

READ The BIBLE Together



**Genesis
Chapters 1 to 11**

11th May - 12th July 2014

**SHALOM CHURCH, SINGAPORE
(Upholding the 1689 Baptist Confession of Faith)**

Day 1 & 2 Read the **Introduction to the Book of Genesis**

Introduction to the Book of Genesis

Name and theme:

“Genesis” means origin or beginning. The title found in the English translation of the Bible, “Genesis,” is actually derived from the Septuagint (the Greek translation of the Old Testament) translation of Genesis 2:4 which says: “This is the book of the history (Hebrew *toledoth*, or *generations*, literally ‘the genesis’) of the heaven and the earth”. The book is the history of the beginning of the earth, mankind, and God’s dealings with man. It is the earliest history we have of the earth and of God’s relationships to men. As such, it is foundational to our understanding of many major Bible themes. The major theological concepts of the Bible are incomplete if the revelation provided in the book of Genesis were to be omitted. Many theological concepts and events cited elsewhere in Scripture are first mentioned and described in detail in Genesis. We would have difficulties understanding such concepts and events without this book.

From the very outset (Genesis 1), God presents Himself as the sovereign Creator while man is revealed to be the creation of God, made in God’s image (Gen. 1:27), created for fellowship with God (Gen. 3:8a,9) and accountable to God (Gen. 2:16-17). Having defined man’s original state and purpose, Genesis also explains man’s present state of sin and misery, a condition attributed to man’s disobedience against God. God acted as the righteous judge resulting in the first man and his wife being banished from the presence of God. When sin began to multiply and reached its climax, the righteous judge executed a universal flood (Gen. 6:7) to destroy all life on earth, a precursor of the final judgment yet to come (2 Pet. 3:10). But God also reveals Himself to be a God of mercy for He took the initiative to provide a Savior (Gen. 3:15) when man fell into sin, and an ark when all life was destroyed from the face of the earth. The whole remainder of the entire Bible is taken up with this subject matter: man’s redemption through the accomplished work of Jesus Christ on the cross of Calvary. The first part of Genesis closes at chapter 11 after the universal flood. The remainder of the book (chapters 12-50) deals with the calling and development of God’s covenant people, through whom the promised Savior would eventually come. Genesis (chapter 15) records God again taking the initiative to establish a covenant of grace with Abraham and the succeeding generations. This first book of the Pentateuch closes with the covenant family being re-located in Egypt, waiting to be delivered from the bondage of slavery in the second book of the Pentateuch, the Exodus.

Author:

Genesis is part of the Pentateuch, the first five books of the Old Testament. In a strict sense, the Pentateuch is anonymous. Nowhere do these five books explicitly or implicitly claim that Moses is their exclusive author. However, early Jewish and Christian tradition is virtually unanimous in ascribing Genesis through Deuteronomy to

Moses. Hebrew philosopher Philo and historian Josephus, as well as the Mishnah (the collection of Jewish traditions about the Law, compiled about A.D. 200) and the Talmud (the authoritative body of Jewish tradition of which the Mishnah is a part), all testify to Moses being the author of the entire Pentateuch. But more significantly, the Scriptures of both the Old and the New Testaments and our Lord Himself, identify the first five books of the Bible as “the book of Moses”. Mosaic authorship is denied only by liberal-thinking people who undermine the authority and inspiration of the book, especially those who do not accept the teaching of the book regarding creation, the worldwide flood, etc.

Historicity:

How seriously are we to take the narratives recorded in the book of Genesis? Did God really create the heavens and the earth in six days? Are we to view Adam and Eve and the fall in the Garden of Eden, the universal flood, the Tower of Babel, for example, as literal history that actually happened? Many people prefer to regard at least the first 11 chapters of Genesis as mere myth. However, no decisive objections have ever been raised against the historicity of the six-day creation, Adam and Eve, etc either on historical, scientific or philosophical grounds. The only proper approach to Genesis is to view it as divinely inspired history, just like all other Biblical history, including books like Acts, Matthew, etc. For many topics it discusses, it is the *only* accurate written history, since it gives the account of the only One (God) who was present and has given a written eyewitness account.

Down through history, attempts to argue that Genesis is just legend have all been in vain. Consider the following evidence that Genesis should be recognized as history, not myth, legend, or a book of symbols:

(1) Other books of the Bible, including statements from the Lord Jesus, treat Genesis (specifically the first 11 chapters) as inspired, historical fact. There are at least 165 passages in Genesis being quoted in the New Testament.

(2) Genesis has been repeatedly confirmed by archeology and other proofs but has never been proved wrong by any historical, geographical, or scientific proof.

(3) One identifying characteristic of history is the use of genealogies since history deals with people and places by name as well as with real events. Genesis manifestly contains several genealogies, including several lengthy ones in chapters 5, 10, and 11.

(4) Genesis 12-50 is generally accepted as history. There is no evidence to show that chapters 1-11 are different in nature. The whole of Genesis manifestly tells a continuous story from beginning to end.

(5) Viewing Genesis as myth or legend leads to confusion throughout the rest of Scripture. Denying Genesis as historic inevitably leads to denial of many other major Biblical truths and doctrines.

Outline of Genesis:

I. Creation and the Flood (and related events) – chapters 1-11

A. Creation and the first people (chapters 1-5)

- 1. Creation of the universe (chapters 1, 2)**
- 2. First sin (chapter 3)**
- 3. Cain and Abel (chapter 4)**
- 4. Generations of Adam (chapter 5)**

B. The Flood (chapters 6-9)

C. The descendants of Noah (chapters 10, 11)

- 1. Generation of the sons of Noah (chapter 10)**
- 2. Tower of Babel (11:1-9)**
- 3. Generation of Shem (11:10-32)**

II. The Patriarchs – chapters 12-50

A. Abraham – 12:1-25:18

B. Isaac – 25:19-28:9

C. Jacob – 28:10-36:43; 38

D. Joseph – 37, 39-50

1. What key points have you learnt from the **Introduction**?
2. Do you believe Adam and Eve are real people? Why is it important to believe them as real people?
3. Give one doctrine (not related to question 1 above) that depends on the historicity of Genesis.
4. There are many passages in Genesis that are referred to in the New Testament. Can you provide three examples?
 - (i)
 - (ii)
 - (iii)

Day 3 Read **Genesis 1:1**

1. Who created "*the heavens and the earth*"? Describe who He is.
2. What does **Genesis 1:1** say about the earth? What do you think is the significance of this?
3. What is "*the heavens and the earth*"?
4. When were "*the heavens and the earth*" created?

Day 4 Read **Genesis 1:1-31**

1. How did God create the heavens and the earth?
2. What does **Psalm 33:6, 8-9** say about how God created "*the heavens and the earth*"?

Notes:

- (a) The word for God in **Genesis 1:1** is "*Elohim*". The name "*Elohim*" occurs 33 times in the first 34 verses of Genesis. This word has the meaning of "*strength, power*". It is a suitable name to use for God where the creative energy of God is the subject of the chapter. The name has one remarkable feature in that it is a plural form. Yet the verb "*created*" is in a singular form. So we have a God whose name is plural, acting as a single person. Perhaps we have here the suggestion of a deity who is plurality-in-unity (compare also the word "*us*" in **verse 26**). The triune nature of God is hinted at in the very beginning of Scripture (which we later learn of the Father, Son and Holy Spirit).

- (b) The word “*created*” is only used in Scripture for the acts of God. It is never used to describe actions of human beings. Creation – the making of something out of nothing – is what God alone can do and does. The word is used 3 times in **Genesis chapter 1: verse 1** – God created inanimate matter, **verse 21** – God created animal life, and **verse 27** – God created human life. These three distinctive acts of creation suggest that there is a fundamental difference between matter, animal life and human life. One has not developed from the other. The earth, the soil, the water, etc did not develop into animals, and neither was human developed from animals.
- (c) The phrase “*heavens and earth*” simply means “*everything that exists*”. It is made especially clear that the “*heavens and the earth*” are not God, nor are they any part of God, as some religion believes. Since “*heavens and earth*” were created by God, God must have been complete before “*heaven and earth*” existed; and they must be separate from Him.

Day 5 Read **Genesis 1:1-31**

1. What are the three statements used to describe the initial conditions of the earth at the time God created it in **Genesis 1:2**?
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2. What can you therefore conclude on the state of the earth?

Notes:

From **Genesis 1:2**, Moses turns to focus our attention exclusively on the earth. The Scriptures are concerned with the people on this earth, and therefore it is reasonable that **Genesis 1** should be earth-centered. **Genesis 1:2** says that “*the earth was without form, and void*”. Some people, including Christians, argue that something must have happened to the earth between **Genesis 1:1** and **Genesis 1:2** to cause the earth to become void. It is suggested that a very long period of time elapsed between **verse 1** and **verse 2** of **Genesis 1**. This is known as the Gap Theory. Some have suggested that this “*gap*” allows time for:

- a) wicked angels and Satan to fall from heaven to earth;
- b) long periods of millions of years of slow development on earth as required by the theory of evolution; and
- c) the catastrophies that have scarred the face of the earth with the unusual geological patterns we see everywhere on the surface of the earth today.

Arguments against such gap theory may be:

i) Scripture nowhere says that such a disaster happened, destroying the earlier creation of **verse 1** and so causing God to re-make a spoilt world by a second creation (**verses 2-31**). Therefore the gap theory is no more than an unsubstantiated theory.

ii) Scripture says that Adam is "*the first man*" (**1 Cor 15:45**, for example). So the whole of **Genesis 1** must refer to the first creation. If there had been a previous (or earlier) creation, how could Adam be "*the first man*" since he was part of a second creation, meaning, someone else had been created earlier than Adam.

iii) The theory of evolution requires vast periods of time to ensure species evolved into other species. We do not accept this theory as scientifically valid and correct. There is therefore no necessity to make a long gap between **Genesis 1:1** and **Genesis 1:2** to allow evolution to take place.

iv) **Genesis 1:2** does not describe a situation that is the result of a disaster. It merely explains that in its first stage, the earth was uninhabitable. The Septuagint translation of **Genesis 1:2** reads: "*the earth was unsightly and unfurnished*", meaning, the world was not yet put into shape. It was "*empty*". The material that had been created (**Genesis 1:1**) needed to be fashioned into a usable condition in order that the earth can be inhabited. It was God's intention that the earth should be a habitable earth. **Genesis 1:2** simply explains that God used the following six days to form the earth and make it habitable as He had intended it to be.

v) We are told in **Genesis 1:2** that "*the earth was formless and empty*" (NIV, etc) or "*the earth was without form and void*" (NKJV, etc). This is a simple statement of how things **were**. But those who believe in the gap theory translate this verse as "*the earth became without form and empty*", as if some disaster had happened. There is no reason why the word "*was*" should be translated as "*became*"; such a translation cannot be defended from Scripture at all.

