

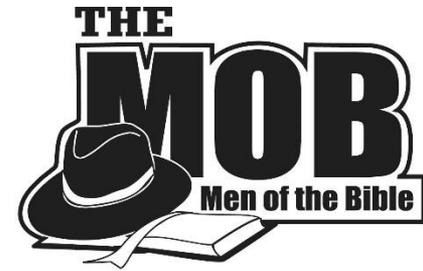
All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17

WELCOME TO THE MOB!



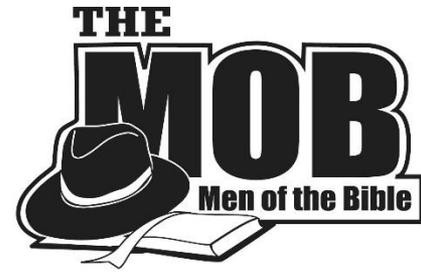
Announcements



- Welcome to the MOB!
- Website: www.ibcmob.net
- [Core Strength, Tuesdays, 6:00 AM, Romans](#)
- [IBC Group Leaders Training: Have Something To Day, October 6, 2018, 9:00 AM – 12:00 noon, IBC A209/A211, Register Online, FREE](#)
- [WACMM Men's Conference, October 21, 2018, 8:30 AM - 3:00 PM Derwood Bible Church, Derwood, MD – Info & Register Online, \\$55](#)
- Please rise for a hymn of praise & invocation



Memory Verse



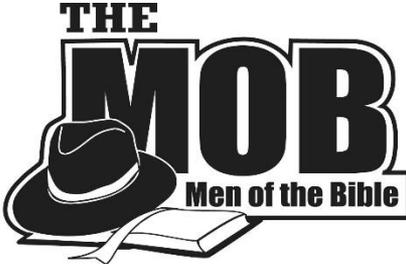
Genesis 3:15 (ESV)

I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.

Genesis 3:15 (ESV)



Genesis Outline

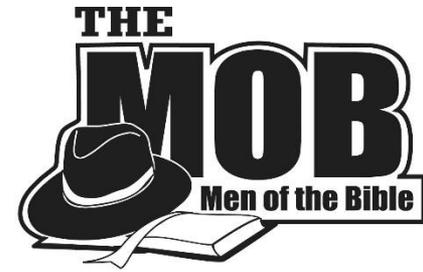


Focus	Four Events				Four People			
Reference	1:1 – 2:25	3:1 – 5:32	6:1 – 9:29	10:1 – 11:9	11:10 – 25:18	25:19 – 26:35	27:1 – 36:43	37:1 – 50:26
Division	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
Topic	The Human Race				The Chosen Race (Hebrews)			
	Primeval History / Historical				Patriarchal History / Biographical			
Location	Fertile Crescent (Eden – Haran)				Canaan (Haran – Canaan)			
Time	cir. 2,000 years (cir. 4004 – 2090 B.C.)				193 years (2090 – 1897 B.C.)			





Last Meeting



Review:

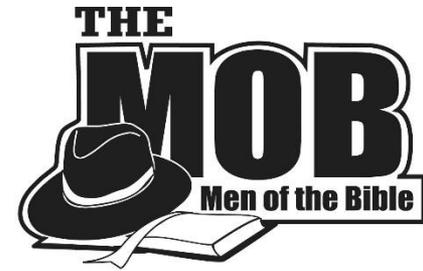
- [Genesis 1:1 – 2:3](#)
- *Encountering Genesis*, Chapter 1, pages 21 – 29

Read:

- [Genesis 2:4 – 25](#)
- *Encountering Genesis*, Chapter 2, pages 31 – 36



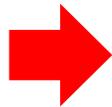
Genesis Divisions



בְּרֵאשִׁית ([bereshith](#)) = **Beginnings** (of many things)

Greek = Genesis = Origin, Source, Generation, Beginning

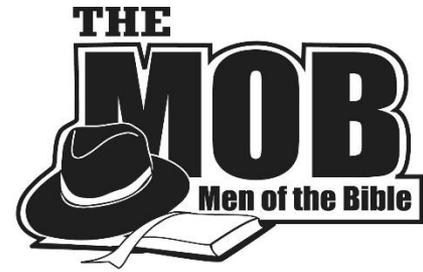
תּוֹלְדוֹת ([toledoth](#)) = “These are the generations of...” or “This is the history of...” or “account of...” **10 sections:**



