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WHY THIS STUDY IS IMPORTANT: Part I

A. Genesis is an introduction to redemption.

1. It is important to remember this in the study of the book. One of the reasons that the account of creation is limited is that the Bible is a book with the theme of redemption. The Bible was never intended as a science book.
2. However, the fact that the Bible is a book of redemption and not a science book must not mislead one about what Genesis says of creation. While the Genesis account of creation is limited, it is sufficient. Everything that science knows as factual harmonizes with Genesis. Any so called claim or theory of science that conflicts with Genesis is false. In fact, all that man knows about creation is revealed in Genesis. Genesis 1 and 2 give the origin of man and his environment as background for the unfolding of redemption.
3. These chapters are an introduction to God, and any denial of the supernatural of creation undercuts the entire Bible and gives a false picture of the background of redemption.

B. Genesis is characterized by simplicity.

1. The simplicity of Genesis lays the foundation for the simplicity of the rest of revelation. The Bible is intended for the average person. Genesis 1, as well as the rest of Genesis, is written for the average man. Go back and read Genesis 1. It is characterized by simplicity that marks its inspiration.
2. Every statement of Genesis 1 is given with such simplicity that a child can read it and understand what it is saying. Let no one confuse simplicity with emptiness. Even though Genesis 1 is written in simple language, it has a depth for one to spend a lifetime in pondering. I mention this because of the emphasis today on intellectual and academic knowledge.
3. The Bible is intended for humble people, and Genesis 1 is written for one with that kind of attitude. One impressed with his intellectualism and academic knowledge will find Genesis a closed book. He will have room for all of his wild speculation that contradicts the book and none of it with a shred of truth in it.
4. The New Testament declares that the world by its wisdom knew not God and that includes the God of creation as well as the cross.

C. Genesis gives the seed of redemption in promises and eventual fulfillment.

1. Consider the following seed promise passages:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:15, 16).

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3).

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman, in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." (Gen. 21:12).

2. The seed of these passages will unfold into Exodus and then through Malachi. The New Testament will show how the seed through the Old Testament reaches full bloom in Christ and the gospel. A parable given by Christ in Mark 4:28 is an apt illustration of the principle.

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." (Matt. 1:1).

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16).

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29).

3. These passages show the full bloom of the seed passages in Genesis.

D. Genesis sets forth fundamental truths about God. The book shows how God is creator but it does not stop there. Genesis also shows God is sovereign over all of his creation. Never for one moment in Genesis are things out of control. Satan's deception of man did not tumble God from his throne. Genesis gives an insight into God's method and the means by which he works.

E. Genesis enables one to understand the nature of man.

1. Genesis supplies the knowledge of the origin of man. One would have no way of knowing the origin of man without the record in Genesis. One would be at a loss concerning man's origin in the same way as philosophers and scientists.

Philosophers, biologists and scientists flounder in the dark in seeking to determine the origin of man by human reason and wisdom. They are continually jumping from one theory to another because all they can do is guess about the origin of man.

2. Genesis shows that man belongs to two worlds. Man belongs to the physical and temporal world but he also belongs to a spiritual world. Man is more than a physical being. He is also a spiritual being. Man is not only made from the ground. He is made in the image of God.

"And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" (Gen. 1:26).

"In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."
(Gen.3:19)

- a. Man's spiritual qualities separate him from all other creation. The only way one can live above the animal world is to learn from the Bible the spiritual characteristics with which man is endowed and develop those in harmony with what the Bible teaches. Only as a man prizes these qualities and cultivates them by Bible principles will he remain above the animal level. When man rejects Genesis and concludes that he does not have a soul he starts the downward drift until his ability to distinguish moral values is lost. (Rom. 1:18-32).
 - b. Unless there is a return to the Genesis record of the acceptance of the fundamental teaching concerning man the future of this country will continue downward.
3. The book of Genesis helps one understand why man is a responsible being. Since man has spiritual qualities he is capable of accepting responsibility.

"And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" (Gen. 1:26).

- a. The theory of evolution leaves man without a chart or compass in establishing his responsibility. Genesis makes it clear that man is a responsible being, and why he is responsible.

- b. When man refuses to recognize his responsibility, beginning with his responsibility to God, he finds himself caught up in a maze of confusion and chaos.

F. **Genesis gives the record of man's sin.** One would never understand the nature and effect of sin without Genesis 3. The third chapter of Genesis shows the background out of which God unfolds the scheme of redemption. The temptation of Christ in the fourth chapter of Matthew can never be appreciated without the background of Genesis 3. The Genesis record of sin lays bare Satan's method and the effect of sin. Note carefully the following about Genesis 3.

1. Sin deceives. "And Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. 2:14) Satan deceived Eve about God and about the consequences of sin.
2. Sin desires. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6.) Sin appeals to man's fleshly desires. (James 1:13-15; 1 John 2:15-17).
3. Sin creates doubt. Satan led Eve to doubt God's goodness. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said. Ye shall not eat of every tree of the garden?" (Gen. 3:1) He led Eve to believe that God was holding out on her.
4. Sin distorts God's word. Eve, in stating the restriction, added the phrase, "neither shall ye touch it." This is not found in 2:17. Distortion of the word of God is still used by Satan to mislead people.
5. Sin denies God's word. "And the serpent said unto the woman, Ye shall not surely die." (Gen. 3:4). Here Satan plainly contradicts Genesis 2:17.
6. Sin produces doubt, or disbelief. Now Eve no longer believes God. She is ready to make the final step.
7. Sin terminates in rebellious disobedience. Eve's unbelief produced disobedience. She took the fruit and ate. She was guilty of transgression (1 Tim. 2:14). Disobedience is the fruit of unbelief. Unbelief never stands alone. Have you ever heard anyone contend for the doctrine of unbelief alone? Faith and obedience are related in the same way as unbelief and disobedience. Faith is never separated from obedience any more than unbelief is separated from disobedience.

G. **Genesis demonstrated the consequences of sin.**

1. Guilt. Genesis 3 gives a picture of Adam and Eve running and hiding from God. This indicates the effect of a guilty conscience.
2. Fear. For the first time fear lays hold of the heart of Adam. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Gen. 3:10)
3. Spiritual death. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17)

'Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.' (Gen. 3:23)
4. Separation and loss of fellowship. "So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3:24)

H. Genesis gives mankind hope.

1. The story of sin, its methods and consequences, is not the end.
2. If sin had forever won the victory the Bible would have ended at chapter 3 without including verse 15.
3. The purpose seed becomes a ray of hope in a world made dark by sin.