Day 6 Read **Genesis 1:1-31**

1. Summarize below what God created each day:

- Day one –
- Day two –
- Day three –

- Day four –
 - Day five –
 - Day six –
2. The theory of evolution says that life began gradually millions of years ago by natural causes from non-living things to living molecules, molecules then evolved to fish, fish to reptile, reptile to bird and mammal, from mammal (such as ape) finally to man. Do you see any contradiction between what this theory says and the sequence in which God created living things here on earth described in **Genesis 1**? List some of the contradictions, if any.
3. List the things God found “*good*” among His creations.
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4. Which day of the creation week has not been described with the word “*good*”? Why do you think is this day not described with the word “*good*”?

Day 7 Read **Genesis 1:1-31**

1. How many times does the phrase “*So the morning and the evening were the ~ day*” appear in this chapter? What does this phrase mean? What is the significance of this phrase?
2. How many times does the phrase “*according to its (their) kind*” appears in this chapter? What does this phrase mean? What is the significance of this phrase?
3. On which day of the creation week was man created?

Week 2

[18th – 24th May 2014]

Day 1 Read **Genesis 1:26-31**

1. Who was God with when He said “*Let Us make man in Our image, according to Our likeness...*” that He would use the plural?
2. How is the creation of man different from all else that God created?
3. What do you think it means when **Genesis 1:26** tells us that man has been made in “*the image of God*”?
4. What does **verse 26** tell us about mankind in relation to the rest of God’s creation?

Day 2 Read **Genesis 1:26-31**

1. List the 5 commands God gave mankind in **verse 28**.

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2. List 5 things God has allowed man to rule over.

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3. Describe the food God gave mankind. Who was given every green plant for food?

4. How did God describe the things that He had made in **verse 31**? What does this imply?

Day 3 Read the following comments on **Genesis 1**

(a) We have read from the Genesis account of creation that God spoke everything into existence, both living things and non-living things. The very first words of the Bible, "*In the beginning God created the heavens and the earth*" (**Genesis 1:1**) teach the absolute beginning of all things (space, time, energy, matter). At a particular point in eternity, the immortal God, by His words, brought everything into existence out of nothing. The word '*create*' here is used only for the work of God bringing into existence that which had no previous existence (not just the reforming or making of that which already existed in a different form). There was a beginning. The Bible says that God existed eternally in the past, but time as we

know it, began when the earth began. While the Bible does not tell us when was the beginning with mathematical precision, it does define the beginning quite closely. By studying Bible genealogies, we can calculate that creation occurred about 4000 BC, but there may be problems in such method of calculation because we cannot be sure if there are gaps between genealogies. Given the uncertainty, Christian creation scientists believe that creation occurred 6000-10,000 years ago. In any case it must be in the thousands of years, not millions or billions according to the theory of evolution.

- (b) Some people argue that the days in **Genesis 1** are not literal 24-hour days. Can the word ‘*day*’ in the creation account be interpreted as long periods of time to harmonize with the millions of years required by evolution? Some Christians use **2 Peter 3:8** “*But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day*” to justify their view of long periods in **Genesis 1**. But days of 1000 years each would not harmonize with the claims of evolution of 4,600 million years. We would need days of nearly a billion years each, and there is absolutely no verse in the Bible that uses the word “*day*” for periods of billion years! In any case, the six days of creation in **Genesis 1** cannot be made equivalent to the suggested geological eras of evolutionary science for there are only four eras of geological science (namely, Cenozoic, Mesozoic, Palaeozoic and Pre-Cambrian) and they are estimated to be widely varying lengths of time (70 million, 155 million, 345 million, and 2920 million years respectively). To think of the six **Genesis** days as any kind of day other than a normal 24 hour period produces immense problem.
- (c) The word “*day*” in **Genesis 1** is the Hebrew word *yom*. In the context in which it is used throughout the chapter of **Genesis 1**, this word *yom* means – and can only mean – a literal 24-hour day. This can be shown by studying the use and meaning of the word *yom* elsewhere in the Old Testament. Whenever the word *yom* is found outside of **Genesis 1** with a numeral (one, two, three, four and so on) – and this occurs 410 times in the singular and plural – it always means a literal 24-hour day. Furthermore, whenever the word *yom* is found outside of **Genesis 1** together with the phrase ‘*evening and morning*’ – and this occurs no fewer than 38 times – it always means a literal 24-hour day. Finally, whenever the word *yom* is found outside of **Genesis 1** with either the word ‘*evening*’ or the word ‘*morning*’ – and this occurs 23 times with each one – it always means a literal 24-hour day. From these textual considerations, it can be seen that the days in **Genesis 1** can only be literal 24-hour days. In the Genesis account of creation itself (that is, **Gen 1:1-2:3**), the word “*day*” which occurs 13 times (and “*days*” once), the word “*day*” is always the Hebrew word “*yom*”. It can be shown that it is a literal 24-hour day because,
- (1) the numerical adjective (first, second, third, etc) indicates that the writer means a literal day,
 - (2) the Hebrew expression “*evening and morning*” actually defines what *yom* means – an ordinary 24-hour day, and
 - (3) the creation week is used as the basis of the six-days’-work-and-one-day-rest week in the fourth commandment (**Exodus 20:8-11**) where the words used

throughout the text for “*day*” and “*days*” in the commandment are *yom* and its plural *yomim*. Hence it can be seen that a six literal 24-hour day is taught not only in **Genesis 1**, but also in **Exodus** – the middle of the fourth commandment.

1. Do you believe that God created the heavens and the earth in six literal 24-hour days?

2. Are you ready to share your understanding with someone else?

Day 4 Read the following comments on Genesis 1 (Continued)

- (d) When the heavens and the earth were created at the beginning, they were functional heavens and earth, somewhat like what we see them today, for example, the plants already have seeds in themselves, the animals can reproduce by themselves “according to their kind”, etc. Everything (including Adam and Eve) was created mature on the very first day of its creation. They are described as being capable of propagating from the first day of their existence. This is miraculous, of course. Normally a plant or animal would take weeks, months, or years to mature to the point it can reproduce. The point here, however, is that if a person were to observe these fully-grown plants and fully-grown animals one day after they had been made and if he were to assume that they had grown to maturity gradually as modern plants and animals do, he would have concluded that they are weeks, months, or years old. Yet in fact, they would have been only one day old. This is called “*creation with apparent age*”.

In **Genesis 1**, God plainly and clearly tells us what He did, so there is nothing deceitful about this. He created everything to do its job from the day it was created. Since they were made by miracle, there was no reason why God should make them immature. He could make them mature as easily as He could make them immature. And by making them mature, He formed a functioning, operational earth. After the six days of creation, everything was set in motion to function properly on an ongoing basis, just like it can function today. We can say the same of the miracles performed by Christ. Bread, which may take the wheat many months to grow, harvested, turned to flour, many hours to bake, was instantly created right at Jesus’ hand all ready to be eaten by the 4,000 or 5,000 people in the multitude; wine, which may take months to process and ferment, was created instantly from water all ready to be drunk by the people at the wedding feast at Cana.

- (e) When the plants and animals were created, God said that they were to reproduce “*according to their kind*” or “*after their kind*”. This means that a dog kind can only produce a dog. A dog kind cannot produce a cat or a fish. A cat can only be

produced by a cat kind, likewise a fish, a fish kind. This agrees with what we see in nature today, but conflicts with evolution. Evolution says that, given enough time, one kind of living things would develop into different kinds (as mentioned in Week 1 Day 6 Question 2, molecules evolved to fish, fish to reptile, reptile to bird and mammal, and from mammal finally to man), so that all the present kinds came from one original kind. But the Bible says that living things reproduce after their own kind. There is great diversity or variation within each kind, allowing for adaptation to different environments, yet each kind remains the same kind.

Some have taken this phrase "*according to its kind*" to mean that the Bible teaches the "*fixity of the species*" — the idea that God created every single species and that none of these species ever changed. This misunderstands what the Bible says. The word translated in Genesis as "*kind*" is the Hebrew word *min*. This word cannot be equated with our modern term *species*. We may have new '*species*' of tomatoes, but they are still the same '*kind*', meaning, tomato. There may be changes within the species, yet tomatoes have not developed into cantaloupes or watermelons. There may also have been changes within the dog '*kind*', but these have not developed into lions or bears. The Bible teaches that animals can only reproduce within certain fixed boundaries within their own biblical '*kind*'. Change and variation within a kind is possible and consistent with the biblical teaching, but such changes and variations are not evolution.

1. Do you believe that God created all living things: plant life (in day 3), animal life (in days 5 and 6) and human life (in day 6)?
2. Are you ready to share your understanding with someone else outside your RTBT group?

Day 5 Read **Genesis 2:1-25**

1. **Genesis 2:1** says that God's works of creation "*were finished*" at the end of the sixth day. What does this imply and how does this compare to evolution?
2. What did God do on the seventh day (**verse 2**)? Why did He do that?

3. **Genesis** uses the phrase “*so the evening and the morning were the first (or second, third, etc) day*”. This phrase is not used to describe the seventh day. Do you think the seventh day is a literal 24-hour day just like the rest of the first six days? Justify your answer.

4. How is the creation of man different from all the other things that God created (**verse 7**)?

Day 6 Read **Genesis 2:4-17**

1. Did it ever rain on the earth when it was first created? Do you remember when did it first rain?

2. Where did God put Adam after He has created him? Do you think it is a real place?

3. Referring to **Ezekiel 28:13**, what privilege do you think Adam enjoyed in this place?

4. What responsibility did God assign to Adam in **verse 15**? How is this applicable to us today?

Note: Some people believe that work is in itself an evil resulting from man’s sin. Such an idea must be wrong because Adam was given work to do in the sinless world of the Garden of Eden (**Genesis 1:15**). We are created to work. The Scripture shows God as One who works (**John 5:17**). The creation was the result of God working, and we are to work in the same way (**Exodus 20:9**).