- Prologue ([Genesis 1:1 – 2:3](#))
1. The generations of **heaven and earth** ([Genesis 2:4 – 4:26](#))
2. The generations of **Adam** ([Genesis 5:1 – 6:8](#))
3. The generations of **Noah** ([Genesis 6:9 – 9:29](#))
4. The generations of the **sons of Noah** ([Genesis 10:1 – 11:9](#))
5. The generations of **Shem** ([Genesis 11:10 – 26](#))
6. The generations of **Terah** ([Genesis 11:27 – 25:11](#))
7. The generations of **Ishmael** ([Genesis 25:12 – 18](#))
8. The generations of **Isaac** ([Genesis 25:19 – 35:29](#))
9. The generations of **Esau** ([Genesis 36:1 – 37:1](#))
10. The generations of **Jacob** ([Genesis 37:2 – 50:26](#))



This Meeting



Review:

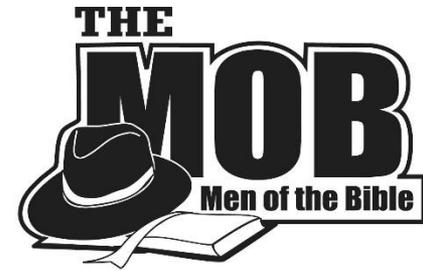
- [Genesis 2:4 – 25](#)
- *Encountering Genesis*, Chapter 2, pages 31 – 36

Read:

- [Genesis 3:1 – 24](#)
- *Encountering Genesis*, Chapter 2, pages 36 – 41



Genesis 3:1 – 24

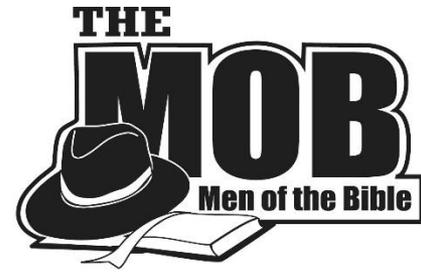


¹ Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.



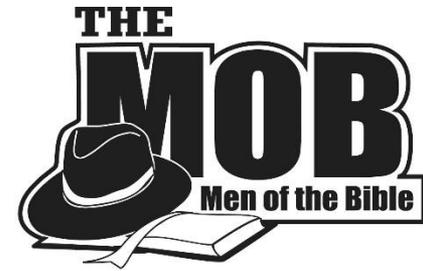
Genesis 3:1 – 24



⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”



Genesis 3:1 – 24



¹⁴ The LORD God said to the serpent,

“Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

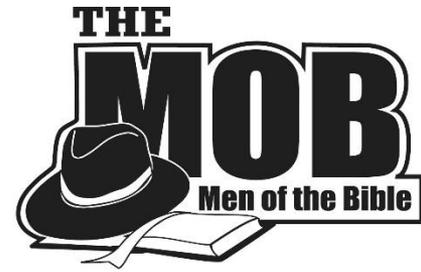
¹⁵ I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

¹⁶ To the woman he said,

“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be contrary to your husband,
but he shall rule over you.”



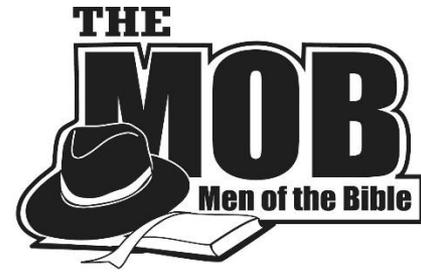
Genesis 3:1 – 24



¹⁷ And to Adam he said,
“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
¹⁸ thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”



Genesis 3:1 – 24



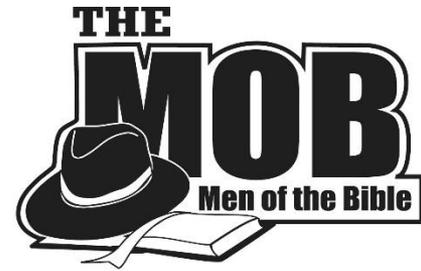
²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them.

²² Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” ²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.



Genesis 1 and 2

Review

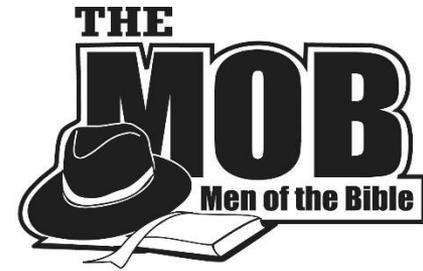


- The first two chapters presented God's great creation of all things and it was **good** and **very good**
- However, evil (Genesis 2:9) and death (Genesis 2:17) are introduced, but just briefly
- God gave the command not to eat the fruit of the tree of the knowledge of good and evil (Genesis 2:17) to Adam before the creation of Eve and we are not given any information that she received it directly from God.
- The couple was naked, but not ashamed (Genesis 2:25)

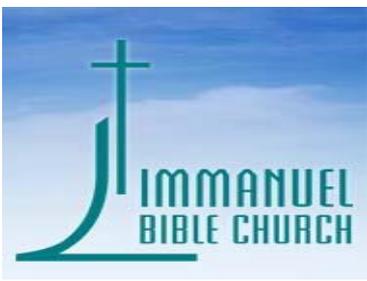


Genesis 3:1-24

Overview

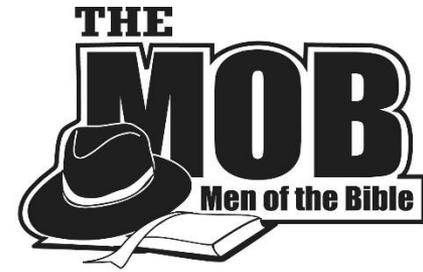


- Genesis 2:25 is connected to this chapter by a word play on “naked” and “crafty” in that they are only one letter different in the Hebrew, [‘arom](#) vs. [‘arum](#) [[Constable](#)]
- We do not know how much time has passed between these two chapters (1 & 2), but it seems short in Moses’ narrative
- Satan is not identified with the serpent here, but is named later in the New Testament ([Revelation 12:9](#), [Revelation 20:2](#))
- Paul tells Timothy that Eve was deceived, but Adam was not ([1 Timothy 2:14](#) and [2 Corinthians 11:3](#))
- Adam and Eve are punished, but the serpent is cursed as well as the ground



Genesis 3:1-24

Observation & Interpretation



¹ Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

O-1: beginnings is still the overall emphasis of this chapter but it transitions from the created order to the humans and their actions and relationship to God

I-1: this is the emphasis for the rest of the Bible

O-2: we are not given much detail of the serpent

I-2: he is going straight for the relationship with the humans and God

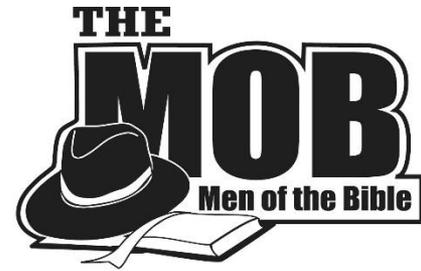
O-3: the serpent begins by questioning God’s Word

I-3: he calls into question their ability to trust what God’s Word says



Genesis 3:1-24

Observation & Interpretation



¹ Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

O-4: the woman adds something to God’s Word regarding the tree that we have not seen before: “don’t touch”

I-4: most commentators view this as either a guard to stay away from the tree (legalism) or indications of already beginning to be troubled in their thinking (why)

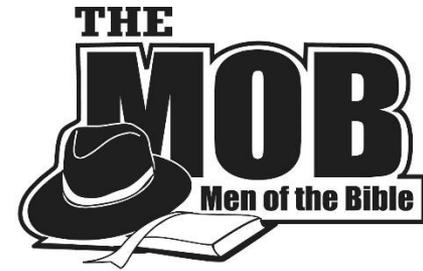
O-5: the serpent goes right after the prohibition, even contradicting God’s Word

I-5: their thoughts are now that God’s provisions are not sufficient and that humans can be “like God” which is the BIG LIE ([Exodus 15:11](#))



Genesis 3:1-24

Observation & Interpretation



⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. ⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, “Where are you?”

