their building was self-promoting instead of God-honoring. There is no indication in the text that they sought God’s will concerning their travels, settling in Shinar, or building endeavors. Failing to seek God’s will is an **error to avoid**. The same holds true today. We need to focus less on our goals and seek God’s directives for our lives. Interestingly, they feared being scattered abroad upon the face of the earth, but this was exactly God’s plan for mankind.

Part Two: “Go to, Let Us”: The Lord’s Purpose (11:5-9)

The people of the earth were on the move settling together in a particular area and building things for themselves. One might think that the common language and unity they exhibited was true strength. After all, the Bible encourages and calls for unity (Psalm 133:1 and Ephesians 4:3, **related passages**). The problem, however, was that they were unified in selfish ambitions. It was time for the Lord’s purpose to reign supreme. The Lord becomes greatly **involved in this passage**.

A. What the Lord observed (11:5-6)

As the Lord entered the scene, the first thing noted in the text concerned the Lord’s observation of mankind’s exploits. The Lord came down to see this new city and tower (11:5). Do not be confused, the Lord already knew what mankind was doing. The idea of the Lord coming down to see is similar to when the Lord called out looking for Adam in the garden after Adam sinned (Genesis 3:9). The Lord knew Adam’s location and what he had done, just as He knew mankind’s actions in the land of Shinar.

The Lord recognized as well that the people were one and had one language (11:6a). This was what enabled them to work so well together in amassing these grand building projects. The Lord also recognized that if He did not intervene, mankind would continue in their plans with total disregard for His own (11:6b).

B. What the Lord decided (11:7)

For the third time in this text, the phrase “Go to, let us” is used. The people of the earth first spoke the phrase when they wanted to make bricks (11:3) and to build a city with a tower (11:4). This time the Lord used the phrase in an almost poetic fashion to counteract the actions of mankind. The Lord was about to stop the deeds of mankind with His own actions. God’s purpose for mankind was about to prevail. The Lord’s saying, “let us” echoed when He spoke a similar phrase in Genesis 1:26, “Let us make man in Our image.” The Lord’s use of “us” is likely a reference to the Godhead - Father, Son, and Holy Spirit.

The biblical text states the Lord’s decision in the form of a **cause-and-effect** relationship. The Lord decided to confound their language (cause) so that they would not understand one another (effect; 11:7). The **key word** confound means to confuse. Their common language enabled them to work together toward their self-promoting actions. The confusion of their language would put a halt to those actions.

C. What resulted from the Lord’s action (11:8-9)

With their languages confused, mankind could no longer work together effectively. The Lord’s actions led to their scattering, noted as another **cause and effect**. *Because* the Lord scattered mankind over the face of the whole earth, they stopped building their city (effect; 11:8). The Lord’s purpose prevailed over man’s purpose, something for which to **praise God!**

The city mankind worked on together became known as Babel. This **key word** sounds similar to the Hebrew word translated “confound” used in 11:7, 9. The word “confound” in Hebrew is *ba-lawl*, and Babel in Hebrew is *ba-bel*. This marks yet another **cause and effect** as this passage comes to a close. They called the city Babel (effect) *because* the Lord confounded the language. This city would also become known as Babylon. The Hebrew word for “Babel” is possibly the source for the English word “babble,” which means nonsensical speech like a baby. On the day of Pentecost (Acts 2), God temporarily reversed the confusion by allowing all people to hear the gospel in their own languages. Only through the Spirit of God, rather than the haughtiness of man, can there be a unity that honors God.

Notice the repetition in 11:9 concerning the Lord confounding the people’s language and scattering them over the whole earth as first mentioned in 11:8. This repetition emphasizes the Lord’s purpose prevailing over mankind’s purpose.

Conclusion

We should never refer to God’s plan as “Plan A,” because a “Plan A” necessitates a “Plan B” (and so on). God does not need a Plan B, He simply possesses a plan that will always come to pass. The people of the earth after the flood thought they did not need to fulfill God’s plan of being fruitful and filling the earth. They devised their own plan but it ultimately failed because God’s plan must reign supreme. In the battle of mankind vs. the Lord, the Lord always wins. Keep

seeking God’s plan for your life or you will find yourself fighting against God, a fight in which you will never win. It is best to submit to His purpose and will for this is where true joy is found.

Apply It

- **Avoid the error** of defying God’s purpose for your life.
- **Praise God** that His purpose will ultimately prevail.

NOTES

GOD'S PLAN MOVES FORWARD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 11:10-32:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there something to praise God for in this passage?

Outline for Lesson Thirteen: God's Plan Moves Forward Genesis 11:10-32

Aim: The learner will understand the importance of Shem's genealogy as it relates to Christ and the redemptive focus of Scripture.

Part One: The Descendants of Shem (11:10-25)

A. The pattern of the narrative.

B. The significance of the _____.

C. The number of years they lived.

Part Two: The Family of Terah (11:26-30)

A. His _____ (11:26-28)

B. His sons' wives (11:29-30)

Part Three: The Settlement of Terah's Family (11:31-32)

A. They journeyed toward the land of _____ (11:31a)

B. They settled in _____ (11:31b-32)

Lesson Thirteen: God's Plan Moves Forward

Genesis 11:10-32

Aim: The learner will understand the importance of Shem's genealogy as it relates to Christ and the redemptive focus of Scripture.

Introduction

Reading through the entirety of Scripture is a great exercise for believers. Multiple plans exist that can assist one in reading Scripture through in a year. There is still a need for deeper meditation and study of Scripture (such as studying the Bible using the *Baptist Expositor*), but reading the Bible through at least gets people in the Word every day. What happens, however, when one comes upon a list of names like in Numbers 26? Does a person slow down and attempt to pronounce each name, or is there a tendency to read over that section quickly? If most of us were honest, we might have to plead guilty and admit we have, at least at times, skirted over those sections in our reading.

The truth is, such listings of names are just as inspired as any other portion of Scripture. They may not seem as “inspiring” as other parts of Scripture, but God placed them there for a reason. Genesis 11:10-32 contains a list of names or genealogy for our consideration in this study. Before closing your book and running away at such a prospect, let us slow down, take a look at this list, and see what important message God stresses in this passage.

Part One: The Descendants of Shem (11:10-25)

Genesis 10:21-31, the **immediate context**, contains a list of Shem's sons and their descendants. The list in Genesis 10 focuses mostly on the clans or nations which resulted from Shem's sons. The genealogy beginning in 11:10 also belongs to Shem but focuses rather on the names that eventually lead to Abram. In this listing of Shem's descendants, we will give attention to (1) how it is organized with repeated patterns, (2) the significance of the names, and (3) the number of years each person lived.

A. The pattern of the genealogy.

When studying a genealogy in Scripture, observe any repetitive patterns that exist. Before observing the specific patterns in this passage, notice the **repeated phrase** that begins the entire section in 11:10, “These are the generations.” This phrase was first observed in Genesis 2:4 (regarding the heavens and the earth), then in 5:1 (regarding Adam's descendants), and again in 10:1 (regarding Noah's descendants). The phrase serves as a literary device marking the major divisions throughout Genesis.

The **first** pattern in 11:10-25 involves the age of each person when he “begat” his firstborn son. The **key word** *begat* means to bear or bring forth a child. In the case of the men listed in this genealogy, it carries more the sense of “fathering” children. “Begat” is a **repeated word** from the genealogical listings found in Genesis 4:18, 5:3-32, and 10:8-26. Shem, the only pre-flood person in the present list, was 100 years old when he began fathering children (11:10).

Remember, people before the flood lived much longer than those after the flood and began having children much later in life. The average age men began fathering children in Genesis 5 was 156 years compared to 43 years in Genesis 11. Most of those listed in Genesis 11 began fathering children in their thirties, except for Terah, who was 70 (11:26).

The **second** pattern speaks of how long each person lived after fathering his firstborn. Specific information about their length of years will be noted below. The **third** pattern includes the phrase, “and begat sons and daughters,” after mentioning how much longer each one lived after fathering his firstborn. From the line of Shem, the earth was once again filling up with humans. The lines of Ham and Japheth also populated the earth (10:2-20).

B. The significance of the names.

There are ten generations noted in 11:10-26. Each son named marks a new generation. The most significant factor to these names surrounds the Gospel of Luke’s mention of these same names in its genealogy of Jesus in Luke 3:34-36, a **related passage**. Both Matthew and Luke offer a genealogy of Jesus. Matthew’s genealogy comes at the opening of his Gospel in Matthew 1:1-17. He shows Christ’s lineage from Abraham to the time of Jesus. Luke includes his genealogy of Jesus in Luke 3:23-38 after the birth narratives of Jesus and His baptism. Luke shows Christ’s lineage from Jesus’s time back to Adam, giving the most complete lineage, and demonstrating Christ’s link to all of humanity.

When Adam and Eve sinned in the Garden of Eden, they, along with all humanity, lost their innocence. God promised, however, that the seed of the woman would crush the serpent’s head (Genesis 3:15). The coming of Christ established the fulfillment of the seed of the woman. Throughout the Old Testament then, we see glimpses of God’s redemptive plan unfolding. Shem’s genealogy leading to Abram/Abraham marks a big part of this redemptive plan. Abraham fathered Isaac. Isaac fathered Jacob. Jacob, whose name was later changed to Israel (Genesis 32:28), fathered twelve sons who would become the twelve tribes of Israel. One of those sons or tribes was Judah, from whom Jesus would eventually come (Revelation 5:5). The connection between Genesis 11:10-26 and Luke 3:34-36 should not be missed!

C. The number of years they lived.

Before leaving the main verses which detail Shem’s genealogy, observe the number of years people lived after the flood. Out of this group, Shem lived the longest at 600 years (11:10-11), and Nahor lived the least at 148 years (11:24-25). Note the stark difference when you compare the average of years people lived in Genesis 5 to the average number that people lived in Genesis 11. Those listed in Genesis 5 lived an average of 908 years, while those listed in Genesis 11 lived an average of 301 years. That makes a difference of about 600 years! God was no longer allowing the people of the earth to live long lives. God limiting man’s days to 120 years (as noted in Genesis 6:3) was coming closer to reality.

Part Two: The Family of Terah (11:26-30)

The pattern of the narrative changes when the listing of names gets to Terah. All Terah's sons are noted, not just the firstborn. Also, the text provides more detail regarding Terah's family. The ending of Genesis 11 provides a natural transition to the life of Abram/Abraham, a key figure in God's redemptive plan.

A. His sons (11:26-28)

At the age of 70, Terah became a father. He fathered three sons - Abram, Nahor, and Haran (11:26). We again see the **repeated phrase**, "And these are the generations" of Terah. The three sons are mentioned again in 11:27 with the addition that Haran fathered Lot, Abram's nephew. Lot becomes a crucial figure in the life of Abram in Genesis 12-14. The text mentions that Haran, Lot's father, died while living in Ur of the Chaldeans, in the "land of his nativity" (11:28). This **key phrase** refers to the land of his birth. The location of Ur is present-day southern Iraq. "Chaldees" or Chaldeans refers to a people group living in Mesopotamia, near the Persian Gulf. This is where Abram's journey began toward the land of Canaan.

B. His sons' wives (11:29-30)

Terah's two remaining sons took wives for themselves (11:29a). Abram's wife was named Sarai. Her name would be changed to "Sarah" as noted in Genesis 17:15. Nahor married Milcah his niece, the daughter of Haran. As noted later in Genesis 22:23, Milcah bore eight children to Nahor. Milcah also had a sister named Iscah (11:29b).

More information is provided about Sarai. **First**, she was unable to conceive. **Second**, for emphasis, it is further stated that she did not have a child. This added emphasis sounds redundant to the first statement but helps propel the story of Abram and Sarai to when God promised them a son in their old age (Genesis 18:11-14). Their son Isaac would become the son of promise. In the New Testament, the apostle Paul made a spiritual point about Isaac as it relates to believers being children of promise (see Galatians 4:28). This makes Sarai's initial barrenness and eventual bearing of Isaac a big part of God's redemptive story.

Part Three: The Settlement of Terah's Family (11:31-32)

Terah decided not to remain in Ur of the Chaldees, but to resettle his family elsewhere. The ending of Genesis 11 helps to transition the story to the life of Abram and the plans God had for him and his descendants.

A. They journeyed toward the land of Canaan (11:31a)

In the form of a **cause and effect**, Terah chose to take his family (cause) and journey toward the land of Canaan (effect). Terah took Abram, Lot, and Sarai on this journey (11:31a). The significance of Canaan would certainly play out in both the life of Abram and his descendants. God promised Abram a land that He would show him in 12:1, the **immediate context**. Abram's descendants would eventually settle in the land of Canaan during the days of Joshua, several hundred years after God first promised the land to Abram. It matters not how much time passes before the fulfillment of God's promises. **Praise God** that He always fulfills His promises in His perfect timing. God promises eternal life to all believers. No matter how

much time passes before they experience the fullness of eternal life, believers can depend upon God's promise!

B. They settled in Haran (11:31b-32)

Before reaching the land of Canaan, they decided to settle in Haran. The personal name Haran in Hebrew, the original language of the Old Testament, has a slightly different spelling and pronunciation than the place-name Haran. The personal name is pronounced *Huh-rah-n*. The place-name is pronounced *Kuh-rah-n*. The English translation of both is the same spelling, "Haran." This city in northern Mesopotamia is located northeast of modern-day Aleppo on the Syrian-Turkish border. Terah would die at the age of 205 in this city.

Conclusion

Hopefully, taking a closer look at this genealogical record of Shem has been enlightening. It is not just a boring list of names nor a redundant record from Genesis 10 but moves the story of redemption forward.

The story of mankind through the first part of Genesis possesses both "highs" and "lows." The "highs" include the beautiful garden God created for man (2:8), men from Seth's lineage calling "upon the name of the Lord" (4:26), and God sparing Noah and his family through the building of an ark (7:1--8:19). The "lows" include Adam and Eve falling to temptation (3:6-7), Cain killing his brother Abel (4:8), God's destruction of the world during the days of Noah because of man's wickedness (6:5-7), Noah's drunkenness, and Ham gazing upon his father's nakedness (9:20-22), and mankind's selfish attempt to build a city and tower to make a name for themselves (11:1-9).

This first section of Genesis ends on a high note, however, as the line of Shem produced Abram (11:10-32). Through all the highs and lows, God's plan of redemption through Christ remained on track, something for which to ***praise God***. The *Baptist Expositor's* next lessons on Genesis will examine the life of Abraham. Stay tuned!

Apply It

- ***Praise God*** that He always fulfills His promises in His perfect timing.
- ***Praise God*** that His plan of redemption moved forward.

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Expositor

Genesis 1-11



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Teacher/Leader's Guide

Please note: The purpose of the leader's guide is to provide teachers/leaders with direction in teaching the Bible passage. **It is designed to be flexible enough to be used in varied formats (Sunday school, small group, individual or family).** This leader's guide contains everything found in the student book plus answers and teaching plans. The *Guided Bible Study* questions are answered with content from the comments in the lesson. Directions and additional comments are highlighted for leaders. **The teacher does not have to cover all the material presented for each lesson. Choose the format or method that agrees with your teaching style.**

Bible Study is Not Just for Sunday Morning!

This Bible Study curriculum can be used in different ways. Consider the following opportunities:

Sunday School (Matthew 28:18-20)

This curriculum can be used in a Sunday school class. Using the *Guided Bible Study*, the learner should read the passage, answer the *Guided Bible Study* questions, read the lesson in the student book, and participate in the class session. The class session can either (1) review the learner's answers to the *Guided Bible Study* or (2) study the student book commentary in class or (3) review the *Lesson Outline* option contained in the leader's guide. This page presents the verse-by-verse teaching outline and asks discussion questions. The *Lesson Outline* may also be copied as a handout for learners.

Small Groups (Romans 12:3-8)

Small groups that meet any day of the week can use this curriculum as described above. Interaction with the inductive questions and/or discussion questions from the *Lesson Outline* encourages active learning in the small group setting. A single lesson can be divided into two sessions: the first interacting with the *Guided Bible Study* and the second studying the student-book comments in depth.

DiscipleWay Groups (2 Timothy 2:2)

Those who are familiar with DiscipleWay will easily see the *Guided Bible Study* questions are taken from the complete list of inductive questions. *DiscipleWay* groups can study the passage using all the questions and use the student book as a trustworthy reference.

One-on-one Mentoring (Proverbs 27:17)

Individuals in mentoring relationships can use the curriculum for joint study. Mentors can use the curriculum to teach the discipline of effective Bible study. The *Guided Bible Study* can encourage discipleship relationships.

Family or Individual Devotions (Deuteronomy 6:4-9)

The curriculum can be used on a daily basis for personal or family devotional study. The Bible study lessons can be studied in parts throughout the week. Use the *Daily Bible Study Guide* to find your own daily Bible readings by reading the context of the passage being studied and locating related passages. Parents can use the *Guided Bible Study* questions to model love and appreciation for God's Word before their children. As children grow older, they can participate in reading and answering questions.

Introduction to Genesis

Authorship

Both Jews and Christians accept Moses as the human author of Genesis. He was the great leader of Israel who led the people out of Egypt and known as the great law-giver. New Testament writings confirm Moses's authorship of Genesis. Jesus describes Moses's writings as the "book of Moses" in Mark 12:26, and the "law of Moses" in Luke 24:44.

Date and Place of Writing

The forty years of wilderness wandering is a likely time frame for the writing of Genesis. Many scholars believe 1446 BC to be an accepted date of the "exodus," when Moses led Israel out of Egypt. This would place the wilderness wanderings from 1446 to 1406 BC.

Type of Literature

Genesis is one of the five Old Testament books known as the Law. The Law, also known as the Pentateuch (PEN-tuh-tyook) meaning "five-volume book" (Genesis-Deuteronomy) contains the laws given by Moses to Israel. Other portions of the Law contain narrative sections which involve major characters with their failures and successes, from which lessons can be learned. Key names and their stories in Genesis include Adam and Eve, Seth, Noah, Abraham, Isaac, Jacob, and Joseph. Genesis 1-11 contains some narratives along with the historical accounts of Creation, the Fall of man, the Flood, and the Tower of Babel.

Purpose of Genesis

The purpose of Genesis can be summed up in the phrase, "a book of beginnings." Genesis 1:1 begins with the phrase, "In the beginning," which is one word in the Hebrew, the original language of the Old Testament. Genesis reveals the beginning of the world and universe through Creation and the beginning history of man, particularly the line of humanity from which the Messiah would come. This study will cover *Genesis 1-11: Creation to Abraham*.

Unit Aim

The learner will be assured that God created all things, and even though humanity fell into sin, His redemptive plan for mankind moved forward.

Instructions for Using this Curriculum

Prepare to Lead: Teacher/Leader Preparation (Leaders should prepare to lead before every lesson.)

Overview

Read the passage to be studied before every lesson. Review the Introductions to Genesis included here or in the study Bible of your choice. Review the previous lesson's aim and look ahead to the next lesson's aim.

Take Aim

The aim is what the learners should *know*, *feel*, or do as a result of the learning experience.

1. The **general aim** for *Baptist Expositor* is to expound the passages studied and for learners to know how to study the Bible for themselves.
2. The **unit aim** for this study: The learner will be assured that God created all things, and even though humanity fell into sin, His redemptive plan for mankind moved forward.
3. A **lesson aim** is supplied for each lesson as a specific way to achieve the overall unit aim.

Keep in mind that “learning experience” is much more than the time spent in a study session. Learning experience includes what the learner does before, during, and after a session together. For example, the learner should read the passage, do the *Guided Bible Study*, read the lesson in the student book, participate in the class session, and do homework. This can be done in a traditional Bible study class, a small group, or even family devotions with few modifications.

Do Your Own Inductive Bible Study

As teacher/leader it is important for you to study the Bible passage better than the most prepared learner. Do a complete inductive study of the passage – not just the selected questions in the student book. You will then be better equipped to lead learners in the Guided Bible Study section. *DiscipleWay Inductive Bible Study Briefly Explained*, with the complete list of inductive questions, is included on the following pages. Use the questions for your study. (You may make copies and distribute to learners.)

DiscipleWay Inductive Bible Study Briefly Explained

(This explanation is condensed from the *DiscipleWay Bible Study Lessons 3, 4, and 5*).

The process of inductive bible study is accomplished by answering basic inductive questions. These questions appear below along with explanation that will aid you in answering them. Although every question should be asked in every study, **not all the questions will have an answer**. In this event **do not force an answer, simply move to the next question**.

Observation

The inductive method of Bible study involves three major steps with the first being *Observation*. The purpose of *Observation* is to gain a sense of what the passage is saying without getting into the details.

1) *Who is the author of the book being studied?* At times the answer to this question appears within the text itself in what is referred to as the “salutation.” At other times the author's identity is not specifically stated in the text. In instances such as these, the author's identity may be determined by consulting reference works outside the Bible. Even then, however, you may find no definite answer, but that is ok. Just move to the next question.

2) *When was the book written and under what circumstances?* As with question one this information can often be found in the salutation of the book you are studying. For example, many of the prophets identify what king was in power during the time of the prophet's writing. In other cases, you may be forced to find

the answer to these questions within the book itself.

3) *Who is involved in the passage being studied?* To answer this question, simply identify the main characters that appear in the passage to be studied. Look for the names of individuals and/or groups of individuals (disciples, Pharisees, etc.).

4) *Who is speaking and being addressed in the passage?* Although the answers to these questions can also be found in the opening verses (salutation) of many books of the Bible (1 Corinthians 1:1-2 for example), narratives such as those found in the Gospels may require you to read the verses which precede the passage you are studying to acquire pertinent information.

5) *What are the key words and/or phrases in the passage?* When answering this question identify those nouns, verbs or descriptive phrases which play a major role in shaping the author/speaker's original intent in a passage. Give special attention to those which are repeated as well as those whose meaning is not readily apparent or obvious.

6) *What words or phrases are repeated?* By answering question 5, you will have more likely answered this question. However, for the sake of being thorough, scan through the passage again identifying those terms or phrases used two or more times.

7) *What is being compared and/or contrasted in the passage?* A *comparison* occurs when word, thought, truth, or action is being likened to something else in order to make a point more clear. Although they are not always a definite sign of a comparison, the terms "like" and "as" are good indicators to watch for. In Psalm 1:3, for example, the "blessed man" is described as being "*like a tree planted by rivers of water.*" *Contrasts* occur when a word, thought, truth, or action is set alongside its opposite. Conjunctions such as "but" are often (but not always) good indicators to look for.

8) *What are the cause/effect relationships in the passage?* Cause and effect relationships occur when one portion of a passage (cause) leads to or results in another portion of the passage (effect). Cause and effect relationship are often (but not always) indicated by the following terms: *therefore, for, that, for this reason, etc.*

9) *What literary form is used in the passage?* Literary forms can be divided into two main groups: poetry and prose. Prose includes historical narrative, gospel, letter, and prophecy. Poetry includes psalms and wisdom literature.

Interpretation

The purpose of *interpretation* is to determine what a passage of scripture means. As with the step of observation, this purpose is accomplished by addressing certain inductive Bible study questions. Those questions appear below along with explanation and examples that will provide you with help in answering them.

1) *How is the passage affected by its cultural/historical background?* As timeless as the message and meaning of the Bible is, one must not ignore the fact that it was addressed to specific people who lived in specific places during specific periods in human history. Because certain cultural, social, geographical, and political factors often exerted an influence on what biblical writer's both had to say and meant to say, Bible students must be mindful of those factors when interpreting scripture. Although background information is at times implied in the text being studied, familiarizing oneself with it usually requires the use of reference materials outside the Bible such as commentaries, Bible dictionaries, and works devoted to historical-cultural issues of Bible lands.

2) *What is the immediate context of the passage?* When referring to “context,” we mean the “setting” in which a passage occurs. The context of a passage can be as broad as the entire Bible and as narrow as the paragraph in which the passage occurs. Here the concern lies with identifying the “immediate” context of a passage of scripture. Steps which should always be taken to identify the immediate context of a passage include: 1) reading the chapter which precedes and follows the passage being studied (or the entire book if it is only a few chapters), and 2) conducting a thorough observation of the passage. Be especially vigilant of repeated words and/or phrases that might indicate an ongoing theme.

3) *What key terms or ideas need to be researched?* Here you will work to identify the precise meaning of key terms or phrases from your observation whose meaning influences the author’s intent and/or whose meaning is not readily apparent. Like question one above, this type of research requires the use of reference materials outside the Bible such as an exhaustive concordance and/or a Bible dictionary.

4) *How does the passage relate to its immediate context?* Here you will utilize all the knowledge you have acquired from observation and interpretation to determine how the passage you are studying *specifically* contributes to the major issue being addressed by the author or speaker.

5) *Are there any related passages which need to be studied?* A long-standing rule of Bible study is that one should “always allow scripture to interpret scripture.” One way this is accomplished is by studying passages “related” to your primary text of consideration. One of the best ways to identify related passages is by cross referencing scripture with scripture. Some Bibles also provide cross references in their margins that can be helpful.

6) *Summarize the passage in your own words.* With the steps of observation and interpretation complete, you simply put into your own words what the passage means.

Application

The purpose of *application* is to determine how to put into practice the meaning of a given passage of scripture.

1) *Is there a promise to claim or a truth to believe?* When answering this question look for specific promises or truths that are stated obviously in the text.

2) *Is there an example to follow?* The answer to this question lies in identifying specific examples alluded to in the passage that are worthy of following.

3) *Is there an error to avoid?* In contrast to the previous question, this one requires you to identify specific examples in the text that God would have you not imitate.

4) *Is there an attitude to change or a sin to confess?* This question must be answered in two ways. In one sense you must deal with it objectively by determining if the passage you are studying reveals a specific attitude or behavior that is unacceptable before God. With these things in mind you would then examine your own heart and determine if your attitude needs adjustment or if there is an area of sin in your life that you need to acknowledge before God and turn from.

5) *Is there a command to obey?* A command is a verb in the imperative/volitional mood used by an author/speaker to call for a deliberate course of action. Some commands appear in the form of a prohibition and call for abstinence or cessation from certain attitudes or activities.

6) *Is there something to praise God for?* Here you are simply identifying anything you view as a motive for praising God.

Suggestions for Leading the Lesson

Read the Scripture Passage.

Leaders know that the passage of scripture should be read at the beginning of the session. It should be done in such a way that recognizes the Word of God is valued and clear.

Read the Lesson Aim.

The leader should construct an aim for the lesson that “sets up a target” for the learning experience. Everything the leader does should contribute to the aim. It is helpful for learners to know the aim as well. The aim is what the learners should know, feel, or do as a result of the learning experience. Most lessons will have a knowledge aim but some may include feeling or doing. Application at the end of the lesson should “hit the target” set up by the aim.

Lead the Lesson.

There are **three options** for teachers/leaders. Leaders may use any, either, or a combination of options. The teacher does not need to do all three in a single lesson.

Option One: Guided Bible Study

Teachers/leaders have the option to use the class session to review the *Guided Bible Study* alone. This is basically a discussion format that focuses upon facts given in the Bible passage being studied. Leaders should avoid asking “What does this passage *mean to you*?” That becomes very subjective or opinionated. Your goal is to focus a learner’s attention upon the Bible through observing what it actually says, and considering its context, and it’s intended application. Learners should be encouraged to answer the guided questions in advance and the class session can be a stand-alone study used to discuss their answers. The commentary in the student book can be used for reference and help learners discover answers to the Guided questions.

Option Two: Lesson Outline

Follow the *Lesson Outline* page included for each lesson. The one-page outline matches up with the lesson commentary (usually the last four pages of a lesson), discussion questions, and main points of the Bible passage. Learners can use the lesson commentary to find answers to the outline’s fill-in-the-blanks. Learners should still be encouraged to answer the *Guided Bible Study* questions in advance of the class session.

Option Three: Commentary

Follow the **Explore the Commentary in the Student Book** in this leader’s guide.

Leaders may conduct a more traditional class session using the **Lead the Lesson** directions. Students should be encouraged to study their lessons by answering the *Guided Bible Study* questions in advance of the class session. The leader may refer to the questions and answers during the traditional class session that examines the commentary in the student book.

Get Attention.

Learning readiness is especially important for the traditional classroom model. Learners may not come to class ready to learn. An opening illustration, example, or activity will help them get ready. A **Get Attention** activity is provided for each lesson or leaders may create one of their own.

Use the Lesson Outline

You may use the optional *Lesson Outline*. Leaders may use the one-page outline, Lesson Outline, which provides a verse-by-verse outline of the main points of the Bible passage and discussion questions to ask learners. Leaders can present the outline in a method that is appropriate for them (lecture, discussion, or small groups).

Explore the Commentary in the Student Book

This leader's guide is designed to assist the leader in helping learners compare their answers to the *Guided Bible Study* with the commentary. Ask learners to answer bolded questions found in the in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the *Guided Bible Study* questions. In the Student Book and in this Leader's Guide, questions will be in **bold print**, key words will be underlined, *related passages*, *context*, etc. will appear in italics. Additional comments and suggestions for leaders are found only in the Leader's Guide.