I. Genesis gives us the truth about the unity of the race.

1. This book shows that the human family came from Adam.
2. The divisive nature of sin finally made necessary the separation of the nations.
3. Man's rebellion against God made it necessary for God to weaken this power by division. (Gen. 10 and 11).

J. Genesis teaches the truth about life.

1. This book gives the picture of individual life, family life and social life.
2. This book shows the responsibility of the individual life in relation to the family, and family life in relation to society, with the family being the foundation of society. Genesis 6 and the flood is an example of what happens to society whenever family life crumbles.
3. Family life crumbles when sin invades and destroys individual life.

K. Genesis introduces one to the providence of God.

1. God will carry out His plan in spite of man's weaknesses and his rebellion against Him.
2. God is still on his throne. Sin did not take over his throne nor will it ever. God had the first word and he will have the last one.

L. Genesis tells us the truth about redemption.

1. Genesis teaches the need of redemption. What could man do following his sin? Guilty and separated from God, where could he turn? How could the rupture between God and man wrought by sin be undone? Suppose that God had approached Adam just prior to his being sent forth from the garden and said to Adam, "We have a problem as a result of your sin. What do you suggest that can be done to overcome it?" If God had allowed Adam to live physically to this good day and waited for the answer, Adam would still be searching.
2. Genesis sets forth God's purpose to redeem. Here is the announcement from God to the solution of the problem (Gen. 3:15).
3. Genesis sets forth the foundation and promise of redemption. The twelfth chapter of Genesis lays the foundation upon which the purpose of Genesis 3:15 will be established. A proper understanding of this chapter is essential to understanding the rest of the Bible. The nation of Israel, except the remnant, misunderstood this promise and most of the religious world today has accepted the nation's misconception.
4. Genesis gives one the truth about the destiny of man. Genesis does not disclose the whole truth about man's destiny but it plants the seed that will bloom in the New Testament.

M. Genesis gives the background for acceptable worship.

1. Sin set up a barrier between God and man.
2. There had to be some provision made for man to approach God after he sinned.
3. The plan involved mediation through sacrifice and priesthood.
4. The entrance of sin called for a new framework in God's dealing with man: The scheme of redemption and the system of faith based on revelation was God's way for man to worship him acceptably.

WHY THIS STUDY IS IMPORTANT: Part II

1. Erroneous teachings regarding the “fall” of Adam and Eve have arisen from a misunderstanding of what happened to Adam and Eve when they sinned.
2. The question arises, “How far did they fall?”
 - a. Some feel that the Garden of Eden was a heaven on earth —no death, no pain, no sorrow, etc.
 - b. However, the Bible does not teach this (see previous material).
3. The great debate down through the centuries has been: 'What kind of moral nature did Adam and Eve have? [Were they totally inclined to righteousness, were they neutral, or were they inclined toward evil?]
4. Some teach that Adam and Eve fell from a perfect state both morally and physically, and that their children inherit that fallen moral and physical state.
 - a. This doctrine is usually referred to as "Hereditary Total Depravity" or the inheritance of Adam's sin.
 - b. This doctrine brought about the requirement of infant baptism.
5. The idea that Adam and Eve fell both morally and physically has also brought about the doctrine of 'Irresistible Grace' or the requirement that one's heart or mind must be “regenerated” by the Holy Spirit so that it will not be inclined toward sin.
 - a. This belief has resulted in a religion of feelings, experiences, testimonials, etc.
 - b. In other words they say because man fell so far, he must be lifted up again by an external force.
 - c. They say man is incapable of choosing the right, knowing the wrong, or interpreting the Bible without outside guidance and enlightenment in addition to the written word.
6. The Bible teaches, however, that we do not inherit anyone's sins (Ez. 18:20).
 - a. Nowhere does the Bible say that we are to be reconciled to the former situation of Adam and Eve; but rather, Jesus said that we should be converted to become as children, for of such is the kingdom of heaven (Matt. 18:3). John says that we will be like Him when we meet Jesus in the air and are brought before the throne of God for the Day of Judgment (1 John 3:2).

- b. Some, who teach the inheritance of Adam's sin, observe that infants and children are prone to be bad.
 - 1) The reaction of infants, however, comes from God's natural laws for the desire of food, water, air, security, recognition, love, etc.
 - 2) Surely if Adam and Eve had produced children before they fell they would have reacted the same way.
 - 3) Infants simply obey God's natural laws regulating the survival of the fleshly body.
- c. What about the conscience, mind, and soul of an infant?
 - 1) They are clean and pure just as was Adam and Eve's before they sinned.
 - 2) An infant, however, must mature and learn right from wrong, obtain knowledge, communication, etc.
 - 3) Adam and Eve on the other hand were made full grown, mature in intelligence and could communicate.
- d. Adam and Eve were of the age of accountability, and God gave them positive and negative laws.
 - 1) Their conscience was clear and their souls were innocent and pure.
 - 2) They had the choice of doing right or wrong.
 - 3) They had a disposition for sin and righteousness.
 - 4) The fleshly body, however, presented the greatest problem because humans are tempted to abuse them by the lust of the flesh, the lust of the eye, and the pride of life.
 - 5) All three of these temptations were put before Eve; she saw the fruit was good and to be desired; she was told she would be like God if she ate it.
- e. Although the physical desires are necessary for physical existence, they invariably drive him to covetousness or lust.
 - 1) Man's predisposition to be good stems from his intellect and rationality which produce a conscience that enables him to differentiate between right and wrong.
 - 2) For the conscience to be correct or dependable it must be matured by the Word of God (Eph. 4; 14-16).

7. Adam and Eva had a clear conscience taught by God as to what was right or wrong.
 - a. Satan used their body and intellectual desire to tempt them to sin.
 - b. When they sinned they no longer had clear consciences but shame.
8. It is interesting to note that some time in the distant past angels sinned and were cast out of heaven (2 Peter 2:4: Jude 6).
 - a. Since they didn't have a physical body, what possible predisposition did they have that caused them to sin?
 - b. The only thing mentioned is pride (I Tim. 3:6, Ez. 20:2-17).
 - c. It seems that from these verses Satan wanted to sit on God's throne and have His power to rule.
 - d. This is the very same temptation offered to Eve (Genesis 3:5),
9. What does this say to us today?
 - a. Like Adam and Eve, we also have a physical body with the same desires; hunger, thirst, sex drive, etc.
 - b. Like Adam and Eve and Satan, we also have the mental capacity for pride, selfish ambition, jealousy, envy, etc.
 - c. We must be on guard at all times regarding our physical and mental desires through the practice of self-control at all times (Galatians 5:23).
 - d. We must be aware of Satan's devices (Ephesians 6:10-20).