O-1: Eve responds as all humans do to temptation, [1 John 2:16](#)

I-1: our eyes (men) are often the portal for temptation, [Matthew 5:27-28](#)

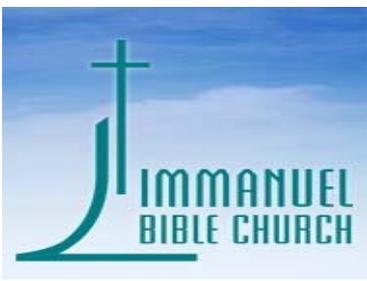
O-2: Adam ate when presented with the forbidden fruit, without discussion!

I-2: many feel his act was to join her without real contemplation of the event, yet as head of the human race, he gets all the responsibility, [Romans 5:14](#)

O-3: they knew right away things had changed (for the worse)

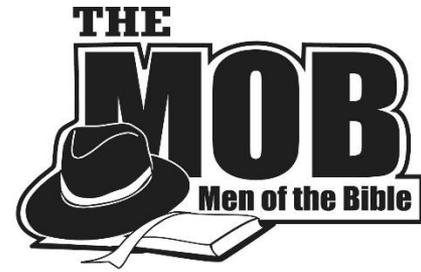
I-3: these changes involved their loss of innocence, their relationships with each other and with God, and their feeble attempts to deal with the consequences of their sin

O-4: The “sound of the Lord” was now frightening (v.10) and they hid, [Deuteronomy 18:16](#)



Genesis 3:1-24

Observation & Interpretation



¹⁰ And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹ He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³ Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

O-1: instead of meeting with God, now they are hiding and Adam is doing the talking

I-1: what has transpired makes them feel their separation from God - unlike what they had experienced previously (close communion and fellowship)

O-2: God's questions go to the very issue of what has happened

I-2: now their nakedness causes them to feel shame in the presence of each other and in the presence of God (compare to [Genesis 2:25](#))

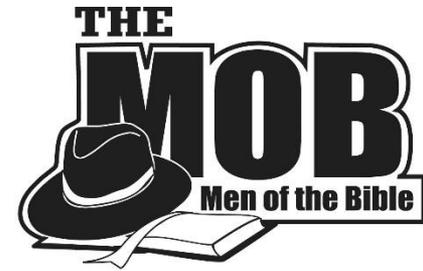
O-3: the excuses begin...

I-3: notice that repentance is missing (ashamed or frightened, but not sorry?)



Genesis 3:1-24

Observation & Interpretation



¹⁴The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

O-1: God’s judgement begins with the serpent and with a curse

I-1: many feel like this is an indication of who this really is, Satan, especially taken with the next verse

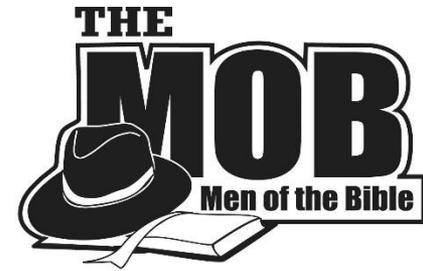
O-2: the actions here are God’s with His causing enmity between the woman’s offspring and the serpent's, [John 8:44](#)

I-2: this has been viewed from almost the beginning as a future event of cosmic proportions (the [Protevangelium](#) since the second century)



Genesis 3:1-24

Observation & Interpretation



¹⁶To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.” ¹⁷And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

O-1: the woman is now judged with pain in childbirth and complications in her relationship with her husband (i.e., contrary desires, but the husband shall rule)

I-1: it is clear that there will be “issues” of control in the male/female relationship

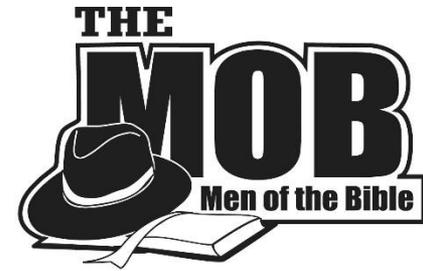
O-2: neither Eve or Adam is cursed, but the earth/ground is, which will cause Adam much greater exertion to work it for sustenance (thorns & thistles vs. food)