Make Application

Only after observation and proper interpretation, can appropriate application be made. Review the application questions from the *Guided Bible Study* and suggestions made for specific application at the end of the lesson. Ask learners to make application personal in their lives.

Daily Bible Study Guide

Specific Daily Bible Readings are not prescribed in this curriculum. Instead, a *Daily Bible Study Guide* is offered to teach learners how to use context and related passages to create their own daily readings. Direct learners to fill in the guide as they prepare for the upcoming lesson. If the lesson is on Sunday, instruct learners to follow instructions on the chart beginning the Monday before the lesson. If the lesson is on any other day of the week, instruct them to begin 6 days before the lesson.

Daily Bible Study Guide

Following a Daily Bible Reading guide is a good method of Bible intake.
A Daily Bible Study guide is even better!

Find your own daily Bible readings by reading the context of the passage
being studied and locating related passages.

This page is intended for reuse with each lesson. So, making copies or finding your own method to journal answers may work well for you.

Day of the Week	What to Read.	Fill in Bible Reference
Day 1 (Monday)	Immediate Context: Read the preceding verses or chapter of the passage to be studied. (If no verses or chapter precedes the passage being studied, read the passage itself.)	
Day 2 (Tuesday)	Immediate Context: Read the verses or chapter which follows the passage being studied.	
Day 3 (Wednesday)	Read a related passage. (Study Bibles usually provide cross references in their margins.)	
Day 4 (Thursday)	Read a related passage. (Find where a key word or phrase is used elsewhere in the Bible. Words can be found in a concordance.)	
Day 5 (Friday)	Read a related passage. (Read a related passage referenced in the lesson comments.)	
Day 6 (Saturday)	Read the passage in context. (Read the preceding verses, the passage, and the following verses.)	

Suggestion for a Wednesday evening service (or a mid-week Bible Study): If teaching the lesson on Sunday, instruct learners to follow instructions on the chart beginning the Monday before the lesson. For a **Wednesday evening service**, review the student's progress on Days 1 and 2, when they found and read the *Immediate Context* of the passage being studied. Wednesday is Day 3 so find and discuss related passages. Practice finding *related passages* using cross references and concordances. Instruct students to continue to search out *related passages* on Days 4 and 5.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson One: The Truth of Creation

Read Genesis 1:1--2:3

Read the Lesson aim: The learner will understand the truth that all things of this earth and universe originated with God according to a literal six-day Creation followed by a day of rest.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 1:1--2:3

Lesson 1

THE TRUTH OF CREATION

GUIDED BIBLE STUDY

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 1:1--2:3:

Observation: Discover the facts or accurate information God presents in the passage of scripture.

1. Who is the author of the book being studied?

Both Jews and Christians accept Moses as the human author of Genesis.

2. When was the book written and under what circumstances?

Many scholars believe 1446 BC to be an accepted date of the "exodus,"

when Moses led Israel out of Egypt.

3. What key words or phrases are in the text? (Are any repeated?)

In the beginning, without form, void, moved, good, kind, rule, bring forth abundantly.

4. What are the cause/effect relationships in the passage?

5. What comparison do you note in this passage?

The word "image" likely means that man resembles or is being compared to God in that he has creative ability, intellect and reasoning ability, and the ability to love and govern.

Interpretation: Determine what the passage of scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

Believe the truth that God is the Creator of the heaven and the earth.

Believe the truth that God created mankind after His own image.

2. Are there commands to obey in this passage?

Obey the command to be fruitful and multiply as God intended.

3. Is there an error to avoid in this passage?

Avoid the error of believing any account of Creation outside of Genesis 1.

4. Is there something to praise God for in this passage?

Praise God that He provides His creatures with their necessary food.

When God commanded certain parts of Creation to come into existence (causes), the Bible declares, "and it was so" (effects; 1:7, 9, 11, 15, 24, 30). Since God rested from His completed work (cause), He blessed it and called it sanctified or holy (effect).

Genesis is one of the five Old Testament books known as the Law. The Law, also known as the Pentateuch (PEN-tuh-tyook) meaning "five-volume book" (Genesis-Deuteronomy) contains the laws given by Moses to Israel.

In the beginning," is the English translation of one original Hebrew word, *Bereshith*. The **key phrase** "without form" means confused, chaotic, and not fully fashioned (i.e., formlessness). The **key word** void means empty. The word kind is a **repeated word** from 1:11, and refers to the various species of animals.

Psalms 19:1-2, a **related passage**, the writer, David, emphasizes how Creation declares the glory of God and speaks to the majesty of His creative work. We are reminded in 1 John 1:5, a **related passage**, that God is Light. Jesus, who came to earth as God in the flesh, would also say that He is the Light of the world in John 8:12. Hebrews 11:3, a **related passage**, reminds us that it is by faith we must believe that God created the world.

Get Attention: Review the Introduction to Genesis. The purpose of Genesis can be summed up in the phrase, “a book of beginnings.” Genesis 1:1 begins with the phrase, “In the beginning,” which is one word in the Hebrew, the original language of the Old Testament.

Learning Option Two: Review the Lesson Outline:

Outline for Lesson One: The Truth of Creation Genesis 1:1--2:3

Aim: The learner will understand the truth that all things of this earth and universe originated with God according to a literal six-day Creation followed by a day of rest.

Part One: Introduction to the Creator (1:1)

Part Two: Opening Statement About Creation (1:2)

Part Three: Description of Creation (1:3-31)

A. The “forms” of Creation (1:3-13)

1. Day one: “Light” (1:3-5)

2. Day two: “Firmament” (1:6-8)

3. Day three: “Dry Land” (1:9-13)

B. The “filling” of Creation (1:14-31)

1. Day four: “Lights” (1:14-19)

2. Day five: “Birds and Water Life” (1:20-23)

3. Day six: “Land Creatures and Humankind” (1:24-31)

Part Four: Resting After Creation (2:1-3)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Leader's Guide: A Hebrew Bible uses *Bereshith* as the title of the first book of the Bible. It was common to name the Old Testament books after the first word in the text.

Leader's Guide: The dating of the wilderness wanderings is based upon the time frame referenced in 1 Kings 6:1. Solomon began to build the temple 480 years after Israel came out of Egypt. The fourth year of his reign began in 966 BC, thus the exodus took place likely in 1446 BC (i.e., Before Christ).

Leader's Guide: The word "Pentateuch" (pronounced PEN-tah-took) comes from the Greek word meaning, "five-volume work."

Lesson One: The Truth of Creation Genesis 1:1--2:3

Aim: The learner will understand the truth that all things of this earth and universe originated with God according to a literal six-day Creation followed by a day of rest.

Introduction

There is no better place to start something than at the beginning. This is exactly what Scripture does. The opening **key phrase** of Scripture, "In the beginning," is the English translation of one original Hebrew word, *Bereshith* (pronounced Bear-uh-sheeth). The English word "Genesis" also has the connotation of "beginnings," thus the book of Genesis is the "book of beginnings." It tells us the beginning of all things including Creation, mankind, and the people of God.

Moses is credited with writing the book of Genesis, likely during the wilderness wanderings period (1446 BC - 1406 BC). Genesis is part of the larger section of Scripture known as the Pentateuch, the first five books of the Old Testament. God likely told Moses about the truth of Creation during Israel's time in the wilderness after giving him the various laws for Israel (Exodus 17:14; Deuteronomy 31:9, 24). Contained in this first lesson is an explanation of how God created the world and universe in six days.

Part One: Introduction to the Creator (1:1)

Not much is said about God in the opening verse of Scripture other than His existence and that He "created the heaven and the earth." The phrase "In the beginning," refers to the beginning of God's Creation. God Himself is eternal, having no beginning or ending. The term for God (*elohim*, pronounced, El-owe-heem) is plural in the Hebrew. The Jews thought of this plural designation as the plural of majesty, referring to God's greatness and power. Some scholars, however, believe the plural name of God could be a reference to the triune nature of God as Father, Son, and Holy Spirit, known as the Godhead or Trinity. The former meaning is better understood in 1:1. While the specific term "elohim" is not used in Psalm 19:1-2, a **related passage**, the writer, David, emphasizes how Creation declares the glory of God and speaks to the majesty of His creative work. The **key word** created means to shape, form, or fashion, and is used exclusively in reference to the creative works of God.

Leader's Guide: Jesus acknowledged the biblical account of Creation in Matthew 19:4.

Part Two: Introduction to Creation (1:2)

The initial stage of the earth is described in three ways. First, the earth was without form and void (1:2a). The **key phrase** "without form" means confused, chaotic, and not fully fashioned (i.e., formlessness). The **key word** void means empty. Not only did the earth not have its full form yet, but it was also empty. Second, the earth was in darkness as God had not yet created light (1:2b). Third, "the Spirit of God moved upon the face of the waters" (1:2c). The **key word** moved means to hover, like an eagle or mother bird hovers over its young (Deuteronomy 32:11; compare Isaiah 31:5). With no particular form yet, the earth was covered with water.

Leader's Guide: The word "heaven" is actually a plural word in Hebrew and possibly indicates the totality of heaven, including the atmospheric (air we breathe) and stellar (sun, planets, and stars) heavens.

Leader's Guide: Teaching of the Trinity is revealed more fully as a New Testament concept. The original readers of Genesis 1, would not have understood the plural use of God (*elohim*) in relation to a triune God, thus the plural should be better understood in reference to God's majesty in this context.

Leader's Guide: Some believe the earth is young (6,000 - 10,000 years old). Others believe the earth is millions or even billions of years old. Charles Darwin introduced the theory of evolution and believed the earth is very old. In response, some Christians developed the "Gap Theory" to explain and support an old earth view. The theory teaches that the phrase "without form" meant an initial destruction, confusion, or chaos of the earth occurred between Genesis 1:1 and 1:2. This theory became popular after the teaching of evolution by Charles Darwin. Baptist Publishing House agrees that the earth is relatively young, thus "without form," is not understood as chaos, but formlessness.

Leader's Guide: While darkness at times in Scripture refers to evil, this is likely not the case here. It was dark because God had not yet created light.

Leader's Guide: In Psalm 24:2, David's description of Creation of God *founding* (laying a foundation) and *establishing* (to stand firm or set up) the earth upon the waters, matches the opening verses in Genesis 1:1-2.

Leader's Guide: There are some who believe that the term "day" in Genesis 1, does not refer to a literal day, but rather an age or epoch, thus extending Creation to an unspecified amount of time. This is known as the "Day-Age Theory." The fourth commandment clarifies that "day" is a literal 24-hour period when God commanded Israel to keep the Sabbath. Exodus 20:11 gives the reason for keeping the Sabbath day - God created the world in six days and rested on the seventh, thus He commanded His people to rest each Sabbath day. God created the sun in part to govern our 24-hour day. By way of observation, it is possible that days 1-3 of Creation could have been longer or even shorter than 24 hours, since the sun was not created until day four. However, it should be noted that the phrase "evening and morning" are used to refer to the time frame for all six days and that God Himself could have governed the time before He created the sun to maintain it. For some good sources on the biblical understanding of Creation, see *Answers in Genesis* by Ken Ham and *The Henry Morris Study Bible*.

Leader's Guide: God would burst this canopy when He brought the worldwide flood mentioned in Genesis 6.

Leader's Guide: Notice God's actions of both "dividing" and "gathering." In 1:4,18, He divided the light from the darkness. In 1:6, He divided the waters from the waters. In 1:9, He gathered the waters below into one place.

Leader's Guide: In Genesis 1:11-12, you will notice that the phrase "his kind" is used in some Bible translations, while the phrase "their kind" is used in others with reference to herb and tree. "Herb" and "tree" are singular in both verses and so it is best understood as "his kind" or "its kind" according to the grammar.

Part Three: Description of Creation (1:3-31)

Based upon the understanding of "form" and "void," the bulk of this lesson will focus upon the details of Creation. God created the "forms" on days one through three. The forms should be understood as the basic foundational framework that God "filled" on days four through six. One way to understand this might be to compare it to making a form for pouring concrete. The form is created first, and then is filled with concrete.

In the description of the six days of Creation, you will notice some **repeated phrases**. First, when God created something, He spoke. "And God said" appears in 1:3, 6, 9, 11, 14, 20, 24, 26, and 29. Note the power of God in that He created all things into existence by merely speaking! Second, God called what He created "good" (1:4, 10, 12, 18, 21, 25, 31). The **key word** good means pleasing or agreeable. God was pleased with what He made. Third, you will notice a series of **causes and effects** – when God commanded certain parts of Creation to come into existence (causes), the Bible declares, "and it was so" (effects; 1:7, 9, 11, 15, 24, 30). Whatever God commanded had to happen. Fourth, the Bible describes the end of each day of Creation as "evening and morning," thus apparently marking each day as a 24-hour period (1:5, 8, 13, 19, 23, 31).

A. The "forms" of Creation (1:3-13)

This section will cover the three forms that God created in the first three days. These mark the foundational framework that He will fill in the last three days.

1. Day one: "Light" (1:3-5)

The first form of Creation was light (1:3). God made a distinction between light and darkness by separating them (1:4). The light He called "day" and the darkness He called "night" (1:5). We are reminded in 1 John 1:5, a **related passage**, that God is Light. Jesus, who came to earth as God in the flesh, would also say that He is the Light of the world in John 8:12, another **related passage**.

2. Day two: "Firmament" (1:6-8)

The second form of Creation was a firmament (1:6a). The **key word** firmament means an expanse, which refers to the sky or atmosphere. On this day, God separated the "waters from the waters" and placed the atmosphere in between (1:6b), creating a canopy of water over the earth (1:7). Day two came to a close (1:8).

3. Day three: "Dry Land" (1:9-13)

The third form of Creation was dry land. God caused the waters on the earth to be gathered to one place so that dry land would appear (1:9). The dry land He called "earth," and the gathered water He called "seas" (1:10). Upon the newly uncovered dry land, God caused all kinds of vegetation, plants and trees to appear (1:11-12). Each type of vegetation and plant yielded seed, and trees bore fruit after their kind, with seed in them. The **key word** kind refers to a species or groups of living organisms of the same kind. By the end of day three (1:13), all three forms had been created.

B. The “filling” of Creation (1:14-31)

Now that God had “formed” the earth, it was time to “fill” the earth. Days four through six referenced in this section correspond respectively to days one through three. What was “formed” on days one through three are now “filled” in the corresponding days four through six, according to the pattern of “forming” and “filling.”

1. Day four: “Lights” (1:14-19)

On day one, God created the form of light. On day four, He filled the light form with lights, a **key word** meaning luminaries or lamps (1:14). These lights are meant to serve as signs, seasons, and to provide light for the earth (1:15). The **key word** sign refers to a distinguishing mark, and thus marks the seasons (winter, spring, summer, and fall), days, months, and years. God called the light that these lights provide the “greater” light (sun) and the “lesser” light (moon and stars), ruling the day and night respectively (1:16). The **key word** rule means dominion or power. God placed these lights right where He wanted and gave them power to rule as He designed (1:17). These specific lights would help to separate the light from the darkness (1:18). Day four was in the books (1:19).

2. Day five: “Birds and Water Life” (1:20-23)

On day two of Creation, God created a firmament which separated the waters from the waters. Now on day five, God is ready to fill the waters and the firmament with an abundance of life (1:20). The **key phrase** “bring forth abundantly” means to swarm or multiply. God created water creatures after their kind, and birds after their kind (1:21). The word kind is a **repeated word** from 1:11, and refers to the various species of animals. God not only wanted a variety of sea creatures and birds, but He commanded them to multiply and fill the waters and firmament (1:22). Day five was now complete (1:23).

3. Day six: “Land Creatures and Humankind” (1:24-31)

God caused the dry land to appear on day three, and then He created creatures to fill the land. These creatures included cattle, creeping things, and beasts of the earth (1:24-25). Again, the **repeated** use of the word kind refers to a variety of creatures.

There was one more creature that God created which would be different from all the rest. God said, “Let us make man in our image, after our likeness,” a great **truth to believe** (1:26). The **key word** image means likeness or resemblance. This image does not relate to a physical resemblance, for the Bible teaches that God is spirit in John 4:24, a **related passage**. The word “image” likely means that man resembles or is being **compared** to God in that he has creative ability, intellect and reasoning ability, and the ability to love and govern. God created both male and female (1:27). Genesis 2:7, 21-22, the **immediate context**, details “how” God created mankind. God blessed mankind and commanded them to be fruitful and multiply, just as He commanded the sea creatures and birds (1:22, 28a). He commanded them to replenish, a **key word** meaning to fill. Mankind is also commanded to subdue (make subservient) and “have dominion,” over the creatures on earth, a **key phrase** meaning to rule. Just as the sun, moon, and stars rule the light, so mankind is called upon to have

Leader’s Guide: The **key term** likeness is used synonymously with the word image. Both have a similar meaning with a focus on man bearing a close resemblance to God, but not identical to God.

Leader’s Guide: From the very beginning, God created two types of people – male and female. A person is born with one gender or the other. Those who desire to confuse the genders – a male wanting to be a female or a female wanting to be a male – are clearly distorting God’s Creation.

Leader’s Guide: Some might argue that the earth is populated enough with over seven billion people. However, the command to be fruitful and multiply is still in order. We see the animals and all of God’s creatures continuing to multiply. He also still desires for male and female people to marry and multiply upon the earth. There is no expiration date on this command. We must also be sensitive to people who do not marry or do not have children. There can be multiple reasons for these situations and so we must not conclude that people are in sin because they are not multiplying.

Leader’s Guide: Note that the King James Version says that mankind was to “replenish” the earth. Other versions translate the same word as “fill.” This same Hebrew word was used in 1:22, and there the King James Version translated it as “fill.”

Leader's Guide: Both the heavenly bodies (1:18) and mankind (1:28) are called upon to have dominion or govern. God who is the ultimate ruler made the heavenly bodies and mankind to be "little" rulers.

Leader's Guide: Have you ever wondered why God chose six days to create all things? He certainly could have created everything in an instant. While the text does not say, it could be that one reason God chose to create in seven days was to help man mark off time. The seventh day marked the end of the first full week. Thus, man could count time by days, weeks, months, and years, along with the lights in the sky to mark off the seasons.

dominion over what is on earth, demonstrating man's dominance in the created order (1:28b).

God also provided for all the creatures He made, including humankind, by providing food from the vegetation and fruit (1:29-30). **Praise God** for His continual provision. When God completed His creative work, He not only saw that it was good, but it was "very" good. Day six was complete and so was Creation (1:31).

Part Four: Resting After Creation (2:1-3)

Genesis 2:1 opens with a summary statement about the completion of Creation. God rested on the seventh day (2:2). God did not rest because He was tired or exhausted from the work of Creation, but did so rather to emphasize that His created work was complete. God also did something special with the seventh day. This is marked through a **cause-and-effect** relationship. Since God rested from His completed work (cause), He blessed it and called it sanctified or holy (effect). God would later command His people to rest on the seventh day because He did (Exodus 20:10) and because He redeemed Israel from Egyptian bondage (Deuteronomy 5:14-15). God is both Creator and Redeemer.

Conclusion

The truth of Creation is clearly described in this passage. Others may teach different ways that the world and universe were created, such as evolution (certainly an **error to avoid**), but the authoritative Word of God provides the true account. Hebrews 11:3, a **related passage**, reminds us that it is by faith we must believe that God created the world. God in His sovereignty created all that He desired in six days and rested on the seventh. He created mankind to rule over His created work. The remainder of Scripture focuses upon God's crowning work of Creation – humankind – and their ultimate redemption.

Apply It

- **Believe the truth** that God is the Creator of the heaven and the earth.
- **Believe the truth** that God created mankind after His own image.
- **Avoid the error** of believing any account of Creation outside of Genesis 1.
- **Obey the command** to be fruitful and multiply as God intended.
- **Praise God** that He provides His creatures with their necessary food.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Two: Human History Begins

Read Genesis 2:4-25

Read the Lesson aim: The learner will understand the details of how God created humans and how God blessed them, provided for them, and gave them the first command to obey.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 2:4-25

Lesson 2

HUMAN HISTORY BEGINS

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 2:4-25:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Generations, mist, soul, dress, keep, Eden, help meet, cleave.

2. What are the cause/effect relationships in the passage?

God breathed the breath of life into man's nostrils (cause) and man became a living soul (effect).
The day man eats from the tree (cause), he will die (effect; 2:17b), both a promise and a warning.

3. What contrasts do you note in this passage?

4. What comparison do you note in this passage?

When Adam saw the woman God created, he **compared** her to himself and said, "This is now bone of my bones, and flesh of my flesh" (2:23a).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

In the **immediate context** of Genesis 1, the truth of God's Creation is clearly stated. Now in Genesis 2, the focus shifts primarily to God's intention for mankind.

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

In Matthew 19:5, a **related passage**. He quoted Genesis 2:24 and stated that whatever God has joined together, let not man put asunder.

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

2. Is there something to praise God for in this passage?

He provides food for man.

He provides a help meet for man.

God allowed man to eat freely from any tree in the garden (2:16). However, in **contrast**, there was one tree from which God commanded him not to eat – the tree of the knowledge of good and evil (2:17a).

The **key word** generations refers to a genealogy, account, or division. The **key word** mist actually refers to an underground stream. The basic meaning of the **key word** soul refers to living, breathing animate creatures. The **key word** Eden means luxury or delight. The Garden of Eden must have been a beautiful place. The **key phrase** "help meet" refers to one who comes alongside to support or help. The **key word** cleave means to cling to or join, both in physical intimacy and unity as husband and wife.

God created man from the dust of the ground and breathed into him the breath of life.
God intended mankind to have purpose and work from the very beginning.
God formed woman from the rib He took from Adam.
Marriage is between one man and one woman.

Get Attention: Read Matthew 19:4-6 and ask learners to consider the following questions. What verses is Jesus quoting in Matthew 19? What is the significance of the fact that Jesus referred to Genesis?

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Two: Human History Begins Genesis 2:4-25

Aim: The learner will understand the details of how God created humans and how God blessed them, provided for them, and gave them the first command to obey.

Part One: Creation Revisited (2:4-9)

A. God Created Vegetation (2:5-6)

B. God Created Man (2:7)

C. God Provided for Man (2:8-9)

Part Two: The Description of Eden (2:10-14)

A. The rivers that flowed from Eden (2:10, 11a, 13a, 14)

B. The land that surrounded Eden (2:11b, 12, 13b, 14b)

Part Three: Man's Work and God's Command (2:15-17)

A. Man's work in the Garden (2:15)

B. God's command concerning the forbidden tree (2:16-17)

Part Four: The Creation of Woman and Marriage (2:18-25)

A. Woman is created from man (2:18-22)

B. The man and woman are joined together (2:23-25)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Two: Human History Begins Genesis 2:4-25

Aim: The learner will understand the details of how God created humans and how God blessed them, provided for them, and gave them the first command to obey.

Introduction

While I sat in a high school history class, the teacher wrote on the board the word “history.” He then underlined “his” and “story” separately and explained how history is about the story of mankind. I never noticed this before and thought it was pretty novel. Fast forward about twelve years to my seminary days, and one of my professors also wrote on the board the word “history.” I was having a déjà vu moment thinking that I had seen this before. Sure enough, my professor underlined “his” and “story” separately. This time, however, the focus of “his” was not on mankind but on God (i.e., “His” story). He stated that history is the story of God’s purpose for mankind. That certainly put a different spin on it. Beginning in Genesis 2, the history of mankind begins, but it is a history in which God is in control.

In the **immediate context** of Genesis 1, the truth of God’s Creation is clearly stated. Now in Genesis 2, the focus shifts primarily to God’s intention for mankind. This lesson will focus on some of the specifics surrounding the vegetation of the earth, creation of humankind, the description of the first home for humankind, man’s work, God’s command, and the institution of marriage.

Part One: Creation Revisited (2:4-9)

This passage begins with a summary statement about creation, “These are the generations of the heavens and the earth,” when the Lord God made them (2:4). The **key word** generations refers to a genealogy, account, or division. This word occurs eleven times in Genesis marking the genealogy or account of key individuals. It also serves as a literary device, marking the major divisions in Genesis. Verse four also contains the first usage of God’s personal name in Scripture – LORD.

A. God created vegetation (2:5-6)

In a **cause-and-effect** relationship, the Bible states that there was no plant or herb in the field (effect), because God had not yet sent rain upon the earth and there was no man to till the ground (2:5; a second cause). This statement of no vegetation likely refers to the time shortly after the dry ground appeared in 1:9, the **immediate context**. It had not yet rained upon the earth, but in **contrast**, there was a mist from the earth that watered the whole surface of the ground (2:6). The **key word** mist actually refers to an underground stream.

B. God created man (2:7)

Day six of Creation records God’s creation of man and that man was created after God’s image (1:27), but it does not state *how* God created man. Instead of creating man from nothing, God used the dust of the ground to create man, a **truth to believe**. God also did something for man that is not specifically stated for any other creature. This is written as a **cause and effect**. God breathed

Leader’s Guide: Throughout this lesson you may see references to “mankind.” This is a general term used to reference all of humanity, both male and female.

Leader’s Guide: In Genesis, all but one usage of the word “generations,” is accompanied by the phrase, “These are the generations of . . .” (heavens and the earth in 2:4; Noah in 6:9; Shem, Ham, and Japheth in 10:1; Shem in 11:10; Terah in 11:27; Ishmael in 25:12; Isaac in 25:19; Esau in 36:1, 9; Jacob in 37:2). The other usage in 5:1 says, “This is the book of the generations of Adam.”

Leader’s Guide: The personal name for God, LORD, is used 11 times in Genesis 2 (2:4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22). In most English versions, when you see the word LORD in all capital letters (with the last three letters in a smaller font), it is a reference to the personal name for God. The common English pronunciations of God’s personal name are Jehovah or Yahweh. It should be noted that the Hebrew people revered God’s personal name to such a high degree that they refused to speak it. Over a period of time, the true pronunciation of the Lord’s name in Hebrew was lost. Thus, we are uncertain to the exact pronunciation of God’s personal name.

Leader’s Guide: In Job 10:9, a **related passage**, Job spoke of his death as returning to dust. Also, Abraham compared himself to dust and ashes as a demonstration of his humility before the Lord in Genesis 18:27, another **related passage**.

Leader's Guide: The same **key word** soul was used in 1:20, translated as "life," in reference to water creatures and birds.

Leader's Guide: Some attempt to justify abortion before a baby takes its first breath outside the womb. Until this happens, some believe that a baby is not a real person. The breath of life mentioned in Genesis 2:7 is different from all other conceived life stemming from Adam and Eve and moving forward through history. The Bible teaches that life begins at conception (Psalm 51:5).

Leader's Guide: Unlike the animals, humans have personally received divine breath, whereby the Lord imparted a human spirit (Isaiah 42:5; 57:15-16) including spiritual understanding (Job 32:8) and a moral capacity or conscience (Proverbs 20:27).

the breath of life into man's nostrils (cause) and man became a living soul (effect). Notice how God first "formed" the man and then "filled" him with life. The basic meaning of the **key word** soul refers to living, breathing animate creatures with passionate appetites and desires. God's breath provided man a human soul.

C. God provided for man (2:8-9)

The Lord Himself planted a garden where He placed the man to live (2:8). The location of this garden is noted toward the east in Eden. The **key word** Eden means luxury or delight. The Garden of Eden must have been a beautiful place.

Not only did God provide a beautiful place for man to live, but God provided him food to eat. In the form of a **cause and effect**, God formed from the ground every tree (cause) that is pleasing to the sight and good for food (effect; 2:9). God's provision for man's food was first referenced in 1:29, the **immediate context**. **Praise God** for His abundant provision. Two specific, literal trees are mentioned for the first time - the tree of life and the tree of the knowledge of good and evil, literal trees.

Leader's Guide: The tree of life was part of God's original creation, and will be part of God's new creation for believers to enjoy in eternity (Gen. 3:22, 24; Rev. 2:7; 22:2).

Part Two: The Description of Eden (2:10-14)

A. The rivers that flowed from Eden (2:10, 11a, 13a, 14)

The first description of Eden involves the four rivers that flowed from it. One main river flowed out of Eden and branched out into four separate heads or rivers (2:10). The **key word** head refers to the beginning or branch of a new river. These four rivers are Pishon (2:11a), Gihon (2:13a), Hiddekel (or Tigris), and Euphrates (2:14). The last two named rivers have their source in modern day Armenia, which is north of Iraq and east of Turkey. Both of these rivers carry the same names today. The first two rivers are unknown to scholars, thus making it somewhat difficult to pinpoint the exact location of Eden, although generally believed to be in the Middle East.

Leader's Guide: Pishon is pronounced *pea-shahn*. Gihon is pronounced *ghee-hahn*. Tigris is pronounced *tie-gris*. Euphrates is pronounced *you-fray-tees*.

B. The land that surrounded Eden (2:11b, 12, 13b, 14b)

The second description of Eden involves three land masses that are associated with the rivers that flowed from Eden. **First**, the Pishon River flowed around the whole land of Havilah (2:11b). In Genesis 25:18 and 1 Samuel 15:7, **related passages**, Havilah is mentioned as being east of Egypt as one goes toward Assyria. **Leader's Guide:** Havilah is pronounced *have-uh-luh*.