ATTENTION:

The APPENDIX contains a number of studies that deal with many of the questions that arise in the first three chapters of Genesis; therefore, you will want to read that extra content as you teach or study those chapters.

BEFORE THE BEGINNING: “BEFORE TIME BEGAN”

1. Genesis begins with the words, “In the beginning God created the heavens and the earth.”
Genesis 1:1
2. Genesis 1:1 contains all the necessary ingredients to make a universe:
 - a. “In the beginning” is **time**.
 - b. “God” is **force**.
 - c. “created” is **energy**.
 - d. “the heavens” is **space**.
 - e. “and the earth” is **matter**.
3. A cosmos or universe cannot exist if any one of these ingredients is missing.
4. **QUESTION: What existed before time, energy, space, and matter were brought into existence?**
 - a. The **Godhead** existed: Genesis 1:1, 26; John 1:1-2; 17:5; Phil. 2:6; Col. 1:16-18
 - b. The **angels** existed: Job 38:4-7
 - c. **God’s plan** for the redemption of man existed:

Titus 1:1-2---Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God’s elect and the acknowledgment of the truth which accords with godliness,² in hope of eternal life which God, who cannot lie, promised **before time began**.

2 Timothy 1:9---who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus **before time began**.

Ephesians 3:11---“...according to **the eternal purpose** which He accomplished in Christ Jesus our Lord.”

IN THE BEGINNING: WHEN TIME BEGAN

1. God **created** some things from nothing:

“In the beginning Go **created** the heavens and the earth.” Genesis 1:1

“**created**” = Hebrew: *bawraw*; to bring about the existence of something from nothing.
It can also simply mean creating something that did not exist before out what already exist; however, there is usually a process that is revealed when it means this.

“So God **created man** in His own image...,” Genesis 1:27

The process: “And the Lord God **formed man** of the dust of the ground...,” Genesis 2:7

2. God **spoke** some things into existence:

From nothing:

“In the beginning God created the heavens and the earth,” Genesis 1:1

“Then God said, “Let there be light, and there was light,” Genesis 1:3

From something:

“...and God **divided** the light from the darkness,” Genesis 1:4

“Then God said, “**Let** there be a firmament (expanse, atmosphere)...,” Genesis 1:6

“**Let** the waters under the heavens be gathered together into one place...,” Genesis 1:9

“...and **let** the dry land appear,” Genesis 1:9b

“...**Let** the earth bring forth grass, the herb that yields seed...,” Genesis 1:11

“...**Let** the waters abound with an abundance of living creatures...,” Genesis 1:20

“...**Let** the earth bring forth the living creature according to its kind...” Genesis 1:24

HOW?

“Thus God **made** the firmament, and **divided** the waters...,” Genesis 1:7

“**Out of the ground** the LORD God **formed** every beast of the field and every bird of the air...” Genesis 2:19.

3. God also fine tuned (“**made**,” “**set**,” “**formed**,” etc.) what He had already brought into existence:

“Then God said, “Let there be a firmament...Thus God **made** the firmament and **divided** the waters which were under the firmament from the waters which were above,” Genesis 1:7 (water cycle).

“**made**” = Hebrew: *awsaw*; advance, appoint, bestow, furnish

“Then God **made** two great lights: the greater light to rule the day, and lesser light to rule the night. He **made** the stars also,” Genesis 1:16

Evidently the heavens, sun, moon, earth, and stars were made in the beginning (Genesis 1:1); however, God fine tuned them for His purpose: to create a place where humans could live.

Later, “God **made** the beast of earth according to its kind...” Genesis 1:25

“Out of the ground the Lord God **formed** every beast...bird...” Genesis 2:19

Later, God said, “Let Us **make** man in Our image...” Genesis 1:26.

“And the Lord God **formed** man of the dust of the ground...” Genesis 2:7

4. God **formed** some things from what already existed.

“**formed**” = Hebrew: *yawtsar*; to mold or squeeze into shape (potter and the clay)

“Out of the ground the Lord God **formed** every beast...bird...” Genesis 1:26, 2:7.

“And the Lord God **formed** man of the dust of the ground...” Genesis 2:7

Later, God **made** woman **from** the rib of Adam; “I will **make** him a helper...” Gn. 2:18b

5. God also **set** some of what He had already created,” Gen. 1:17

“God **set** them in the firmament of the heavens to give light on the earth...to rule over the day and over the night...” Genesis 1:17

“**set**” = Hebrew: *nawthan*; to appoint, assign, ascribe, apply

GENESIS PREVIEW

Introduction:

1. The first five books of the Old Testament are known as the Torah or Pentateuch:
 - a. **Torah** means “instruction” or “law” in the Hebrew language.
 - b. **Pentateuch** means “five books” in the Greek language.
 - c. They constitute the first division of the Hebrew canon of Scripture: the Law of Moses: (See Joshua 8:34; 2 Chronicles 17:9; and Galatians 3:10)
 - d. They are foundational to everything in the Bible.
2. What is the name of the first book in the Bible?
 - a. Genesis is called “Bereshith” in the Jewish Hebrew Bible, where books are named for their first words; therefore, its title is literally "In the Beginning."
 - b. It is called “Genesis” in the Septuagint (Greek) and English translations.
 - 1) This Greek word means "origin" or "beginning."
 - 2) Genesis is quite accurately called the "book of beginnings.”
3. Those “beginnings” consist of the following:
 - a. The origin of the universe: Gen. 1:1-25.
 - b. The origin of man and woman: Gen. 1:26-2.
 - c. The origin of sin and death: Gen. 3:1-7.
 - d. The origin of the redemptive promise: Gen. 3:8-24.
 - e. The origin of sacrifice: Gen. 4:1-15.
 - f. The origin of civilization: Gen. 4:16-9:29.
 - g. The origin of diverse languages and nations: Gen. 10-11.

- h. The origin of the Hebrew nation as a specially chosen people through whom the Messiah would come into the world: Gen. 12-50.¹
- 4. Genesis covers the historical period from creation to the descent of the Hebrew people into Egypt in the days of Joseph.

I. The Background to the Book of Genesis:

A. Both Jewish and Christian sources attribute the book to Moses along with the entire Pentateuch.

- 1. He is the central figure of the Pentateuch and is represented as writing certain parts of it: (See Exodus 17:14; 24:4-8; Numbers 33:1-2; Deuteronomy 31:9, 22, 24).
- 2. The New Testament regards Moses as the author of the Pentateuch: (See Matthew 19:8; John 5:46-47; Acts 3:22; Romans 10:5).