We are by nature creative (since we are made in the image of God) and by work we display the potential of our nature, and so glorify the Creator. Even Jesus during His earthly life worked as a carpenter (**Mark 6:3**). It is the coming of sin that has caused work to become a wearisome thing and liable to

be a cause of our distress (**Genesis 3:17-19**). As Christian believers we are to magnify our God and our faith by everything we do (**1 Corinthians 10:31**). We are to work as though what we do is to be offered to God. Unemployment is therefore an unhappy and difficult situation, which is becoming common in the world today. But we can still work in many ways, even if unemployed. There is always room for voluntary work. Unemployment does not necessarily mean no work.

Day 7 Read **Genesis 2:15-17**

1. What command did God give to Adam when He put him in the garden? What could and could not Adam do and what were the consequences if he did not obey?
2. Do you think Adam understood the punishment if he did not obey this command?
3. Was God's command in **verses 16-17** given only to Adam? What does Paul say about this in **Romans 5:12, 17-19**?

Week 3

[25th – 31st May 2014]

Day 1 Read **Genesis 2:18-23**

1. What is the significance of Adam naming all the creatures and his wife?
2. **Verse 18** says that the Lord God "*will make him a helper...*" Why could not the animals God made be Adam's helper?
3. How was Eve created?
4. When was Eve created?

Day 2 Read **Genesis 2:24-25**

1. Who created marriage? When was it ordained?
2. How are man and woman "*one flesh*" when they are married?
3. What do you think is God's view of marriage, homosexuality, polygamy, adultery and bestiality?
4. Why did Adam and Eve feel no shame even though they were naked? Why do our young children feel no shame when they are naked?

Day 3 Read the following comments on **Genesis 2**

- (a) After the six days of creation, God declared all that He had made to be very good in **Genesis 1:31**. **Genesis 2:1** says that the work of creation was *finished*. The world is no longer being created, nor is God creating any new things to live on the earth. This contrasts with evolutionary belief which says that the process of forming new kinds of living things continues on and on for millions of years, and is still going on today. Moreover, it is clear from **Genesis 1** that the universe was originally set in perfect order, but after the fall of man in the Garden of Eden in **Genesis 3**, it has been in a state of gradual decay. This too is contrary to evolutionary belief that lower (simple) living things evolved to higher (complex) living things, leading finally to man who is the most highly evolved living thing at the present moment.
- (b) God rested on the seventh day. Obviously He was not too tired to go on, but His work was completed so He ended or ceased His labors. The word "rest" does not mean "*to recover from tiredness*" but merely "*to pause, or to cease working*". Creating did not make God tired (**Isaiah 40:28**) but having brought everything to perfection, He ceased creating anything more. Moreover, God rested does not mean that God did nothing on the seventh day. He did not (and does not) cease all activity, as Jesus Himself explained in **John 5**, God continued working even on the seventh day. He rested, not from all work, but only from specific work – the work of creation: God "*rested from all His work which God had created and made.*" Had God done nothing at all, the whole universe would have ceased to exist. However, He continued the work of sustaining what He had made.

- (c) God believes in resting at times. God believes in labor, but He does not expect people to be laboring constantly with no rest. He rested and He allows His people to rest. God worked for six days before He rested for one day. This is the basis of our seven-day week. Every measure of time that man uses has some basis in the movements of heavenly bodies (day, month, year, etc.). But the week has no reason whatever for existing on the basis of any movement of the heavenly bodies. It exists only and entirely because of the day of creation and God's later decrees of the significance of the seventh day of the week under the Old Testament and the first day of the week in the New Testament. Six days of work and one day of rest is clearly a pattern that God has set for man to follow, and later, became the basis of the seventh-day Sabbath for Israel.
- (d) **Genesis chapter 1** gave an overall summary statement of the days of creation and what was created on each day. **Chapter 2** gives us a flashback with more detail especially about the creation of man, the greatest of God's creatures. Man was made of the dust of the ground. It is a proven scientific fact that all the elements which make up our bodies are the same elements found in the earth, even though our bodies do not look like the rocks and dirt. Having formed man, God gave him breath to live and caused him to become a living soul. Hence man was in the image of God. This again is in conflict with evolution which says that man evolved from lower animals (apes). If man had come from the lower animals, he would already have the breath of life in him since the animals have already had it. Man would not have needed the breath of life breathed into him. The Bible tells us that man is a direct miraculous creation, not a formation from previous animals as evolutionists would want us to believe.

Do you have any comments/thoughts on what you have read? Write them down here and share them with your RTBT members.

Day 4 Read the following comments on **Genesis 2** (Continued)

- (e) After God has created Adam, He put him in a garden in Eden. According to **Ezekiel 28:13**, Eden was "*the garden of God*;" thus the Garden of Eden was the earthly sanctuary of God. Adam was created by God to become a part of the household or the family of God, to live with God in God's own divine presence. This whole purpose of God is an act of His sovereign grace: Adam, being made of the dust of the ground, his original home is not the garden, but he is graciously brought to live in the garden.

Concerning the Garden of Eden, the Bible tells us the location of this place through the locations of the four rivers. This specific positioning shows that Eden is a real physical place at the time of Adam. The exact location is unknown today even though the Euphrates is still on our world map. It is possible that what we call

Euphrates today is not the same as that in **Genesis 2**, especially after the Great Flood. This can be illustrated by the second river called Gihon which flowed around Cush. Cush is often taken to be Ethiopia. Today, there is no river from Ethiopia that could flow anywhere near the Euphrates. The Great Flood may have changed the face of the globe permanently.

- (f) Because the Garden of Eden was a real place, the tree of life and the tree of knowledge of good and evil must necessarily be real trees. Some have suggested that the tree of life had some real medicinal value since it was guarded by cherubim after Adam and Eve sinned (**Genesis 3:24**), forbidding them from eating it to preserve human life. While the tree of life may have connection with physical life, the tree of knowledge of good and evil may be a source of knowledge. Knowledge is not obtained by eating. It seems therefore unlikely that this tree had any nutritional value to increase one's knowledge.

The significant thing about this tree is that unlike every other tree, its fruit was not to be eaten (**Genesis 2:17**). This tree hence stood as an indicator of whether Adam and Eve were obedient to God (good) or disobedient (evil). This tree would reveal whether our first parents wished to continue to be good or were prepared to become evil. In that sense, it was a tree of knowledge of good and evil because it gives that knowledge.

- (g) In God's command in **Genesis 2:16-17**, it is not merely Adam who is "*on trial*". This is clear from Paul's argument in **Romans 5:12, 17-19**. Adam stood for us all. We are sinners because Adam sinned (and we inherit his sinful nature) as well as because of our own sins. The human race is not like a paddy field with each individual rice stalk separate from all others. Instead the human race is like a tree where all the individual branches are related to each other through the trunk and all are related by the trunk to the one root. So Adam is the root of the race. We have all descended from him. He represented us all. His sin is our sin.

The agreement in these verses made by God with Adam as the head of the human race illustrates the method God uses in the salvation of believers. Those whom Adam represented are regarded as the same as Adam; so, those whom Christ represents are treated the same as Christ. As Adam's sin makes all who are related to him sinners, so Christ's obedience and holiness make all who are related to Him by faith righteous. In this way, Adam is a type of Christ. Here in **Genesis 2**, God is setting up the method of government by representative by which He will later bring about the salvation of His children by their representative, ie., Jesus Christ.

- (h) After Adam was created, God saw that there was still something that was "*not good*" - it was not good for the man to be alone. Man by nature needs companionship. It may be that some men can survive adequately alone, yet in general this is not the best arrangement. God knew this and He made Adam a "*helper comparable to him*". Eve, the woman, is the helper comparable to Adam, meaning, suitable, fitting, or answering adequately to Adam's need. Hence, the

woman is stated by God to be the answer which fulfills man, providing what is missing or inadequate in man.

Woman is a “*helper*,” an assistant, an associate. It appears that God chose to take the woman from the side of man (rather than from the ground as had been done with Adam) so as to show the connection and the similarity in nature between man and woman. Unlike the animals, who were so different from the man that they were not adequate companions, the woman was bone of bones and flesh of flesh with Adam. She was an adequate companion because of her similarities in all the ways that animals were different. It is here that God created marriage. Marriage, as ordained by God, involves one man joined to one woman. God did not create two men to be companions for one another, nor two women, nor a man and an animal, but rather a woman and a man. The man and the woman must “cleave” to one another (KJV) or be “*joined*” to one another (NKJV). They become one flesh not only because they come together sexually, but also they are partners, they are united and are of a single purpose. This marriage bond should not to be broken except by death (**Rom. 7:2-3**).

1. Have these comments helped you understand **Genesis 2** better? Are you ready to share your understanding with someone else outside your RTBT group?
2. If you have any comments/thoughts on what you have read, write them down here and share them with your RTBT members.

Day 5 Read **Genesis 3:1-24**

1. What animal was used to tempt Eve and how is it described in **verse 1**? Do you think animals could talk when they were first created?
2. Was Adam with Eve when she was tempted? Give reasons for your answer.
3. In what way does the devil’s word contradict God’s word (**Genesis 2:16-17**)?

4. Do you think the devil still uses such trick on us today? Can you cite some examples?

Day 6 Read **Genesis 3:1-7**

1. If you were Eve, how might you have answered the serpent's question: "*Has God indeed said, 'You shall not eat of every tree of the garden?'*"?
2. What are the three things Eve desired when she saw the fruit on the tree of knowledge of good and evil?
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3. **Verse 6** says that Eve "*took of its fruit and ate. She also gave to her husband with her, and he ate*". What is the real nature of this sin of eating?
4. Was the devil's word in **verse 4** "*You will not surely die*" correct now that Adam and Eve had taken the fruit from the tree of knowledge of good and evil?

Day 7 Read **Genesis 3:7-13**

1. Describe the transformation of Adam and Eve that occurred immediately after eating the fruit from the tree of knowledge of good and evil? Do you think this was what they expected?

2. What did Adam and Eve do when they "*knew that they were naked*"? Was what they did adequate and effective?

3. Describe how God came to Adam and Eve (**verse 8**) after they have sinned. What can you learn from this about the character of God?

4. Why did Adam and Eve try to hide themselves when God came to them in **verse 8**?

Week 4

[1st – 7th June 2014]

Day 1 Read Genesis 3:8-13

1. Did God know where Adam was when He asked the question "*Where are you?*" in **verse 9**? Why did God ask that question?

2. What reason did Adam give to God for hiding from Him? Was his reason true or false?

3. How did Adam answer God's question: "*Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?*"? Analyze Adam's answer.