I-2: what has been pleasant will now be difficult for the rest of their earthly lives and then they will die physically (i.e. dust to dust), [Ecclesiastes 3:20](#)



Genesis 3:1-24

Observation & Interpretation



²⁰The man called his wife's name Eve, because she was the mother of all living. ²¹And the Lord God made for Adam and for his wife garments of skins and clothed them. ²²Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" ²³therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

O-1: Adam acknowledges his wife's position by naming her Eve

I-1: we cannot put too much emphasis on this role of women; some see this as Adam's repentance and belief

O-2: God now properly clothes them (i.e., covers their nakedness and shame)

I-2: the implication is that something had to die in order for this to happen (see above)

O-3: man was driven out of the garden

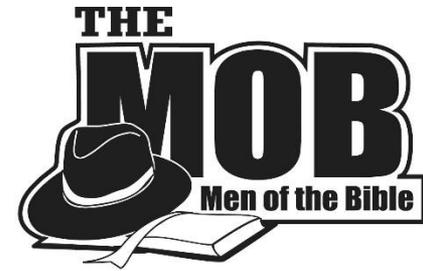
I-3: he no longer could stay there since he had been judged with a limited lifetime

O-4: the garden was guarded so man could not return and eat of the tree of life

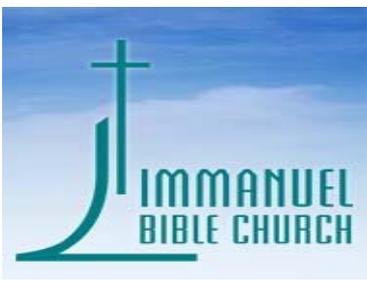
I-4: [cherubim](#) - heavenly beings associated with God and the tabernacle, [Exodus 25:20](#)



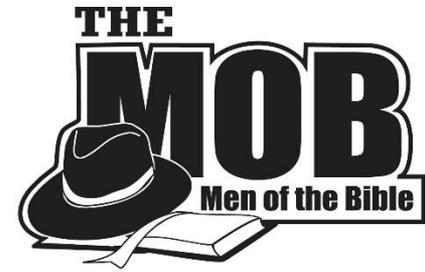
Discussion & Application



1. Who is this “serpent” and for this chapter does it matter?
2. Where is Adam when Eve is being tempted?
3. What did Eve get wrong in her answer to the serpent’s question? Why is this important? ([Psalm 119:11](#))
4. What is the serpent really doing in his interaction with Eve?
5. What does this event tell us about all of our interactions with temptation and sin?
6. Since Eve ate and brought it to Adam, why is sin assigned to Adam? ([Romans 5:12](#))
7. When God is “trying” to talk with Adam and Eve ([Genesis 3:9-13](#)), what are some observations you see in this interaction?
8. Was this a test for mankind? Why?



Closing



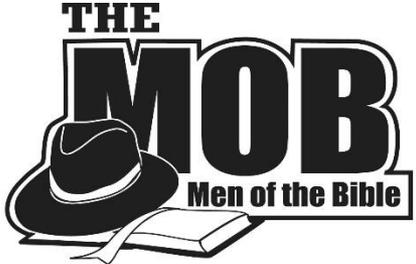
- Questions
- Benediction



Genesis 2:4-25

alignment with

Genesis 1:1 – 2:3



Genesis 1:1-5 <u>Day 1:</u> Heavens, Earth, Water, Light, Dark, Time	Genesis 1:6-8 <u>Day 2:</u> Waters above Heaven divided from Waters below	Genesis 1:9-13 <u>Day 3:</u> Waters / Seas, Dry Land / Earth; Grass, Herbs, Fruit Trees	Genesis 1:14-19 <u>Day 4:</u> Planets, Stars, Sun, Moon	Genesis 1:20-23 <u>Day 5:</u> Multitude of Sea Creatures and Birds (All Flying Things)	Genesis 1:24-31 <u>Day 6:</u> Creatures, Cattle, Creepers, Beasts; Man: Male & Female	Genesis 2:1-3 <u>Day 7:</u> God is DONE creating; God pauses to admire creation
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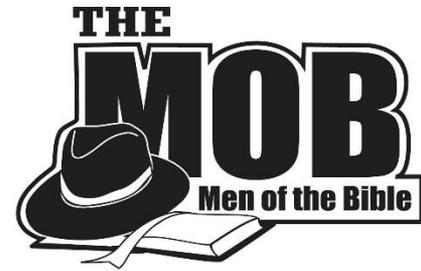
Genesis 2:4-25 Day 6:

God formed the man of dust from the ground and breathed into his nostrils the breath of life	God planted a garden in Eden	Two trees Four rivers One rule	God put the man in the garden	God had the man name the animals	God put the man to sleep and created the woman	God married the man and the woman "Very Good"
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Garden of Eden Chiastic

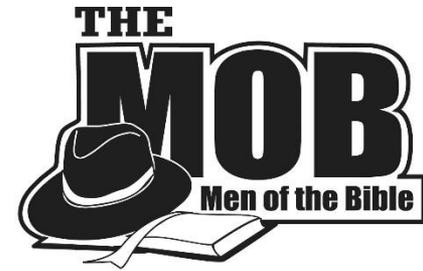
Genesis 2:4 – 3:24



- A** Scene 1 (narrative): God is the sole actor, and man is passive (2:4-17)
- B** Scene 2 (narrative): God is the main actor, man plays a minor role, the woman and the animals are passive (2:18-25)
- C** Scene 3 (dialogue): the serpent and the woman converse (3:1-5)
 - D** Scene 4 (narrative): the man and the woman are primary (3:6-8)
- C'** Scene 5 (dialogue): God converses with the man and woman (3:9-13)
- B'** Scene 6 (narrative): God is the main actor, man plays a minor role, the woman and the serpent are passive (3:14-21)
- A'** Scene 7 (narrative): God is the sole actor, and man is passive (3:22-24)



Edenic Covenant

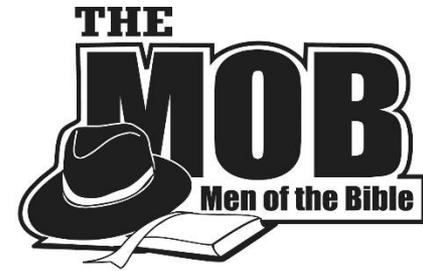


- The first of the general or universal covenants
- Adam is charged by God to:
 - Populate the earth (Genesis 1:28)
 - Subdue the earth (Genesis 1:28)
 - Exercise dominion over animal creation (Genesis 1:28)
 - Care for the Garden of Eden & enjoy its fruit (Genesis 1:29; 2:15)
 - Refrain from eating the fruit of the tree of the knowledge of good and evil under penalty of death (Genesis 2:16-17)
- Terminated by man's disobedience (covenant broken)
- Adam & Eve eating the fruit of the tree of the knowledge of good and evil resulted in their immediate separation from God, spiritual death, and eventual physical death
- This failure necessitated the Adamic Covenant

More info: <https://www.gotquestions.org/Edenic-covenant.html>



Adamic Covenant

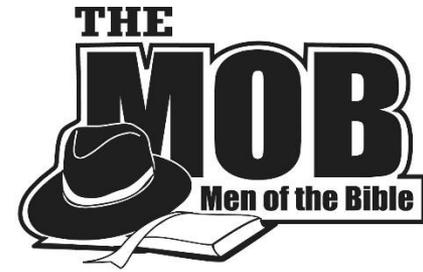


- The second of the general or universal covenants
- A covenant with Adam and mankind that established the conditions that will hold sway until the curse of sin is lifted ([Isaiah 11:6-10](#), [Romans 8:18-23](#))
- Prevailing Conditions:
 - Serpent (indwelt by Satan) cursed; physical changes – went from most crafty to the most resented (Genesis 3:14-15)
 - Satan judged; limited success, but ultimate defeat
 - [Protoevangelium \(“First Gospel”\)](#) of the coming Messiah ([1 John 3:8](#))
 - Multiplication of conception required due to death (Genesis 3:16)
 - Pain in childbirth (Genesis 3:16)
 - Woman’s relationship with husband distorted (Genesis 3:16)
 - Ground cursed; weeds will proliferate (Genesis 3:17-19)
 - Creation will resist mans’ effort to order it; futility in work (Genesis 3:19)
 - All mankind died spiritually and will all die physically (Genesis 3:19)