Three precious items were associated with Havilah: gold, bdellium, and the onyx stone (2:12). The gold is described as good. Bdellium was a fragrant, yellowish-gum resin that comes from a south Arabian tree. The onyx was considered a precious stone.

Second, the Gihon river flowed around the whole land of Ethiopia or Cush (2:13b). This land mass is possibly associated with the African region south of Egypt. Cush was also a son of Ham (Genesis 10:6). **Third**, the Hiddekel or Tigris River flowed east of Assyria. God eventually used the Assyrians to judge His people who sinned (Ezekiel 23:9).

Leader's Guide: Some scholars have suggested that the Pishon and Gihon could be the Blue and White of Africa. Others suggest the Pishon is possibly the Indus or Ganges rivers and the Gihon the Nile. The difficulty in locating the Pishon and Gihon today could be attributed to changes of land and water after the flood (Genesis 7).

Leader's Guide: "bdellium" is pronounced del-ee-uhm. The color of the manna God provided for Israel in the wilderness was bdellium (Numbers 11:7).

Leader's Guide: The reference to gold and the onyx stone may foreshadow the temple and garb for the high priest (Exodus 28:9-12).

Leader's Guide: Bible translations differ on "Ethiopia" or "Cush." This is likely because when the Hebrew letters for the word are pronounced in English, they sound like "Cush."

Leader's Guide: Ham was one of Noah's sons.

Leader's Guide: It should be noted that the work God gave man to do before the Fall was a great deal more pleasurable than the work after the Fall (Genesis 3:17-19). The "Fall" refers to the moment when Adam and Eve ate from the tree of the knowledge of good and evil, thus becoming sinners and ashamed of their nakedness.

Part Three: Man's Work and God's Command (2:15-17)

A. Man's work in the Garden (2:15)

God did not place man in the Garden of Eden simply to kick back and enjoy life. God intended for man to have purpose and enjoy meaningful work, which is God's intention for mankind throughout history, a **truth to believe**. The New Testament reiterates the importance of work (2 Thessalonians 3:10, 12). God's purpose for the first man was to dress and keep the Garden. The **key word** dress means to cultivate (like a farmer), and the **key word** keep means to guard or give careful attention to something. The Garden of Eden would provide for man, but he had to maintain it and take care of it.

B. God's command concerning the forbidden tree (2:16-17)

This section contains an allowance and a command. God allowed man to eat freely from any tree in the garden (2:16). However, in **contrast**, there was one tree from which God commanded him not to eat – the tree of the knowledge of good and evil (2:17a). Notice the **cause-and-effect** relationship. The day man eats from the tree (cause), he will die (effect; 2:17b), both a promise and a warning. This was a simple and direct command and appeared relatively easy to obey. Man could eat from everything else but the one forbidden tree. Yet, this forbidden fruit would be man's downfall as will be seen in 3:7, the **immediate context**.

Part Four: The Creation of Woman and Marriage (2:18-25)

A. Woman is created from man (2:18-22)

Each time God created something new in Genesis 1, He called it good. But, before He created woman, He noticed something that was not good. It was not good for man to be alone, and so, **praise God**, He decided to make a help meet for man (2:18). The **key phrase** "help meet" refers to one who comes alongside to support or help.

God gave man another job – to name all the animals. All the beasts of the field and every kind of bird that God formed from the ground He brought before Adam to see what he would name them. Whatever name Adam came up with, that would be its name (2:19). This shows that man was an intelligent being to undertake such a task. Even with such intelligence, man still did not have a female counterpart (2:20). Therefore, God caused a deep sleep to fall upon Adam and then took one of his ribs and closed the flesh back again (2:21). From Adam's rib, God fashioned a woman and brought her to the man, a **truth to believe** (2:22). As stated in 1:27, the **immediate context**, God made both male and female in humankind. Not only does Genesis 2 teach how God made Adam, but also how He made Adam's help meet. Taking the rib from Adam's side likely signifies that the woman He created would come alongside of Adam as a suitable helper for him.

B. The man and woman are joined together (2:23-25)

This is now the first time in Scripture we hear man speak, yet another indication of man's intelligence from the beginning. When Adam saw the woman God created, he **compared** her to himself and said, "This is now bone of my bones, and flesh of my flesh" (2:23a). Adam also said that she will be called woman because she was taken from man (2:23b).

Leader's Guide: Ask your learner(s) if they just had one command to obey, could they do it.

Leader's Guide: Many have conjectured what kind of fruit was on the tree of the knowledge of good and evil. Many pictures depict the fruit as an apple, but there is no way to know what kind of fruit this tree produced.

Leader's Guide: The Bible says in Genesis 1:28 that man was to have dominion over God's creation. Naming all the animals demonstrates man's dominion.

Leader's Guide: Genesis 2:19 marks the first time the King James Version uses the name "Adam" to refer to man. The Hebrew word for man is ah-dahm, which is where we get the English name Adam. Other English versions mention Adam for the first time in 2:20.

Leader's Guide: Adam's intelligence here demonstrates that early man was not an ape-man as evolutionary theory proposes.

Leader's Guide: As Adam was naming all the animals, Genesis 2:20 states that no suitable help meet was found for man. Through this process of naming the animals, Adam likely would have noticed how different he was from all the other creatures God made.

Leader's Guide: Due to evolutionary teaching, it is assumed by many that man had a period when he was more animal like and not very intelligent, such as man living in a cave making grunting noises, but we certainly see evidence in Genesis 2 of Adam's intelligence.

Leader's Guide: The biblical living arrangement for a man and woman is the legal marital relationship. While it is common in modern society for a man and woman to live together without any type of public covenant, this is not the biblical model. To live together outside of marriage is sin.

The woman was initially taken from man's flesh and God intended the man and woman to become one flesh again. Man is to leave his father and mother and cleave to his wife. The **key word** *cleave* means to cling to or join, both in physical intimacy and unity as husband and wife. Jesus spoke of this when He was questioned about divorce in Matthew 19:5, a **related passage**. He quoted Genesis 2:24 and stated that whatever God has joined together, let not man put asunder. Therefore, the cleaving speaks of a lifetime commitment of one man to one woman, a **truth to believe**. Men cleaving to men and women cleaving to women is considered an abomination and not a part of God's original design for mankind (see Romans 1:26-27).

Genesis 2 closes with a statement about the innocence of Adam and his newly formed woman. The Bible says that they were naked and were not ashamed (2:25). This was during a time before man sinned. But stay tuned, the history of mankind was about to make a drastic change as will be noted in the next lesson.

Conclusion

When God created humankind, He created humans to be special above all His other created work. He even detailed how He made both the first male and female human. God provided them a beautiful place to live, food to eat, and gave them purposeful work to do. In the midst of all this, God gave a specific command of one thing not to do – do not eat from the tree of knowledge of good and evil. He warned them of dire consequences if they did. Disobedience to that one negative command would eventually be man's greatest problem.

Apply it

- **Believe the truths** that . . .
 - God created man from the dust of the ground and breathed into him the breath of life.
 - God intended mankind to have purpose and work from the very beginning.
 - God formed woman from the rib He took from Adam.
 - Marriage is between one man and one woman.
- **Praise God** that . . .
 - He provides food for man.
 - He provides a help meet for man.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Three: Devastating Temptation

Read Genesis 3:1-7

Read the Lesson aim: The learner will recognize the need to beware of the subtleties of Satan who tempts humans to disobey God's clear Word.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 3:1-7

Lesson 3

DEVASTATING TEMPTATION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 3:1-7:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

The serpent **spoke** and **addressed** the woman with a question.

2. What key words or phrases are in the text? (Are any repeated?)

Serpent, subtil, your eyes shall be opened, good, pleasant, desired

3. What are the cause/effect relationships in the passage?

4. What contrasts do you note in this passage?

In **contrast** to God's clear warning, the serpent said, "Ye shall not surely die" (3:4),

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

The serpent is a subtle being.

Adam and Eve's sin was mankind's original sin – disobedience to God.

2. Is there an error to avoid in this passage?

Not obeying God's Word.

Adding to or taking away from God's Word.

Giving in to Satan's temptations.

Not protecting your family from the devil's temptations.

In a **cause-and-effect** relationship, when the woman saw these three things (cause), she took the fruit and ate it (effects). As possibly the saddest **cause and effect** mentioned in the Bible, when Adam and Eve ate the forbidden fruit (cause), their eyes were opened and they knew they were naked (effects; 3:7).

The **immediate context** of Genesis 1 and 2 outlines the blessings God gave to Adam and Eve. In Genesis 2:17, the **immediate context**, God clearly gave man His word in the form of a command – do not eat from the tree of the knowledge of good and evil.

The **key word** serpent may be built from a Hebrew root word that means "to hiss," and refers to a literal snake in the context of 3:1. The **key word** subtil or subtle, means crafty, clever, or shrewd. The **key phrase**, "your eyes shall be opened," means to know or be aware of something. The **key word** good refers to that which is pleasing.

This serpent is none other than the Devil himself as Revelation 12:9 and 20:2 indicate. The devil, however, is the liar and the father of lies as Jesus noted in John 8:44. Satan tempted Jesus with similar temptations in Matthew 4:1-11.

Get Attention: Leader's Guide: Have your learners look up Matthew 4:1-11 to compare the temptation of Jesus with how the serpent tempted the woman in the garden. First, Satan tempted Jesus to turn stones into bread, appealing to the lust of the flesh (Matthew 4:3) – “good for food.” Second, Satan tempted Jesus to throw Himself off the pinnacle of the temple (Matthew 4:6). Since He is the Son of God, surely God would send angels to swoop down and protect Him. This temptation appealed to the pride of life. Third, Satan tempted Jesus by “showing” Him all the Kingdoms of the world (Matthew 4:8-9). Satan would give Jesus these Kingdoms if He would just worship him. This temptation appealed to the lust of the eyes. Jesus defeated each temptation by appealing to God's Word, while Satan tried to distort God's Word, much like He did with Eve. The Bible refers to Jesus as the second Adam (Romans 5:14; 1 Corinthians 15:21-22) who accomplished what the first Adam failed to do – obey God perfectly.

Learning Option Two:
Review the Lesson Outline:

Outline for Lesson Three: Devastating Temptation Genesis 3:1-7

Aim: The learner will recognize the need to beware of the subtleties of Satan who tempts humans to disobey God's clear Word.

Part One: Introduction to the Serpent (3:1a)

Part Two: The Serpent Questioned God's Word (3:1b-3)

A. The serpent posed his question to the woman (3:1b)

B. The woman replied to the serpent (3:2-3)

Part Three: The Serpent Denied God's Word (3:4)

Part Four: The Serpent Tempted the Woman (3:5)

Part Five: The Woman and Man Act Upon the Serpent's Temptation (3:6-7)

A. The act of sin (3:6)

B. The immediate result of sin (3:7)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Leader's Guide: While the serpent and the woman are the main characters *involved in this passage*, God and the woman's husband are also mentioned as pivotal to the story. This information can help your learners as they answer the guided Bible study questions.

Leader's Guide: Adam's name was first mentioned in 2:19-20, but Eve's name does not appear until 3:20.

Lesson Three: Devastating Temptation Genesis 3:1-7

Aim: The learner will recognize the need to beware of the subtleties of Satan who tempts humans to disobey God's clear Word.

Introduction

Many events have been described as changing the course of human history. Some of these events proved to be quite disastrous. During their lifetimes, many generations could say they have witnessed a life-changing event. No event did more to change the course of human history, however, than mankind's first sin. While eating from a forbidden tree does not seem that disastrous on the surface, the effects of that sin indicate otherwise. The main characters *involved in this passage* include the serpent and the woman.

The *immediate context* of Genesis 1 and 2 outlines the blessings God gave to Adam and Eve, the first man and woman He created. They were created after God's image, and He gave them dominion over the other creatures (1:26-28). God provided a beautiful place for them to live in the Garden of Eden along with an abundance of food produced by the earth (2:8-9). God gave man purposeful work to do in tilling and maintaining the Garden of Eden (2:15), and the responsibility to name every creature (2:19). He even brought Adam and Eve together as man and wife (2:22-25). Everything was going their way as they lived a storybook life. However, the subtleties of the tempter and their disobedience to God would change their lives and the course of human history forever, including yours.

Part One: Introduction to the Serpent (3:1a)

The Bible begins by introducing God as Creator (1:1). Chapter three introduces the reader to someone far different. He is simply identified as "the serpent." The **key word** serpent may be built from a Hebrew root word that means "to hiss," and refers to a literal snake in the context of 3:1. This serpent is none other than the Devil himself as Revelation 12:9 and 20:2, **related passages**, indicate. The Bible says that God created him and describes him as "more subtil" than any beast of the field, a **truth** you can **believe** and take to heart. The **key word** subtil or subtle, means crafty, clever, or shrewd.

Leader's Guide: Remind your learners that Hebrew is the original language of the Old Testament. Leader's Guide: As a side note, while the serpent is a literal snake in 3:1, the use of serpent elsewhere can be used figuratively to represent oppression (Genesis 49:17; Isaiah 14:29). Biblical oppression refers to pressuring people to sin against God or to mistreat the poor and helpless.

Leader's Guide: Both Revelation 12:9 and 20:2 refer to the "old serpent" who is called the devil and Satan.

Leader's Guide: The spelling of "subtil" in the King James Version is an old spelling that is not typically used in Modern English today, along with the variation "subtile." The more accepted spelling today is "subtle."

Leader's Guide: The Hebrew word translated subtil or crafty can also be used in a positive sense referring to someone who is prudent or sensible as in Proverbs 12:23.

Part Two: The Serpent Questioned God's Word (3:1b-3)

A. The serpent posed his question to the woman (3:1b)

The serpent **spoke** and **addressed** the woman with a question. It should not be surprising that the first words we hear coming from the serpent involved questioning God's clear Word. In Genesis 2:17, the *immediate context*, God clearly gave man His word in the form of a command – do not eat from the tree of the knowledge of good and evil. The serpent's question could be stated, "Did God really say not to eat from every tree in the garden?" The purpose of his question was to place a doubt in the woman's mind, and you can believe the devil wants you to doubt God's Word even today. **When was the last time you heard someone begin a conversation with, "Does the Bible really say . . .?"**

Leader's Guide: One might find it almost funny or unbelievable that a serpent spoke, but this was the devil himself disguised as a serpent.

Leader's Guide: The Bible does not state why the serpent posed his question to the woman and not the man. We do know that the Bible describes the serpent as subtle or crafty, and so he must have believed he could get to the woman. It is stated in 1 Peter 3:7 that the woman is the weaker vessel. Maybe the serpent perceived the woman as the weaker and easier target of the two humans. Even though the serpent directly addressed Eve, he used the plural use of "ye" or "you," (3:1, 4, 5[2x]). The word "ye" in the King James Version is the plural use of "you." We learn at the end of 3:6, that Adam was there with his wife.

Leader's Guide: Leaving out anything from God's Word can be dangerous. In 3:2, by leaving out the word "freely," the woman minimized the graciousness of God who gave them plenty to eat from all the other trees in the garden. We should never want to downplay God's grace.

Leader's Guide: According to Richard Hess in the *NIV Biblical Theology Study Bible* (2018), "She omits the name of the tree, which contains the rationale for not eating from it." He further stated regarding her addition about not touching the tree that this is "a statement that God apparently never made. The effect creates an arbitrary command (God just chose any tree) and trivializes the offense in contrast to the punishment (death for touching fruit!)," p. 29.

Leader's Guide: We are using "he" as the pronoun to refer to the serpent as the word "serpent" is masculine in the Hebrew, the original language of the Old Testament. Also, Jesus refers to the devil as "he" in John 8:44.

Leader's Guide: In 3:5, the King James Version uses the plural word "gods" to translate the Hebrew word *elohim*. In previous verses, this same Hebrew word is translated in the singular and capitalized in reference to the one true God. The Hebrew word is plural and, as stated in the first lesson, is likely a reference to the majestic nature of God. The serpent was trying to convince Eve that she and Adam could be like "gods" in every sense that God is God. This was just another subtle attempt by the serpent to convince Adam and Eve to partake of the forbidden fruit.

B. The woman replied to the serpent (3:2-3)

The woman answered the serpent's question. Based on the command God gave to the man in 2:16, the **immediate context**, she began her response well by stating they could eat fruit from the trees in the garden (3:2). In her response to the serpent, she did leave out the word "freely." The word "freely" would seem to emphasize God's gracious gift regarding the abundance of food. The woman left out this important element. By leaving it out, the woman downplayed the tremendous freedom God did allow them, an **error** we most certainly want to **avoid**.

In **contrast**, she also told the serpent that there was one tree in the middle of the garden from which they could not eat (3:3). Indeed, God said this as well in 2:17, the **immediate context**. Again, we note what she leaves out – she never specifically named the tree, thus making it sound like some arbitrary tree in the middle of the garden. The woman did accurately reiterate the warning of death if they ate from the forbidden tree. However, before the warning of death, the woman added a phrase that God did not say, "neither shall ye touch it" (3:3). The Bible does not record God making that statement. We do not want to take away from God's Word or add anything to it, definite **errors to avoid**. God's Word is perfect. The woman's reply mixed with the inaccuracies noted above, indicate that the serpent's seed of doubt was already having its effect.

Part Three: The Serpent Denied God's Word (3:4)

It is bad enough that the serpent attempted to create doubt in the woman's mind about God's command, but he took it a step further when he outright denied God's warning. In **contrast** to God's clear warning, the serpent said, "Ye shall not surely die" (3:4), a denial of God's explicit warning given in 2:17, the **immediate context**. The serpent was calling God a liar. The devil, however, is the liar and the father of lies as Jesus noted in John 8:44, a **related passage**. The devil still desires people to doubt and deny the clear Word of God. Adam and Eve had just one God-given command to obey. Mankind today possesses the complete Word of God contained in the sixty-six books of the Bible. The apostle Paul declared in 2 Timothy 3:16-17, a **related passage**, that all Scripture is inspired of God and profitable for equipping believers. God's Word is true and authoritative and we must **avoid the error** of doubting His Word. **In what ways does your life demonstrate obedience to God's Word?**

Part Four: The Serpent Tempted the Woman (3:5)

Once the serpent placed doubts in the woman's mind and rejected God's Word, he was ready to strike. He said something to the woman that he knew would appeal to her senses. Basically, the serpent said, "The forbidden fruit will not kill you, but rather it will open your eyes and you will be like God knowing what God knows" (3:5). The **key phrase**, "your eyes shall be opened," means to know or be aware of something. He desired to convince the woman that God was holding out on them. The devil in essence told her, "There are things that God does not want you to know and He does not want you to be like Him." God created mankind to have superiority over His Creation (1:26-28), and He created them male and female after His own image. In that respect, they were already like God. The devil tempted the woman to believe that there was so much more that they could experience. A

part of temptation often focuses on what God does not desire us to possess.

Part Five: The Woman and Man Act Upon the Serpent's Temptation (3:6-7)

The woman, along with her husband, stood at a crucial moment in the early history of Creation. A choice had been placed in front of them. They could choose to believe God's Word fully and trust Him completely, or they could give in to the serpent's temptation. All of history would hinge upon this one moment. Never has there been a more intense cliff-hanger. As noted in Romans 5:12, a **related passage**, Adam's disobedience against God would throw all of humanity into sin. The immediate consequence of this crucial moment is found in 3:6-7, and further consequences will be noted in the next lesson.

A. The act of sin (3:6)

The woman saw three things based upon the serpent's temptation. The **key word** saw means to perceive or become aware. **First**, she perceived that the tree was good for food, that is for her flesh. The **key word** good refers to that which is pleasing, a **repeated word** from 2:9, where God provided food from the trees in the garden that were good for food.

Second, the tree was pleasant to the eyes. The **key word** pleasant means a delight – something that could fill a longing or craving. She wanted more than what God allowed. The tempter always makes sin look appealing.

Third, she perceived that the tree was desirable to make her wise, pertaining to the pride of life. The **key word** desired means to find pleasure in something. She desired a knowledge that God did not want for her. Satan tempted Jesus with similar temptations in Matthew 4:1-11, a **related passage**, and the apostle John would mention these same three temptations in 1 John 2:16, another **related passage** – lust of the flesh, lust of the eyes, and the pride of life – the devil's three-fold arsenal which he still uses today. **What specific temptations of this arsenal does the devil love to bring into your life? Depend upon obedience to God's Word to battle these temptations.**

In a **cause-and-effect** relationship, when the woman saw these three things (cause), she took the fruit and ate it (effects). She gave the fruit to her husband and he also ate. This was mankind's original sin, a **truth to believe**. It is important to note that Adam was not far off somewhere when the tempter came, but he was "with her" (3:6). Adam had dominion over the serpent, one of God's creatures. He could have told the serpent to go and crawl under a rock somewhere, but instead gave in to the tempter's trap. The man who received the command directly from God did nothing to protect his wife from this temptation, an **error to avoid**.

B. The immediate result of sin (3:7)

As possibly the saddest **cause and effect** mentioned in the Bible, when Adam and Eve ate the forbidden fruit (cause), their eyes were opened and they knew they were naked (effects; 3:7). The serpent was right about one thing, their eyes were opened, and they knew good and evil, just like God did. However, they were more unlike God now than ever before. In 2:25, the **immediate context**, the description of Adam and Eve's nakedness spoke of their innocence, now it represented their shame. They were so ashamed that they made make-shift

Leader's Guide: It is important to note that temptation to sin involves sins of commission – acting in a way God commands us *not* to act, and sins of omission – "omitting" from our lives what God commands us *to* do. Adam and Eve's was a sin of commission where they violated or transgressed God's clear word.

Leader's Guide: This same **key word** good is also used to describe God's response to His Creation (1:4, 10, 12, 18, 21, 31) and the gold in Havilah (2:12). It is also a part of the title to the forbidden tree (2:17) and that it was not good for the man to be alone (2:18).

Leader's Guide: The word translated "desired" in 3:6 is the same word that is translated "covet" in Exodus 20:17, concerning the tenth commandment.

Leader's Guide: The Bible places the blame for sin on man and not the woman. The man had the greater responsibility since he was first to receive the command and should have protected his wife from the tempter. Paul states in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Leader's Guide: Adam and Eve became like God knowing good and evil, but they were not like God in other respects such as perfectly holy, able to create from nothing, omnipotent, etc.

aprons from fig leaves to cover their nakedness. As it did with the first sin, every sin ultimately brings shame. **Is there any sin which has brought shame into your life that needs to be confessed? If so, confess it today!**

Conclusion

Adam and Eve enjoyed their time in the Garden of Eden. God provided them a beautiful place to live, good food to eat, and they lived a purposeful life. All was well in paradise until the serpent came to tempt Eve. He hurled his three-fold arsenal at Eve. With just a question and a few subtle statements, the serpent successfully persuaded Eve to doubt God's Word and to desire more than what God already provided. In violation of God's clear Word, Eve sinned in disobedience and Adam joined her in this sin. This one act of sin brought immediate shame. Something was now wrong and out of order in their lives. They would soon discover more devastating consequences of their sin as will be noted in the next lesson.

Apply It

- **Believe the truths** that . . .
 - the serpent is a subtle being.
 - Adam and Eve's sin was mankind's original sin – disobedience to God.
- **Avoid the errors** of . . .
 - not obeying God's Word.
 - adding to or taking away from God's Word.
 - giving in to Satan's temptations.
 - not protecting your family from the devil's temptations.

DAILY BIBLE STUDY GUIDE

Following a Daily Bible Reading guide is a good method of Bible intake. A Daily Bible Study guide is even better! Find your own daily Bible readings by reading the context of the passage being studied and locating related passages. This page is intended for reuse with each lesson. So, making copies or finding your own method to journal answers may work well for you.

Day of the Week	What to Read	Fill in Bible Reference
Day 1 (Monday)	Immediate Context: Read the verses or chapter which precedes the passage being studied. (If no verses or chapter precedes the passage being studied, read the passage itself.)	
Day 2 (Tuesday)	Immediate Context: Read the verses or chapter which follows the passage being studied.	
Day 3 (Wednesday)	Read a related passage. (Study Bibles usually provide cross references in their margins.)	
Day 4 (Thursday)	Read a related passage. (Find where a key word or phrase is used elsewhere in the Bible? Words can be found in a concordance.)	
Day 5 (Friday)	Read a related passage. (Read a related passage referenced in the lesson comments.)	
Day 6 (Saturday)	Read the passage in context. (Read the preceding verses, the passage, and the following verses.)	

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Four: Devastating Consequences

Read Genesis 3:8-24

Read the Lesson aim: The learner will understand that sin always has consequences, but even where sin and its consequences prevail, there is hope.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 3:8-24

Lesson 4

DEVASTATING CONSEQUENCES

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 3:8-24:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

God addresses Adam and Eve (3:9-3:13).

2. What key words or phrases are in the text? (Are any repeated?)

Voice, beguiled, cursed, enmity, seed, sorrow, and desire.

3. What are the cause/effect relationships in the passage?

4. What comparison do you note in this passage?

God **compared** man to the dust of the ground.

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

The seed of the woman has and will crush the serpent's head.

2. Is there an error to avoid in this passage?

Blaming anyone else for your sins.

3. Is there something to praise God for in this passage?

The ultimate defeat of the devil.

Praise God for His continued care for His people despite their shortcomings.

They heard the voice of the Lord God as He walked in the cool of the day (cause), and they hid themselves from the Lord's presence (effect; 3:8). Sin and its consequences are noted as a series of **causes and effects** that run through these verses.

The serpent successfully convinced them to eat the forbidden fruit causing them to fail God and fall spiritually (Genesis 3:6-7). In 3:7, the **immediate context**, Adam and Eve attempted to cover the shame of their nakedness by sewing fig leaves together.

The **key word** voice can refer to someone speaking or a sound. The **key word** beguiled means to trick or deceive. The **key word** cursed means to be inflicted by God. The **key word** enmity refers to hostility between two parties. Seed refers to offspring. The **key word** sorrow refers to painful or laborious hardship. The **key word** desire means a longing or craving.

Galatians 3:16, a **related passage**, made this even clearer by verifying that Abraham and his seed foreshadowed the coming seed of the woman. Man would find out that indeed the wages of sin is death as stated in Romans 6:23. By God's grace, however, the tree of life will return for believers to enjoy for all of eternity according to Revelation 22:2.

Get Attention: Ask learners to consider the excuse: “The devil made me do it.” Is it a good excuse? What about blaming someone else for your failure against temptation. Who did Adam blame for his failure to follow God’s command?

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Four: Devastating Consequences Genesis 3:8-24

Aim: The learner will understand that sin always has consequences, but even where sin and its consequences prevail, there is hope.

Part One: God Questioned Adam and Eve Concerning Their Sin (3:8-13)

A. God questioned Adam (3:8-12)

B. God Questioned Eve (3:13)

Part Two: God Detailed the Consequences of Sin (3:14-19)

A. Consequences for the serpent (3:14-15)

B. Consequences for the woman (3:16)

C. Consequences for the man (3:17-19)

Part Three: Adam Named His Wife (3:20)

Part Four: God Clothed Adam and Eve (3:21)

Part Five: God Closed the Garden of Eden (3:22-24)

A. Man driven out of the garden (3:22-24a)

B. The tree of life guarded (3:24b)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Four: Devastating Consequences Genesis 3:8-24

Aim: The learner will understand that sin always has consequences, but even where sin and its consequences prevail, there is hope.

Introduction

A popular saying regarding sin and its consequences states, "Sin will take you farther than you want to go, keep you longer than you want to stay, and cost you more than you want to pay." Adam and Eve found this out the hard way, especially regarding the last part of this quote. The serpent successfully convinced them to eat the forbidden fruit causing them to fail God and fall spiritually (Genesis 3:6-7, the **immediate context**). They knew something was wrong when the shame of their nakedness overwhelmed them. More devastating consequences are outlined in this lesson.

Part One: God Questioned Adam and Eve Concerning Their Sin (3:8-13)

Even though the woman first partook of the forbidden fruit, God began his questioning with Adam. The apostle Paul referred to the husband as the head of the wife in Ephesians 5:23. As the head, Adam should have done more to protect his wife from the serpent's attack. He would soon find out how devastating and how far-reaching his failure would become. **What steps should be taken for a man to protect his wife and family from the devil's temptations?**

Leader's Guide: If you are teaching men, challenge the men in your class to take strong steps to protect their families from the devil's temptations.

A. God questioned Adam (3:8-12)

When people commit a wrong, the usual inclination is to hide. This is exactly where we find Adam and Eve after they gave way to the serpent's temptation. Notice the **cause-and-effect** relationship. They heard the voice of the Lord God as He walked in the cool of the day (cause), and they hid themselves from the Lord's presence (effect; 3:8). The **key word** voice can refer to someone speaking or a sound. The emphasis here focuses more on the sound of God walking. The **key phrase**, "cool of the day" refers to the evening wind or breeze.

Leader's Guide: Notice that God continues to be referred to as "LORD God" in Genesis 3. The word LORD written in all caps is a reference to God's personal name often pronounced "Jehovah" or "Yahweh" in English. This personal name for God was introduced in Genesis 2.