B. There are many lines of evidence which support the Mosaic authorship of the Pentateuch.

- 1. In the Ancient Near East, matters considered important for posterity were written down rather than left to oral tradition alone.
 - a. The Ebla tablets found recently in Syria are from 2500 B.C.
 - b. The Code of Hammurabi dates from 1700 B.C.
 - c. Mari tablets are from the eighteenth century B.C.
 - d. Nuzi tablets date from the fifteenth century B.C.
 - e. Ras Shamra (Ugarit) tablets are from around 1400 B.C.
- 2. Scribal skill was common in Egypt at Moses' time (ca. 1500 B.C.), and he was educated in all their knowledge: (See Acts 7:22).
- 3. First-hand knowledge of the culture and geography of both Egypt and Midian are reflected in the books.

NOTE BELOW: SOURCE FOR THIS PORTION OF MATERIAL:

¹ Shelly, R. B. *A Book-By-Book Study of the Old Testament*. Shelly Publications: 1982. **NOTE:** Pages 16-22 were taken from pages 7-10 of this publication.

- C. Moses may have seen the need for an account of Israel's early history and God's promises to the nation during the first forty-year period of his life while he was living in Egypt.¹
 - 1. His people were enslaved under the Pharaoh.
 - 2. Studying the tradition and documents available to him, he was guided by the Spirit to write this book as an assurance and comfort to the Hebrews.
- D. Although the Pentateuch is attributed to Moses, we would assume that the account of his death was added by a later writer, perhaps, Joshua: (See Deut. 34).

II. The Message of the Book of Genesis:

- A. During the period of Egyptian captivity, the Hebrews groaned under their heavy burden: (See Exodus 2:23).
 - 1. Moses knew that he belonged to this oppressed people.
 - 2. Genesis was a reminder to him and others that God had made promises to the Hebrews and served to revive the hope of their faithful execution.
- B. Genesis is an indispensable part of the total Scripture, for without it we would be uninformed on so many crucial subjects.

III. The Major Themes and/or Issues of the Book of Genesis:

- A. Genesis begins with the **creation account**.
 - 1. Liberal scholars label the first eleven chapters of Genesis "Hebrew myth."
 - 2. Writers of the Bible treat these chapters as historical: (See Exodus 20:11 and Romans 5:12-14).
 - 3. If Genesis 1-11 is non-historical, then Jesus Christ is not the Son of God, for he referred to the creation account and endorsed it as historical: (See Matthew 19:4-6).
 - 4. Attempts to harmonize Genesis and the theory of evolution are so much wasted energy.
 - a. Scripture presents a finished creation: (See Hebrews 4:3 and Exodus 20:11).
 - b. The Bible tells of fixed kinds in nature: (See Genesis 1:25).

- c. Genesis speaks of a non-eternal and deliberately created cosmos:
(See 2 Peter 3:5-6, 10-12).
5. The scientific community has confirmed rather than refuted the creation account of Genesis.
 - a. Physics observes the cosmos to be "running down" (Second Law of Thermodynamics).
 - b. Biology knows that creatures reproduce after their own kinds.
 - c. Anthropology is aware that human beings are a single race of persons with a common ancestry.
 6. Note: The Bible does not set a time for when creation occurred.
 - a. Archbishop Ussher (A. D. 1581-1656) came up with his date of 4004 B.C. by attempting to total up the genealogies of the Old Testament.
 - 1) When examining and comparing all the genealogies of the Bible, we discover that sometimes names are left out for the purpose of space and significance.
 - 2) This makes it impossible to know the total time by simply adding up the ages of those listed in the genealogies.
 - b. The Bible nowhere gives the age of the earth, but man's existence is certainly to be measured in thousands rather than millions of years.
 - 1) If you take into consideration the possible skipping of names in genealogies, you would get no more than 10,000 B.C. as the date for creation, making the age of the earth no more than 12,000 years old (10,000 B.C. + 2,000 years A.D. = 12,000 years).
 - 2) Again, this is nowhere near the millions and billions of years totted by others.

B. Next is **the flood** of Noah's Time.

1. Variant accounts of a great flood are found in almost every part of the world.
 - a. Such a flood is known among Babylonians, Greeks, North American Indians, and even some African tribes.
 - b. All these accounts have a common origin in fact.

2. Under the guidance of the Holy Spirit, Moses has preserved an historical account of the flood.
 3. The historical fact is reflected more or less accurately in various other traditions.
 4. We are not surprised to find traces of the creation or flood event in other traditions; our repeatedly vindicated confidence in the trustworthiness of the Bible causes us to accept the account given through Moses as the correct one and to view the others as corruptions.
- C. The next important section of Genesis is about the **promises made to Abraham**: (See Genesis 12:1-9).
1. The promise had three elements.
 - a. A great nation would arise from his descendants.
 - b. The land of Canaan would be possessed by his descendants
 - 1) There was the limited land promise fulfilled in Joshua 1 and 24.
 - 2) There was the extended land promise fulfilled in the time of Solomon.
 - c. All nations would be blessed through his seed.
 2. All features of the promise have been completely fulfilled.
 - a. The nation promise: Israel; (See Genesis 32:27-28; and Exodus 19-20).
 - b. The land promise: Possessed under Joshua; (See Joshua 21:43-45).
 - c. The seed promise: Jesus Christ; (See Galatians 3:8, 16, 28, 29, 4:4, 28)
 3. All the promises heaven ever made to the Hebrew nation were either fulfilled or negated by their apostasy: (See Deuteronomy 28:1, 15; Joshua 24:20).
 4. No special promises remain to the Jews as a racial or national entity: (See Romans 2:28-29; 10:1-7).
 5. Events in the Middle East today are not the unfolding of a biblical drama of prophecy.

IV. Summaries of the Book of Genesis:

A. The earliest **history** of the human race: Gen. 1-11.

1. The creation of the cosmos as man's home is related in the opening lines of the book (1:1-25), and then attention turns swiftly to the place of humanity in God's created order (1:26-2:25).
2. The entry of sin into human experience and the consequences of the fall are related in some detail (3:1-6:8).
3. God's judgment was given against humanity's sinfulness in the form of an awful flood (6:9-9:29).
4. Noah and his family were the means of the race's survival and the repopulating of planet earth (10:1-11:32).