More info: <https://www.gotquestions.org/Adamic-covenant.html>



Study References



Primary Reference: **The Holy Bible** (always)

Secondary Reference / Commentary: **The Holy Bible** (always)

“The Bible is always the best commentary on the Bible.”

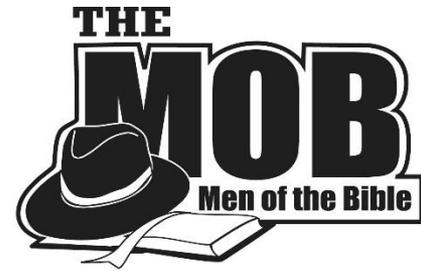
Additional References (as time permits):

- [Encountering the Book of Genesis](#), Bill T. Arnold, Baker Books, 1998
- [Dr. Constable's Notes on Genesis](#) (Full Commentary - FREE pdf download)
- [Grace to You](#) - [John MacArthur's sermons on Genesis \(audio files & transcripts\)](#)
- [Precept Austin](#) (Pastor Tom's favorite Bible study reference site)
- [Hebrew Interlinear](#) (look up the meaning of the original Hebrew words)
- Others references available at www.ibcmob.net/resources and online



The Holy Bible

[\(Ref. IBC What We Teach\)](#)

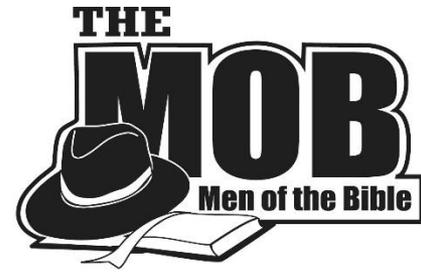


We believe the Scriptures - the 39 books of the Old Testament and 27 books of the New Testament - provide God's authoritative written revelation to mankind ([2 Timothy 3:16-17](#); [1 Thessalonians 2:13](#); [Galatians 1:12](#)). God interacted with the human writers of those books so that every word of the original texts was exactly as He wanted ([2 Peter 1:20-21](#)) and without error ([John 17:17](#)). The Scriptures are the supreme and final authority ([Psalms 19:7-11](#); [Psalms 119](#); [Romans 10:17](#); [Hebrews 4:12](#)).



Origins

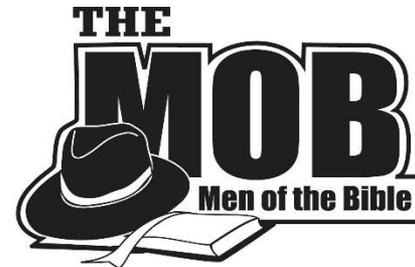
(Ref. IBC What We Teach)



We believe that God spoke the heavens, the earth and all living things into existence in six days. God directly created the original kinds of plants and animals and ordered them to reproduce after their kind. In its original form, the creation was very good and untouched by sin. Man is unique, created in the image of God, and did not originate from any other living thing ([Genesis 1-2](#); [Genesis 5:1-2](#); [Genesis 9:6](#); [Exodus 20:11](#); [Psalms 33:6-9](#); [John 1:3](#); [Colossians 1:16-17](#)).



Bible Study



Inductive Bible Study Approach:

- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: **The Holy Bible**

Secondary Reference / Commentary: **The Holy Bible**

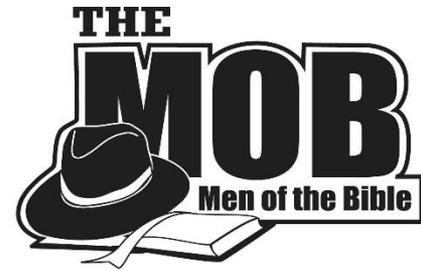
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Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.