God called out to Adam and **addressed** him with a question, "Where are you?" (3:9). God did not ask this question because He was losing a game of hide-and-seek. He asked not for His own sake, but for Adam's sake. God in His perfect knowledge knew Adam's whereabouts exactly and what he had done. God knows exactly where you are today and what you have done, good or bad. In the form of a series of **causes and effects**, Adam responded that he was afraid (effect) when he heard God in the garden (cause). Adam hid himself from the Lord (effect) because he was naked (3:10).

Leader's Guide: The **key word** cool can refer to wind, breath, or spirit.

God **addressed** Adam with two more questions, basically, "Who told you that you were naked?" and "Have you eaten from the tree from which I commanded you not to eat?" (3:11). Again, God's purpose for these questions was to confront Adam with his sin. The man responded by blaming His wife and God (3:12). He blamed Eve as the one who gave him the forbidden fruit. He blamed God because God gave him the woman. The truth, however, is that Adam was responsible for his own sin, just as we are responsible for ours.

Leader's Guide: God asked Cain a similar question after Cain killed his brother Abel (see Genesis 4:9, the **immediate context**).

Leader's Guide: Note the **cause and effects** for the serpent. Because he tempted the woman, he would be cursed and God would place enmity between he and the woman (effects; 3:14-15).

Leader's Guide: The "seed of the woman" has often been confusing to people. Most people, who have a basic understanding of human anatomy, know that the reproductive seed comes from the Father. The seed of the woman is best understood as the "offspring" of the woman. The word "seed" is singular and is a prophetic statement about the coming of Jesus who would be born of Mary. It was the Holy Spirit who planted the "seed" in Mary's womb that we commonly refer to as the virgin birth (see Matthew 1:18-25; Luke 1:30-35).

Leader's Guide: Genesis 3:15 is referred to as the *proto evangelium*, a Latin phrase which means, "the first gospel or good news." This is the first reference to the gospel message of Jesus, the seed of the woman coming to defeat Satan once and for all.

Leader's Guide: Note the **cause and effects** as they relate to the woman. Because she sinned, God would increase her pain in childbirth and her husband would ruler over her (effects; 3:16).

Leader's Guide: Historically speaking, women have had a difficult time in nearly every culture upon the earth with value and acceptance often difficult to find. This is the negative impact of sin upon the woman. **However**, through God's saving grace, women can find value and acceptance as those made in God's image. Within marriage, the man and woman can be restored to a beautiful relationship that mimics Christ and the church (see Ephesians 5:22-33).

Leader's Guide: It appears from the description in 3:14, that prior to the sin in the Garden of Eden, serpents had legs. This is the clearest reading of the text. The curse upon the serpent being forced to go upon its belly would appear to be a significant change from what it was before.

Leader's Guide: Notice the play on words with "serpent" and "beguiled." In the Hebrew, the original language of the Old Testament, the term serpent is *nachash* (pronounced nah-kahsh), and the term beguiled is *nashah* (pronounced nah-shah). Basically, we hear the woman say, "The *nachash* *nashahed* me."

B. God questioned Eve (3:13)

God then turned to the woman and **addressed** her with a question – "What have you done?" (3:13a). Not to be outdone in the blame game, Eve responded by blaming the serpent. In the form of a **cause and effect**, she stated that the serpent beguiled her (cause) and she ate (effect; 3:13b). The **key word** beguiled means to trick or deceive. **Avoid the error** of blaming others, or even the Devil, for your sin.

Part Two: God Detailed the Consequences of Sin (3:14-19)

After God confronted Adam and Eve with their sin, He then told them the consequences of their sin. As a **truth to believe**, sin always has consequences. Notice the reversed order that God **addressed** those involved in the sin in 3:14-19 (serpent – woman – man). Sin and its consequences are noted as a series of **causes and effects** that run through these verses.

A. Consequences for the serpent (3:14-15)

God declared two consequences for the serpent. **First**, God told him that he was cursed more than all cattle and every beast of the field (3:14a). The **key word** cursed means to be inflicted by God. This curse brought the serpent, as an animal, to a place of humility. The serpent forced to go on his belly and eat dust all the days of his life describe this humility (3:14b). The serpent became the most cursed of all God's creatures. Maybe the serpent walked on legs before, but no longer.

Second, God placed enmity between the serpent and the woman (3:15). The **key word** enmity refers to hostility between two parties. Things would never be the same between the serpent and the woman. The **key word** seed refers to offspring. The seed or offspring of the woman (who would come later) would crush the serpent's head, a **truth to believe**, and the serpent himself would strike the heel of the woman's seed. This description invokes the image of a man being struck by a serpent with the man crushing the serpent's head in return. Genesis 3:15 depicts the devil's ultimate defeat.

The seed of the woman is none other than Jesus Christ! Galatians 3:16, a **related passage**, made this even clearer by verifying that Abraham and his seed foreshadowed the coming seed of the woman. Satan would do his best to attack Jesus, but Jesus through His death and resurrection would crush Satan's hope of any chance to overcome God. Let us **praise God** for the ultimate defeat of the devil.

B. Consequences for the woman (3:16)

The consequences for the woman were two-fold. **First**, God would increase her sorrow or pain in childbirth. The **key word** sorrow refers to painful or laborious hardship. What God intended to be a totally joyful experience of multiplying and populating the earth would now be accompanied by a painful reminder of the woman's first sin. **Second**, she would desire her husband and he would rule over her. The **key word** desire means a longing or craving. The woman's longing for her husband would result in his rule over her. Sin impacted the harmonious relationship between the husband and wife, but this disruption could be overcome through God's grace.

C. Consequences for the man (3:17-19)

The consequence for the man was related to the ground that God initially told him to cultivate and keep (2:15). Just as the serpent was cursed, now the ground was cursed. This happened because Adam listened to his wife rather than listening to God and obeying Him (3:17). The cursed ground was Adam's fault. In sorrow, a **repeated word** from 3:16, Adam would now eat from what the ground produced. Just as the woman would have sorrow in childbirth, so the man would have sorrow in getting the ground to produce food for him. Now the ground would produce thorns and thistles (3:18). Even though the cursed ground was a harsh judgment upon the man, God would still allow the ground to produce food for him to eat. What grace in the midst of judgment!

God also reminded man of his ultimate physical death, a consequence. He would continue to eat bread by the sweat of his brow until he returns to the ground (3:19). God **compared** man to the dust of the ground. Man was created from the ground (2:7), and to the ground he would return. Man would find out that indeed the wages of sin is death as stated in Romans 6:23, a **related passage**.

Part Three: Adam Named His Wife (3:20)

Even though we have referred to the woman as Eve already throughout these lessons, 3:20 marks the first recorded instance of her name. Just as Adam named all the animals, he also named his wife. In a **cause-and-effect** relationship, he named her Eve (effect) *because* she was the mother of all living. God told them to be fruitful and multiply in 1:28, and so Eve would become the first woman to birth children.

Part Four: God Clothed Adam and Eve (3:21)

Some unfinished business required necessary attention. In 3:7, the **immediate context**, Adam and Eve attempted to cover the shame of their nakedness by sewing fig leaves together. After pronouncing curses and consequences for their sin, God showed a beautiful picture of grace. God took the skins of animals and sufficiently clothed the man and woman (3:21). Something **innocent** died for Adam and Eve to be sufficiently covered and hide the shame of their nakedness. Those animal skins would serve as a constant reminder of the blood that was shed to provide them an adequate covering. We can **praise God** for His care despite our shortcomings. The **innocent** seed of the woman, Jesus, would eventually die to cover the shame of our sin.

Part Five: God Closed the Garden of Eden (3:22-24)

The consequences of sin were not over. Both the woman and the man received their individual consequences of sin. Now it was time to reveal the consequences they would experience together.

A. Man driven out of the garden (3:22-24a)

The Lord God, **addressing** Himself, declared that man has become "like one of Us" (3:22a). Possessing the knowledge of good and evil made man like God (3:22b) – something the serpent said would happen. Man sinned by disobeying God and eating the forbidden fruit. By way of **cause and effect** and as an act of mercy, God would not allow man now to live forever in his sinful state by eating

→ Leader's Guide: Note the **causes and effects** for the man. Because he listened to his wife and ate the forbidden fruit, he would have increased labor as he worked the ground and he would eventually die (effects; 3:17-19).

→ Leader's Guide: Apart from the killing of Abel at the hand of his brother in Genesis 4:8, and the record of Lamech killing a man for wounding him in Genesis 4:23, the first recorded deaths are mentioned in Genesis 5. In this first genealogy recorded in Scripture, you will notice the phrase, "and he died." This phrase refers to the first individuals who lived a long life and then died (Genesis 5:5, 8, 11, 14, 17, 20, 27, 31). What a stark reminder in Scripture of the penalty of sin!

→ Leader's Guide: Adam naming his wife Eve demonstrated that he had a command of the language. God created Adam as an intelligent being.

→ Leader's Guide: God had to kill an innocent animal or two to acquire the animal skins for Adam and Eve. Adam and Eve attempted to cover the shame of their nakedness through their own human effort when they sewed fig leaves together. The fig tree did not have to die to give up its leaves, but the animal did give up its life to provide its skin for Adam and Eve. The shed blood of the innocent animal foreshadowed the shed blood of Jesus, the perfect and innocent Lamb of God, some 4,000 years later.

→ Leader's Guide: God addressing Himself as "Us" is likely a reference to the Godhead - Father, Son, and Holy Spirit. We see a similar phrase in 1:26 when God said, "Let Us make man after our image." The Godhead is also known as the Trinity.

→ Leader's Guide: Genesis 3:23 says the "Lord sent him forth" from the garden. Genesis 2:24 says that God "drove out the man." The **key word** sent does not carry the harsh overtone as the **key phrase** "drove out." This phrase carries the sense to cast off or banish. One wonders when God "sent" them out of the garden if Adam and Eve looked back. If so, God had to drive them out to get the message.

from the tree of life (cause; 3:22c). So, God decided to remove them from the Garden of Eden (effect; 3:23). God created a beautiful place for Adam and Eve to live and cultivate. But, because of their sin, they would no longer get to enjoy such paradise, so God drove them out (3:24a).

← Leader's Guide: Some might wonder where the Garden of Eden is now. Two of the rivers that flowed out of Eden, the Tigris and Euphrates, still exist today. This would likely place the Garden of Eden somewhere in the Middle East. That original place of paradise is likely desert now.

B. The tree of life guarded (3:24b)

To ensure that man would not return and attempt to eat the fruit from the tree of life, God placed a guard over the tree. He utilized Cherubim (a certain class of heavenly beings) and a flaming sword to guard the way to the tree of life. It was originally Adam's job to keep or guard the garden (2:15). The flaming sword turned in every direction marking the impossibility of man taking part of that tree. By God's grace, however, the tree of life will return for believers to enjoy for all of eternity according to Revelation 22:2, a **related passage**.

Conclusion

What appeared so simple and seemingly innocent turned into devastating consequences for Adam and Eve and the world. Just a little bite from the forbidden fruit changed the whole course of human history. God does not and cannot overlook sin. The devil makes sin look so appealing, but its end is always devastation and death. You too, like Adam are a sinner. Are you a sinner saved by God's grace, receiving the proper covering for your sins? Or, are you a sinner destined for destruction? The seed of the woman, Jesus, the true hope for humanity, came to save you from your sins. If you have not already done so, repent of your sins and believe in Jesus as Lord today.

Apply It

- **Believe the truth** that the seed of the woman has and will crush the serpent's head.
- **Avoid the error** of blaming anyone else for your sins.
- **Praise God** for the ultimate defeat of the devil.
- **Praise God** for His continued care for His people despite their shortcomings.

NOTES

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Genesis 4:1-16

Lesson 5

THE FIRST FAMILY

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 4:1-16.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

The Lord questioned Cain.

2. What key words or phrases are in the text? (Are any repeated?)

In the process of time, respect, sin lieth at the door, driven, fugitive and vagabond.

3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

God explained the consequences of their sin and drove them out of the Garden in 3:16-24.

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

2. Is there an example to follow?

Follow Abel's example of proper character and worship before God.

3. Is there an error to avoid in this passage?

Avoid the error of Cain whose uncontrolled anger led to sin.

Adam had relations with his wife (cause) and Eve conceived and gave birth to Cain (effects; 4:1). In the form of a **cause-and-effect** relationship, when Abel brought his offering (cause), God had respect for Abel and his offering (effects; 4:4b). In an opposite **cause-and-effect** relationship, when Cain brought his offering (cause), God had *no* respect for Cain or his offering (effects; 4:5a). God placed a mark upon Cain (cause) so that anyone finding him would not kill him (effect).

The **key word** knew in this verse means that Adam had intimate relations with his wife. In the process of time Cain and Abel brought their offerings to the Lord (4:3a). The **key word** respect means to regard or look on with favor. Lord counseled Cain that if he did not do well then "sin lieth at the door," a **key phrase** meaning that he is on the verge of sin (4:7b). The **key word** lieth means to crouch like an animal lying in wait to pounce on its prey. The **key word** driven means to be cast off.

The New Testament declares Abel as righteous in Hebrews 11:4. In Matthew 5:22, a **related passage**, Jesus said to be angry with your brother makes one guilty of breaking the commandment against murder.

Believe the truths that . . . acting righteously is a sign of God's favor upon one's life. sin desires to have you and you must rule over it. God always knows when we sin. God punishes sin.

Get Attention: Ask the learners to consider why God looked with favor on Abel's offering and not Cain's. What was the difference? Read Hebrews 11:4.

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Five: The First Family Genesis 4:1-16

Aim: The learner will understand the need to exert self-control over sin.

Part One: Beginning of the First Family (4:1-2)

A. Sons are born (4:1-2a)

B. Sons go to work (4:2b)

Part Two: Worship by the First Family (4:3-5)

A. Both sons bring an offering to the Lord (4:3-4a)

B. The Lord respected Abel and his offering (4:4b)

C. The Lord had no respect for Cain and his offering (4:5)

Part Three: Conflict in the First Family (4:6-8)

A. The Lord warned and counseled Cain regarding his attitude (4:6-7)

B. Cain acted upon his anger (4:8)

Part Four: Further Consequences of Sin for the First Family (4:9-16)

A. God confronted Cain regarding his sin (4:9-10)

B. Cain is cursed by God (4:11-12)

C. Cain is overwhelmed by his punishment (4:13-14)

D. God protected Cain (4:15)

E. Cain settled in the land of Nod (4:16)

Lesson Five: The First Family

Genesis 4:1-16

Aim: The learner will understand the need to exert self-control over sin.

Introduction

Genesis chapters 2 and 3 focused upon Adam and Eve. They started life enjoying the beauty of the Garden of Eden. Sin, however, changed the paradise they enjoyed. God explained the consequences of their sin and drove them out of the Garden in 3:16-24, the **immediate context**. In Genesis 4:1-16, we not only see the continuation of Adam and Eve's life together, but also their children. These verses provide a glimpse of the first family and the effect of sin that continued to plague them.

Part One: Beginning of the First Family (4:1-2)

The traditional basic family unit includes a dad, a mom, and their child or children. This is the way God intended it from the beginning. How interesting that we have information on the first-ever family unit in the history of mankind!

A. Sons are born (4:1-2a)

God blessed Adam and Eve and initially commanded them to be fruitful and multiply (1:28). Adam and Eve disobeyed God's second command (2:17) when they ate from the tree of the knowledge of good and evil (3:6). Their disobedience resulted in devastating consequences. The time came for them to obey His first command. Eve was ready even though she knew it meant increased pain in childbirth because of her sin (3:16). The Bible says, "Adam knew Eve his wife" (4:1). The **key word** knew in this verse means that Adam had intimate relations with his wife. Notice the **cause-and-effect** relationship. Adam had relations with his wife (cause) and Eve conceived and gave birth to Cain (effects; 4:1).

After giving birth to Cain, we hear Eve **speak**, "I have gotten a man from the Lord" (4:1). Adam and Eve had never seen a human baby, but they were experiencing the beginning of their family. Another son was born to Adam and Eve, named Abel (4:2). His name means "breath" or "vapor."

B. Sons go to work (4:2b)

Both Cain and Abel took on meaningful work. Abel tended sheep or flocks, while Cain tilled the ground. Abel's work reminds us of God's desire for man to rule or have dominion over the creatures of the earth (1:26, 28). Cain's work reminds us of the family business. Adam tilled the ground (2:15), and now his firstborn son tilled the ground. It should be noted that the first thing we hear about Cain and Abel is that they worked. **What meaningful work has God given you to do?**

Part Two: Worship by the First Family (4:3-5)

Adam and Eve first learned about sacrifice when God killed some animals to provide proper clothing for them to cover the shame of their nakedness in 3:21, the **immediate context**. While we never observe Adam and Eve offering sacrifices and gifts, it apparently became an acceptable way to worship God.

Leader's Guide: It is important to note to your learners that not everyone gets married or has children. Some choose to remain single so they can focus on their service to God. Paul even encourages singleness for those who are able (1 Corinthians 7:1, 8, 32, 34a). Some married couples cannot physically have children. There are also many single moms and dads who are raising their children. Be sensitive toward those in these types of situations.

Leader's Guide: The name Cain may be a play on words on the Hebrew word which is translated "I have gotten." The Hebrew word for "Cain" is *Ka-yin*. The Hebrew word for "gotten" is *kah-nah*.

Leader's Guide: The key word sheep, in the Old Testament's original language, refers to small livestock or farm animals such as sheep and goats. Some translations use the word "flock" instead of "sheep."

Leader's Guide: It is important to note that work was not part of the curse. The curse involved the hardship in one's work (3:17). God had Adam working before the curse. Work is a good thing that preceded the fall of man.

Leader's Guide: Some hold that God did not accept Cain's offering because it was not a blood sacrifice like Abel's. There is no indication that it had to be a blood sacrifice. This was more about the integrity of the giver. God faulted Cain for both his attitude and actions when God did not receive Cain nor his offering. There was something amiss in Cain himself, such as a lack of being righteous. There was equally something amiss in his offering, such as not giving of the first fruits of his crop like Abel who gave the firstlings from his flock.

Leader's Guide: It is important to note that we do not do things to earn God's favor. God's favor upon Abel stemmed from the fact that he possessed a righteousness that came from God. Abel offered a more excellent sacrifice because he already possessed God's righteousness.

Leader's Guide: We need to guard against Cain's attitude even in our churches. Strife can develop in a church when one member receives a special honor while another member becomes jealous. We should rejoice when a fellow church member is honored in some special way.

Leader's Guide: Some see an allusion in the word "lieth" or "crouch" to a similar sounding Babylonian word which refers to a demon waiting at the door of a building either to guard its inhabitants or do them harm (see Kenneth A. Mathews, *New American Commentary* on Genesis, p. 270).

Leader's Guide: In 4:7, sin is personified. God told Cain, "And unto thee shall be **his** desire, and thou shalt rule over **him**" (King James Version). Notice that sin is referred to as "his" and "him" (other English translations use "it" to show this personification). This aids to heighten the strong desire that sin has for a person, like an animal waiting to pounce. The Bible says that Satan himself is like a roaring lion seeking whom he may devour in 1 Peter 5:8, a **related passage**.

Leader's Guide: You will notice that Hebrews 11:4 states that Abel offered to God a more excellent sacrifice and by this he obtained a testimony that he was righteous. Abel offered this most excellent sacrifice by faith demonstrating that faith was essential to the type of sacrifice he brought. Thus, God looked with favor upon Abel, His righteous servant.

Leader's Guide: Notice the word order in 4:4b. God had respect for Abel's person first before he respected Abel's offering.

A. Both sons bring an offering to the Lord (4:3-4a)

"In the process of time" Cain and Abel brought their offerings to the Lord (4:3a). This **key phrase** indicates the appropriate time designated to bring an offering to God. Each brother brought an offering according to the type of work he did. Cain brought an offering of fruit from the ground (4:3b), while Abel brought from the firstlings of his flock along with their fat portions (4:4a). According to the law of Moses, that would come later, both meat and grain offerings were acceptable to God by giving the firstborn of animals and first fruits. Notice carefully that Abel brought the *firstlings* from his flock, but it does not say that Cain brought the first fruits of his crop.

B. The Lord respected Abel and his offering (4:4b)

In the form of a **cause-and-effect** relationship, when Abel brought his offering (cause), God had respect for Abel and his offering (effects; 4:4b). The **key word** *respect* means to regard or look on with favor. God's favor should be the desired result we seek when we give an offering in worship to our God. To receive God's favor, both our lives and gifts must be righteous before Him. The New Testament declares Abel as righteous in Hebrews 11:4, a **related passage**.

C. The Lord had no respect for Cain and his offering (4:5)

In an opposite **cause-and-effect** relationship, when Cain brought his offering (cause), God had *no* respect for Cain or his offering (effects; 4:5a). Cain and his offering are clearly **contrasted** with Abel and his offering. Abel received God's favor, Cain did not. What a blow for Cain to watch God's favor fall upon his little brother, but not upon him. Notice another **cause-and-effect** relationship. Lack of God's favor upon Cain (cause) resulted in Cain's anger and a fallen countenance (effects; 4:5b). He was angry and his face showed it. Cain could have avoided these feelings by simply giving a better offering and having a righteous character like his brother Abel. **Does your worship and service to God demonstrate your righteous character before God?**

Part Three: Conflict in the First Family (4:6-8)

One sibling being honored over another can be a recipe for disaster. Cain should have rejoiced over God's favor upon his brother and inquired how he too could receive such favor. Unfortunately, this is not how the story unfolded.

A. The Lord warned and counseled Cain regarding his attitude (4:6-7)

The Lord questioned Cain about his anger and fallen countenance or appearance (4:6). He further counseled him with a rhetorical question, which is used for emphasis and possesses an obvious answer: "If thou doest well, shalt thou not be accepted?" (4:7a). It may sound simple, but Cain could fix his fallen countenance by doing well. Furthermore, the Lord counseled Cain that if he did not do well then "*sin lieth at the door*," a **key phrase** meaning that he is on the verge of sin (4:7b). The **key word** *lieth* means to crouch like an animal lying in wait to pounce on its prey. God told Cain that sin desired to have him and that he must rule over or master it (4:7c). Cain's parents failed to master the sin that was crouching at their door. Cain needed to learn from their awful mistake. As a **truth to believe**,

sin desires to have you and me as well. We must learn to master sin in our lives.

B. Cain acted upon his anger (4:8)

What a great story it would have been if Cain had repented of his anger and pursued a righteous attitude. Sadly, the story took a dark turn. Instead of heeding the Lord's warning and listening to God's counsel, Cain's anger reached a boiling point and he allowed sin to run its course. He spoke with Abel, "rose up against" his brother later in the field, and killed him. This incident marked the first of many murders that have occurred throughout history. However, you do not literally have to take someone's life to be guilty of murder. In Matthew 5:22, a **related passage**, Jesus said to be angry with your brother makes one guilty of breaking the commandment against murder.

Part Four: Further Consequences of Sin for the First Family (4:9-16)

Just as Adam and Eve's sin resulted in consequences, so Cain's sin of murder would be met with consequences. Sin always has consequences, a **truth to believe**.

A. God confronted Cain regarding his sin (4:9-10)

The Lord **addressed** Cain with a question concerning the whereabouts of his brother, Abel. Cain lied to the Lord by claiming ignorance regarding Abel. More than claiming ignorance, he demonstrated disdain for his brother when he asked, "Am I my brother's keeper?" (4:9). To be one's keeper speaks of care for another human being. Cain cared very little for his brother at this moment.

God questioned Cain again about what he had done. Not waiting for an answer from Cain, God mentioned that Abel's blood was crying to him from the ground. What an interesting statement! The blood of Abel is personified as crying out. God knew Abel's life was taken by the hand of Cain. God always knows the sins we have committed. They are never hidden from Him, a **truth to believe**.

B. God cursed Cain (4:11-12)

God cursed the serpent because of his deception (3:14) and the ground because of Adam's sin (3:17). Now Cain himself was "cursed from the earth" because he murdered his brother. The Bible describes the cursed ground as receiving Abel's blood (4:11). Cain's curse is further described in two ways. **First**, even though farming was Cain's livelihood, the ground would no longer produce fruit for him (4:12a). **Second**, Cain would be a "fugitive" and "vagabond" upon the earth. These two **key words** produce a picture of one roaming around aimlessly without shelter or home.

C. Cain is overwhelmed by his punishment (4:13-14)

Cain **addressed** the Lord and mentioned that the punishment resulting from his sin was too much to bear (4:13). God's punishment for sin is never pleasant, and this should make any of us think twice before committing our next sin. Cain could not bear the thought of being driven away from the face of the earth and being hidden from God's face (4:14a). The **key word** driven means to be cast off and is a **repeated word** from 3:24 when God drove Adam out of the Garden of

Leader's Guide: The Bible does not say what kind of conversation Cain had with his brother. It is likely that it had something to do with God's favor on Abel and God's lack of favor upon himself.

Leader's Guide: Even though God's law against murder as stated in the Ten Commandments (Exodus 20:13; Deuteronomy 5:17) would not come for several years, Cain was still guilty before God of committing murder. The murderer of another human being goes against the moral and natural law that applies to all people throughout all of history. It has always been wrong to murder a human being made in God's image.

Leader's Guide: The ground also received Christ's blood when He died on the cross. Hebrews 12:24, a **related passage**, reminds us that Christ's blood of the new covenant speaks better than Abel's blood.

Leader's Guide: Notice that God had given Cain both the opportunity to repent (4:7) and to confess (4:9).

Leader's Guide: The number seven in Scripture often represents completion or perfection. The mention of "sevenfold" vengeance in 4:15 likely speaks of God's complete or perfect judgment on anyone who takes Cain's life.

Leader's Guide: There are two primary views regarding the mark of Cain. The first view focuses on a figurative usage of the word. This view, based upon Jewish tradition, states that Cain himself is the mark or sign who served as an admonishment for others to repent. The second view focuses upon a literal mark that God placed upon Cain so that those who found him would not take his life. The second view is the most likely understanding in 4:15.

Eden. Notice the **cause and effect**. As a fugitive and vagabond, Cain feared that those who found him (cause) would kill him (effect; 4:14b). Sin does not bring the lasting pleasure we hope for, but often turns into fear.

D. God protected Cain (4:15)

The Lord heard Cain's fear and showed him compassion. Notice the **cause-and-effect** relationships in 4:15. God reassured Cain that anyone who took his life (cause) would receive vengeance sevenfold (effect). God placed a mark upon Cain (cause) so that anyone finding him would not kill him (effect). Some have viewed this mark as part of Cain's curse, but this was for Cain's protection. What a beautiful picture of God's judgment mixed with mercy!

E. Cain settled in the land of Nod (4:16)

Sadly, Cain left the presence of the Lord and he settled in the land of Nod east of Eden. The place name "Nod" means land of the wanderer. Friend, do not wander aimlessly upon this earth, but learn to master your sin and serve God faithfully.

Conclusion

All Cain had to do was exhibit self-control over sin that was crouching at the door and he could have lived a life of tremendous purpose. Instead, he gave into temptation like his father before him and had to live with the severe consequences the rest of his life. Do not allow sin to take root in your life. Learn to control it and avoid the devastating consequences that always accompany sin.

Apply It

- **Believe the truths** that . . .
 - acting righteously is a sign of God's favor upon one's life.
 - sin desires to have you and you must rule over it.
 - God always knows when we sin.
 - God punishes sin.
- **Follow** Abel's **example** of proper character and worship before God.
- **Avoid the error** of Cain whose uncontrolled anger led to sin.

Epilogue (4:17-26)

Genesis 4:17-24 details the descendants of Cain. He named his firstborn son Enoch and named a city he built after his son. Other notable descendants included Jabal, the father of those who live in tents and have livestock. Jubal became the father of those who play the harp and lyre (4:21). Tubal-cain was known for forging brass and iron implements (4:22). Lamech became known for killing a man who wounded him (4:23-24).

Adam and Eve also continued to have children. God blessed them with Seth in place of Abel (4:25). After Seth had his firstborn, men began to call upon the name of the Lord. The line of the promised seed would continue through Seth's lineage (4:26).

Leader's Guide: God first predicted the promised seed to Eve in 3:15. Christ is the fulfillment of the promised seed. Luke 3:38 signifies that Christ's lineage can be traced through Seth's family line.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Six: Corruption of the Human Race

Read Genesis 6:1-10

Read the Lesson aim: The learner will realize that the devil will do anything to hinder God's purpose, but he will ultimately fail.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 6:1-10

Lesson 6

CORRUPTION OF THE HUMAN RACE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 6:1-10:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Fair, giants, men of renown, strive flesh, repented, grieved, destroy, grace, perfect'

2. What are the cause/effect relationships in the passage?

3. What contrast do you note in this passage?

*God saw the wickedness of man. But, in **contrast**, God saw someone who was different. Noah found grace in the eyes of the Lord.*

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

***Believe the truth** that God can be grieved.*

***Believe the truth** that God must judge wickedness and evil.*

2. Is there an example to follow in this passage?

***Follow the example** of Noah's character by being righteous and blameless.*

3. Is there something to praise God for in this passage?

***Praise God** for His grace!*

After seeing that the daughters of men were fair (cause), they took wives from among them (effect; 6:2b). When the sons of God (i.e., fallen angels who possessed men) came into the daughters of men (cause), they bore "mighty men which were of old," "men of renown" (6:4). "My Spirit shall not always strive with man (cause), for that he also is flesh" (effect; 6:3a).