4. How did Eve answer God's question: "*What is this you have done?*"? Analyze Eve's answer.

Day 2 Read **Genesis 3:8-13**

1. If you were Adam and Eve, how would you answer God's questions in **Genesis 3:13**: "*What is this you have done?*"

- Adam's answer:

- Eve's answer:

2. Who were involved in the sin of Adam and Eve?

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-
-
-

3. Do you think Adam and Eve's sin is excusable? Give reasons for your answer.

- Adam's sin:

- Eve's sin:

4. Do you think Adam and Eve's sin is real and historical? Can you give reason(s) to support your answer?

Day 3 Read **Genesis 3:14-19**

1. Those involved in Adam and Eve's sin (Week 4, Day 2 Question 2), were they all punished?
2. List the punishments given to each of them below:
3. What does "*your desire shall be for your husband*" in **verse 16** mean?
4. It was Adam and Eve who sinned, but why was the ground cursed (**verse 17**) as well?

Day 4 Read **Genesis 3:14-19**

1. We have considered the real nature of Adam and Eve's sin in Week 3, Day 6 Question 3. Do you think we still commit such sin today? Give an example of such sin.
2. In **Genesis 2:17**, God said that "*...in the day that you eat of it you shall surely die.*" However, after Adam and Eve have eaten the fruit, they did not immediately die. Does this mean God did not keep His word?
3. Was pain the result of the fall of man in the Garden of Eden? Justify your answer.

4. Why did God cover Adam and Eve with tunics of skin in **verse 21**? What is the significance of this?

Day 5 Read **Genesis 3:20-24**

1. Why were Adam and Eve driven out of Garden of Eden?
2. In what way does the prevention of Adam and Eve from eating of the tree of life seen as an act of God's mercy?
3. What happened to the tree of life? Where is it now?
4. What is the most important doctrine you have learnt from **Genesis chapter 3**? Can you explain this doctrine to someone outside your RTBT group?

Day 6 Read the following notes:

- a) Was Adam with Eve when she was tempted by the serpent?

i) **No:** Some say Adam was not with Eve. They give the follow explanations:

- The English word "*with*" in **verse 6** (She also gave to her husband **with** her...) is not limited by geography. One might say I was "*with*" my wife all day when most of the time she may be in her bedroom while I may be in the garden, a very different place. Adam was "*with Eve*" in the Garden of Eden, but not necessarily at her side. The devil knew that the best time to tempt Eve was when she was alone!
- The command about what may not be eaten was given directly to Adam (**2:17**), so Eve may not feel the force of the command so strongly as

Adam. Therefore, Satan tempted Eve who only learnt of the prohibition through Adam (therefore the weaker link) and the best time is when Adam was not with Eve.

- The Lord pronounced Adam's punishment "*because you have heeded the voice of your wife, and have eaten of the tree....*" (**3:17**). In contrast to Eve, Adam had not heeded the voice of the serpent. Paul tells us "*Adam was not deceived, but the woman being deceived, fell into transgression*" (**1 Timothy 2:14**). With eyes wide open, Adam joined his wife in sin because he heeded the voice of his wife.

ii) **Yes:** Some say Adam was with Eve. They give the follow explanations:

- Adam was with Eve when the serpent tempted Eve because the serpent used the second person plural form "*you*" in **verses 1, 3-5**.
- Eve's answer to the serpent using the first person plural "*we*" suggests that Adam was present with her and she was the spokesman.

b) **Genesis 3:6** says that after Eve had eaten the fruit from the tree of the knowledge of good and evil, she "*also gave to her husband with her, and he ate*". Adam ate also, persuaded by the voice of his wife and also persuaded by the fact that no harm had come upon Eve who had eaten of it. So by one man sin entered into the world (**Romans 5:12**). But what exactly was the nature of this sin?

The sin was not the act of eating, or the possession of wrong ambition, or pride. The sin that entered through Adam and Eve which now infects all mankind is the sin of unbelief of God's word. Faith is that which unites us to God; unbelief is that by which a person defies the authority of the Creator. All other sins spring from unbelief of God's word.

c) **Genesis 3:16** says "*Your desire shall be for your husband, and he shall rule over you*". The second part of God's judgment on Eve is that she would "*desire*" (Hebrew, *suq*) her husband. Another occasion in which this same word is used is in **Genesis 4:7** in which sin is described as desiring Cain. The word *desire* used here means to overwhelm and to dominate (control). In other words, sin desired to utterly control Cain should Cain resist to rule over it.

This usage of *suq* in **Genesis 4:7** throws some light into the understanding of the woman's desire of the man. Her desire is to attempt to control and dominate the man. What does this mean? It means that the woman would always seek to put her husband under her control. On the other hand, the husband will in turn rule over her. The husband and the wife, instead of maintaining a relationship of equality ruling over the rest of God's creation, now engages in a constant struggle, each trying to dominate the other.

Do the above comments help you clarify your thoughts? Do you have any understandings that need to be changed?

Day 7 Read **Genesis 4:1-15**

1. What does the word “*knew*” (or know) in **verse 1** mean?
2. What were the names of Adam and Eve’s first two sons and what were their occupations?
3. Give some Bible references that refer to these two sons of Adam and Eve. Do you think they were real and historical people?
4. Describe the sacrifices each of these sons offered to God.

Note: The Hebrew word “*know*” used in Scripture for human sexual intercourse has in it the idea of knowledge of a special, intimate and personal sort. Interestingly, the same word “*know*” is used of God’s knowledge of Abram (**Genesis 18:19**). God “*knows*” Abram because of real personal experiences with him.

Week 5

[8th – 14th June 2014]

Day 1 Read **Genesis 4:1-15**

1. What was God’s attitude toward Cain and Abel’s sacrifices? Why did God react the way He did?
2. How did Cain respond when he knew that God was not pleased with his offering? Why do you think he responded in that manner?

3. What did Cain do to Abel in **verse 8**? Was the act a pre-meditated action?
4. When God confronted him about Abel, what was Cain's response? What did Cain mean when he said "*I do not know*" in **verse 9**? Read the note attached to Week 4 Day 7.

Day 2 Read **Genesis 4:8-15**

1. Are you your "*brother's keeper*"?
2. The question God asked Cain in **verse 9** is essentially the same as that He asked Eve in **Genesis 3:13**. From their responses, describe the progression of sin from Adam and Eve to Cain.
3. Describe the progression of sin in Cain's life revealed in **Genesis 4:1-15**.

Day 3 Read **Genesis 4:13-26**

1. From **verses 10-12**, what were the 3 aspects of Cain's punishment?
2. What protection did God give Cain from being killed by others? Describe the character of God in giving Cain such protection.
3. Considering that Adam and Eve were the first human created by God and Cain was their first child, where did Cain get his wife in **verse 17**?

Day 4 Read **Genesis 4:16-26**

1. Fill in the family tree of the descendants of Adam and Eve in Figure 1 below. Where possible, describe the occupations of the descendants.

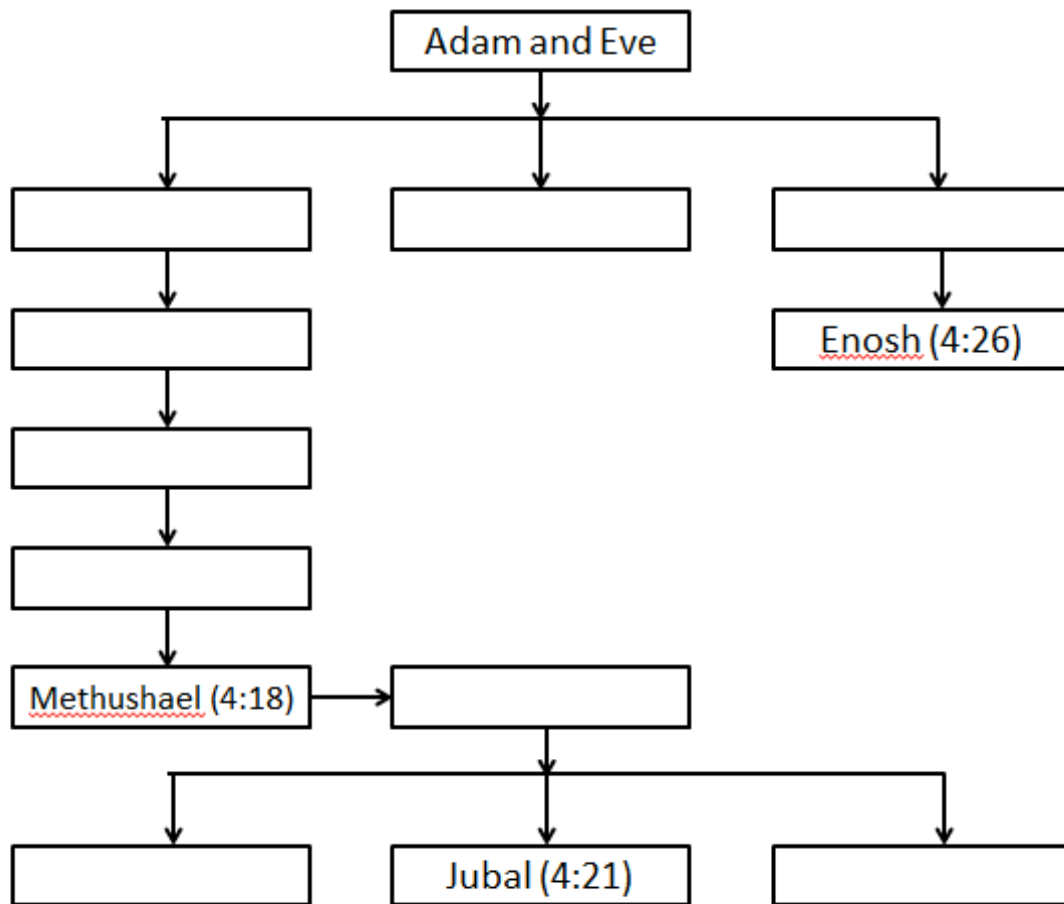


Figure 1 - Descendants of Adam and Eve

2. Abel was said to be a “keeper of sheep” (**verse 2**) while Jubal was a keeper of cattle etc., that is, “have livestock” (**verse 20**). Do you think these are the first people in history to domesticate wild animals?

Day 5 Read **Genesis 4:16-26**

1. Was it right for Lamech to marry two women? Give reason(s) for your answer.

- Do you think the people during Cain's time are technologically advanced, or were they just primitive people living in caves as cavemen?
- What did people begin to do in the last part of **verse 26**? What does this expression refer to?

Day 6 Read **Genesis 5:1-32**

- On the chart shown in Figure 2 below, fill in the names of Adam's descendants from Seth to Lamech and the number of years each lived.