B. The life of **Abraham**: (See Genesis 12-25:18).

1. With the problem of sin persisting, heaven acted to call Abraham and to make a covenant with him and his descendants (12:1-14:24).
2. The covenant was renewed and confirmed through a series of events which led to the establishment of circumcision as its sign (15:1-17:27).
3. The degenerating state of humanity in that time is illustrated in Sodom (18:1-19:28).
4. Abraham himself lapsed into a shameful treachery against Abimelech (20:1-18).
5. In due time, Isaac was born to Abraham and Sarah as the son of promise (21:1-34).
6. Abraham's faith was put to a severe test when he was told to offer his son as a sacrifice (Gen. 22:1-19).
7. Other events from Abraham's life are related, and the marriage of Isaac to Rebekah occurs (22:20-24:67).
8. A final account of the posterity of Abraham is given (25:1-18).

C. The life of **Isaac**: (See Genesis 25:19-26).

1. Isaac was the father of Esau and Jacob (25:19-28).
2. The older son sold his birthright to the younger (25:29-34).

3. Isaac moved to Gerar and repeated the same sort of deception against Abimelech II that his father had committed earlier (26:1-16).
 4. Some events of controversy in his life are related (26:17-33), and the marriages of Esau are recorded (26:34-35).
- D. The life of **Jacob**: (See Genesis 27-36).
1. After a series of unfortunate events in his father's home (27:1-46), Jacob left home as an exile and had an encounter with the Lord in which the Abrahamic covenant was renewed in him (28:1-22).
 2. His life with Laban in Syria is related (29:1-33:15).
 3. He finally returned to his home and made peace with Esau (33:16-35:20).
 4. The posterity of both men is recorded (35:21-36:43).
 5. The nation of Israel emerged from Jacob's descendants.
- E. The life of **Joseph**: (See Genesis 37-50).
1. Joseph's boyhood (37:1-26) and Judah's experience with Tamar are told (38:1-30).
 2. Attention then focuses on Joseph's life in Egypt.
 3. Providential events exalted him under Pharaoh (39:1-41:57).
 4. Here he encountered his brothers again (42:1-45:15).
 5. Joseph called his father to Egypt and was reunited with his family (45:16-47:26).
 6. The last days of Jacob are related (47:27-50:14), along with Joseph's assurances of forgiveness to his brothers (50:15-26).
 7. Genesis closes with the Israelites prospering in Egypt.

Conclusion:

1. Genesis, the book of origins, sets the stage for the great story of redemption.
2. Our study of Scripture, begun here with the book of origins, can be the origin of new knowledge and devotion for you.

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APPENDIX

WHAT IS THE ORIGIN OF RACES IN HUMAN ORIGIN?

In 1963, Martin Luther King Jr. delivered his famous "I have a dream" speech on the steps of the Lincoln Memorial in our nation's capital. His efforts and those of others led this country toward the American Civil Rights Movement and away from racism and desegregation. While no one would argue that the task of providing equal rights is complete, the landscape today reflects that numerous changes have occurred over the past fifty years.

In many respects, it appears things are moving in the right direction. Racist signs and separate water fountains have been removed, and laws have been put into place to ensure equality. However, while changes have been made, and society appears to be moving collectively in the right direction, a silent current has been moving individuals in the opposite direction. This opposing current has a strong undertow and will eventually be looked upon with disgust and repugnance. This racist tenet remains cloaked under the banner of evolution.

If the evolutionary theory of "survival of the fittest" is correct, then the animals living today are "the fittest". In essence, this godless theory teaches we get better over time. Now apply this theory to mankind. According to evolutionists, mankind evolved out of Africa and eventually migrated to Europe and Asia. **And yet, how does every single form of media portray early "Neanderthal" like creatures?** Has *National Geographic* ever depicted an "early man" or ape-like creature with fair skin? The common theory being taught in classrooms today is that dark skinned people evolved out of Africa and eventually gave rise to fair skinned populations in Europe and Asia. **A cursory glance will quickly reveal that early man is always depicted with dark skin.** Mankind supposedly got "fitter" and lost that color. Allegedly, Caucasians evolved from the Negroid race—thus, fair skinned people are allegedly a more evolved, and thus, superior race.

Now consider that this is the only legalized theory of human origins in public classrooms today. Students all across America are being shown images of dark skinned, ape-like creatures that paved the way for white men. Ironic, is it not, that the ACLU, an organization that is supposed to advocate "individual rights by litigating, legislating, and educating the public," is defending a theory that undermines the core

of their mission. The ACLU is defending an atheistic theory, that by its very definition, demands that there is an inferior race.

On college campuses all across this country Charles Darwin's infamous *Origin of Species* has become a staple of required reading. But how many people are aware of the full title of Charles Darwin's book? While new editions have deleted the subtitle, Darwin's original work was titled: *The Origin of Species by Means of Natural Selection—or The Preservation of Favoured Races in the Struggle for Life*. **Darwin's phrase “favored race” indicates that he thought—and taught—that there are races that are not favored.** In his second book, *The Descent of Man*, Darwin noted: “At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world ... The break between man and his nearest Allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as the baboon, instead of as now between the Negro or Australian and the gorilla” (2nd ed., New York: A. L. Burt Co., p. 178). Evolutionist Thomas Huxley, Darwin's famous “bulldog” observed: “No rational man, cognizant of the facts, believes that the average Negro is the equal, still less the superior, of the white man. And if this be true, it is simply incredible that, when all his disabilities are removed, and our prognathous relative has a fair field and no favor, as well as no oppressor, he will be able to compete successfully with his bigger-brained and smaller-jawed rival, in a contest which is to be carried out by thoughts and not by bites” (*Lay Sermons, Addresses and Reviews*, New York: Appleton, 1871, p. 20). More than fifty years after Darwin released *The Origin of Species*, Henry Fairfield Osborn remarked: “The Negroid stock is even more ancient than the Caucasian and Mongolian, as may be proved by an examination not only of the brain, of the hair, of the bodily characters ... The standard of intelligence of the average Negro is similar to that of the eleven-year-old youth of the species *Homo sapiens*” (“The Evolution of the Human Races,” *Natural History*, 1980, April 89:129; reprinted from *Natural History*, 1926). While modern day Darwinians would argue that this belief reflects an ancient philosophy, the tenets remain steadfast today. Consider a book released in 2004, titled *Race: The Reality of Human Differences*, in which the authors categorized people according to race, thereby reinforcing the contemporary ideas of racial hierarchy. There can be no doubt; public schools are teaching our children that there is a dark skinned inferior race, as well as a fair skinned superior race. By mandating evolution in the classroom, we are reinforcing the ideals of racism in the hearts and minds of young people.