Genesis 5 contains the first genealogy recorded in Scripture. "This is the book of the generations of Adam" (5:1). The chapter ends by introducing Noah and his sons (5:32). Noah becomes the main character over the next four chapters.

The **key word** fair means pleasing, desirable, or lovely. Although translated differently, this is a **repeated word** from 2:9, 12, 17; 3:6. Giants or Nephilim means fallen ones. mighty men which were of old," "men of renown" (6:4) refer to men who received a specific reputation among men as achieving great feats in battle. The **key word** strive means to contend. Flesh means that man is mortal or perishable. "it grieved him at his heart." This **key phrase** means that the condition of man brought God hurt or pain. The **key word** grace means God's favor or approval. In an unfavorable world, one man found grace in God's sight.

Job 1:6, 2:1, and 38:7, **related passages**, refer to angels as sons of God. Another **related passage**, Jude 6, speaks of angels who left their first estate. Ephesians 4:30, a **related passage**, reminds us that man can indeed grieve God,

Get Attention: Genesis 5 is the prologue of this lesson. Ask learners to read Genesis 5: 5, 8, 11, 14, 17, 27 and 31. What is the significance of the repeated phrase: “and he died?” (This phrase reminds us of God’s warning to Adam and Eve that they would die if they partook of the forbidden tree in the garden (2:17). Genesis 5 reiterates this consequence of sin.)

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Six: Corruption of the Human Race Genesis 6:1-10

Aim: The learner will realize that the devil will do anything to hinder God’s purpose, but he will ultimately fail.

Prologue (5:1-32)

Part One: What the Sons of God “Saw” (6:1-2, 4)

A. They liked what they saw (6:1-2a)

B. They acted upon what they saw (6:2b, 4)

Part Two: What the Lord “Said” (6:3)

A. My Spirit will not always strive with man (6:3a)

B. Man’s days are numbered (6:3b)

Part Three: What the Lord “Saw” (6:5-7)

A. What God saw (6:5)

What does God see when he looks upon humanity today?

B. How God felt about what He saw (6:6)

How has your life brought God pleasure?

C. What God decided based upon what He saw (6:7)

Part Four: What Noah “Found” (6:8-10)

The key word grace means God’s favor or approval

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Six: Corruption of the Human Race Genesis 6:1-10

Aim: The learner will realize that the devil will do anything to hinder God's purpose, but he will ultimately fail.

Introduction

Everything seemed to be going well with humanity after Adam's grandson Enosh was born. From the time of Enosh's birth, men began to call upon the name of the Lord (4:26). Also, according to Genesis 5, men began to multiply greatly upon the earth over a period of about 1,000 years (from Seth to Noah). Evil, however, once again entered the scene in God's Creation and that event resulted in more devastating consequences. As man was busy multiplying upon the earth, Satan was equally busy attempting to disrupt God's plan.

Prologue (5:1-32)

Genesis 5 contains the first genealogy recorded in Scripture. This chapter records the ten generations from Adam to Noah and marks the second major division of Genesis as noted with the phrase, "This is the book of the generations of Adam" (5:1). God created man after His likeness, made them male and female, and blessed them (5:1-2). Each genealogical record in Genesis 5 follows the same pattern by recording: (1) the age of each man when he began to father children (2) the name of his firstborn son (3) the number of years he lived after his firstborn (4) that he had other sons and daughters, and (5) his age when he died. Not counting Enoch, the average lifespan from Adam to Lamech (Noah's father) was 908 years! People lived a long time upon the earth during this period before the flood, and there is no reason why we should not take their ages as literal years.

Some deviations from the above noted pattern include Adam, Enoch and Lamech. The Bible says that Adam begat a son in his own likeness, after his image (5:3). Adam's likeness and image are likely a reference to his own sinful state. The Bible states that Enoch walked with God and then "he was not," because God took him at the age of 365 (5:24). After Lamech fathered Noah, he stated about his son, "This same shall comfort us from our work and from the toil of our hands, because of the ground which the LORD hath cursed" (5:29).

A **key phrase** that shows up at the end of each genealogical record states, "and he died." This phrase reminds us of God's warning to Adam and Eve that they would die if they partook of the forbidden tree in the garden (2:17). They lost their innocence the day they ate of it and would eventually experience physical death. Genesis 5 reiterates this consequence of sin.

The chapter ends by introducing Noah and his sons (5:32). Noah becomes the main character over the next four chapters.

Part One: What the Sons of God "Saw" (6:1-2, 4)

As Genesis 6 begins, we notice something out of the ordinary happening with humanity. The Bible describes some unholy unions that resulted in extraordinary offspring, marking at least part of the human race's corruption.

Leader's Guide: Remind your learners about the discussion surrounding the **key word** generations from lesson two. This word occurs eleven times in Genesis, marking the genealogy or account of key individuals. It also serves as a literary device, marking the major divisions in Genesis. The first usage came in 2:4, concerning the "generations of the heaven and the earth." The remaining usages of this word appear in 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2.

Leader's Guide: While Seth was not Adam's firstborn son, he is the one who marks the beginning of this genealogical record.

Leader's Guide: Lamech is pronounced *Lay-mehk*.

Leader's Guide: The long length of life could be due to a canopy of water that existed before the flood, which greatly filtered out UV rays from the sun.

Leader's Guide: The promised seed mentioned in 3:15 demonstrates that a descendant of Eve would eventually defeat Satan. This is ultimately fulfilled in the person of Jesus Christ.

Leader's Guide: The first view, related to the sons of God belonging to the faithful line of Seth, is a popular view among conservative evangelicals. This view sites other passages of Scripture that seem to refer to God's people as sons or children (Deuteronomy 14:1; 32:5; Psalm 73:15; Isaiah 43:6; Hosea 1:10; 11:1; Luke 3:38; 1 John 3:1-2, 10). Even though the *Baptist Publishing House* decided that the phrase "sons of God" is best interpreted as fallen angels, we acknowledge that the first view has its strong points.

Leader's Guide: The **key word** took can mean to take by force or to seize. Biblical examples of such meaning occur in Genesis 4:19, Ezekiel 8:3, and 2 Kings 4:1. If the idea of seize by force is used in Genesis 6:2, this may add strength to the view that demon-possessed men took these wives by force.

Leader's Guide: The phrase other "sons and daughters" can be found in 5:4, 7, 10, 13, 16, 19, 22, 26, 30.

A. They liked what they saw (6:1-2a)

Just as God commanded (1:28), men were multiplying upon the face of the earth (6:1a). Genesis 5, the **immediate context**, emphasized the firstborn males of Adam's descendants. In general, the chapter also says that each man fathered other "sons and daughters." We see an emphasis once again on daughters in 6:1b.

The "sons of God" saw that the "daughters of men" were fair. The **key word** fair means pleasing, desirable, or lovely. Although translated differently, this is a **repeated word** from 2:9, 12, 17; 3:6.

Identifying the "sons of God" has perplexed Bible interpreters for centuries. Scholars have proposed three prominent views. **First**, some hold that the sons of God belong to the faithful line of Seth and the daughters of men belong to the unfaithful line of Cain. **Second**, some believe the sons of God refer to fallen angels who had intimate relations with human daughters upon the earth. Some see in this second view the idea of fallen angels possessing or indwelling men who then influenced these men to have relations with the daughters of men. **Third**, some see the sons of God as human kings who married the daughters of men.

While all these views have both positive and negative elements about them, possibly a combination of the second and third views seems promising and coincides well with other Scriptures. Job 1:6, 2:1, and 38:7, **related passages**, refer to angels as sons of God. Another **related passage**, Jude 6, speaks of angels who left their first estate. In the next verse, Jude 7 describes those in Sodom and Gomorrah who "in like manner" or "the same way" went after strange flesh (i.e., homosexual relationships). The phrase, "the same way" seems to point back to the angels of Jude 6 who also went after strange flesh. What appears to have happened in the days of Noah was a demonic invasion upon humanity in an apparent attempt by Satan to destroy the promised seed mentioned in Genesis 3:15. Satan would do anything to keep the promised seed from coming and crushing his head. Satan continues today with attempts to thwart God's plan for humanity.

B. They acted upon what they saw (6:2b, 4)

Not only did the sons of God like what they saw, but they also acted upon what they saw. Notice the **cause-and-effect** relationship. After seeing that the daughters of men were fair (cause), they took wives from among them (effect; 6:2b). The Bible says that there were giants or Nephilim on the earth in those days (6:4). The **key word** giants or Nephilim means fallen ones. Some view these Nephilim as fallen angels; however, this seems to be a reference to a race of ungodly men unrelated to the union between the sons of God and daughters of men.

The "sons of God" could be a reference to the angels who fell from heaven, leaving their first estate to enter humans who acted as mighty men. In **related Old Testament passages**, Job 1:6, 2:1, 38:7, angels are called the sons of God. The Bible seems to teach that angels cannot have sexual relations with humans (Matthew 22:30), but they can possess humans. So, in a **cause-and-effect** relationship, when the sons of God (i.e., fallen angels who possessed men) came into the daughters of men (cause), they bore "mighty men which were of old," "men of renown" (6:4). These **key phrases** refer to men who received a specific reputation among men as achieving great feats in battle.

Leader's Guide: Some English translations use the word "Nephilim" (pronounced *NEF-uh-leem*) as this is a transliteration of the Hebrew word for giants. A transliteration is when the sound of a word in one language is translated into a similar sound in another language. The word "Nephilim" or "giants" appears again in Numbers 13:33 when the twelve spies described some of the inhabitants in the land of Canaan; however, they are not descendants of these pre-flood Nephilim who were apparently destroyed in the flood.

Leader's Guide: Allen Ross, in his Genesis commentary in the *Cornerstone Biblical Commentary* series, has a helpful note. "If angelic spirits possessed certain powerful people, the despots of the ancient world, they would be able to cohabit with humans and claim the lofty title, 'sons of God' as well. These may be the angels referred to in Jude 1:6 and the spirits mentioned in 1 Peter 3:19-20," p. 68.

Leader's Guide: There have been no references to any battles at this point in the biblical narrative; however, the **key phrases** "mighty men which were of old" and "men of renown" would indicate such activity.

Part Two: What the Lord “Said” (6:3)

After the sons of God “saw” and acted upon what they saw, we hear what the Lord “said” in response to their actions and the resulting state of mankind.

A. *My Spirit will not always strive with man* (6:3a)

The first thing God “said” came in the form of a **cause-and-effect** relationship, “My Spirit shall not always strive with man (cause), for that he also is flesh” (effect; 6:3a). The **key word** strive means to contend. The idea seems to indicate that God is not going to plead with mankind forever or put up with mankind’s wickedness. The **key word** flesh means that man is mortal or perishable.

B. *Man’s days are numbered* (6:3b)

God also said, “yet his days shall be an hundred and twenty years” (6:3b). This part of the verse can mean that from the time of God’s declaration of judgment upon man to the actual flood would be 120 years. Others have viewed this as man’s lifespan upon the earth would be limited to 120 years. This second view is more likely. After the flood, man’s lifespan upon the earth would begin to diminish. While some did live past 120 years for a while, people generally stopped living past this age.

Part Three: What the Lord “Saw” (6:5-7)

Genesis 6:2 says the sons of God “saw” the daughters of men. In the verses that follow, we note something that God now “saw.”

A. *What God saw* (6:5)

God saw two things. **First**, he saw that man’s wickedness was great upon the earth. This wickedness stemmed from the union between the sons of God and the daughters of men. This caused wickedness to increase. **Second**, God saw that the intent of man’s heart was only evil – not just mostly evil, but *only* evil, a picture of man’s total depravity. What a sad commentary on the state of humanity. **What does God see when he looks upon humanity today?**

B. *How God felt about what He saw* (6:6)

What God saw upon the earth resulted in serious reactions from God. The Bible says, “it repented the LORD that he had made man” (6:6). This **key phrase** means that God regretted or was sorry that He made man, especially regarding what man became. The use of the word “repented” does not mean that God sinned or changed His mind about creating man. God does not sin and so does not need to repent as man does (see Numbers 23:19). Furthermore, it says that “it grieved him at his heart.” This **key phrase** means that the condition of man brought God hurt or pain. Ephesians 4:30, a **related passage**, reminds us that man can indeed grieve God, a **truth to believe**. We should strive to please God with our lives instead of grieving Him. **How has your life brought God pleasure? How has your life brought God grief?**

C. *What God decided based upon what He saw* (6:7)

A holy God cannot simply let sin go, a **truth to believe**. Therefore, God made a decision based upon man’s wickedness and evil. God said that he would

Leader’s Guide: God made His declaration to destroy the world when Noah was 500 years old. The flood came when Noah was 600 years old, not quite 120 years.

Leader’s Guide: Ask your learner(s) if they can remember anyone in the modern era living past 120 years old.

Leader’s Guide: In the next genealogical record, you can observe that men lived shorter life spans (11:10-32)

Leader’s Guide: The doctrinal statement used by Baptist Publishing House defines man’s depravity in the following way: Article V. Depravity – Although man was created in the image of God (Gen. 1:26-27), he fell through sin and that image was marred (Rom. 5:12; James 3:9). In his unregenerate state, he is void of spiritual life, is under the influence of the devil, and lacks any power to save himself (Eph. 2:1-3; John 1:13). The sin nature has been transmitted to every member of the human race, the man Jesus Christ alone being excepted (Rom. 3:23; 1 Peter 2:22). Because of the sin nature, man possesses no divine life and is essentially and unchangeably depraved apart from divine grace (Rom. 3:10-19; Jer. 17:9).

destroy man along with all the creeping things upon the earth including the birds of the air. The **key word** destroy literally means to wipe out or blot out. At first, this may seem like a harsh reaction by God. But, when you consider how the sons of God brought about the corruption of mankind, God's decision makes more sense. It is repeated that God **repented** that He made them.

Part Four: What Noah "Found" (6:8-10)

Fortunately, a bright spot emerged in a man named Noah who was different from the rest of humanity. We were introduced to him in 5:29, the **immediate context**. God saw the wickedness of man. But, in **contrast**, God saw someone who was different. Noah found grace in the eyes of the Lord. The promised seed was still intact! The **key word** grace means God's favor or approval. In an unfavorable world, one man found grace in God's sight.

← A further record of Noah's character is found in 6:9. He is described as "just" and "perfect" (or righteous and blameless) and a man who "walked with God." The **key word** perfect means that Noah's character was intact or free of blemish. That Noah walked with God speaks of his relationship with God, much like that of his ancestor Enoch in 5:22. **Repeated** from 5:32, Genesis 6:10 states that Noah became the father of Shem, Ham, and Japheth. Let us **follow this great example** of Noah that our character might be intact in this present world filled with wickedness.

Conclusion

You know something is really bad if God decides to destroy it. The very Creation that God called "very good" (Genesis 1:31) had become very wicked, no thanks in part to the sons of God who brought about this corruption. With evil having broken upon the scene yet again, God knew it was time to begin humanity afresh with Noah and his family. The devil was at his very best, but God still had Noah. God's ultimate plan for humanity would continue with his faithful servant.

Apply It

- **Believe the truth** that God can be grieved.
- **Believe the truth** that God must judge wickedness and evil.
- **Follow the example** of Noah's character by being righteous and blameless.
- **Praise God** for His grace!

NOTES

Leader's Guide: Note that the beginning of 6:9 marks another new section in Genesis with the phrase, "These are the generations of Noah."

Leader's Guide: Japheth is pronounced JAY-fehth.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Seven: Building the Ark

Read Genesis 6:11-22

Read the Lesson aim: The learner will understand that even though God warns of severe judgment to come, He instructs mankind to make preparation and offers grace through protection and preservation.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 6:11-22

Lesson 7

BUILDING THE ARK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 6:11-22:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Corrupt, violence, ark, pitch, cubit, covenant, kind.

2. What are the cause/effect relationships in the passage?

3. What contrast do you note in this passage?

In **contrast** to the destruction of the rest of mankind, God established a covenant with Noah (6:18).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

Believe the truth that nothing which transpires upon the earth escapes God's notice.

2. Is there an example to follow in this passage?

Follow Noah's **example** who proclaimed God's righteousness to a corrupt world.

Follow the example of Noah who did all that God commanded him to do.

3. Is there something to praise God for in this passage?

Praise God for planning to preserve Noah and his family in the ark, and to preserve believers who are found in Christ.

Praise God that He is a covenant keeping God.

God decided to inform His faithful servant about His plans for the world in two sets of **cause-and-effect** relationships noted in 6:13. The first set begins with the effect followed by the cause: "the end of all flesh is come before Me (effect); for the earth is filled with violence" (cause). The second set begins with the cause followed by the effect: the earth was filled with violence "through them" or *because* of them (corrupt humanity), "and behold, I will destroy them with the earth" (effect).

According to the **immediate context**, the wickedness of mankind was so great that God decided He would destroy both man and animals (6:5, 7). But Noah found grace in the eyes of the Lord (6:8).

The **key word** corrupt means spoiled, ruined, polluted, and damaged. The **key word** violence speaks of cruelty and injustice. The **key word** ark literally refers to a box or chest. The **key word** pitch refers to a dark-colored substance, thick and sticky in its consistency. The **key word** cubit is a measurement of about 18 inches. The **key word** covenant refers to an agreement or obligation. God obligated Himself to preserve Noah and his family.

Paul wrote about difficulties to come in the last days in 2 Timothy 3:1-5, 13. Noah a righteous man, but the Bible also says that he was a preacher of righteousness in 2 Peter 2:5. Hebrews 11:7 states that by building the ark Noah condemned the world. the apostle Peter used the image of the ark as a picture of salvation in 1 Peter 3:20-22.

Get Attention: Ask learners to describe how they picture the ark. What did it look like? Did it look like the pictures in Bible Story books? Did it look like a boat? Did it look like the full-size reproduction in the theme park in Kentucky? Some depictions are more accurate than others. (It probably looked like a big box.)

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Seven: Building the Ark Genesis 6:11-22

Aim: The learner will understand that even though God warns of severe judgment to come, He instructs mankind to make preparation and offers grace through protection and preservation.

Part One: Corruption and Violence (6:11-12)

A. A statement of the earth's condition (6:11)

B. A statement of God's knowledge (6:12)

Part Two: Revelation and Instruction (6:13-16)

A. God revealed His plan to Noah (6:13)

B. God instructed Noah to build an ark (6:14-16)

1. The materials of the ark (6:14)
2. The dimensions of the ark (6:15)
3. The design of the ark (6:16)

Part Three: Destruction and Preservation (6:17-21)

A. Details about the destruction (6:17)

B. God's plan for preservation (6:18-21)

1. Preservation for Noah and his family (6:18)
2. Preservation for the animals (6:19-20)
3. Provision for both man and animals (6:21)

Part Four: Complete Obedience (6:22)

In what ways have you been obedient to "all" that God has commanded you to do?

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Seven: Building the Ark Genesis 6:11-22

Aim: The learner will understand that even though God warns of severe judgment to come, He instructs mankind to make preparation and offers grace through protection and preservation.

Introduction

Imagine being told that the whole earth is going to be destroyed except for you and your family. What an unnerving thought! Noah received this exact message from God. According to the **immediate context**, the wickedness of mankind was so great that God decided He would destroy both man and animals (6:5, 7). But Noah found grace in the eyes of the Lord (6:8). Even though God warned He would destroy the earth, He had big plans to protect and preserve Noah and his family. A beautiful picture of grace unfolds in the midst of future judgment and chaos.

Part One: Corruption and Violence (6:11-12)

A. A statement of the earth's condition (6:11)

The Scripture notes two primary things concerning the earth's condition in the days of Noah. **First**, the earth was corrupt (6:11a). The **key word** corrupt means spoiled, ruined, polluted, and damaged. This corruption was so extensive that every imagination of their hearts was only evil continually (6:5). **Second**, the earth was filled with violence. The **key word** violence speaks of cruelty and injustice. Truly, the world of Noah's day was a dangerous place to live and raise a family. We see corruption and violence in today's world, but these conditions existed to a higher degree in Noah's day. Paul also wrote about difficulties to come in the last days in 2 Timothy 3:1-5, 13, a **related passage**.

B. A statement of God's knowledge (6:12)

A clear **truth to believe** is that nothing which transpires upon the earth escapes God's notice. God knew what the sons of God did to the daughters of men (6:2; **immediate context**). God knew that their union resulted in mighty men upon the earth (6:4). God knew that people's thoughts were "only evil continually" (6:5). God looked upon the earth and saw the corruption (a **repeated word** from 6:11) and that all flesh had corrupted their way on the earth (6:12). The **key word** looked means to perceive or be aware of something. God was well aware of the earth's condition, as He is today.

Part Two: Revelation and Instruction (6:13-16)

A. God revealed His plan to Noah (6:13)

Noah was a breath of fresh air amid all the corruption. We saw in 6:9, the **immediate context**, that Noah was a just/righteous and perfect/blameless man who walked with God. God decided to inform His faithful servant about His plans for the world in two sets of **cause-and-effect** relationships noted in 6:13. The first set begins with the effect followed by the cause: "the end of all flesh is come before Me (effect); for the earth is filled with violence" (cause). The second set begins with the cause followed by the effect: the earth was filled with violence "through them" or

→ Leader's Guide: We might think at times that our world is also completely corrupt. However, we do observe righteous people and acts of kindness being done. Genesis 6:5, the **immediate context**, describes the intent and thoughts of man's heart as being *only* evil.

→ Leader's Guide: The word "perfect" in this context does not mean that Noah never did anything wrong. Rather, it speaks of his blameless character before God in that there was no noticeable moral defect in his character.

because of them (corrupt humanity), “and behold, I will destroy them with the earth” (effect). The Hebrew word translated “destroy” in 6:13 is the same Hebrew root word that is translated “corrupt” in 6:11-12. In Hebrew, the original language of the Old Testament, this is a play on words. God’s punishment would fit their crime. With the same corruption that mankind brought upon the earth, God would destroy them from off the earth.

Not only was Noah a righteous man, but the Bible also says that he was a preacher of righteousness in 2 Peter 2:5, a **related passage**. The Bible nowhere tells about the specifics of his preaching other than a hint given in Hebrews 11:7, another **related passage**, where it states that by building the ark Noah condemned the world. In this case, Noah’s actions spoke louder than his words. Just as God revealed to Noah of His plans to destroy the world, so God has revealed to us a future judgment to come (2 Peter 3:7). **Follow** Noah’s **example** by proclaiming God’s righteousness to a corrupt world today through both word and deed.

B. God instructed Noah to build an ark (6:14-16)

1. The materials of the ark (6:14)

God further instructed Noah on what he needed to do in preparation for the world’s destruction. God commanded Noah to build an ark (6:14). The **key word** ark literally refers to a box or chest. The main materials Noah would need in building the ark were gopher wood and pitch. Scholars are not sure from what type of tree the gopher wood originated. The **key word** pitch refers to a dark-colored substance, thick and sticky in its consistency. Noah used this material to waterproof the ark. Moses’s mother used pitch when waterproofing the basket she made for her son (Exodus 2:3, a **related passage**).

The word for “pitch” comes from the same Hebrew root word that also means a covering or atonement. Noah waterproofed the ark by giving it a proper covering to ensure the waters of God’s judgment would not seep into it. What a beautiful picture of God’s grace and mercy amid destruction! We too can receive a proper covering through the blood of Jesus, to avoid God’s future judgment. Just as Noah and his family would be safe in the ark, so are believers safe in the arms of Jesus. The apostle Peter used the image of the ark as a picture of salvation in 1 Peter 3:20-22, a **related passage**. **Are you prepared for God’s future judgment?**

2. The dimensions of the ark (6:15)

God further instructed Noah regarding the size of the ark. The Bible speaks of the measurements in terms of a cubit. The **key word** cubit is a measurement of about 18 inches. A cubit is the length of the average man’s forearm from his elbow to the tip of the middle finger. With this standard of measurement in mind, we can determine the basic size of the ark (6:15). God said to make the ark 300 cubits in length, or 450 feet (137 meters). The breadth or width should be 50 cubits, or 75 feet (23 meters). The height of the ark should be 30 cubits, or 45 feet (14 meters). Remember, the basic definition for the ark means box or chest. God certainly told Noah to build a big box!

3. The design of the ark (6:16)

The design of the ark was rather simple covering three main areas. **First**,

Leader’s Guide: God did promise to Noah after the flood that He would never again destroy the world through a flood. The Bible teaches that He will destroy it, however, through fire in 2 Peter 3:7, a **related passage**.

Leader’s Guide: Some English translations translate the wood used to build the ark as cypress wood. But, the origin and meaning of the Hebrew word translated as “gopher” or “cypress” is uncertain.

Leader’s Guide: It is interesting to note that the same word “ark” is used to refer to the ark that Noah constructed and the ark that Moses’s mother constructed for her son.

Leader’s Guide: With these measurements in mind, the volume inside the ark amounted to 1.5 million cubic feet. There would be plenty of room for Noah’s family and the animals.

the ark had an opening or series of windows that went around the top of the ark measuring a cubit or 18 inches in width from the top (6:16a). This was likely for sunlight, ventilation, and to allow the “wonderful” aroma of the animals to escape. **Second**, it included only one door on the side of the ark (6:16b). **Third**, it included three decks or levels within the ark (6:16c). Also, according to 6:14, the ark was to be built with separate rooms. The **key word** room means a nest or cell. Thus, the separate decks were compartmentalized to house the different kinds of animals that would be on board, along with Noah and his family.

Leader's Guide: The word translated “window” is literally the word “roof” in Hebrew, the original language of the Old Testament. This could refer to an overhang going around the ark with the opening or “window” set under it.

Part Three: Destruction and Preservation (6:17-21)

A. Details about the destruction (6:17)

God mentioned that He was about to destroy the earth, but *how* and to what extent? The *how* included a flood of water. The *extent* included a worldwide flood, not just local. God said he was going to destroy “all flesh” – literally everything upon the earth with the breath of life would perish in this flood (6:17). There would be no escaping God’s judgment! The only safe place would be in the ark. The only safe place to avoid God’s future judgment is in Christ (Romans 8:1).

This marks the first of five major covenants mentioned in the Bible. The other covenants involve Abram (Genesis 12:1-3), Moses (Exodus 19:4-6), David (2 Samuel 7:8-17), and the New Covenant secured through Christ’s death (Jeremiah 31:31; Hebrews 8:7-13).

B. God’s plan for preservation (6:18-21)

1. Preservation for Noah and his family (6:18)

God’s plan for the world involved destruction. God’s plan for Noah and his family involved preservation. In **contrast** to the destruction of the rest of mankind, God established a covenant with Noah (6:18). The **key word** covenant refers to an agreement or obligation. God obligated Himself to preserve Noah and his family. When God makes a covenant with someone, He is faithful to keep that covenant. **Praise God** for His covenant keeping actions toward His people!

Leader's Guide: A question that often comes up in connection with Noah and the ark is, “Were there dinosaurs upon the ark?” Since bones of dinosaurs have been found, giving evidence of their existence, God would have created them on days five and six of creation when He created all the air, water, and land animals (Genesis 1:20-21, 24-25). Noah was to take animals of every kind upon the ark, and this would have included dinosaurs (Genesis 6:19). According to *Answers in Genesis*, scientists have named about 668 dinosaurs, but there are only about 55 “kinds” of dinosaurs. Not all dinosaurs were huge, and so they would fit easily inside the ark. From the larger dinosaurs, Noah could have taken younger ones that were not full grown but mature enough to reproduce, or at a minimum would become mature enough to reproduce later. Another big question that comes up is, “What made the dinosaurs go extinct?” According to *icr.org* (The Institute for Creation Research), some of the factors that caused extinction included a change of the environment, loss of the earth’s water canopy, sparse vegetation after the flood, and temperature extremes including an ice age.

2. Preservation for the animals (6:19-20)

God’s plan for preservation also included the animals. Even though God said He would destroy all flesh (6:17), He had plans to preserve enough flesh to repopulate the earth after the flood. God instructed Noah to take two of every kind of animal into the ark, both male and female (6:19-20). Male and female are required to reproduce for both mankind and animals. In 7:2-4, the **immediate context**, God told Noah to take seven pairs of clean animals and one pair of unclean animals. Noah would need clean animals later for sacrifice (8:20). In 6:19, God explicitly mentioned birds, animals, and creeping things after their kind. The **key word** kind refers to species, and is a **repeated word** from 1:11, 12, 21, 24, 25. Taking every “kind” of animal ensured that all these species would survive after the flood. Notice that Noah did not have to find and capture all these animals. God said these animals “shall come unto thee” (6:20b).

3. Provision for both man and animals (6:21)

God also planned to provide for Noah’s family and the animals while they were in the ark. God told Noah to gather all types of food that could be eaten in the ark both for humans and animals (6:21). God would make sure the animals came to the ark, but Noah would have to gather the food for everyone to eat. Sometimes God’s plan includes what He will do, and what he expects us to do. God’s provision

is often linked to man's responsibility. God still provides food for us, but we must do our part by working and earning a paycheck that can be used to purchase that food. Paul would later say in 2 Thessalonians 3:10 that if a person does not work, he should not eat.