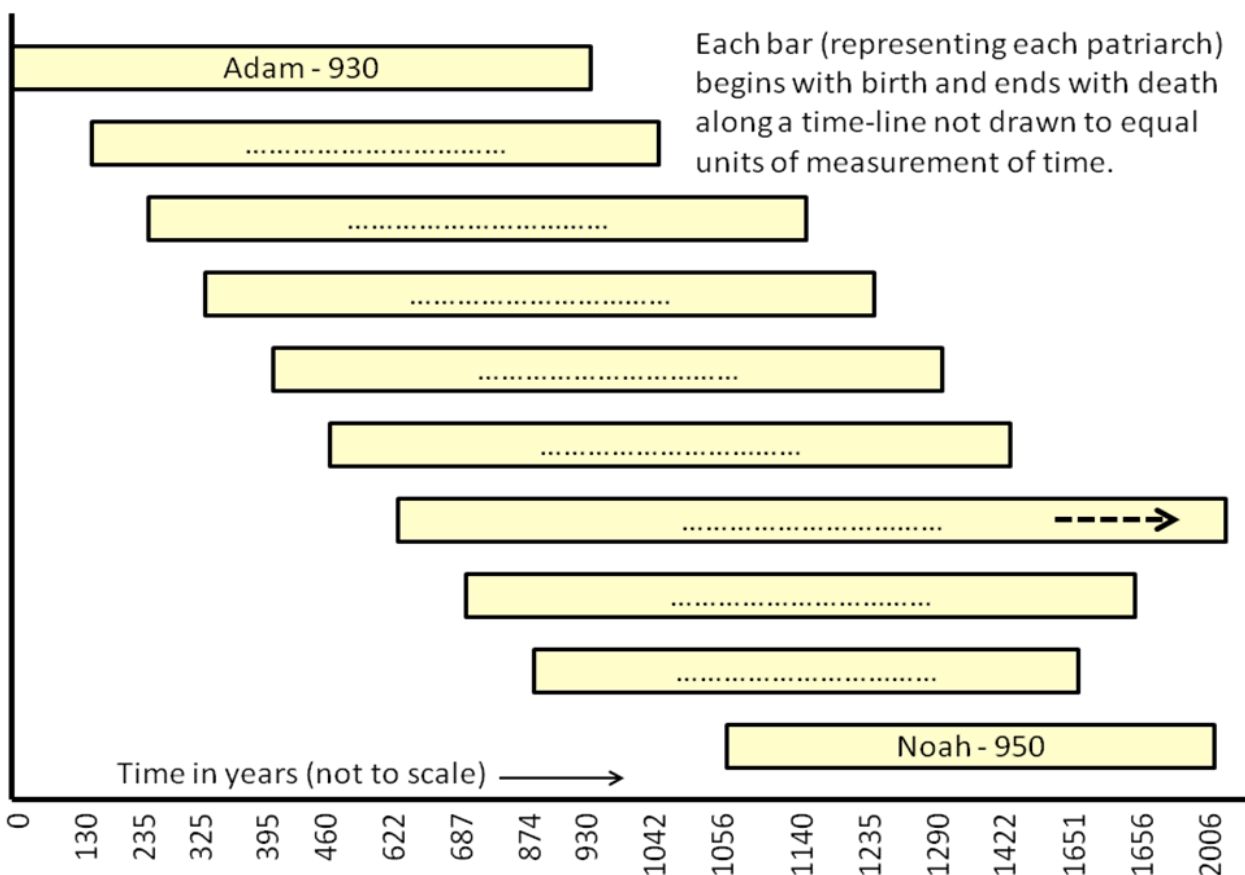


Figure 2 - Adam's descendants from Seth to Lamech

- From the chart, which of Adam's children were still alive during his lifetime?

3. From the chart, which father outlived his son?

Day 7 Read **Genesis 5:1-32**

1. Why do you think the patriarchs in the days of Adam and Eve were able to live such long lives? Do you think their ages are real?
2. The patriarchs those days lived very long lives, but at the end, there is one thing that happened to every one of them. What is that thing and why did it happen?
3. What is the difference between Adam being made in the likeness of God (**Genesis 1:26** and **5:1**) and Seth being made in the likeness of Adam (**Genesis 5:3**)?
4. Describe what the Bible says about Enoch in **Genesis 5:22, 24, Hebrew 11:5, 6** and **Jude 14, 15**.

Week 6

[15th – 21st June 2014]

Day 1 Read **Genesis 5:1-32**

1. Why did Enoch not live as long as the other patriarchs? What happened to him?
2. Consider the life span of Enoch in relation to the chart constructed on Week 5 Day 5 Question 1, what can we learn about God?

3. What does the name Noah mean and why did his father name him so? Do you think he fulfilled his father's wish?
4. What are the names of Noah's sons? Who is the oldest and who is the youngest?

Day 2 Read **Genesis 6:1-8**

We now enter into one of the most controversial passages of the Bible, **Genesis 6:1-4**. There is more disagreement here per square inch than almost anywhere else in the Bible. Many conservative Bible scholars have great difficulty with this passage. While many people, Christians included, take it as myth, conservative scholars must explain the event recorded by Moses as a historical event that really took place in the distant past. The only fortunate part of this controversy is that the issue is not one that is fundamental that will affect one's eternal salvation. That is probably why the debate is not usually surfaced.

Why did God send the universal flood (you will read of this in **Genesis 7** and **8** later) to destroy mankind and animals? The reason may be found in the Bible passage you have read just now. The controversy here deals with the definition of three key terms: '*the sons of God*' (**verses 2, 4**), '*the daughters of men*' (**verses 2, 4**), and the '*Nephilim*' (**verse 4**). There are three major interpretations of these terms which are described below. Read through the notes carefully and decide for yourselves which interpretation is more biblical.

View 1: The Mixed Marriages of Ungodly Cainite with Godly Sethites Interpretation

The '*sons of God*' are generally said to be the godly men of the Sethite line (children of Seth). The '*daughters of men*' are thought to be the daughters of the ungodly Cainite (children of Cain). The Nephilim are the ungodly and violent men who are the products of this unholy marriage.

Support for this interpretation seems to come from the context of **chapters 4** and **5**. **Chapter 4** describes the ungodly generation of Cain, while in **chapter 5** we see the godly Sethite line. In Israel, for example in OT time, separation was an important part of the religious responsibility of those who truly worshipped God. What took place in **chapter 6** was the breakdown in that separation which threatened the godly seed through whom the Messiah was to be born. This breakdown was the cause of the flood which would follow. It destroyed the ungodly world and preserved righteous Noah and his family through whom the promise of **Genesis 3:15** would be fulfilled.

While this interpretation explains the passage without creating doctrinal or theological problems, it does have its difficulties:

- 1) Nowhere in the Bible are the Sethites called the '*the sons of God*'.
- 2) Contrast between the godly line of Seth and the ungodly line of Cain may be exaggerated. Were all the children of Seth godly people? While all Cain's children appeared to be godless, only a handful of the Sethites are said to be godly. If God only said that Noah was righteous at the time of the flood, where are all the rest of the righteous children of Seth?
- 3) The '*daughters of men*' cannot be restricted to only the daughters of Cain. For example NET translation of **Genesis 6:1-4** reads as:

6:1 When humankind began to multiply on the face of the earth, and daughters were born to them, 6:2 the sons of God saw that the daughters of humankind were beautiful. Thus they took wives for themselves from any they chose. 6:3 So the Lord said, "My spirit will not remain in humankind indefinitely, since they are mortal. They will remain for 120 more years.

6:4 The Nephilim were on the earth in those days (and also after this) when the sons of God were having sexual relations with the daughters of humankind, who gave birth to their children. They were the mighty heroes of old, the famous men.

Notice that it was the "*daughters of humankind*" who were involved. Humankind means men in general, or mankind. That means both the daughters of Cain and daughters of Seth were involved.

- 4) It is not at all clear why the offspring of religiously mixed marriages should be Nephilim (NKJV translates it as giants), after all, both the sons of Seth and the daughters of Cain were ordinary people like us even though they may be wicked people. For these reasons and others, many Christians conclude that this view is exegetically unacceptable.

View 2: The Despot Interpretation

Some Bible scholars define the expression '*the sons of God*' by comparing it with the languages of the Ancient Near East. It is said that some rulers were identified as the son of a particular god. In Egypt, for example, the king was called the son of Re. According to this interpretation, the '*sons of God*' are the nobles, aristocrats, and kings. Their sin was '*not intermarriage between two groups*', but that the sin was polygamy. It was the same type of sin that the Cainite Lamech practiced, the sin of polygamy. In this transgression, the '*sons of God*' frequently violated the sacred trust of their office as guardians of the general ordinances of God for human conduct.

Support for this interpretation again seems to come from the general context of **chapters 4 and 5**. Cain did establish a city named after his son Enoch (**Genesis 4:17**) and so kings and nobles may be more easily established. Lamech did have two wives

(**Genesis 4:19**) which could be viewed as a step in the direction of the despot interpretation. Also this view defines 'the daughters of men' as 'daughters of humankind' and not just the daughters of the Cain. But, problem 4) in view 1 remains unsolved, why would the offspring of kings, nobles, etc., in their polygamy be Nephilim?

Day 3 Read **Genesis 6:1-8**

View 3: The Fallen Angel Interpretation

According to this view, the '*sons of God*' in **verses 2 and 4** are fallen angels, which have taken the form of masculine human-like creatures. These angels married women of the human race (either Cainites or Sethites) and the resulting offspring were the Nephilim. The Nephilim were giants with physical superiority and therefore established themselves as men of renown for their physical prowess and military might. This race of half human creatures was wiped out by the flood, along with mankind in general, who were sinners in their own right (**verse 6:11, 12**).

Support for this interpretation comes from the belief that the Bible does define the term 'the sons of God' for us in other parts of the Bible as follows:

Now there was a day when the sons of God came to present themselves before the Lord, Satan also came among them (**Job 1:6**).

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came among them to present himself before the Lord (**Job 2:1**).

When the morning stars sang together, and all the sons of God shouted for joy? (**Job 38:7**).

It can be seen that the term '*sons of God*' in the OT always refers to angelic beings, never human. Even Bible scholars who reject this fallen angel interpretation readily acknowledge the fact that the precise term is clearly defined in Scripture. The reason why they still reject this interpretation is that such a view is said to be in violation of both reason and Scripture.

The primary passage used to support rejection of the fallen angel interpretation is that found in **Matthew 22:29-30** where our Lord said, "*You are mistaken, not understanding the Scriptures, or the power of God. For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven*". These scholars interpret that here our Lord said that angels are sexless and therefore are not capable of marrying human women to produce children. But is such interpretation correct? Are angels really sexless?