Racism and the church:

But not all of the blame is to be laid at the feet of the school system or even the mainstream media that continually promotes atheism and evolutionism. Some of that blame is laying on the doorsteps of the Church today. We have been woefully inadequate at teaching our children the truth regarding skin color.

There is no question that the Bible teaches there is only one race—the human race. God created mankind in His image and in His likeness. We are the pinnacle of His creative activities. The Bible clearly states that the entire lineage of humanity came through one woman, Eve. She is defined as the "mother of all living" (Genesis 3:20). But do we really believe that?

While congregations would argue that they are not racist, the fact remains most congregations remain segregated. While we preach about diversity and everyone having a special role in the body of Christ, we do not promote or celebrate integration—because for many it is not comfortable. Pulpits herald messages about loving all people, but dark hallways echo the sounds of racial slurs and jokes. We use terms like "brothers and sisters in the faith," but many treat individuals of different color like "step-families."

How many times have conversations been started in which a Christians says, "I'm not racist or prejudice, but ..." But what?! How many times have "faithful Christians" of one color uttered hateful generalizations against people of a different color? Do we secretly believe (or hope) that there will be a heaven for each individual race? As sad as it is, I think an honest evaluation of the church reveals that we are still struggling with race relations. I am afraid many have forgotten that God is the Creator of Jews and Gentiles. Christ is the Savior of blacks and whites. If we are going to purify the hearts of our children and grandchildren we need to stop playing the blame game and start actively teaching them the biblical perspective that **there really is only one race**. Soberly ask yourself: If your child could marry a very faithful Christian of a *different color* or some wealthy non-Christian of the *same* color which would you prefer? Yes, there is a slight chance that there might be some added difficulties in rearing "mixed" children in a society that does not truly embrace diversity. But ultimately which is more important—making it to heaven or buying a beautiful earthly haven?

Could we have all come from Adam and Eve?

The human genome project demonstrated different populations of humans share 99.9% similar genetic content. We know today that skin color is caused by a biological pigment known as melanin. The amount of melanin in the skin is determined by the genetic endowment of our parents. Knowing this, geneticists have come along and used special letter combinations to designate how much melanin someone has in their skin (e.g., AABB). For instance, a capital "A" and "B" indicate dominant genes—which can produce large quantities of melanin. Whereas a small "a" and "b" indicate recessive genes—which are unable to produce quite as much melanin. Thus, the designation AABB = darkest skin possible, and aabb = lightest skin possible.

Using this information, we can build a Punnet square to tell us the "genes" (and color) of the offspring. So is it possible to take two people (say Adam and Eve) and explain all of the beautiful colors we see around us today?

AABB x AABB = AABB: If Adam and Eve were both very dark skinned all of their children would be very dark skinned. aabb x aabb = aabb: If Adam and Eve were both very light skinned then all of their children would be very light skinned.

However, if God had created Adam and Eve with a mixture (AaBb), say a beautiful "mocha" color, the following possibilities would result:

We can get all of these possibilities from just two individuals. And yet eight walked off of Noah's ark. Is it possible to explain the rainbow of colors we see around us today using God's Word? Definitely! Both the Bible and science agree: there is only one race—the human race.²

AA BB	AA Bb	Aa BB	Aa Bb
AA Bb	AA bb	Aa Bb	Aa bb
Aa BB	Aa Bb	aa BB	aa Bb
Aa Bb	Aa bb	aa Bb	aa bb

² Butt, Kyle. *Think*. Think Publications; 2005.

LIFE BEFORE AND AFTER ADAM AND EVE SINNED

Introduction:

Before They Sinned:

After They Sinned:

Physical

- | | |
|--|--|
| 1. Made of dust (Gen. 2:7) | 1. Same as before plus the following: |
| 2. Ate food (Gen. 1:29, 30) | 2. Death (Gen. 3:3.22) Tree of life removed |
| 3. Breathed air (Gen. 2:7) | 3. Multiplied pain and sorrow (Gen. 3:16) |
| 4. Talked (Gen. 2:20-23) | 4. Put out of Eden into a hostile environment, (Gen 3:17-23) |
| 5. Worked (Gen. 2:15-16) —Cultivated garden | |
| 6. Walked (Gen. 2:15-16) | |
| 7. Saw comparative beauty (Gen. 2:16) | |
| 8. Could produce children with some physical and mental capacities (Gen. 1:28) | |
| 9. Had sexual pleasure and desire (Gen. 1:28: 2:23-25) | |

Mental

- | | |
|--|-------------------------------------|
| 1. Communication, rationalize | 1. Same as before plus; |
| 2. Sense of purpose and accomplishment | 2. Had a knowledge of good and evil |
| 3. Achievement drive | 3. Experienced sorrow and anguish |
| 4. Emotions; love, compassion, ambition. | 4. Exposed to hate, etc. |

Spiritual

Close relationship and presence of God

A separated relationship with God.

Life Before Adam and Eve Sinned (continued)
Genesis 2

1. They were made of Flesh and Blood which would have died without the tree of life; otherwise, there would have been no reason to eat it all along.
2. **They had a sense of taste** (Gen 3:6 — "good for food"); had sensitivity, had taste-buds.
 - a. What if they had bitten their tongue? Would it have hurt? If it didn't hurt then what would have happened if they continued to bite their tongue? Would it have done damage? We today don't bite our tongues when we eat because they are sensitive to pain. It makes you eat carefully. Those born with no feeling do not live long without special care. They can swallow tongue, damage selves, etc.
 - b. It also causes one to have a desire for food as a pleasant sensation. (Gen. 2:9) Their stomachs would tell them when to eat (hunger pangs) and when to stop eating. They had a need for water. Thirst is a discomfort alarm to the body caused by a natural need.
3. **They required food** (Gen. 2:9) Why? Their bodies worked (mental and physical) and therefore burned energy. What if they had quit eating? Would they have died? Their survival required food, sleep, etc. The tree of life provided an unending life as long as they had access to it. Food, etc. provided life. The tree of life prevented death.
4. **Adam's body required a deep sleep for surgery** (Gen. 2:21).
5. **They had a sense of hearing.** One's hearing sensitivity controls the volume of one's voice. Loud noises produce pain and soft voices can produce a discomfort. A sense of balance comes from nerve endings in the ear canal which tells the brain when we are falling, etc. Without a sense of pain and pleasure in the body, one could not walk.
6. **They could produce children.** Would their children have had pain sensations such as hunger, pain when stuck with a pin, etc.? Not all pain is a punishment. It is necessary for survival of a flesh and blood body. Whatever their babies would have been like before sin, Adam and Eve were, except that the baby had to mature, learn, and grow. Pain is necessary for this to happen.
7. **They had less pain:** (1) No harvest from sin; (2) No knowledge of good and evil (3) A clear conscience; (4) A special environment (a. perfect climate---no extreme in seasons, were naked, b. perfect growing environment---no weeds, etc.; c. pleasant working conditions---could sweat but didn't have to; (5) tree of life---could not be effected by diseases.
8. **The Garden of Eden worked on natural laws** otherwise there would have been no necessity of dressing and cultivating it.