Part Four: Complete Obedience (6:22)

The close of this passage of Scripture reminds us that Noah obeyed all that God told him to do (6:22). It would be a huge task to build the ark and gather enough food for the humans and animals aboard the ark. According to 7:11 and 8:14, this food would need to last a little over a year. Regardless of the monumental task, Noah did all that God commanded him to do. Noah is a great **example to follow** of complete obedience! **In what ways have you been obedient to "all" that God has commanded you to do?**

Conclusion

This passage is a reminder that God's looming judgment is real. Scripture is full of examples regarding God's judgment upon humanity. Through a worldwide flood, God was about to put an end to the wickedness upon the earth. One man and his family, however, became recipients of God's grace as they would find preservation and protection "in" the ark. The ark Noah prepared stands as a beautiful picture of God's grace. Even though God's future judgment looms over humanity still today, God's grace is still available for those who make the proper preparation by being found "in" Christ (Romans 8:1).

Apply It

- **Believe the truth** that nothing which transpires upon the earth escapes God's notice.
- **Follow** Noah's **example** who proclaimed God's righteousness to a corrupt world.
- **Praise God** for planning to preserve Noah and his family in the ark, and to preserve believers who are found in Christ.
- **Praise God** that He is a covenant keeping God.
- **Follow the example** of Noah who did all that God commanded him to do.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Eight: The Flood

Read Genesis 7:1-24

Read the Lesson aim: The learner will understand that God makes a distinction between the righteous and wicked when He judges.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 7:1-24

Lesson 8

THE FLOOD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 7:1-24:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

God spoke and **addressed** Noah with a simple **command** to "Come."

2. What key words or phrases are in the text? (Are any repeated?)

Righteous, seed, destroy, kind, great deep, broken up, prevailed

3. What are the cause/effect relationships in the passage?

God invited Noah and his family into the ark (effect) **because** God found Noah to be righteous in his generation. Noah and his family entered the ark (effect) because of the flood waters.

4. What contrast do you note in this passage?

In **contrast** to those who found salvation in the ark, those outside the ark perished.

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

God decided to destroy the world because of the corruption and violence He observed on the earth according to 6:11.

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

The people living in Noah's day were enjoying life by eating, drinking, and giving in marriage as is stated in Matthew 24:38.

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow in this passage?

Follow Noah's **example** of complete obedience.

2. Is there something to praise God for in this passage?

Praise God that He knows how to spare the righteous.

Praise God for the protection He provides His righteous children.

The **key word** righteous refers to one who, after being examined, is found to be of sound character. The **key word** destroy means to wipe out and is a **repeated word** from 6:7. The **key word** kind is mentioned four times in 7:14 and is a **repeated word** from 1:21, 24-25 and 6:19-20. The **key phrase** "great deep" refers to subterranean water (that is water under the earth), and the **key phrase** "broken up" means a split or breach.

Get Attention: Discuss the word “righteous.” What does 7:1 mean when it says Noah was “righteous?” (The *key word* righteous refers to one who, after being examined, is found to be of sound character. The word “righteous” is a *repeated word* translated as “just” from 6:9.)

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Eight: The Flood Genesis 7:1-24

Aim: The learner will understand that God makes a distinction between the righteous and wicked when He judges.

Part One: An Invitation to Enter the Ark (7:1-4)

A. Those included in the invitation (7:1-3)

B. The Purpose of the Invitation (7:4)

Part Two: Noah Responds to the Invitation (7:5-9, 13-16)

A. A statement of Noah’s obedience (7:5-6)

B. Noah and his family entered the ark (7:7, 13)

C. The animals entered the ark (7:8-9, 14-16a)

D. The Lord shuts the ark (7:16b)

Part Three: Devastation Outside the Ark (7:10-12, 17-24)

A. The flood waters came from two directions (7:10-12)

B. The water prevailed upon the earth (7:17a, 18a, 19-20)

C. The ark rose above the flood (7:17b, 18b)

D. The water destroyed all living things upon the earth (7:21-24).

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Eight: The Flood Genesis 7:1-24

Aim: The learner will understand that God makes a distinction between the righteous and wicked when He judges.

Introduction

People often anticipate a special day like a birthday or Christmas. Thinking of such occasions fills one with great excitement and sometimes impatience while awaiting these events. What we do not await with great anticipation are moments of utter dread. No one desires to experience dreadful circumstances, but such is what awaited the world of Noah's day. The people living in Noah's day were enjoying life by eating, drinking, and giving in marriage as is stated in Matthew 24:38, a **related passage**. They lived life as if disaster would not strike, but God was preparing to judge the world with a devastating flood (Matthew 24:39). God decided to destroy the world because of the corruption and violence He observed on the earth according to 6:11, the **immediate context**. Not everyone would experience this judgment, however, as God made a distinction between the righteous and wicked. Genesis 7 is the true account of how God destroyed the world with a flood and saved a righteous man and his family.

Part One: An Invitation to Enter the Ark (7:1-4)

A. Those included in the invitation (7:1-3)

The time had arrived to enact God's plan of judgment. But, before God judged the world, He invited Noah and his family to come into the ark. God spoke and **addressed** Noah with a simple **command** to "Come." Stated in the form of a **cause-and-effect** relationship, God invited Noah and his family into the ark (effect) because God found Noah to be righteous in his generation. The **key word** righteous refers to one who, after being examined, is found to be of sound character. The word "righteous" is a **repeated word** translated as "just" from 6:9, the **immediate context**. **What does God find as He looks at your life?**

Not only did God invite Noah and his family to come into the ark, but also animals. Initially, God told Noah to bring two of every animal into the ark, a male and female (6:19-20). God expanded this command in 7:2-3 to include seven pairs of clean animals and birds, a male and a female. This expanded command would allow "seed" to live on the earth. The **key word** seed refers to offspring. God ensured that the animal kingdom would repopulate the earth after the flood. Extra pairs of the clean animals would also provide Noah with sacrificial animals when the proper time came for such sacrifice (see 8:20).

B. The purpose of the invitation (7:4)

The main purpose of God's invitation involved protection for Noah, his family, and the pairs of animals. God told Noah that in seven days he would destroy the earth with torrential rains for forty days and forty nights. Such destruction included every living thing on the land outside of Noah's ark. The **key word** destroy means to wipe out and is a **repeated word** from 6:7. Noah and his family would no doubt be thankful for a safe place to ride out the coming flood. We should **praise**

Leader's Guide: The word "righteous" in 7:1 and "just" in 6:9 are translated from the same Hebrew word. Hebrew is the original language of the Old Testament.

Leader's Guide: The context of the Hebrew wording favors the translation of "seven pairs" but "seven of each (kind)" is also a possibility.

Leader's Guide: The word "seed" is a **repeated word** from 1:11, 29 referring to the seed of vegetation, and 3:15 referring to the seed or offspring of the woman.

Leader's Guide: This is the first mention in Scripture of "forty days and forty nights." There are three other mentions of "forty days and forty nights" in the Bible. **First**, Moses remained on Mt. Sinai for forty days and forty nights when he received the law (Exodus 24:18; 34:28). **Second**, Elijah went with the strength of food he received from the Lord for forty days and forty nights when he was fleeing Jezebel (1 Kings 19:8). **Third**, Jesus fasted for forty days and forty nights prior to being tempted by Satan (Matthew 4:2). Such a time frame seems to signify the serious nature of certain events that relate to judgment, strength, and preparation. Other significant mentions of "forty days" include Israel spying out the land of Canaan for forty days (Numbers 13:25), Jonah proclaiming that God would judge Nineveh after forty days (Jonah 3:4), and Jesus showing Himself to his disciples after the resurrection for forty days (Acts 1:3).

Leader's Guide: God never said that any aquatic animals would die, just those animals living on the land which contained the "breath of life" (7:22). It is also noted in 7:15 that the animals which went into the ark also had the "breath of life." The animals outside the ark would perish, but the ones inside the ark would survive.

God that He knows how and desires to spare the righteous!

Part Two: Noah Responds to the Invitation (7:5-9, 13-16)

A. A statement of Noah's obedience (7:5-6)

Noah responded with obedience to God's invitation (7:5). When God told Noah to build the ark and gather food for the journey upon the ark, Noah responded obediently as noted in 6:22, the **immediate context**. What a great testimony of obedience Noah possessed! Noah could have decided not to build the ark and declined to come into the ark, but he did not. Noah was 600 years old when the flood came (7:6). Even at such an old age, Noah did all that God commanded him to do. God still requires that His righteous children live a life of obedience. Do not use age as an excuse to keep you from obeying God. We may retire from a secular job, but service to God is for a lifetime. May we as Christians today **follow** Noah's **example** of obedience. **How have you demonstrated obedience to God's commands?**

B. Noah and his family entered the ark (7:7, 13)

The Scripture states twice that Noah and his family entered the ark. In 7:7, the Bible states explicitly that Noah, his wife, his sons, and his son's wives entered the ark. Notice the **cause-and-effect** relationship. Noah and his family entered the ark (effect) because of the flood waters. Eight human beings in total would survive the flood. In 7:13, the Bible reminds us of the names of his three sons – Shem, Ham, and Japheth. It is also **repeated** in 7:13 that Noah's wife and his daughters-in-law were aboard the ark when the floods came. Such repetition makes it abundantly clear that God rescued eight souls from the flood.

Leader's Guide: The sons of Noah are first mentioned in Genesis 5:32. 

C. The animals entered the ark (7:8-9, 14-16a)

Noah and his family were not the only ones responding to God's invitation. All the animals and creeping things upon the earth, both clean and unclean, entered the ark two by two (7:8-9). Noah made sure they came into the ark "as God had commanded Noah" (7:9). It is further **repeated** in 7:14-16a that all the animals entered the ark two by two. This is noted once again for emphasis to demonstrate for the third time in this passage that Noah obeyed God's command (7:16a). One item added about the animals is that they entered in after their kind. The **key word** kind is mentioned four times in 7:14 and is a **repeated word** from 1:21, 24-25 and 6:19-20. Animals of every kind entered the ark, ensuring their continued existence after the flood.

D. The Lord shuts the ark (7:16b)

Scripture includes a significant statement at the end of 7:16 – "and the Lord shut him in." Notice it says the Lord shut "him" in even though Noah's family and the animals came into the ark as well. Noah stood as the representative of the entire group who entered the ark. As the representative, the Bible states that it was Noah who "found grace in the eyes of the Lord" (6:8). We see God's controlling hand throughout the entire flood narrative. God decided the earth should be destroyed (6:7). God told Noah to build the ark (6:14). God brought the animals to the ark (6:20). God invited Noah and the animals into the ark (7:1-3). God chose the timing

of the flood (7:4, 11). God shut him in (7:16b). Noah, his family, and the animals found complete safety in the ark. **Praise God** for the protection He provides His righteous children!

Part Three: Devastation Outside the Ark (7:10-12, 17-24)

A. The flood waters came from two directions (7:10-12)

While God protected those in the ark, a completely different story unfolded outside the ark. God told Noah the flood would come seven days after the invitation to come into the ark (7:4). After seven days, the flood came (7:10). The timing of the flood came when Noah was 600 years old and it occurred on the seventeenth day of the second month. Coming from the perspective of Moses, the human author of Genesis, Israel counted months according to the agricultural cycle. The second month in that cycle corresponds to the month of November.

The Bible describes the direction of the water coming from below and above (7:11). The fountains of the great deep broke up from under the earth. The **key phrase** “great deep” refers to subterranean water (that is water under the earth), and the **key phrase** “broken up” means a split or breach. The water beneath the earth gave way. The water above the earth also gave way as “the windows of heaven were opened.” The people and animals of the earth found themselves sandwiched between two great sources of water. This was not a trickling rain, but a violent flood. God’s judgment literally surrounded them. Just as God foretold in 7:4, so the rains fell for forty days and forty nights (7:12).

Leader’s Guide: The mention of the exact day and month when the flood came demonstrates the definite nature of God’s plan. This would also be a day the world would never to forget. Certain days are etched throughout history like 9/11.

B. The water prevailed upon the earth (7:17a, 18a, 19-20)

For those forty days it rained, the floods kept coming upon the earth and the water increased (7:17a). The Bible states four times that the water prevailed upon the earth (7:18, 19, 20, 24). The **key word** prevailed means to swell, rise, and exert one’s full strength. The water prevailed so mightily that it covered the high hills by fifteen cubits (7:19-20). A cubit is about 18 inches. Therefore, fifteen cubits would equal 22.5 feet (6.9 meters). Mt. Everest is the tallest mountain in the world measuring 29,029 feet (8,854 meters)! Even Mt. Everest was covered in water. God certainly brought a devastating amount of water upon the earth signifying that God’s judgment is severe.

Leader’s Guide: Remind your learners that a cubit is measured from a man’s elbow to the tip of his middle finger, which averages to about 18 inches.

C. The ark rose above the flood (7:17b, 18b)

While the flood swallowed the earth, the ark rose above the waters of judgment (7:17b, 18b). Remember, Noah sealed the ark with pitch inside and out (6:14). No waters of judgment could touch the passengers on board, just like the blood of Christ covers believers so that the judgment to come cannot harm them. The only way to rise above God’s coming judgment is to be found in Christ. The wicked will be destroyed, but the righteous will be saved! **When God judges the world a second time, will you be counted among the wicked or righteous?**

Leader’s Guide: The fact that water covered the highest mountains rules out a local flood view.

Leader’s Guide: Pitch is the sticky substance God told Noah to use to waterproof the ark.

D. The water destroyed all living things upon the earth (7:21-24).

The remainder of this passage speaks of the ultimate destruction of all living things. In **contrast** to those who found salvation in the ark, those outside the ark perished. The Bible emphasizes that “all” flesh died – fowl, cattle, beast, every

creeping thing, and man (7:21). Everything that had the breath of life on the land died (7:22). The Scripture repeats that all living things upon the earth met this destruction (7:23a). The only ones who escaped this destruction included Noah and all who were with him (7:23b). The waters prevailed upon the earth for 150 days (7:24).

Conclusion

This flood narrative marks one of the most devastating moments in human history. In the modern era, we have seen tens of thousands die in war and hundreds of thousands die from pestilence. There were even millions of Jews who died in the holocaust during World War II. But, no one in the modern era has witnessed the entire population of the world wiped out from a single event. Such a moment occurred in Noah's day. The flood was a moment of total destruction upon the wicked. But God spared righteous Noah and his family. What a beautiful picture of grace surrounded by so much destruction.

Apply It

- **Praise God** that He knows how to spare the righteous.
- **Follow** Noah's **example** of complete obedience.
- **Praise God** for the protection He provides His righteous children.

NOTES

Leader's Guide: It is important to note that the flood occurred because of the corruption and wickedness of mankind. The flood was not about population control as some have proposed.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Nine: Leaving the Ark

Read Genesis 8:1-22

Read the Lesson aim: The learner will understand that God's judgment will usher in a time of renewal for His righteous remnant.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 8:1-22

Lesson 9

LEAVING THE ARK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 8:1-22:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

God **addressed** Noah and commanded him and his family to go out of the ark (8:15-16).

2. What key words or phrases are in the text? (Are any repeated?)

Remembered, aswaged, breed abundantly, abated, sweet savour,

3. What are the cause/effect relationships in the passage?

4. What contrasts do you note in this passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

The flood had prevailed upon the earth for 150 days according to Genesis 7:24.

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

Believe the truth that the Lord will not destroy all life again with a universal flood.

Believe the truth that the seasons will continue as long as the earth remains.

2. Is there an example to follow in this passage?

Follow Noah's **example** of obedience to the Lord.

3. Is there something to praise God for in this passage?

Praise God that He remembers His righteous people.

As a **cause and effect**, he sent the dove out (cause) to see if the waters abated from the earth (8:8; effect). God also commanded Noah to bring out all the animals (cause) so that they may "**breed abundantly**" upon the earth (effect; 8:17). The Lord smelled the "sweet savour" of the sacrifice (cause) and **addressed** Himself saying that he would not curse the ground for man's sake or destroy every living thing again in this way.

"But God remembered Noah" and all the animals (8:1a). What a **contrast** with the life that perished upon the earth! The seasons are listed in way of **contrast** to one another: seedtime and harvest, cold and heat, summer and winter, and day and night.

The **key word** **aswaged** means to go down. Abated (8:3) means to diminish or become less. "**Breed abundantly**" upon the earth (effect; 8:17) means to swarm or be innumerable and coincides with the **repeated phrase** from 1:22 "to be fruitful, and multiply upon the earth." "**Sweet savour**" refers to a soothing or pleasant aroma or odor.

God does not forget as humans forget but is always mindful of His creatures, according to Hebrews 4:13. God Himself rested on the seventh day after Creation (Genesis 2:2) and created a Sabbath rest for His people Israel (Exodus 20:8-11; Deuteronomy 5:12-15).

Get Attention: Discuss the illustration of what a floating zoo must have smelled like as described in the Introduction to the lesson. Ask learners to relate any visit to a zoo and if they remember the smells.

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Nine: Leaving the Ark Genesis 8:1-22

Aim: The learner will understand that God's judgment will usher in a time of renewal for His righteous remnant.

Part One: The Flood Waters Decrease (8:1-5)

- A. God remembered (8:1-2)
- B. The waters receded (8:3, 5)
- C. The ark rested (8:4)

Part Two: Noah Investigates the Outside Conditions (8:6-12)

- A. Test #1 – Sending out a raven (8:6-7)
- B. Test #2 – Sending out a dove the first time (8:8-9)
- C. Test #3 – Sending out the dove a second time (8:10-11)
- D. Test #4 – Sending out the dove a third time (8:12)

Part Three: Noah and the Animals Leave the Ark (8:13-19)

- A. Noah removes the ark's covering (8:13-14)
- B. God's command to leave the ark (8:15-17)
- C. Noah and the animals obey God's command (8:18-19)

Part Four: Noah Sacrifices to the Lord (8:20-22)

- A. Noah builds an altar and sacrifices (8:20)
- B. The Lord responds to the sacrifice (8:21-22)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Nine: Leaving the Ark Genesis 8:1-22

Aim: The learner will understand that God's judgment will usher in a time of renewal for His righteous remnant.

Introduction

I have enjoyed my many trips to the zoo over the years. One unmistakable smell from these trips involved walking through the rhinoceros house. That's a smell that will stick with you! I have never experienced a floating zoo, but Noah and his family did. They spent an entire year on the ark, and yes, with all of those smells! The flood had prevailed upon the earth for 150 days according to Genesis 7:24, the **immediate context**. The flood caused tremendous devastation outside the ark as "all flesh" that had the breath of life perished (7:21-23). But "all flesh" inside the ark thrived. However, the ark was not the final destination for its passengers. Now that God had accomplished His judgment, He was preparing to usher in a time of renewal for those He saved. It was time for God's remnant to leave the ark.

Part One: The Flood Waters Decrease (8:1-5)

Some big changes needed to occur upon the earth for Noah, his family, and the animals to leave the ark safely. The flood waters completely covered the earth. The first part of this lesson will show how God remembered Noah by causing the waters to recede and the ark to rest on dry ground.

A. God remembered (8:1-2)

This passage begins with the statement, "But God remembered Noah" and all the animals (8:1a). What a **contrast** with the life that perished upon the earth! Typically, the word "remember" refers to forgetting something and then being mindful of it later. God does not forget as humans forget but is always mindful of His creatures, according to Hebrews 4:13, a **related passage**. Here, the **key word remembered** means that God moved in a meaningful way toward those whom He planned to rescue. **Praise God** that He remembers His righteous people!

God did three things to bring about the necessary changes for life to thrive again on the earth. **First**, as stated in the form of a **cause-and-effect** relationship, God *caused* a wind to pass over the earth and the waters "asswaged" (an archaic spelling of "assuage" pronounced: *ah-swaydged*) or subsided (effect; 8:1b). The **key word asswaged** means to go down. **Second**, God stopped the "fountains of the deep" and the "windows of heaven" from flowing. These are **repeated phrases** from 7:11. He initially opened the waters from below the earth and above the earth to bring about the flood. Now He turned them off. **Third**, God restrained the rain. The **key word restrained** means to withhold or keep back.

B. The waters receded (8:3, 5)

The waters began to recede steadily from the earth according to God's desire. This took 150 days, but the waters eventually **abated** (8:3). This **key word** means to diminish or become less. The same Hebrew root word is translated "decreased"

Leader's Guide: Allen P. Ross in his commentary, *Creation & Blessing: A Guide to the Study and Exposition of Genesis* (Baker: Grand Rapids, 1988), gives a great quote of Brevard Childs's work, *Memory and Tradition in Israel*. Childs wrote, "God's remembering always implies his movement toward the object . . . The essence of God's remembering lies in his acting toward someone because of a previous commitment" (Ross, 197).

Leader's Guide: The word for "wind" in 8:1 is the same Hebrew word, the original language of the Old Testament, used in Genesis 1:2, translated as "Spirit" in reference to the Holy Spirit hovering over the face of the waters. In 8:1, God caused a great wind to move the waters back so dry land could appear once again.

Leader's Guide: The word "assuage" can also refer to subsiding one's anger, such as King Ahasuerus (pronounced *a-HAE-zur-us*) in Esther 2:1 and 7:10. The Lord's anger resulted in a devastating flood, but now the Lord's anger was beginning to subside as the waters of judgment began to subside. Leader's Guide: Seventy percent of the earth is covered by water. We are uncertain how much water was on the earth after Creation nor of the earth's terrain. The violent flood may have caused tectonic plate shifts of the earth's crust forming new mountains and lower valleys. The water that fell from above and came up from below the earth during the flood may have receded into the great ocean basins that exist today. Some of the floodwaters may have receded back under the earth as well. For more information see christiananswers.net and answersingenesis.org.

Leader's Guide: Remind your learners that Hebrew is the original language of the Old Testament.

Leader's Guide: The name Noah probably means "one who gives rest" and is from the same root as the verb "rest" in 8:4 and the noun rest in 8:9; however, the verb "comfort" is from a different verbal root.

in 8:5. On the first day of the tenth month, the tops of the mountains became visible. Remember, the flood started on the seventeenth day of the second month (7:11).

C. The ark rested (8:4)

On the seventeenth day of the seventh month, exactly five months from the beginning of the flood, the ark rested on the mountains of Ararat, which is in modern eastern Turkey (8:4). The idea of the ark resting recalls Lamech's prophecy about his son Noah in Genesis 5:29 when he said, "This same shall comfort us (*give us rest* in other translations) concerning our work and toil of our hands." After God's judgment occurred, the ark finally rested on the land. God Himself rested on the seventh day after Creation (Genesis 2:2) and created a Sabbath rest for His people Israel (Exodus 20:8-11; Deuteronomy 5:12-15). Another great day of rest is coming for all believers, according to Hebrews 4:9, a **related passage**.

Part Two: Noah Investigates the Outside Conditions (8:6-12)

Just because the ark rested upon the land, did not mean that the passengers of the ark could disembark. The flood waters had not yet subsided completely. Noah, through a series of four tests, wisely investigated the living conditions outside the ark.

A. Test #1 – Sending out a raven (8:6-7)

Noah began his investigation forty days after the tops of the mountains became visible. He opened the windows of the ark (8:6). His first test involved sending out a raven. The raven flew "forth to and fro" until the waters were dried up from the earth (8:7). This **key phrase** gives the indication that this raven flew away from the ark and back to the ark several times before the water dried up from the earth.

B. Test #2 – Sending out a dove the first time (8:8-9)

Noah's second test involved sending out a dove. As a **cause and effect**, he sent the dove out (cause) to see if the waters had abated from the earth (8:8; effect). In another **cause and effect**, the dove flew around but could find no resting place (effect) due to the significant amount of water still upon the earth (cause). Noah received the dove back into the ark by putting out his hand and bringing the dove into the safety of the ark (8:9). The ark was still the only safe place on earth.

C. Test #3 – Sending out the dove a second time (8:10-11)

Noah waited seven days before sending the dove out again (8:10). The dove came back in the evening with a freshly plucked olive leaf in its beak. As a **cause and effect**, with the dove bringing back an olive leaf (cause), Noah knew the water had gone down (effect; 8:11). This was a positive sign that things were getting better upon the earth. Land had once again appeared and vegetation was blossoming.

D. Test #4 – Sending out the dove a third time (8:12)

Noah waited another seven days before again sending out the dove. You may be familiar with the phrase, "Third time's a charm." For the third time, Noah sent the dove out and this time the dove did not return (8:12). The likelihood is that the dove found a place to rest outside of the ark. The time was drawing near for all

the ark's passengers to depart.

Part Three: Noah and the Animals Leave the Ark (8:13-19)

A. Noah removes the ark's covering (8:13-14)

Noah was now 601 years old. Roughly a year had passed since God told Noah and his family to get into the ark. On the first day of the first month of the new year, the Bible declares that the waters had dried up on the earth (8:13a). Noah removed the ark's covering and noticed that the earth was indeed dried up (8:13b). It was probably wonderful to let in the fresh air. By the twenty-seventh day of the second month, the face of the ground was dry (8:14).

→ Leader's Guide: While we are not sure what kind of covering was over the ark, this same Hebrew root word is used in Exodus 26:14 to refer to the leather covering the tabernacle.

B. God's command to leave the ark (8:15-17)

The greatly anticipated day finally arrived, the time for the ark's passengers to depart. God **addressed** Noah and commanded him and his family to go out of the ark (8:15-16). In the form of a **cause and effect**, God also commanded Noah to bring out all the animals (cause) so that they may "breed abundantly" upon the earth (effect; 8:17). This **key phrase** means to swarm or be innumerable and coincides with the **repeated phrase** from 1:22 "to be fruitful, and multiply upon the earth." The passengers departed the ark in the same order they entered it (7:7-9; 8:18-19). We see the **repeated phrase** "all flesh" associated with the command for the animals to depart. Outside the ark, "all flesh" perished (6:12, 13, 17; 7:21). Inside the ark, "all flesh" survived (7:15-16, 19). In a similar way, all those who are found in Christ will survive God's future judgment (Romans 8:1).

→ Leader's Guide: God commanded the animals to be fruitful and multiply in 1:22. The command for humans to be fruitful and multiply came in 1:28.

C. Noah and the animals obey God's command (8:18-19)

All the passengers of the ark obeyed God's command to leave (8:18-19a). It is interesting to note that no person or animal left the ark until God gave the command. Just as they received the command to enter the ark, so they received the command to leave the ark. The animals departed "after their kinds" (8:19b). They would be fruitful and multiply after their own kind. Let us **follow** Noah's **example** of obedience to the Lord. God is not commanding us specifically to leave an ark, but God's Word is full of commands. **How faithful have you been to obey His commands as found in His Word?**

→ Leader's Guide: Remind your learner(s) that the word "kind" refers to animals of a particular family that can breed together and is a **repeated English word** from 1:21, 24, 25; 6:19, 20; 7:14. It should be noted that the Hebrew word here in 8:19, "species" or "kind," literally means "families" and is different from all the other words used of animals or vegetation. There can be varieties within a "kind." For example, there are several varieties of dogs, but there is only one dog kind. There are several varieties of cats, but there is only one cat kind. Dogs and cats do not breed together, and so they are separate kinds.

Part Four: Noah Sacrifices to the Lord (8:20-22)

A. Noah builds an altar and sacrifices (8:20)

How would Noah respond to God's kindness that kept them all safe in the ark? He responded the way any of God's people should respond to His kindness – worship. To worship and thank God, Noah built an altar and sacrificed clean animals and birds of every kind that were upon the ark (8:20). Since God commanded seven pairs of the clean animals to enter the ark, Noah could sacrifice some of them without wiping out a particular "kind" of animal. This is the first time in Scripture that "altar" and "burnt offerings" are mentioned.

→ Leader's Guide: According to Exodus 20:24-25, a **related passage**, altars were typically made out of the earth or uncut stone. Leviticus 1, another **related passage**, gives the law concerning burnt offerings that would be developed during the days of Moses.

B. The Lord responds to the sacrifice (8:21-22)

Notice the **cause and effect** which develops from Noah's sacrifice. The Lord smelled the "sweet savour" of the sacrifice (cause) and **addressed** Himself

Leader's Guide: The Lord **addressed** Himself before in 1:26 when He said, "Let us make man in our image." The Lord addressing Himself is likely inter-Trinitarian dialogue between the Father, Son, and Holy Spirit. Leader's Guide: The word translated "curse" in 8:21 is built off of the same Hebrew root word as the word translated "abated" in 8:8, 11. The meaning in 8:21 means to make light of or treat with contempt.

Leader's Guide: A great deal of discussion about climate change exists today. Some fear that the earth is in danger of great changes to the earth's climate, but God clearly stated in Genesis 8:22 that the seasons would continue to exist. This does not mean that we should not be concerned with pollution, but we must always balance that concern with the truth of God's Word.