Jesus in **Matthew 22:29-30** only compared men in heaven to angels in heaven, and He said that in heaven there will be no marriage. He did not say that men or angels in

heaven are sexless. There are no female angels with whom angels can produce children, after all, angels were never told to 'be fruitful and multiply' as was man. When we find angels described in Genesis, it is clear that they can assume a human-like form, and that their sex is masculine.

In addition, it is believed that two NT passages seem to refer to this incident in **Genesis 6**, and to support the fallen angel interpretation:

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.” (**Jude 6-7**).

“For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment...” (**2 Peter 2:4**).

These verses seem to indicate that at some point in time, some of the angels who fell from their pristine state with Satan did not keep their “*proper domain*” but left their “*own abode*” (ie., their “*own dwelling place*” in heaven); and they began to live among men (and women) as men and, as in the case of Sodom and Gomorrah and the cities around them, these fallen angels proceeded to commit the sin of “*sexual immorality*” and “*gone after strange flesh*” (“*strange flesh*” means flesh of a different kind).

In other words, these angels appeared to transgress the limit of their own natures to invade into a realm of created beings of a different nature. God’s judgment upon them was to place them in eternal bonds (“*cast them into hell and committed them to pits of darkness*”) so that they can no longer promote Satan’s purposes here on earth. The result of the union between fallen angels and women is clearly implied to be the Nephilim. The Nephilim are gigantic because they are the products of angel-human hybrid.

Supporters of this interpretation say that this view not only conforms to the biblical use of the term ‘*sons of God*,’ consistent with the severity of the punishment, but it also best fits the context of the passage. Satan knew from God’s words in **Genesis 3:15** that through the seed of the woman God was going to bring forth a Messiah who would bruise his head and destroy him. So long as one righteous seed is preserved, God’s promise of salvation hangs over the head of Satan, threatening his impending doom. Genesis 6 therefore describes a desperate attempt on the part of Satan to attack the godly remnant through whom the Messiah would ultimately be born by inter-marrying human women to produce a new but contaminated race of human, the Nephilim. If the whole human race were made Nephilim, God would not be able to find a lineage from which the Messiah would come to fulfil **Genesis 3:15**.

Now that you have understood the three views, which do you think may be the most reasonable and biblical explanation for the impending world-wide flood?

Day 4 Read **Genesis 6:1-8**

1. What did God decide to do in **verse 7**?
2. What does the "*one hundred and twenty years*" in **verse 3** refer to?
3. What characters of God can we observe from **Genesis 6:1-8**?
4. **Genesis 6:8** says that "*Noah found grace in the eyes of the Lord*". What does this mean?

Day 5 Read **Genesis 6:9-22**

1. How is Noah described? What lesson can we learn from this?
2. Briefly summarize what is said about Noah in the following verses:
 - **1 Chronicles 1:4; Luke 3:36** =
 - **Ezekiel 14:14, 20** =
 - **Hebrews 11:7** =
 - **Matthew 24:37-39** =
 - **2 Peter 3:3-7** =
 - **1 Peter 3:20-21** =

3. What lessons can we learn from the verses in question 2 above?

Day 6 Read **Genesis 6:13-22**

1. What provision did God make to spare Noah and his family?
2. Describe at least 5 characteristics of the ark Noah was to build.
3. Describe the size of the ark by taking 1 cubit to be about 18 inches (or 0.5 meter).
4. What people were to be saved in the ark?

Day 7 Read **Genesis 6:13-22**

Draw a sketch below of what you think the ark looks like.

Day 1 Read **Genesis 6:13-22**

1. What other living creatures were to be saved in the ark and why?
2. How did Noah gather these living creatures into the ark?
3. What other things did Noah take into the ark?
4. What was Noah's response to God's instructions to build the ark in **verse 22**? What does **Hebrew 11:7** say about what Noah did?

Day 2 Read the following comments on Noah's ark:

The ark was God's prescribed means by which Noah would be saved from the world-wide flood. The term '*ark*' apparently refers to a box-shaped container (cf. the "*ark of the covenant*" and also the smaller ark used to save Moses when he was a baby). The purpose of this ark was to keep afloat on the flood water. It was therefore not a ship (like many shown in children's books) designed to travel anywhere. The material used in the construction of the ark was "*gopherwood*" (**6:14**). Some have suggested that this may be a type of cypress, but exactly what kind of wood material it was, we are not sure. Obviously, Noah knew exactly what it was and where to obtain it.

Other instructions given by God in the construction of the ark include that the ark should have rooms. These were probably like stalls or pens for the various kinds of animals. Also, the ark was to be covered inside and out with pitch. This was obviously to make it waterproof. The measurements are given in cubits. The exact length of a cubit varied from society to society, but generally it was about 18 inches. This would make the ark about 450 feet long, 75 feet wide, and 45 feet high (cf. size of standard soccer field: 225 feet long by 150 feet wide). Modern ship builders say these dimensions are ideal for the purpose of floating as Noah would need. The ark was as big as or bigger than most ocean-going vessels until very recent times. And yet it was essentially built by the efforts of Noah and his three sons. There is no evidence they had known about ship building before this time.

In fact the Bible has not made any reference to any kind of boats/ships hitherto. One can imagine the challenge and the state of technology at that time to be able to build such a vessel. It apparently took a long time, perhaps most of the 120 years (6:3). During this time Noah was also preaching to the people (2 Peter 2:5), though apparently no one except his family was persuaded to join him.

The ark had three decks or stories, and a single door in the side. It also had a “window”. It is not clear to us what this was, though again Noah would have understood the specific instructions given to him by God. Presumably the window provided ventilation and light for the ark. It is likely God gave Noah many other specific instructions that are not recorded for us. However, enough is given that we can understand somewhat the severity and magnitude of the events that occurred, the size of the task given Noah, and his success in that task.

The description of the ark constitutes a strong proof that the flood was a worldwide flood. Had it been a local flood, there would have been no need for such elaborate provisions. God could simply have told Noah where to travel so he could escape the flood. It is not likely that he would have needed to take any animals, since there would be animals elsewhere that would survive; but if not, the animals themselves could have migrated to a safe place as surely as they could have migrated to the ark.

Henry Morris (*The Genesis Flood: The Biblical Record and its Scientific Implications*, 1961) has done some calculations on the volume of space inside the ark. Making very conservative assumptions, he concluded that the inside volume would be at least 1,400,000 cubic feet. This is equivalent to 522 modern train livestock cars. According to current practice, 240 sheep can be accommodated in one livestock car; so the ark would be able to hold 125,000 sheep. Is this large enough for the ark to accommodate all the different kinds of animals to be saved from the flood? Here is Morris’s estimation:

God said that two of each kind of animal should come into the ark, male and female. This would ensure the survival of the animals after the flood. There would be no necessity to accommodate the fishes or water animals, and of course insects would take up very little room in the ark (they could sit on the walls or ceilings). Birds could rest in the rafters (as could a number of smaller animals). Of the land animals, not every variety would be needed – just the most basic kinds (for example, dog) from which all the other varieties (for example, Poodle, Labrador, Chihuahua, Pit Bull, Golden Retriever, etc.) could later be reproduced. From taxonomical study, Morris calculated a maximum of 75,000 different animals that would need floor space in the ark. If we assume a sheep is an average sized animal (some are bigger, but many are smaller; and even the babies of the large animals are smaller), it can be concluded that all the land animals could be accommodated in the ark since it has the capacity to hold 125,000 sheep.

There would indeed leave plenty of room for the people and the food. The calculations may be very conservative estimates as the animals that came to the ark may be young

and not fully grown up ones. Probably God also caused the animals in the ark to hibernate or estivate, as many animals do anyway at other times when they need to preserve food and energy. As a result, far less room and food would be needed. Some have suggested that hibernation of animals probably began from the ark.

Note that it was God who told Noah that the animals would “*come to*” him. Noah did not need to catch all the animals or lure them to the ark. They came of themselves, somehow motivated and instructed by God. Some aspects of this event have to be miraculous and supernatural. And why not? Great miracles are done elsewhere in Scripture and why not here for such an important historical worldwide event? References to the animals coming to the ark and provision for food lead us to realize that many other necessary arrangements are not mentioned in the Genesis record. For example, we cannot be sure how the animals were handled in the ark, but we know some provisions must have been made for each animal to receive food and water daily, to eliminate waste products, and to get along with other animals that may have been natural enemies, etc. Since God was with Noah in the ark, we can be sure that He would somehow provide for these and many other needs.

Having read the comments above, do you have any objections or questions? If you have serious doubts, please seek help from your elders.

Day 3 Read **Genesis 7:1-24**

1. Why did the Lord in **verse 1** say to Noah “*Come into the ark...*” instead of “*Go into the ark...*”?
2. How many clean animals of each kind were to be taken on the ark compared to the number of unclean animals? Why do you think there is a difference in their number?
3. Give some examples of clean and unclean animals Noah would have brought into the ark.
4. According to **2 Peter 2:5**, what else was Noah doing during the 120 years before the flood?

Day 4 Read **Genesis 7:7-24**

1. When did the flood begin?
2. Where did the flood water come from?
3. Single out all the words (which describe the flood) that convey the sense of the flood being universal or global.
4. What does **verse 20** mean?
5. What does **verse 24** mean?

Day 5 Read **Genesis 8:1-5**

1. **Verse 1** says that *“God remembered Noah and every living thing, and all the animals that were with him in the ark”*. Did God forget about them prior to this?
2. Describe what God did to stop the rain and to cause the flood waters to subside. How long did this process take?
3. When and where did the ark come to rest?
4. Comparing **Genesis 7:11** and **Genesis 8:3-4**, find out if the length of a month is the same as that of a modern day month.

Day 6 Read **Genesis 8:1-19**

1. **Verse 3** says that “*the water receded continually from the earth*”. Where do you think has all the water that once covered all the earth gone to?
2. Why did Noah send out birds to check if the land has dried?
3. How many times did Noah send out a dove? What was the result of each event?
4. Do you think Noah’s act of sending out of birds to check for dry land necessary?

Day 7 Read **Genesis 8:13-22**

1. How long did Noah stay in the ark all together?
2. Did what God say in **Genesis 8:16** consistent with what He said in **Genesis 7:1**?
3. What did God say the animals were supposed to do after they were brought out of the ark?
4. What was the first thing Noah did after leaving the ark? What does this tell about Noah’s character?