**Life After They Sinned
and
The Tree of Life Was Removed**

Genesis 3

1. They had a knowledge of good and evil; the consequences of sin.
2. They recognized nakedness and its potential for sin.
3. They had a sense of shame (a hurting conscience) from their sin.
4. Their relationship with God was not as close; their sin separated them.
5. They had greater difficulty in supplying their physical needs because of being outside the Garden of Eden; they experienced weeds, thorns, etc.
6. There was an increase in the intensity of their temptations regarding the lust of the eye, the lust of the flesh, and the pride of life (Gen. 4-6)
7. There was a multiplying (intense increase) of pain and sorrow:
 - a. They now experienced extreme in seasons.
 - b. Their physical pain increased in intensity.
 - c. They would see and experience the sin and death of their children and loved ones, which would bring sorrow.
 - d. A hostile growing environment.
 - e. Unpleasant working conditions.
8. They eventually experienced the death of their physical bodies.
9. However, they had the same mortal physical body they had before they sinned

CONCLUSION

1. Adam and Eve had a mortal body
2. A mortal body has discomfort for the purpose of locomotion, desire, survival, etc.

3. Since the Bible does not teach they had no pain, then the natural interpretation is they did have pain since they had a body of flesh and blood which required the same as our bodies --- food, air, etc.
4. Pain does not cause death; it protects; it warns; it acts as an alarm system and it teaches needs, dangers, etc.
5. Pain worked in cooperation with the tree of life to keep them from dying — to prevent death.
6. The fact that their bodies needed the tree of life to keep them from dying proves that their original bodies were subject to death.
7. Their bodies were just as mortal before their sin as they were after they sin.
8. The reason most people do not want to believe that Adam and Eve had pain is because we think of pain as punishment for wrong doing and since they had done no sin then they had no pain; however, pain is for our good;
 - a. Our survival depends on pain.
 - b. There can be no growth or physical life without it.
9. What would have happened if God had taken away the tree of life before they sinned?
 - a. They would have died.
 - b. It only prevented death.
 - c. The “tree of life” is used in a figurative sense elsewhere in the Bible (Rev. 22:2):
 - 1) It bears twelve fruits.
 - 2) Its leaves are for the healing of the nations

IMPORTANT QUESTIONS TO ASK ABOUT GENESIS 1-3

In the first three chapters of Genesis a number of questions present themselves. Though it will be impossible to deal with these questions thoroughly or in great detail, enough information will be given which should help us to have a better understanding and perception of God, man, and the world around us.

Here are a few questions that are pertinent to our study.

1. What is the nature and character of God who is introduced in the first verse?
2. Why did God create the universe and man?
3. How did God create the universe and man?
4. Why did God allow sin and suffering?
5. Who is Satan: What is his origin, purpose, and destiny?
6. What do we know about the angels (cherubim) who guarded the tree of life?
7. What about the book of Genesis makes it important to us today?

Questions Discussed

I. What Is The Nature and Character of God Who Is Introduced in Genesis 1:1?

- A. God is self-existent and eternal: Psalms 90:2; Isaiah 46:10; Psalms 33:11.
- B. God is changeless: Malachi 3:6a; James 1:17.
- C. God is infinitely true: Titus 1:2; John 14:6.
- D. God is infinitely holy: I Peter 1:16; James 1:13.
- E. God is infinitely just: Psalms 89:14; Rom. 2:11; Rom. 2:6.
- F. God is infinitely merciful: Psalms 145:9; II Cor. 1:3; Titus 3:5; Ezekiel 33:11; I Peter 3:20.
- G. God is infinitely faithful: Isaiah 40:8; I John 1:9.
- H. God is infinite in knowledge (omniscient): Isaiah 46:9-10; Psalms 147:4; I Sam. 16:7.
- I. God is all-powerful (omnipotent): Psalms 33:9; Isaiah 44:24; Matt. 19:26.
- J. God is everywhere (omnipresent): Jer. 23:23, 24; Psalms 139:7-10; Acts 17:27.
- K. God is love: I John 4:7-8; Jer 31:3; John 3:16; Rom. 5:8; Eph. 2:4-5; I John 3:1.

II. Why Did God Create The Universe And Man?

- A. He created the universe and the earth for man that man might glorify God:
Genesis 1:26-31; Psalm 8:1-9; Psalm 19:1-14
- B. As to why God created man there are no direct scriptures which state the reason; however, there are a number of clues which are given.
1. The first clue is found in such words as "family of God," "children of God," "host and family in heaven and on earth," "Father," and "Son,": Gen. 12:3; Eph. 3:15; Rom. 8:16; Eph. 5:1. These words express family relationships. Paul told the Athenians that all men are the offspring of God; Acts 17:26-30.
 2. The next clue is found in the fact that man is created after the image of God. This indicates such characteristics as intellect, a consciousness of right and wrong, the expression of emotions such as love, jealousy, compassion, sympathy, reason, etc., and eternal spirit. Man is a social being that needs love and needs to share his love with others. God is love and is a social being; 1 John 4:7-21. Even the Godhead is a unity of three in one with God the Father, God the Son, and God the Holy Spirit; Heb. 1:1-14. Since God is love, there is the desire to be loved and to share that love. But whatever God makes, even if it is eternal, it must be less than Himself. The result is angels (the family of God in heaven) and mankind (the physical and spiritual family of God on earth); Eph. 3:15. The Bible is a record of God's love, mercy, compassion, discipline, and justice upon his special creation.
 3. A husband and wife desire children so that they can share their love even though they know of the possibility of their children's disobedience. May not the nature of a husband and wife to desire off-springs be derived from the nature of God? Genesis 2:18, 20-25; 1:26-28.
 4. Since God is a social being, He seeks fellowship of kindred spirits who are characterized by holiness. God seeks a holy people with whom He can have full fellowship and upon whom He can confer His love, mercy, and blessings. Holiness is what one chooses to be, not what one is forced to be. God has given man the choice to love and obey Him or rebel and disobey Him. God's people or family or children can be holy only if they have absolute free choice to serve God: Lev. 20:7; Ps. 22:3; Isa. 6:3; Rom. 12:1; 1 Cor. 3:17; Eph. 1:4; Col. 1:22; 3:12.
 5. God made man to whom He could give His love, and for man to love and serve Him. Angels are called "sons of God" and Christians are called His "sons and daughters"; Job 1:6; 11 Cor. 6:18. All men are God's offspring: Acts 17:20-30.