Leader's Guide: Now that the flood narrative is complete, notice the following chiasmic (kie-astick) structure of 6:9–8:22. A chiasm is a way of showing something that is opposite or similar to what precedes it. In this case, we have the destruction of the earth followed by the opposite renewal of the earth. This structure is taken from Allen Ross's commentary, *Creation and Blessing: A Guide to the Study and Exposition of Genesis*, p. 191.

A God resolved to destroy the corrupt race (6:13).

B Noah builds an ark according to God's instructions (6:14-22).

C The Lord commands the remnant to enter the ark (7:1-9).

D The flood begins (7:10-16)

E The flood prevails 150 days, and the mountains are covered (7:17-24).

F God remembers Noah (8:1a)

E1 The flood recedes 150 days, and the mountains are visible (8:1b-5).

D1 The earth dries (8:6-14).

C1 God commands the remnant to leave the ark (8:15-19).

B1 Noah builds an altar (8:20).

A1 The Lord resolves not to destroy humankind (8:21-22).

saying that he would not curse the ground for man's sake or destroy every living thing again in this way, a great **truth to believe** (effects; 8:21a). The **key phrase** "sweet savour" refers to a soothing or pleasant aroma or odor. God was pleased with Noah and received his worship in the form of sacrifice, just as he received Abel's (Genesis 4:4). The Lord also noted that the "imagination of man's heart is evil from his youth" (8:21b). Obviously, the flood of judgment did not get rid of evil as man continued to express his sinfulness, but this would mean a fresh start for mankind upon the earth.

God also noted that the times and seasons of the earth would remain as long as the earth remained (8:22). The seasons are listed by way of **contrast** to one another: seedtime and harvest, cold and heat, summer and winter, and day and night. History has certainly proven that the various seasons do indeed come and go faithfully as God said they would, a **truth to believe**.

Conclusion

This lesson began with the thought of the horrible smells that Noah and his family endured while living in the ark. The lesson ends with the sweet savour of the sacrificial animals that was pleasing unto God. The Lord judged all living things on the land outside the ark, but saved both a remnant of people and animals in the ark. Those who promoted wickedness and violence upon the earth were gone. Noah and his family could experience a time of renewal and enjoy a fresh start. By fire, God will judge this world again (2 Peter 3:10), but those who are in Christ will one day enjoy a time of peace and rest in eternity.

Apply It

- **Praise God** that He remembers His righteous people.
- **Follow** Noah's **example** of obedience to the Lord.
- **Believe the truth** that the Lord will not destroy all life again with a universal flood.
- **Believe the truth** that the seasons will continue as long as the earth remains.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Ten: God's Promise About Life

Read Genesis 9:1-17

Read the Lesson aim: The learner will understand that God values life and offers a covenant with both humans and animals to demonstrate His commitment to life.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 9:1-17

Lesson 10

GOD'S PROMISE ABOUT LIFE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 9:1-17:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is speaking and being addressed in this passage?

Genesis 9:1-17 reports that God "said" or "spoke" four different times.

2. What key words or phrases are in the text? (Are any repeated?)

Blessed, bring forth abundantly, fear, establish, covenant, token, bow

3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

Believe the truth that God takes the murder of human life seriously.

2. Is there a promise to claim in this passage?

Claim the promise that God will never again destroy the world through a worldwide flood.

3. Is there something to praise God for in this passage?

Praise God for His bountiful provision of food.

Praise God for the sign of His covenant faithfulness through the rainbow.

Man's blood is required if he sheds the blood of another human (effect) because humans are made in the image of God. When God sees the rainbow (cause), He will remember the covenant He made (effect; 9:15).

God preserved the life of Noah, his family, and animals of every kind in Genesis 8, the **immediate context**. Noah responded to God's kindness by worshipping God through sacrifices (8:20).

The **key word** blessed means to endow one with power and success. "Bring forth abundantly" comes from the same Hebrew root word that is translated "breed abundantly" in 8:17. The animals would fear or dread mankind (9:2a). God offered to Noah a token of the covenant which refers to a visible sign. The **key word** bow can refer to an arching bowshot or a rainbow.

It appears that both man and animals enjoyed a vegetarian diet before the flood, according to Genesis 1:29-30. Even in the New Testament, leaders of the early church instructed the Gentile believers to abstain from eating blood (Acts 15:20).

Get Attention: Ask learners to describe a rainbow. If possible, display a picture of a rainbow to the learners. Discuss the promise of a rainbow.

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Ten: God's Promise About Life Genesis 9:1-17

Aim: The learner will understand that God values life and offers a covenant with both humans and animals to demonstrate His commitment to life.

Part One: God Spoke to Noah Regarding Instructions About Life (9:1-7)

A. Instructions about replenishing the earth (9:1, 7)

B. Instructions about mankind's dominion (9:2)

C. Instructions about mankind's provision (9:3-4)

D. Instructions about murder (9:5-6)

Part Two: God Spoke to Noah Regarding His Covenant (9:8-11)

A. The recipients of the covenant (9:8-10)

B. The content of the covenant (9:11)

Part Three: God Spoke to Noah Regarding the Sign of the Covenant (9:12-16)

A. The timing of the sign (9:12)

B. The identity of the sign (9:13-14)

C. The purpose of the sign (9:15-16)

Part Four: God Spoke to Noah Repeating the Covenant (9:17)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Ten: God's Promise About Life Genesis 9:1-17

Aim: The learner will understand that God values life and offers a covenant with both humans and animals to demonstrate His commitment to life.

Introduction

In 1904, E. F. Hutton co-founded what would become America's largest stock brokerage firm. The firm gained quite the reputation in the decades to follow. When it came to stocks and the economy, people wanted to know what E. F. Hutton had to say about it. In the late 1970's, a famous television commercial aired that ended with a popular saying, "When E. F. Hutton talks, people listen."

Genesis 9:1-17 reports that God "said" or "spoke" four different times. When God speaks, people better listen! God's Word has much to tell us, but this passage in particular informs us of God's promise about life.

God preserved the life of Noah, his family, and animals of every kind in Genesis 8, the **immediate context**. Noah responded to God's kindness by worshipping Him through sacrifices (8:20). God received those sacrifices as a sweet-smelling aroma and promised not to destroy all living things through another worldwide flood (8:21). God explained this promise with more clarity in 9:1-17.

Part One: God Spoke to Noah Regarding Instructions About Life (9:1-7)

A. Instructions about replenishing the earth (9:1, 7)

God protected Noah (7:1), remembered Noah (8:1a), and now blessed Noah (9:1a). The **key word** blessed means to endow one with power and success. This is a **repeated word** from when God blessed animals to be fruitful and multiply (1:22) and humanity to be fruitful and multiply (1:28). Now God gave the same command to Noah and his sons as the time for repopulating the earth had arrived (9:1b). This same command is repeated in 9:7, which forms a bookend with 9:1. The repetition of the statements in 9:1 and 9:7 also emphasize God's seriousness about life upon the earth. One slight difference in 9:7 is the addition of "bring forth abundantly." This **key phrase** comes from the same Hebrew root word that is translated "breed abundantly" in 8:17, the **immediate context**. These two phrases mean to teem or swarm. God desired abundant life to dwell again upon the earth.

Leader's Guide: A "bookend," also known as an "inclusio," is when a similar statement both opens and closes a piece of writing.

Leader's Guide: Hebrew is the original language of the Old Testament.

Leader's Guide: In 8:17, God called for abundant life from the animals that survived on the ark. In 9:1, 7, God called for abundant life from humanity.

B. Instructions about mankind's dominion (9:2)

God further instructed Noah and his sons regarding their relationship to the animal kingdom. The animals would fear and dread mankind (9:2a). These two **key words** are similar in meaning and carry the sense of terror. Whether it be animals that are on the land, that fly above the land, or in the sea, God delivered them into man's hands (9:2b). From the beginning, God gave mankind dominion over the animals (1:26). Now, this instruction included the animals being afraid of mankind. As far as we know, peace existed between the animals and humans aboard the ark. That peace would soon change now that both were off the ark and living on the land.

Leader's Guide: Mankind's dominion over the animals also includes guardianship. Dominion does not mean that people should mistreat animals.

C. Instructions about mankind's provision (9:3-4)

Part of mankind's dominion would now involve man's human freedom to

Leader's Guide: Allen P. Ross has a good statement about blood in his commentary, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Baker: Grand Rapids, 1988). "Another theme that is important to the Levitical laws is the value of blood. The blood of an animal, according to Leviticus, belongs to God. Humans dare not eat it. Moreover, the blood of human beings is the life of the flesh. Humans dare not spill it, for human beings are in the image of God. For the crime of murder, then, society would have the right to take the murderer's life," p. 202.

Leader's Guide: The law of Moses would later specify that even animals taking human life must die as a result (Exodus 21:28-32).

Leader's Guide: God's instructions to Noah about murder preceded the written law of Moses. This is a natural law that has been true from the beginning. Regardless of one's view regarding capital punishment, this instruction given to Noah demonstrates true justice.

Leader's Guide: God's image does not relate to a physical resemblance, for the Bible teaches that God is spirit in John 4:24, a **related passage**. The image of God means that man resembles God in that he has creative ability, intellect and reasoning, and the ability to love and govern.

Leader's Guide: We must distinguish between outright murder from killing that takes place during war, self-defense, or accidental deaths. Notice that the same instruction is not given when an animal is killed by humans as only people are made in the image of God (Genesis 1:26-27; 9:6)

Leader's Guide: The blessings involved in some covenants do require mankind to meet certain conditions (i.e., a "conditional covenant") such as the Mosaic covenant (Exodus 19:4-6). If the people of Israel did not obey God's covenant through obedience to the law of Moses, they would suffer certain consequences (Deuteronomy 28:15-68).

Leader's Guide: During the days of Moses, God would tighten up the restrictions on what animals could be eaten and what could not be eaten – clean animals versus unclean animals (see Leviticus 11 and Deuteronomy 14:2-21). The Lord had already differentiated between clean and unclean animals with Noah when it came to the animals that would enter the ark (7:2) and those Noah sacrificed later (8:20).

eat the animals. It appears that both man and animals enjoyed a vegetarian diet before the flood, according to Genesis 1:29-30, a **related passage**. Just as God had given the green herb for man to eat, the meat of animals was now on the menu (9:3). **Praise God** for his bountiful provision of food!

God gave only one stipulation – do not eat the blood of the animals. The life of a living being is in its blood and God looks upon that life-giving substance as being of great importance. God gave this same stipulation for the people of Israel in Deuteronomy 12:16 and Leviticus 17:11, 14, **related passages**. Even in the New Testament, leaders of the early church instructed the Gentile believers to abstain from eating blood (Acts 15:20, a **related passage**). Just as animals give up their lifeblood to sustain humans physically upon the earth, so Christ gave up His lifeblood to sustain believers spiritually for all eternity! (Ephesians 1:7).

D. Instructions about murder (9:5-6)

If God takes the blood of animals seriously, how much more so does He take the blood of humans? Three times in 9:5, God declared to Noah that He will **require** from both man and animals the shedding of human blood. This **key word** means to give an account for something. God calls for perfect justice to be executed when a human dies at the hands of an animal or another human. "Whoso sheddeth man's blood, by man shall his blood be shed" (9:6a). A literal translation of the original Hebrew reads this way:

"whoever sheds the blood of man, by man his blood will be shed"

Notice the perfect symmetry between each phrase above. It supplies an image of the scales of justice perfectly balanced.

It is important to note that when God took the life of all living things upon the earth through the flood, it was to judge the wickedness of mankind. Now He called for the safeguarding of human life. A part of safeguarding human life also involves judgment when human blood is shed needlessly. The reason for the command in 9:6 is stated as a **cause-and-effect** relationship. Man's blood is required if he sheds the blood of another human (effect) because humans are made in the image of God. Since humans bear the mark of God's image (Genesis 1:26-27) we should **believe the truth** that God views the killing or murder of another human being quite seriously. "Thou shalt not kill" became one of the Ten Commandments, meaning not to commit murder (Exodus 20:13; Deuteronomy 5:17).

Part Two: God Spoke to Noah Regarding His Covenant (9:8-11)

The God we serve is a covenant-keeping God. When God covenants to do something for a person or a group of people, He always remains true to His Word. This speaks to God's faithfulness and marks one of the great attributes of His character. In Genesis 9:8-11, God **spoke** to Noah of His covenant regarding life for all of mankind and the living creatures on the earth. The covenant mentioned in this passage is an "unconditional covenant" which means that there are no conditions mankind must meet for this covenant to remain in effect. God will keep this covenant!

A. The recipients of the covenant (9:8-10)

God **spoke** to Noah and his sons a second time (9:8). This time God told them He would establish a covenant with them and their descendants (9:9). The **key word** establish means to confirm or cause something to stand. The **key word** covenant is used seven times in this study passage (9:9, 11, 12, 13, 15, 16, 17) and is a **repeated word** from 6:18. The word “covenant” refers to an agreement between two parties or an obligation one makes to another. Not only would humans be the recipient of this covenant, but the animals as well (9:10).

B. The content of the covenant (9:11)

What God confirmed to Noah and his sons is that He would never again destroy “all flesh” nor destroy the whole earth with a worldwide flood, a wonderful **promise to claim** (9:11)! When God decided to destroy the world with the flood, this was justified due to mankind’s wickedness. God does not view the taking of life lightly. God now confirmed to Noah the earnestness of preserving life and established it with a covenant.

Part Three: God Spoke to Noah Regarding the Sign of the Covenant (9:12-16)

A. The timing of the sign (9:12)

God offered to Noah a token of the covenant. This **key word** refers to a visible sign. The timing of the sign is bound up in the **key word** perpetual. This word means something that is for all time or forever. God intended the token to be a forever sign that would be for all generations (9:12). And when God deems something to be forever, it will indeed stand!

B. The identity of the sign (9:13-14)

After declaring that He would make a forever covenant with mankind and all creatures, God identified the sign. It would be the bow or rainbow (9:13). The **key word** bow can refer to an arching bowshot or a rainbow. In times of war, soldiers would shoot the arrow from a distance and its trajectory would be in the form of a bow. The sign here refers to the colorful rainbow that appears in the sky when the sun comes out after a rain shower. God said the rainbow would be seen when He sent a cloud over the earth (9:14).

C. The purpose of the sign (9:15-16)

In the form of a **cause-and-effect** relationship, God identified the purpose of the rainbow. When God sees the rainbow (cause), He will remember the covenant He made (effect; 9:15). The **key word** remember is a **repeated word** from 8:1 and means to call to mind, or in the case of God, respond in a particular way toward an object. God does not remember in the sense that He previously forgot something, but in the sense that He cares for those with whom He makes a covenant. Notice how 9:16 **repeats** what was already stated in 9:15. This repetition emphasizes that what God determined will indeed come to pass. **Praise God** for the sign of His covenant! Notice also the emphasis that God’s covenant is with “all flesh,” which includes people living today and beyond.

The other major covenants we see in Scripture include God’s covenant to Abram (Genesis 12:1-3), Moses (Exodus 19:4-6), David (2 Samuel 7:8-17), and the New Covenant secured through Christ’s death (Jeremiah 31:31; Hebrews 8:7-13).

Leader’s Guide: This marks the only covenant God made that includes animals.

Leader’s Guide: In recent times, people have taken the sign of the rainbow to symbolize sexual and gender perversions. The term was also used in the late 1960’s to refer to a political and multicultural movement called the “Rainbow Coalition” and later modified as the “Rainbow/PUSH Coalition.” However, the Bible clearly tells us that the rainbow serves as a sign of God’s covenant with mankind and animals never to destroy all the earth with a worldwide flood. As Christians, we should not promote the sign of the rainbow for any other purpose than for what God intended.

Leader’s Guide: The key phrase “all flesh” is used five times in 9:11, 15(2x), 16, 17. This phrase was used when God destroyed “all flesh” with the worldwide flood in 6:12, 13, 17; 7:21. It was used to refer to “all flesh” that God saved in the ark in 6:19; 7:15, 16; 8:17. In Genesis 9, the phrase is used to refer to “all flesh” with whom God made His covenant. On every occasion, the phrase refers to both mankind and animals.

Part Four: God Spoke to Noah Repeating the Covenant (9:17)

For the fourth time in this passage, God **spoke** to Noah. In 9:17, God reiterated to Noah that the rainbow was the sign of the covenant He established between Himself and “all flesh” upon the earth. Such repetition is meant to mark the earnest nature of this covenant God made. This marks the third time that God has stated this as an established covenant. It is important to note that this is an unconditional covenant with all of mankind that would bless both the righteous and unrighteous. History proves that God has remained true to this covenant as over 4,000 years have transpired with no worldwide flood destroying all flesh. And if the earth remains another 4,000 years, there will still be no worldwide flood because God remains true to His word.

Conclusion

God is the author of life and values the life He creates. He **spoke** to Noah about the preservation of life and we should listen carefully to what God says. Even though God Himself destroyed all flesh with a worldwide flood in the days of Noah, He vowed that He would never again flood the entire world. God sealed His promise about life with a covenant that included the continuation of life on the earth for both man and animals. Any taking of human life through murder would be met with great consequences. The earth would once again be populated with people and animals to the praise and glory of God! Even though God promised not to destroy the world with a flood, Peter reminds us there is future destruction by fire in 2 Peter 3:10. To avoid getting swept up in the destruction by fire, it is imperative to repent of your sins (Acts 2:38) and place your faith in the Lord Jesus Christ who died on the cross and rose again on the third day (Romans 10:9-10).

Apply It

- **Praise God** for His bountiful provision of food.
- **Believe the truth** that God takes the murder of human life seriously.
- **Claim the promise** that God will never again destroy the world through a worldwide flood.
- **Praise God** for the sign of His covenant faithfulness through the rainbow.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Eleven: Not So Happily Ever After

Read Genesis 9:18-29

Read the Lesson aim: The learner will understand that even though sin resulted after the flood, the prophecy of God's blessing of redemption still moves forward.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 9:18-29

Lesson 11

NOT SO HAPPILY EVER AFTER

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 9:18-29:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Overspread, drunk, nakedness, cursed

2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

Through an unconditional covenant, God declared good to Noah and his sons that He would never destroy the earth again through a flood (9:11).

2. What key words or phrases need to be researched?

3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?

Avoid the error of Noah who became drunk.

Avoid the error of Ham who dishonored his father.

2. Is there a sin to confess in this passage?

Confess the sin of drunkenness if that applies to you.

3. Is there an example to follow in this passage?

Follow the example of Shem and Japheth who honored their father.

4. Is there something to praise God for in this passage?

Praise God for His redemptive plan for mankind through Jesus Christ.

Noah drank from the wine of his vineyard (cause) and became drunk (first effect). Ham walked into Noah's tent and saw his father's nakedness (cause) and then went outside and told his brothers about it (effect; 9:22). Noah eventually awoke from his wine (cause) and knew what his youngest son did to him (effect; 9:24).

The **key word** *drunk* refers to intoxication. The **key word** *nakedness* refers to one's nudity and even exposure of one's private parts. The **key word** *cursed* is a **repeated word** from Genesis 3:14 and 4:11, and means to be under God's judgment as opposed to His blessing.

The Bible declares drunkenness as a sin in the **related passages** of Galatians 5:21, Ephesians 5:18, and 1 Peter 4:3. In Exodus 20:12 and Deuteronomy 5:16, **related passages**, the Bible commands us to honor our father and mother.

Get Attention: Read Exodus 20:12 and Deuteronomy 5:16. Ask learners to explain what it means to honor your parents. How are parents dishonored? This lesson will show consequences of dishonor.

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Eleven: Not So Happily Ever After Genesis 9:18-29

Aim: The learner will understand that even though sin occurred after the flood, the prophecy of God's blessing of redemption still moves forward.

Part One: Noah's Sons Populate the Earth (9:18-19)

Part Two: Noah's Sin and Ham's Shame (9:20-23)

A. Noah's sin of drunkenness (9:20-21)

B. Ham's Shameful Act (9:22)

C. Shem and Japheth's Honorable Act (9:23)

Part Three: Noah's Word Concerning His Sons (9:24-27)

A. Canaan's Curse (9:24-25)

B. Shem's Blessing (9:26)

C. Japheth's Enlargement (9:27)

Part Four: Noah's Life Summarized (9:28-29)

Epilogue (10:1-32)

Genesis 10:1 and 31 serve as bookends for the genealogical records included in this chapter.

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Eleven: Not So Happily Ever After Genesis 9:18-29

Aim: The learner will understand that even though sin occurred after the flood, the prophecy of God's blessing of redemption still moves forward.

Introduction

A common close to a story with a good ending is the all-familiar phrase, "And they lived happily ever after." Through an unconditional covenant, God declared good to Noah and his sons that He would never destroy the earth again through a flood (9:11, the **immediate context**). One might almost expect a "happily ever after" ending when Noah, his family, and the animals departed the ark following the devastating worldwide flood. Unfortunately, that is not quite how the story unfolded. More sin, shame, and a curse would come not long after God declared His unconditional covenant. Just when we think mankind might move in a different direction than the world of Noah's day before the flood, righteous Noah and his family were plagued with the unfortunate effects of the sinful nature, the same sinful nature with which we struggle.

→ Leader's Guide: The sin nature finds its origin from the first sin committed by Adam and Eve. When they fell to sin by disobeying God in the Garden of Eden, all of humanity fell with them according to Romans 5:12.

Part One: Noah's Sons Populate the Earth (9:18-19)

Before looking at the sin and shame that crept into Noah's family, we are first introduced to their obedience. Scripture reminds the reader regarding the names of Noah's three sons – Shem, Ham, and Japheth (9:18a). This marks the fourth time that the three sons are mentioned (5:32; 6:10; 7:13). The Bible described Ham as "the father of Canaan" (9:18b). According to Genesis 10:6, Canaan was the youngest son of Ham, the significance of which will be noted in our discussion of 9:25.

→ Leader's Guide: Shem is pronounced *Shim*. Japheth is pronounced *JAY-feth*.

In 9:19, the three sons demonstrate obedience when the whole earth was overspread by their offspring." This **key word** means to spread out, scatter, or populate. Based upon the command in 9:1, the **immediate context**, God told Noah and his sons to "be fruitful, and multiply, and replenish the earth." This is a **repeated** command from Genesis 1:28 when God spoke to Adam and Eve. The specific details of their populating the earth will be noted in the epilogue for this lesson.

Part Two: Noah's Sin and Ham's Shame (9:20-23)

The Bible declares that Noah was just or righteous (Genesis 6:9) and a preacher of righteousness (2 Peter 2:5). Just because one is described as righteous does not mean that he is perfect or sinless. This passage describes the nature of sin and how it impacts even the best of mankind.

A. Noah's sin of drunkenness (9:20-21)

Like his forefathers before the flood (namely Adam and Cain), Noah began working the ground after the flood as a husbandman or farmer. The Bible specifically says that he planted a vineyard (9:20). Then, in the form of a **cause-and-effect** relationship, Noah drank from the wine of his vineyard (cause) and became drunk (first effect). The **key word** drunk refers to intoxication. In his drunken state, Noah then uncovered himself in his tent (second effect). Some

→ Leader's Guide: The Hebrew word for husbandman or farmer can be translated as "man of the soil/ground."

Leader's Guide: There is disagreement among believers and Bible scholars as to whether the Bible explicitly says drinking alcohol is wrong. Clearly Proverbs 20:1 states that strong drink is deceptive and Proverbs 23:29-35 states that drunkenness brings much trouble to one's life. Since drunkenness is clearly marked as a sin (Galatians 5:21; Ephesians 5:18), and the only way to get drunk is to consume alcohol, wisdom would say to avoid the use of alcohol as a beverage. The Baptist Publishing House editors agree that the Bible teaches believers should avoid the consumption of alcohol. The use of drugs can also cause one to become intoxicated in different ways. Christians may have different convictions on the issue of drinking. For example, some churches have a covenant agreeing to abstain from the sale and use of alcohol, while others, not as strict, believe that light consumption of alcohol is okay. Regardless of one's conviction about drinking, we should all agree that drunkenness is a sin because the Bible declares it a sin.

Leader's Guide: Some believe that Ham's sin was more than just looking upon his father's nakedness. Later, when the Bible talks about "uncovering the nakedness" of someone, it refers to a sexual act such as recorded in Leviticus 18:6-17. Others believe that Ham's sin was having sexual relations with his mother since to uncover the father's nakedness is akin to having sexual relations with one's mother (Leviticus 18:7). However, it should be noted that the wording in Genesis 9:22 is different than what we see in Leviticus 18. Therefore, it is best to understand that Ham's sin was gazing upon his father's nakedness (more than just a glance) and then talking about it.

have speculated that Noah did not know he would get drunk from drinking the wine produced by the grapes as the sun aged things much faster since the flood. However, the New Testament reminds us that drinking was going on in the days before the flood (Matthew 24:38). It is not helpful to give Noah a pass on this one. The Bible declares drunkenness as a sin in the **related passages** of Galatians 5:21, Ephesians 5:18, and 1 Peter 4:3 (this verse includes a warning even about drinking parties). We should all **avoid the error** of drunkenness and, if need be, **confess the sin** of drunkenness.

B. Ham's shameful act (9:22)

Noah's sin of drunkenness led to a shameful act by his youngest son, Ham. Stated as a **cause-and-effect** relationship, Ham walked into Noah's tent and saw his father's nakedness (cause) and then went outside and told his brothers about it (effect; 9:22). The **key word** saw means to look at, consider, and even gaze upon something. The **key word** nakedness refers to one's nudity and even exposure of one's private parts. Ham dishonored his father when he gazed upon his father's nakedness and further dishonored him when he went outside and told his brothers about it. Ever since Adam and Eve sinned in the garden, nakedness has been associated with a person's shame (Genesis 3:7-10). To look upon what he did and to blab about what he saw was a shameful act indeed by Ham, two **errors to avoid**. In Exodus 20:12 and Deuteronomy 5:16, **related passages**, the Bible commands us to honor our father and mother. For the second time, Ham is referred to as the father of Canaan.

C. Shem and Japheth's honorable act (9:23)

Shem and Japheth did not join in their brother's musings about their father's nakedness. In **contrast**, the older brothers went in and covered their father's nakedness with a garment being ever careful to turn away their heads by walking in backward when they covered up Noah (9:23). Since the Hebrew word translated "a garment" in 9:23 literally has the definite article "the garment," perhaps the two brothers used the same garment, presumably brought out by Ham, to cover up their father's nakedness. This would help counteract Ham's brazen act of disrespect. Shem and Japheth did everything they could not to look upon their father's nakedness. While what Ham did is an **error to avoid**, what Shem and Japheth did is an **example to follow**. We should always seek to honor our parents in every way.

Part Three: Noah's Word Concerning His Sons (9:24-27)

A. Canaan's curse (9:24-25)

Stated in the form of a **cause-and-effect** relationship, Noah eventually awoke from his wine (cause) and knew what his youngest son did to him (effect; 9:24). The Bible does not say how Noah became aware of his son's actions against him, just that he knew. Noah then prophesied concerning all three of his sons, beginning with Ham.

Noah's word concerning Ham came in the form of a curse (9:25). The **key word** cursed is a **repeated word** from Genesis 3:14 and 4:11 and means to be under God's judgment as opposed to His blessing. Notice that Noah specifically addressed the curse toward Canaan, Ham's youngest son. Ham was Noah's youngest son. Ironically, the youngest son of Ham would eventually experience the

Leader's Guide: One might think that this curse on Canaan was a little severe based upon Ham's gazing and talking about his father's nakedness while in his drunken state. God takes disrespecting one's parents to be a serious offense. This severity is seen in the law of Moses where a child was to be put to death for cursing his parents (Leviticus 20:9). Leader's Guide: Some have believed that the curse upon Canaan was a curse upon the black races as servants. However, the people groups that came from Ham do not necessarily equate to the black races (Egyptians, Babylonians, Assyrians, and the Canaanites, Genesis 10:6-20).

effect of his father's sin. The type of affliction Canaan experienced involved being a "servant of servants" to his brothers.

Canaan is a personal name, but would also represent a people that came from him. The people of Israel would eventually conquer the Canaanites as mentioned in Genesis 15:16-21 and Deuteronomy 20:17. The people of Canaan were not merely recipients of Ham's sin, as they would become sinners in their own right. Canaan was already a nation of wicked people in the Promised Land during the days when Moses wrote the book of Genesis.

B. Shem's blessing (9:26)

In **contrast** to Ham, Noah prophesied a blessing upon Shem and reiterated Canaan as his brother's servant (9:26). Notice carefully how Noah said, "Blessed be the LORD God of Shem." The actual blessing is directed toward the Lord Who would, in turn, bless Shem. We should never forget that God is the source of our blessings! God's blessing upon Shem moved the story of redemption forward as Abram would be a descendant of Shem (see Genesis 11:26). From Abraham would come, Isaac. From Isaac would come, Jacob. From Jacob, whose name was changed to Israel, would come twelve sons who became the tribes of Israel. One of those tribes would be Judah from whom the Messiah, Jesus, would eventually come. The blessing upon Shem would turn out to be a blessing for the entire world in the form of redemption through the blood of Christ. **Praise God** for His redemptive plan! This redemptive focus goes back to the first gospel witness mentioned in Genesis 3:15. The seed of the woman is ultimately fulfilled in the coming of Christ, who will crush the serpent's head.