Week 8

[29th June – 5th July 2014]

Day 1 Read **Genesis 8:13-22**

1. What were the two things God promised He would never do as a result of His pleasure with Noah’s sacrifice?

2. What does **verse 22** say about the earth and what changes may have occurred on the earth after the flood?

3. Did God succeed in achieving His purpose of sending the worldwide flood?

Day 2 Read the summary below

Summary of evidence that the flood was worldwide:

Many Christians who claim to believe the Bible doubt or deny that the flood in Noah's day was worldwide. They think that the flood was confined only to areas around Mesopotamia. Is such belief correct? Consider the following evidence:

- a. In the flood account, the wording throughout uses expressions that clearly refer to a worldwide event: whole earth, under the whole heaven, etc. See **6:13, 17; 7:3, 4, 21-23. [6:7; 8:9, 21; 9:11, 15]**
- b. All flesh under the whole heaven died, including all that had the breath of life and all men. The only ones that survived were those in the ark (**6:13, 17; 7:4, 21-23; 8:21; 9:11, 15**). How can this be explained except by a worldwide flood? In a local flood, some animals and some people would survive, and those far away from the flood would surely not be affected.
- c. The flood involved a steady downpour of water ("*windows of heaven were opened*") combined with "*fountains of the great deep*" breaking up for a continuous period of 40 days and 40 nights, followed by a period of 150 days in which the waters prevail. More than a whole year has passed before the ground became suitable for human and animal habitation (**7:11, 12, 24; 8:3, 5, 14**). Surely, this is not the result created by a local flood.
- d. The flood water covered all the high hills under the whole heaven. It prevailed over the mountains by a depth of 15 cubits (7:19, 20) and continued this way for 150 days (**7:24**). Since water naturally flows to the lowest level, the flood would necessarily be universal if just one high mountain is covered. What is more when "*all the high hills under the whole heaven*" were covered to a depth of 15 cubits? It could not cover and remain above the mountains unless the whole surface of the earth was covered.
- e. To build the ark with more than 95,000 square feet of deck space and place the animals on it would be absurd if this was only a local flood. In a local flood, animals

and people elsewhere would have survived. God could have saved some people and animals to repopulate the earth much more easily by having them migrate to places where there was no flood. Yet the account clearly says that the ark was needed to save people and animals from being destroyed. Those who claim that this is a local flood effectively deny that God is all-wise. They make Him out to be more foolish than the average human!

- f. We are later told that all living things on the earth descended from Noah and the animals on the ark. See **9:1, 18, 19; 10:32**. If the flood was not worldwide, there would be other people and animals elsewhere to repopulate the earth.
- g. God promised He would never again send such a flood to destroy all flesh from the face of the earth (**8:21; 9:11,15**). If this was just a local flood, God would have repeatedly broken this promise.
- h. Peter used the flood as a parallel of the worldwide judgment to occur when Jesus returns (**2 Peter 3:3-7**). If the flood was not global, then how do we know the whole earth will be destroyed when the final judgment comes?
- i. Our Lord refers to the total destruction of the world by the flood. *“The flood came and destroyed them all”* He said in **Luke 17:27**. The Lord implies that the final judgment of the world will be as complete as was the flood. Therefore, it could not have been a small local flood in that case, but must have been universal.

What have you learnt from the above summary? Do you have a doctrine/belief that needs to be changed?

Day 3 Read the notes below

Effects of the universal flood:

Beside the biblical proofs that the flood was global, there are also the physical evidences that one can examine even today. The Bible does not specify all the changes that followed the flood, but without doubt the physical changes to the face of the earth would have been incredible. Here are some of the changes that are likely to have been caused by such a huge, long lasting universal flood:

- 1) The surface of the earth now contains more water than before the flood (after water was released when “windows of heaven were opened” and “fountains of the great deep” broke up). The oceans may have been bigger and deeper, and the continents correspondingly smaller, leading to permanent weather change after the flood.

- 2) Storms, rain, snow, hurricanes, and precipitation of all kinds are common today, but these did not exist before the flood. In fact, it had not rained before the flood (**Genesis 2:6**).
- 3) The water vapour canopy above the earth's atmosphere which existed before the flood (**Genesis 1:7**) collapsed when "windows of heaven were opened". This would have allowed greater temperature variations and great winds that would not have existed before.
- 4) With the disappearance of the water vapour canopy, more cosmic radiations from space reach the surface of the earth which had before been absorbed by the vapour canopy before the flood. Such cosmic radiations caused serious degradation to the physical well-being of man and animals.
- 5) The weather change and radiations and other unknown factors would have contributed to the greatly reduced lifespans of mankind (and presumably the animals as well) following the flood. It is even possible that earth conditions were so changed that certain life-forms were unsuited to the new environments and so became extinct, including perhaps the dinosaurs and other life-forms for which fossil evidence has been found all over the world.
- 6) Large quantities of flood water are frozen at the north and south polar regions. When the flood water receded, great glaciers would eventually flow away from the poles resulting in the occurrence of ice age for which science has found evidence.
- 7) Erosion caused by the receding flood waters would have formed great rivers, lakes, and canyons, such as the Grand Canyon.
- 8) To accommodate the extra water, it is possible that the land mass may have been split causing the continental drift.
- 9) Great beds of fossils would have been formed because many animals would have been swept by the flood waters to places where they would form huge burial plots, which in turn would have been covered by layers of mud compressed by great depths of water. This explains the massive fossil beds scientists find, as well as the geologic column that can be seen everywhere on the surface of the earth including mountain tops. Similar effects could also have taken place for the plants, giving rise to huge coal fields in many parts of the world.

To deny that the flood was worldwide is not only denying the truth of Scriptures but also the clear physical evidences found around the world. To claim this is a legend is to make a mockery of the story and turn God into a liar. ***What have you learnt from the above reading? Do you have a doctrine/belief that needs to be changed?***

Day 4 Read **Genesis 9:1-17**

1. Write down the similar commands that God gave to both Adam (**Genesis 1:28-30**) and Noah here.
2. Write down the things that were different between Adam and Noah as they began to live in a “*new world*”.
3. What kind of food were men instructed to eat and what were they not to eat?
4. Animal rights activists argue that we should refuse to eat meat because killing of animal is cruel, etc. Do you think such movement is biblical?

Day 5 Read **Genesis 9:1-11**

1. What are we forbidden to kill and what reason is given why this is different from killing of animals?
2. What punishment is given to those who commit the kind of killing that God forbade?
3. Referring to question 2 above, do you think capital punishment is a biblical practice?
4. What is a covenant?

Day 6 Read **Genesis 9:8-17**

1. Describe the covenant God made in **Genesis 9:8-11**:
 - (a) With whom did God make this covenant?
 - (b) What was the covenant?
 - (c) What was the sign of the covenant?
2. Do you think it was the first time Noah saw the sign of the covenant?
3. Is the covenant God made in **Genesis 9:8-11** still applicable to us today? Support your answer with evidence.
4. Did God promise that He shall never again destroy the earth? Why does **2 Peter 3:10-12** say that the present world will be destroyed when Christ comes again?

Day 7 Read **Genesis 9:18-29**

1. Did Noah commit sin by being drunk with wine?
2. Is it a sin to look at someone naked? What was Ham's sin that caused Noah to curse his son Canaan?
3. It was Ham who did wrong, but why did Noah pronounce a curse on Ham's son Canaan instead of on Ham directly?

4. How old was Noah when he died? Did patriarchs after Noah live to such an age?

Week 9

[6th – 12th July 2014]

Day 1 Read **Genesis 10:1-32**

1. The family tree of Noah given in **Genesis 10** is shown in Figure 3 (page 48). Fill in all the appropriate names in the boxes (except those boxes bordered with dashed lines). Some names are already filled in to help you complete the tree.

Day 2 Read **Genesis 10:1-32**

1. Which famous descendant of Ham has been named in **verses 8-12**? What kingdom(s)/city(s) has he established?
2. Which nation often mentioned in the Old Testament has been established by a descendant of Mizraim?
3. What event was identified with Peleg? What do you think does this event refer to?
4. By tracing the genealogy of Shem from **Genesis 10:21-25** and continuing to **Genesis 11:18-26**, identify the name of the most prominent patriarchs in the Bible.

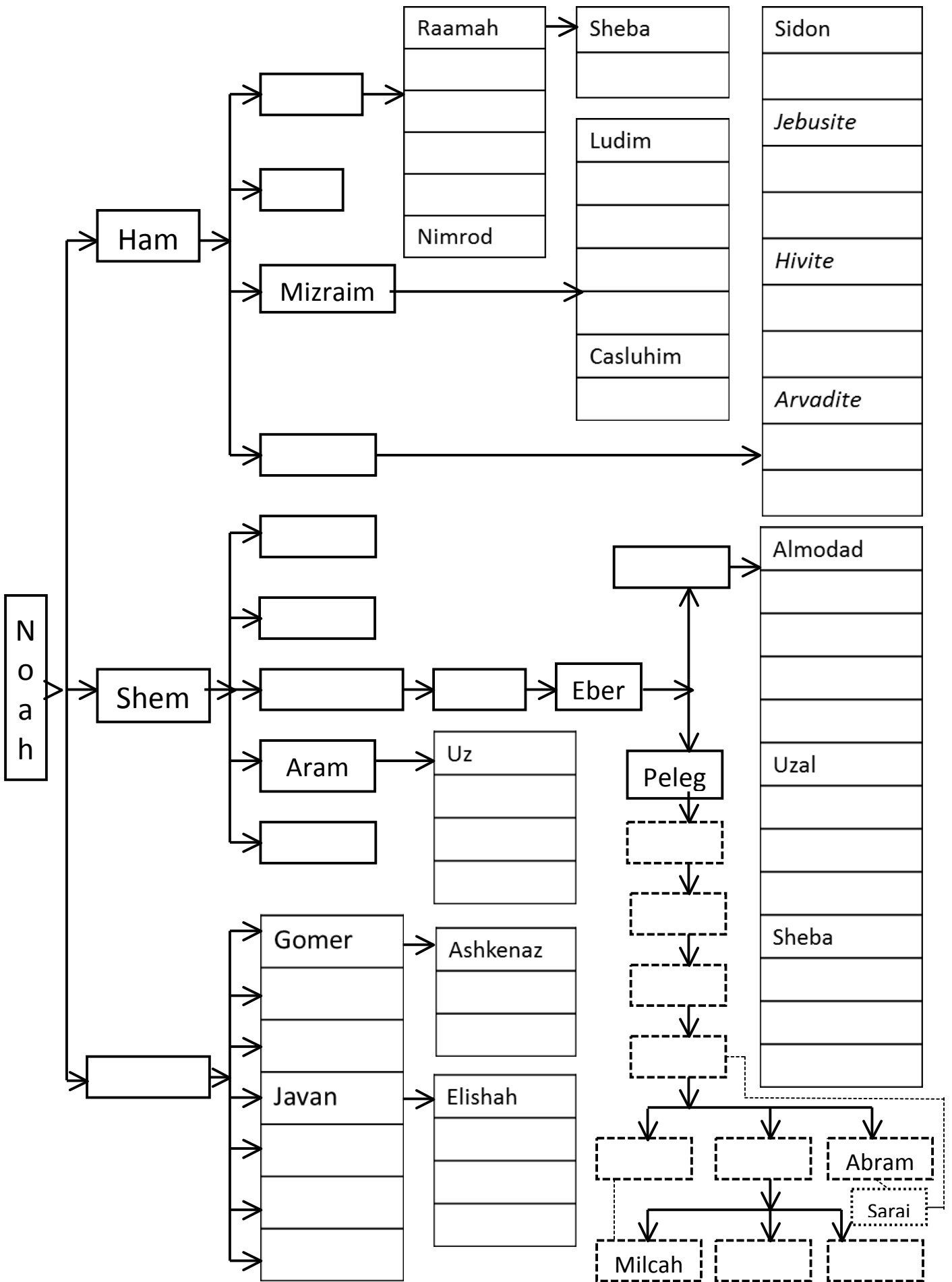


Figure 3 - Noah's descendants to Abram

Day 3 Read **Genesis 11:1-26**

1. What did the people in Shinar plan to do and why?
2. Who was their ringleader?
3. Is it wrong to build cities and iconic towers? Why did God intervene in their building project?
4. What did God do to frustrate their plan?

Day 4 Read **Genesis 11:1-26**

1. Do you think what God did at the Tower of Babel is permanent? What does **Zephaniah 3:9** say?
2. Evolution claims that human languages began as a result of gradual evolution over millions of years. From **Genesis 11:5-9**, do you think such claim is valid? Cite a simple example to support your answer.
3. Complete the family tree of Noah given in Figure 3 (page 48) by filling in the appropriate names in the boxes bordered with dashed lines.

Day 5 Read **Genesis 11:10-32**

1. The genealogy given in **Genesis 11:10-26** repeats the descendants of Shem given in **Genesis 10:22-29**.

What other information has been added in the genealogy in **Genesis 11**? Why do you think is such information added?

2. Who is Abram's wife (see **Genesis 20:12**)? Who is Abram's brother Nahor's wife? (Refer to dotted lines in Noah's family tree in Question 1 above). When was such practice forbidden?
3. Why do you think the author of Genesis is beginning to shift from all the families of the earth to one family? Why does he focus on Abraham and his descendants?
4. As recorded in **Genesis 11:31**, it appears that Abram had already left Ur with the intent of moving to Canaan. Why does **Acts 7:2-4** for example, say that God called Abram while he was still in Ur?

Day 6 Read **Genesis 11:10-32**

1. Compare the life span of the patriarchs before and after the flood by plotting the graph shown in Figure 4 (page 53). Some names and their life spans are already filled in to help you complete the graph.
2. How is man's life span affected by the flood? What do you think is the cause of such effect?

Day 7 Read notes below

1. Creation versus Evolution

We must not leave the first 11 chapters of Genesis without knowing something about the theory of evolution. There are usually two views as to how the world began. There is the view that God directly created the world and all that is in it as described in Genesis (Creationism). Second, there is the view that the world is a part of a process of evolution from the simplest beginnings, by natural forces over billions of years (Evolutionism). These two views represent two quite different philosophies. Creationism is based on the supernatural as it asserts a Creator God while Evolutionism asserts naturalism and denies the need (and the existence) for a Creator God. Creationism states that our present world is the result of God's initial creative acts plus the subsequent effects of several physical catastrophies on the surface of the earth and the presence of rebellion against God in the nature of human beings. Genesis provides us all the facts we need to explain the nature of the world we see today. Nothing that science has found out so far contradicts Bible information. Evolution is the belief that the world we see today was formed after billions of years of gradual and uniform upward self-development through the process of chance and random changes. The theory has violated many well established physical laws of nature. In spite of years of intensive research, science has not shown any proof that evolution has taken place and the theory remains as a belief without concrete scientific evidence.

There is an attempt by some Christians to harmonise the Bible with the theory of evolution. These Theistic Evolutionists argue that God could have used the process of evolution in creating the world. Such compromise is useless because firstly, Genesis clearly teaches that six 24-hour day creation was the method God used in creating the world and everything in it. Secondly, there is no necessity to embrace the theory of evolution since it is based on shaky foundation. The table below shows the contradictions between evolution and the Genesis account of the origin of man, and it is clear that a compromised position is impossible.

What Theory of Evolution says:	What the Bible says:
Universe came into existence by natural processes	God supernaturally created all things from nothing
Universe took billions of years to evolve	God created a grown-up functional world in six literal 24-hour days
First life form began from non-living matter by accident	All lives came from God who created them
All current kinds of living things came from previous different kinds, all the way back to one original life form	All basic kinds of living things were created at the beginning by God and each reproduces after its kind
Man is just an advanced animal	Man is created in the image of God, unique from animals and above them
Man evolved from previously existing animals	God formed man from dust of the ground and directly breathed life into him
Woman evolved from previously existing animals	God formed woman from the side of man

Since evolution process is gradual, it is impossible to know the first man and woman	Adam is the first man and Eve, the first woman. Adam and Eve have no earthly ancestors, man or animal
Capabilities like speech, understanding instructions and obeying them, ability to reason, possessing conscience and sense of guilt, are developed gradually	Adam and Eve were created with such capabilities fully developed like people today
Like animals which he evolved from, man has no life after this life	Man will continue to exist in eternity
Death is necessary in the evolution process and occurred throughout the process	There was no death until after man sinned in the Garden of Eden
New kinds of living things are still developing through evolution process	Creation ceased after 6 days
Man is pinnacle of evolution but is still evolving	Man is fallen from his original exalted state
There is no real purpose in life since man's existence is accidental	Man was purposefully created by God to serve God and to receive His blessings

2. Do you have any problems with creation and evolution? If you have, please have a talk with the church elders. They will be able to help you.

3. What is/are the main lessons you have learnt from **Genesis chapters 1 to 11**? Are you ready to share your lessons with someone else?

Congratulations! You have persevered through the very difficult first eleven chapters of Genesis! Keep up the good progress.

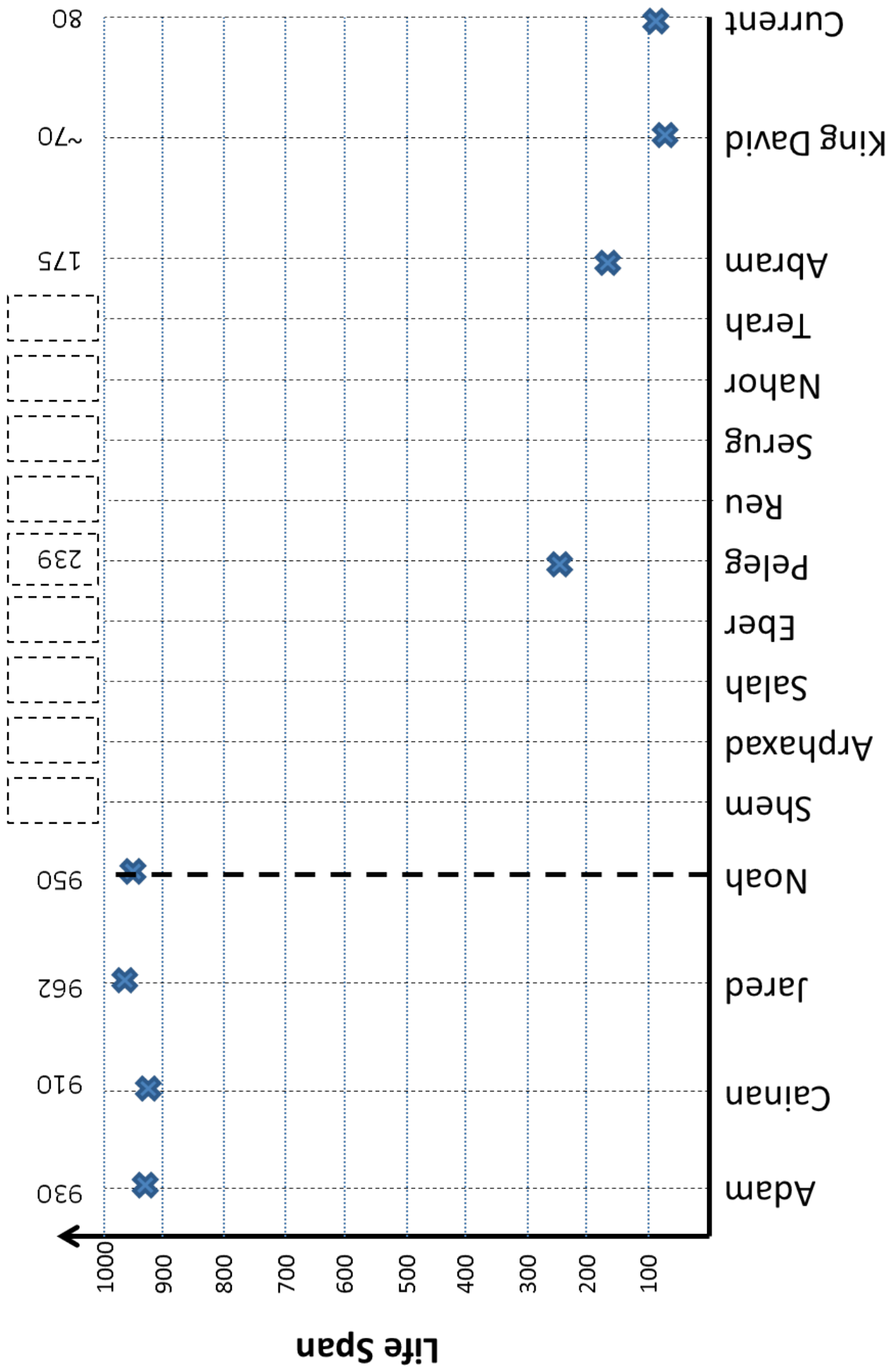


Figure 4 - Life span of patriarchs before and after the flood

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