C. Japheth's enlargement (9:27)

Noah spoke a positive prophecy toward his other son Japheth, who along with Shem, honored their father when they covered his nakedness. The prophetic statements made regarding Japheth are three-fold. **First**, Noah wished for God to extend Japheth's territory. According to Genesis 10:2-5, the **immediate context**, Japheth's territory would extend beyond Israel's borders. **Second**, Japheth would share in Shem's blessing. The phrase, "dwell in the tents of Shem," likely refers to enjoying the blessings bestowed upon Shem. **Third**, Canaan would also be a servant to Japheth and his descendants. Shem and Japheth are examples of those whom the Lord blessed for acting righteously toward their father.

Part Four: Noah's Life Summarized (9:28-29)

The remainder of Genesis 9 provides the last words about Noah's life. Noah was over 600 years old when he left the ark. God would bless him with another 350 years. Noah lived a grand total of 950 years upon the earth! Noah would be the last person on earth to have such a long life. Although Noah faithfully served God, he still died because of sin. The phrase, "and he died" is a **repeated phrase** from Genesis 5 and reminds us of the consequence of Adam and Eve's sin. While the main consequence for sin is death, "the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). By God's grace, Jesus tasted death for "every man" (Hebrews 2:9). Christ died on the cross so that whoever believes in Him would not perish but have eternal life (John 3:16). Jesus removed the sting of

Leader's Guide: From the time of Noah's curse upon Canaan until the people of Israel would make the Canaanites servants would be about 800 years.

Leader's Guide: Remember that God changed Abram's name to Abraham (Genesis 17:5).

Leader's Guide: While it is true that not every person on earth will be saved, the Bible declares that people from every tribe, and tongue, and nation will be represented in God's Kingdom in Revelation 5:9-10.

Leader's Guide: This first gospel witness is known as the *proto evangelium* – "first good news."

Leader's Guide: Remind your learners of the length of years enjoyed by Noah's forefathers noted in Genesis 5 and compare that to the length of days of Shem's line mentioned in Genesis 11:10-32.

death for others through His own death and resurrection (1 Corinthians 15:55-57).
Have you received the gift of eternal life offered only through the death and resurrection of Jesus?

Epilogue (10:1-32)

Genesis 10 provides the reader with the descendants of Shem, Ham, and Japheth (10:1). Similar statements are made at the end of each genealogy (“after his tongue, after their families, in their nations” – 10:5, 20, 31). Genesis 10:1 and 31 serve as bookends for the genealogical records included in this chapter. Both of these verses mention the generations and families of Noah.

Japheth’s descendants are noted first (10:2-5) and included peoples who would settle in the areas known today as Iran, Turkey, Greece, and Germany. **Ham’s** descendants are noted next (10:6-20) whose genealogy included south Arabia, present-day southern Egypt, Sudan, and northern Ethiopia. Nimrod and the beginnings of Babel, Assyria, and the many Canaanite nations are also noted. **Shem’s** descendants are mentioned last and would include certain Semitic groups, especially in Syria and Arabia. They also include the Hebrew people (10:21-31). It is through the Hebrew people that God would continue His plan of redemption for mankind. Shem’s genealogy will be mentioned again in Genesis 11 which leads to the time of Abram.

Conclusion

While the events surrounding Noah and his son Ham do not speak of a “happily ever after” ending, it is indeed how history unfolded after the flood. However, the blessings upon Shem and Japheth do provide hints of God’s plan of redemption moving forward. The Israelite people descended from the line of Shem, the people from whom the Messiah would eventually come. The descendants of Japheth would enjoy the blessings of Shem as the apostle Paul would eventually spread the gospel to the territory populated by Japheth’s descendants. God’s redemptive plan should not be missed in Noah’s prophetic words. There is a “happily ever after” for those who believe in Jesus!

Apply It

- **Avoid the error** of Noah who became drunk.
- **Confess the sin** of drunkenness if that applies to you.
- **Avoid the error** of Ham who dishonored his father.
- **Follow the example** of Shem and Japheth who honored their father.
- **Praise God** for His redemptive plan for mankind through Jesus Christ.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Twelve: Mankind vs. The Lord

Read Genesis 11:1-9

Read the Lesson aim: The learner will understand that the Lord's purpose will always prevail over man's purpose.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 11:1-9

Lesson 12

MANKIND VS. THE LORD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 11:1-9:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. Who is involved in the passage being studied?

Notice that it is the people of the whole earth who are first **involved in this passage**.

2. What key words or phrases are in the text? (Are any repeated?)

Language, speech, got, confound, Babel,

3. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

Genesis 10:5, 20, and 31, the **immediate context**, mentions that the descendants of Noah's sons settled in their own lands, had their own languages, and developed into their own nations.

2. What key words or phrases need to be researched?

3. Are there any related passages that need to be studied?

The Bible encourages and calls for unity (Psalm 133:1 and Ephesians 4:3).

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?

Avoid the error of defying God's purpose for your life.

2. Is there something to praise God for in this passage?

Praise God that His purpose will ultimately prevail.

Stated as a **cause and effect**, they moved from the east and found a plain in the land of Shinar (cause) and settled in that place (effect; 11:2). The biblical text states the Lord's decision in the form of a **cause-and-effect** relationship. The Lord decided to confound their language (cause) so that they would not understand one another (effect; 11:7). They called the city Babel (effect) because the Lord confounded the language.

The **key word** language refers to a manner of speaking or a particular tongue, while the **key word** speech refers to the specific words that are used. "Go to." This **key phrase** comprised of two Hebrew words means "friend or comrade, come on!" confound means to confuse. Babel sounds similar to the Hebrew word translated "confound" used in 11:7, 9.

Get Attention: Ask students to tell about tall buildings they may have visited. What is the purpose of a tall building? Was it built for business, residence, etc? Does the height of a building inspire pride?

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Twelve: Mankind vs. The Lord Genesis 11:1-9

Aim: The learner will understand that the Lord's purpose will always prevail over man's purpose.

Part One: "Go to, Let Us": Mankind's Purpose (11:1-4)

A. *They spoke the same* language (11:1)

B. *They journeyed and lived in the same* area (11:2)

C. *They agreed to the same* plans (11:3-4)

Part Two: "Go to, Let Us": The Lord's Purpose (11:5-9)

A. *What the Lord observed* (11:5-6)

B. *What the Lord decided* (11:7)

C. *What resulted from the Lord's action* (11:8-9)

The city mankind worked on together became known as Babel.

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Twelve: Mankind vs. The Lord Genesis 11:1-9

Aim: The learner will understand that the Lord's purpose will always prevail over man's purpose.

Introduction

The Bible states in Proverbs 14:12 and 16:25, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It also says in Isaiah 55:8-9 concerning God, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Basically, God's plans are superior to mankind's plans. Defying God's plan is never a wise decision, but this is exactly what the people did after the flood. God's plan and directive were to replenish the earth (Genesis 9:1). The people devised a plan in defiance of God's plan, and they would ultimately fail.

Part One: "Go to, Let Us": Mankind's Purpose (11:1-4)

Genesis 10:5, 20, and 31, the **immediate context**, mentions that the descendants of Noah's sons settled in their own lands, had their own languages, and developed into their own nations. This follows what God commanded them to do in Genesis 9:1 to "be fruitful, and multiply, and replenish the earth." Genesis 10 provides a picture of what eventually happened with each of their descendants. However, Genesis 11:1-9 tells of a time after the flood, but clearly before all those people groups developed, when mankind devised his own purpose.

A. They spoke the same language (11:1)

Notice that it is the people of the whole earth who are first **involved in this passage**. Before the development of the different languages and people groups mentioned in Genesis 10, the people of the world after the flood spoke the same language (11:1). Having a common language typically ensures clear communication happens within a large group of people. The Bible does not identify this language, only that everyone spoke the same one.

The Bible specifically says that they were of "one language" and "one speech." While these phrases appear similar in meaning, there is a slight difference between them. The **key word** language refers to a manner of speaking or a particular tongue, while the **key word** speech refers to the specific words that are used. Used together, the two words give a clear sense that the people after the flood communicated in a specific manner of speaking, helping them to work together.

B. They journeyed and lived in the same area (11:2)

Clear communication helped mankind's ability to travel together. Stated as a **cause and effect**, they moved from the east and found a plain in the land of Shinar (cause) and settled in that place (effect; 11:2). The land of Shinar is identified as Babylonia, or present-day Iraq. God would eventually use Babylon to punish the people of Judah for their sins against Him (2 Chronicles 36:20).

Leader's Guide: Remind your learners that even though Genesis 11:1-9 comes after the genealogies mentioned in Genesis 10, it is chronologically before all those people groups developed. This kind of reverse arrangement of events is similar to God's command to the male and female to be fruitful and multiply in Genesis 1:26-28, but yet the account of Eve's creation does not occur until Genesis 2.

Leader's Guide: Shinar is pronounced SHY-nar. Have your learners see if they can locate the land of Shinar on a map in their Bibles. You can also direct them to bibleatlas.org for a map there along with information about Shinar.

Leader's Guide: Abram would later conquer the king of Shinar to rescue his nephew Lot (Genesis 14:1, 9). Later, Daniel and others of Israel were captured and taken to Shinar during the Babylonian captivity (Daniel 1:2). Other mentions of Shinar occur in Isaiah 11:11 and Zechariah 5:11.

C. They agreed to the same plans (11:3-4)

Now that mankind settled in one place and possessed the same language, they were ready to work together to formulate their own plans. They had a four-fold plan. **First**, they gathered building materials. As they began to communicate to one another they said, “Go to.” This **key phrase** comprised of two Hebrew words means “friend or comrade, come on!” This was a call to action to make bricks and burn them thoroughly (11:3). According to the **historical context**, stone was scarce in this area, so they made bricks by heating mud to make it harden like stone. They also gathered slime to use for “morter.”

Second, they said, “Go to,” a repeated phrase from 11:3, “let us build us a city” (11:4a). To solidify their dwelling in that land, they needed a central city. Established civilizations in every era have built cities to fortify their permanence.

Third, they specifically wanted to build a tower that reached into the heavens (11:4b). They not only wanted a city but something that would stand out. This was likely a ziggurat-type structure common to the period. Such structures had a large base that would narrow in a stair-type configuration ascending toward the top of the tower where a shrine would be erected. The purpose of reaching toward the heavens was meant to connect with God.

Fourth, not only did they want to build a city and a great tower, but they wanted to make a name for themselves (11:4c). The **key word** for name comes from the same Hebrew root word that is the personal name, Shem. It is through Shem that God’s purpose of redemption for mankind moved forward. God did something great for Shem by choosing his line to bring about the future Messiah. The people of the earth after the flood wanted to do something great for themselves. How ironic! The focus of their building was self-promoting instead of God-honoring. There is no indication in the text that they sought God’s will concerning their travels, settling in Shinar, or building endeavors. Failing to seek God’s will is an **error to avoid**. The same holds true today. We need to focus less on our goals and seek God’s directives for our lives. Interestingly, they feared being scattered abroad upon the face of the earth, but this was exactly God’s plan for mankind.

Part Two: “Go to, Let Us”: The Lord’s Purpose (11:5-9)

The people of the earth were on the move settling together in a particular area and building things for themselves. One might think that the common language and unity they exhibited was true strength. After all, the Bible encourages and calls for unity (Psalm 133:1 and Ephesians 4:3, **related passages**). The problem, however, was that they were unified in selfish ambitions. It was time for the Lord’s purpose to reign supreme. The Lord becomes greatly **involved in this passage**.

A. What the Lord observed (11:5-6)

As the Lord entered the scene, the first thing noted in the text concerned the Lord’s observation of mankind’s exploits. The Lord came down to see this new city and tower (11:5). Do not be confused, the Lord already knew what mankind was doing. The idea of the Lord coming down to see is similar to when the Lord called out looking for Adam in the garden after Adam sinned (Genesis 3:9). The Lord knew Adam’s location and what he had done, just as He knew mankind’s actions in the land of Shinar.

Leader’s Guide: “Morter” is an archaic or older spelling of the more modern “mortar.” The word “slime” refers to a tar-like substance to be used between the mud bricks. Leader’s Guide: The Hebrew word for “slime” in Genesis 11:3, the original language of the Old Testament, is different from the Hebrew word translated “pitch” in Genesis 6:14.

The Lord recognized as well that the people were one and had one language (11:6a). This was what enabled them to work so well together in amassing these grand building projects. The Lord also recognized that if He did not intervene, mankind would continue in their plans with total disregard for His own (11:6b).

B. What the Lord decided (11:7)

For the third time in this text, the phrase “Go to, let us” is used. The people of the earth first spoke the phrase when they wanted to make bricks (11:3) and to build a city with a tower (11:4). This time the Lord used the phrase in an almost poetic fashion to counteract the actions of mankind. The Lord was about to stop the deeds of mankind with His own actions. God’s purpose for mankind was about to prevail. The Lord’s saying, “let us” echoed when He spoke a similar phrase in Genesis 1:26, “Let us make man in Our image.” The Lord’s use of “us” is likely a reference to the Godhead - Father, Son, and Holy Spirit.

The biblical text states the Lord’s decision in the form of a **cause-and-effect** relationship. The Lord decided to confound their language (cause) so that they would not understand one another (effect; 11:7). The **key word** confound means to confuse. Their common language enabled them to work together toward their self-promoting actions. The confusion of their language would put a halt to those actions.

C. What resulted from the Lord’s action (11:8-9)

With their languages confused, mankind could no longer work together effectively. The Lord’s actions led to their scattering, noted as another **cause and effect**. *Because* the Lord scattered mankind over the face of the whole earth, they stopped building their city (effect; 11:8). The Lord’s purpose prevailed over man’s purpose, something for which to **praise God!**

The city mankind worked on together became known as Babel. This **key word** sounds similar to the Hebrew word translated “confound” used in 11:7, 9. The word “confound” in Hebrew is *ba-lawl*, and Babel in Hebrew is *ba-bel*. This marks yet another **cause and effect** as this passage comes to a close. They called the city Babel (effect) *because* the Lord confounded the language. This city would also become known as Babylon. The Hebrew word for “Babel” is possibly the source for the English word “babble,” which means nonsensical speech like a baby. On the day of Pentecost (Acts 2), God temporarily reversed the confusion by allowing all people to hear the gospel in their own languages. Only through the Spirit of God, rather than the haughtiness of man, can there be a unity that honors God.

Notice the repetition in 11:9 concerning the Lord confounding the people’s language and scattering them over the whole earth as first mentioned in 11:8. This repetition emphasizes the Lord’s purpose prevailing over mankind’s purpose.

Conclusion

We should never refer to God’s plan as “Plan A,” because a “Plan A” necessitates a “Plan B” (and so on). God does not need a Plan B, He simply possesses a plan that will always come to pass. The people of the earth after the flood thought they did not need to fulfill God’s plan of being fruitful and filling the earth. They devised their own plan but it ultimately failed because God’s plan must reign supreme. In the battle of mankind vs. the Lord, the Lord always wins. Keep

→ Leader’s Guide: Dr. Greg Parsons, BMA Seminary professor and contributor to the *HCSB Study Bible*, comments regarding Zephaniah 3:9, a **related passage**, “The phrase **restore pure speech to the peoples** may reflect a reversal of the Babel motif (cp. Is 2:2-4; 19:18-25) or international worship without language barriers. But its meaning apparently also involves genuine worship of Yahweh without deceit (Zph 3:13-14; cp. Rv 14:5).”

seeking God's plan for your life or you will find yourself fighting against God, a fight in which you will never win. It is best to submit to His purpose and will for this is where true joy is found.

Apply It

- **Avoid the error** of defying God's purpose for your life.
- **Praise God** that His purpose will ultimately prevail.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead the lesson: Lesson Thirteen: God's Plan Moves Forward

Read Genesis 11:10-32

Read the Lesson aim: The learner will understand the importance of Shem's genealogy as it relates to Christ and the redemptive focus of Scripture.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired.

The Introduction will answer basic observation questions not included here. Review the introduction with learners.

Genesis 11:10-32

Lesson 13

GOD'S PLAN MOVES FORWARD

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what the biblical passage says, means, and how it applies. The guided method is technically referred to as the Inductive Bible Study method. Begin by studying each passage before reading the author's comments on the passage. Then compare your answers to the author's review. Prayerfully read the passage and ask the Lord to help you see answers to the following questions that will guide you through Genesis 11:10-32:

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Begat, These are the generations, land of his nativity.

2. What are the cause/effect relationships in the passage?

In the form of a **cause and effect**, Terah chose to take his family (cause) and journey toward the land of Canaan (effect).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

Genesis 10:21-31, the **immediate context**, contains a list of Shem's sons and their descendants. God promised to Abram a land that He would show him in 12:1.

2. What key words or phrases need to be researched?

The **key word** begat means to bear or bring forth a child. The "land of his nativity" (11:28) refers to the land of his birth.

3. Are there any related passages that need to be studied?

The Gospel of Luke's mention of these same names in its genealogy of Jesus in Luke 3:34-36,

Application: Apply the passage to our lives as God intends.

1. Is there something to praise God for in this passage?

Praise God that He always fulfills His promises in His perfect timing.
Praise God that His plan of redemption moved forward.

Get Attention: Take a brief look at Numbers 26 and attempt to read and pronounce some of the names; however, do not allow this to derail the lesson. Refer to the Introduction and discuss the questions there: Does a person slow down and attempt to pronounce each name, or is there a tendency to read over that section quickly?

Learning Option Two: Answer the questions in the Lesson Outline page:

Outline for Lesson Thirteen: God's Plan Moves Forward Genesis 11:10-32

Aim: The learner will understand the importance of Shem's genealogy as it relates to Christ and the redemptive focus of Scripture.

Part One: The Descendants of Shem (11:10-25)

A. The pattern of the narrative.

B. The significance of the names.

C. The number of years they lived.

Part Two: The Family of Terah (11:26-30)

A. His sons (11:26-28)

B. His sons' wives (11:29-30)

Part Three: The Settlement of Terah's Family (11:31-32)

A. They journeyed toward the land of Canaan (11:31a)

B. They settled in Haran (11:31b-32)

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Thirteen: God's Plan Moves Forward Genesis 11:10-32

Aim: The learner will understand the importance of Shem's genealogy as it relates to Christ and the redemptive focus of Scripture.

Introduction

Reading through the entirety of Scripture is a great exercise for believers. Multiple plans exist that can assist one in reading Scripture through in a year. There is still a need for deeper meditation and study of Scripture (such as studying the Bible using the *Baptist Expositor*), but reading the Bible through at least gets people in the Word every day. What happens, however, when one comes upon a list of names like in Numbers 26? Does a person slow down and attempt to pronounce each name, or is there a tendency to read over that section quickly? If most of us were honest, we might have to plead guilty and admit we have, at least at times, skirted over those sections in our reading.

The truth is, such listings of names are just as inspired as any other portion of Scripture. They may not seem as "inspiring" as other parts of Scripture, but God placed them there for a reason. Genesis 11:10-32 contains a list of names or genealogy for our consideration in this study. Before closing your book and running away at such a prospect, let us slow down, take a look at this list, and see what important message God stresses in this passage.

Part One: The Descendants of Shem (11:10-25)

Genesis 10:21-31, the **immediate context**, contains a list of Shem's sons and their descendants. The list in Genesis 10 focuses mostly on the clans or nations which resulted from Shem's sons. The genealogy beginning in 11:10 also belongs to Shem but focuses rather on the names that eventually lead to Abram. In this listing of Shem's descendants, we will give attention to (1) how it is organized with repeated patterns, (2) the significance of the names, and (3) the number of years each person lived.

A. The pattern of the genealogy.

When studying a genealogy in Scripture, observe any repetitive patterns that exist. Before observing the specific patterns in this passage, notice the **repeated phrase** that begins the entire section in 11:10, "These are the generations." This phrase was first observed in Genesis 2:4 (regarding the heavens and the earth), then in 5:1 (regarding Adam's descendants), and again in 10:1 (regarding Noah's descendants). The phrase serves as a literary device marking the major divisions throughout Genesis.

The **first** pattern in 11:10-25 involves the age of each person when he "begat" his firstborn son. The **key word** **begat** means to bear or bring forth a child. In the case of the men listed in this genealogy, it carries more the sense of "fathering" children. "Begat" is a **repeated word** from the genealogical listings found in Genesis 4:18, 5:3-32, and 10:8-26. Shem, the only pre-flood person in the present list, was 100 years old when he began fathering children (11:10).

Leader's Guide: Take a brief look at Numbers 26 and attempt to read and pronounce some of the names; however, do not allow this to derail the lesson.

Leader's Guide: When we are first introduced to Abraham in Genesis 11:26, his name is "Abram." Later, God changed his name to "Abraham" in Genesis 17:5.

Leader's Guide: In Genesis, all but one usage of the word "generations," is accompanied by the phrase, "These are the generations of . . ." (heavens and the earth in 2:4; Noah in 6:9; Shem, Ham, and Japheth in 10:1; Shem in 11:10; Terah in 11:27; Ishmael in 25:12; Isaac in 25:19; Esau in 36:1, 9; and Jacob in 37:2). The other usage in 5:1 says, "This is the book of the generations of Adam."

Remember, people before the flood lived much longer than those after the flood and began having children much later in life. The average age men began fathering children in Genesis 5 was 156 years compared to 43 years in Genesis 11. Most of those listed in Genesis 11 began fathering children in their thirties, except for Terah, who was 70 (11:26).

The **second** pattern speaks of how long each person lived after fathering his firstborn. Specific information about their length of years will be noted below. The **third** pattern includes the phrase, “and begat sons and daughters,” after mentioning how much longer each one lived after fathering his firstborn. From the line of Shem, the earth was once again filling up with humans. The lines of Ham and Japheth also populated the earth (10:2-20).

B. The significance of the names.

There are ten generations noted in 11:10-26. Each son named marks a new generation. The most significant factor to these names surrounds the Gospel of Luke’s mention of these same names in its genealogy of Jesus in Luke 3:34-36, a **related passage**. Both Matthew and Luke offer a genealogy of Jesus. Matthew’s genealogy comes at the opening of his Gospel in Matthew 1:1-17. He shows Christ’s lineage from Abraham to the time of Jesus. Luke includes his genealogy of Jesus in Luke 3:23-38 after the birth narratives of Jesus and His baptism. Luke shows Christ’s lineage from Jesus’s time back to Adam, giving the most complete lineage, and demonstrating Christ’s link to all of humanity.

When Adam and Eve sinned in the Garden of Eden, they, along with all humanity, lost their innocence. God promised, however, that the seed of the woman would crush the serpent’s head (Genesis 3:15). The coming of Christ established the fulfillment of the seed of the woman. Throughout the Old Testament then, we see glimpses of God’s redemptive plan unfolding. Shem’s genealogy leading to Abram/Abraham marks a big part of this redemptive plan. Abraham fathered Isaac. Isaac fathered Jacob. Jacob, whose name was later changed to Israel (Genesis 32:28), fathered twelve sons who would become the twelve tribes of Israel. One of those sons or tribes was Judah, from whom Jesus would eventually come (Revelation 5:5). The connection between Genesis 11:10-26 and Luke 3:34-36 should not be missed!

C. The number of years they lived.

Before leaving the main verses which detail Shem’s genealogy, observe the number of years people lived after the flood. Out of this group, Shem lived the longest at 600 years (11:10-11), and Nahor lived the least at 148 years (11:24-25). Note the stark difference when you compare the average of years people lived in Genesis 5 to the average number that people lived in Genesis 11. Those listed in Genesis 5 lived an average of 908 years, while those listed in Genesis 11 lived an average of 301 years. That makes a difference of about 600 years! God was no longer allowing the people of the earth to live long lives. God limiting man’s days to 120 years (as noted in Genesis 6:3) was coming closer to reality.

Leader’s Guide: Many scholars believe that Matthew’s genealogy shows Jesus’s royal lineage (following the line of Joseph), while Luke’s shows Jesus’s natural lineage (following the line of Mary).

Leader’s Guide: Romans 5:12 notes that all of humanity fell when Adam sinned in the garden.

Leader’s Guide: The way to calculate the age of each man when he died is to add the age he started fathering children and the years he lived after fathering other children. For example, Shem was 100 years old when he fathered Arphaxad (pronounced *AR-fax-shad*). After fathering him, Shem lived another 500 years fathering more children. The two numbers added together give us 600 total years of his life.

Part Two: The Family of Terah (11:26-30)

The pattern of the narrative changes when the listing of names gets to Terah. All Terah's sons are noted, not just the firstborn. Also, the text provides more detail regarding Terah's family. The ending of Genesis 11 provides a natural transition to the life of Abram/Abraham, a key figure in God's redemptive plan.

A. His sons (11:26-28)

At the age of 70, Terah became a father. He fathered three sons - Abram, Nahor, and Haran (11:26). We again see the **repeated phrase**, "And these are the generations" of Terah. The three sons are mentioned again in 11:27 with the addition that Haran fathered Lot, Abram's nephew. Lot becomes a crucial figure in the life of Abram in Genesis 12-14. The text mentions that Haran, Lot's father, died while living in Ur of the Chaldeans, in the "land of his nativity" (11:28). This **key phrase** refers to the land of his birth. The location of Ur is present-day southern Iraq. "Chaldees" or Chaldeans refers to a people group living in Mesopotamia, near the Persian Gulf. This is where Abram's journey began toward the land of Canaan.

B. His sons' wives (11:29-30)

Terah's two remaining sons took wives for themselves (11:29a). Abram's wife was named Sarai. Her name would be changed to "Sarah" as noted in Genesis 17:15. Nahor married Milcah his niece, the daughter of Haran. As noted later in Genesis 22:23, Milcah bore eight children to Nahor. Milcah also had a sister named Iscah (11:29b).

More information is provided about Sarai. **First**, she was unable to conceive. **Second**, for emphasis, it is further stated that she did not have a child. This added emphasis sounds redundant to the first statement but helps propel the story of Abram and Sarai to when God promised them a son in their old age (Genesis 18:11-14). Their son Isaac would become the son of promise. In the New Testament, the apostle Paul made a spiritual point about Isaac as it relates to believers being children of promise (see Galatians 4:28). This makes Sarai's initial barrenness and eventual bearing of Isaac a big part of God's redemptive story.

Part Three: The Settlement of Terah's Family (11:31-32)

Terah decided not to remain in Ur of the Chaldees, but to resettle his family elsewhere. The ending of Genesis 11 helps to transition the story to the life of Abram and the plans God had for him and his descendants.

A. They journeyed toward the land of Canaan (11:31a)

In the form of a **cause and effect**, Terah chose to take his family (cause) and journey toward the land of Canaan (effect). Terah took Abram, Lot, and Sarai on this journey (11:31a). The significance of Canaan would certainly play out in both the life of Abram and his descendants. God promised Abram a land that He would show him in 12:1, the **immediate context**. Abram's descendants would eventually settle in the land of Canaan during the days of Joshua, several hundred years after God first promised the land to Abram. It matters not how much time passes before the fulfillment of God's promises. **Praise God** that He always fulfills His promises in His perfect timing. God promises eternal life to all believers. No matter how

→ Leader's Guide: Nahor marrying his niece might seem out of place, especially considering today's norms. However, in the biblical period this must have been permissible (Joshua 15:17).

→ Leader's Guide: In Genesis 12:5, the **immediate context**, Terah and his family gathered possessions and more people in Haran.

much time passes before they experience the fullness of eternal life, believers can depend upon God's promise!

B. They settled in Haran (11:31b-32)

Before reaching the land of Canaan, they decided to settle in Haran. The personal name Haran in Hebrew, the original language of the Old Testament, has a slightly different spelling and pronunciation than the place-name Haran. The personal name is pronounced *Huh-rah-n*. The place-name is pronounced *Kuh-rah-n*. The English translation of both is the same spelling, "Haran." This city in northern Mesopotamia is located northeast of modern-day Aleppo on the Syrian-Turkish border. Terah would die at the age of 205 in this city.

Conclusion

Hopefully, taking a closer look at this genealogical record of Shem has been enlightening. It is not just a boring list of names nor a redundant record from Genesis 10 but moves the story of redemption forward.

The story of mankind through the first part of Genesis possesses both "highs" and "lows." The "highs" include the beautiful garden God created for man (2:8), men from Seth's lineage calling "upon the name of the Lord" (4:26), and God sparing Noah and his family through the building of an ark (7:1--8:19). The "lows" include Adam and Eve falling to temptation (3:6-7), Cain killing his brother Abel (4:8), God's destruction of the world during the days of Noah because of man's wickedness (6:5-7), Noah's drunkenness, and Ham gazing upon his father's nakedness (9:20-22), and mankind's selfish attempt to build a city and tower to make a name for themselves (11:1-9).

This first section of Genesis ends on a high note, however, as the line of Shem produced Abram (11:10-32). Through all the highs and lows, God's plan of redemption through Christ remained on track, something for which to **praise God**. The *Baptist Expositor's* next lessons on Genesis will examine the life of Abraham. Stay tuned!

Apply It

- **Praise God** that He always fulfills His promises in His perfect timing.
- **Praise God** that His plan of redemption moved forward.

NOTES