III. How Did God Create The Universe And Man?

- A. No one can know the exact way or method that God used to create this universe but we do know that it is neither eternal nor formed out of pre-existing material: Genesis 1:1; Neh. 9:6; Col. 1:16-17.
- B. All things that were created were created through Christ and the power of His word and Spirit: John 1:1-5; Heb. 1:1-2; Gen. 1:1-5; Isaiah 40:26; 45:18; Psalms 148:5.
- C. Some things were made from nothing (spoken into existence) and some living things were made from the then created matter: Genesis 1:3; 2:19-25.
- D. He did **not** do it through evolution.
 - 1. We do not know the time involved in verses one and two in the creation of the universe and the earth.
 - a. Genesis 1:1 uses the word “create” for the heavens and the earth. The word “create” comes from the Hebrew word *bawraw* which means to bring about something that did not exist before.
 - b. This verse implies that God brought about the universe from nothing.
 - c. The time it took to “create” the universe and the earth is not indicated.
 - 2. However, from the time God created light for earth and separated the light from darkness on the earth to the creation of man, the time is described as “six days.” Whenever the Hebrew word *yom*, meaning “day” or “age,” is preceded by a number (“first,” “one,” etc.), it means a 24 hour day; therefore, we have the term, “and the evening and the morning were the first day” in Genesis 1:5.
 - 3. The Bible tells us in Exodus 20:11 and Exodus 31:17 that God “made” the heavens and the earth, the sea and all that are in them in “six days.”
 - a. These two texts use the word “made” which comes from the Hebrew word *awsaw*. This Hebrew word means to “appoint” or “advance.”
 - 1) These verses, therefore, are referring to the time **after** God “created” the universe and earth from nothing.
 - 2) These verses are referring to the time when God took that which was **already made** and which was described as “without form and void” (Gen. 1:1-2) and then advanced them to where life on earth would be more suitable.

4. God took that which was already made and “created” and “brought forth” many forms of life in six days (Gen. 1:24-25).
 - a. The natural, direct, and simple reading of Genesis chapters 1 and 2 is that God made the universe and earth (no total time given) and then in six literal days He fine tuned it (atmosphere, earth, land, seas, sun, moon, seasons, etc.) and created life on earth.
 - d. For six twenty-four days God “made,” “set,” “created,” and “formed” all living things in six twenty-four hour days.
NOTE: A number of action words are used in Genesis chapters one and two to describe God’s creation of all things:
 - “created” Hebrew: *bawraw*; to create (1:1, 21, 27; 2:4)
 - “made” Hebrew: *awsaw*; to advance, to appoint, to furnish (1:7, 16, 26)
 - “set” Hebrew: *nawthan*; apply, bestow, assign (1:17)
 - “formed” Hebrew: *yawstar*; to squeeze into shape (2:7)
 - “made” Hebrew: *bawnaw*; to build (2:22)
5. The objects created by God are described in Genesis as full-grown. Which came first, the chicken or the egg? God’s revelation says, the chicken. There is no room for disorder, chance, or struggle for survival, for God describes His creation as “good”.
6. Evolution states that we are going from the simple to the better and more complex but the Bible says that things were perfect in their original condition and that, subsequent to the sin of Adam and Eve, have degenerated from their original state by means of death, decay, and conflict.
7. God is not described as starting something in six days and then leaving it to evolve over billions of years. Every element known to man and every law that governs the universe is described as being brought about at the same time. God is not described as having to revise, alter, or improve His handiwork: Hebrews 4:3.
8. Every living unit of creation is described as reproducing “after its kind,” Gen. 1:11-25 (ten times). Reptiles gave birth to other reptiles; four footed animals gave birth only to other four-footed animals; birds gave birth to birds; human parents gave birth to human off-spring. FACT – evolution has not proved otherwise!
9. The Bible account of creation and the theory of evolution are not reconcilable.

10. The fossil record of life shows complex life to have come into existence suddenly with no gradual development from simple to complex forms. There are tremendous gaps in the theory of evolution. If the present geological table is complete then evolution is possible. If it is not complete then evolution still stands as only a theory.
11. Scientists can tell us what is going on in the universe today, but they cannot tell us what started all these processes into operation. Only God's revelation, the Bible, can tell us that; Psalm 33:6, 9. Scientists cannot observe the evolution of one species into another now, nor can they observe it having happened. Survival of the fittest does not explain the arrival of the fittest.
12. Observation proves that the world and universe is running down and not building up. This is known as entropy and is called the second law of thermodynamics. This means that energy deteriorates (becomes less useful, less available for constructive purposes) as it changes forms. The sun will eventually burn out and the universe will eventually run down and wear out. This is what the Bible says is presently happening: Hebrews 1:10-12. This means that if the universe had always existed it would have already worn itself out; therefore, the universe had a beginning when it was fresh like a new battery and perfect in all its ways. That's exactly what the Bible says in Genesis 1:1. The Bible does not contradict known and proved facts. The theory of evolution does contradict proved facts.
13. If the theory of evolution were true then there would be a record of gradual development of plant and animal life from lower forms to higher ones embedded in the crust of the earth in successive layers. What scientists have discovered is that the fossils have appeared suddenly and in great variety in the earth's crust. If evolution were true, there should be one-celled animals in the deepest layers of the earth's crust and then the progression should be obviously manifest right on through the highest and most complex of life forms. But this is not the way the fossil record reads! At the lowest point in the earth's crust where fossils are found there are both plants and animals of all varieties in a fully developed form. The very oldest of all the fossils are of fully developed organisms and not of one-celled creatures! When the evolutionists are asked about this they respond by saying that one of these days they'll find the lower layers with the first life. They don't have facts, just theory. There are no fossil remains of intermediate organisms. There's not just one missing link but thousands.
14. There is no mechanism by which the gradual development of present life forms could have been brought about. What mechanisms would naturally finish out every part of the human eye at the same time? No part of the eye is useful by itself.
15. If the Bible is unreliable at its very beginning, there is no reason why we should contend for the integrity of any other part of it. The Genesis account is absolutely

essential to the remainder of the Bible. It is the statement in Genesis that man is made in the image of God and his sin separated him from God upon which the rest of the Bible is based. This is the very reason for the foretelling, working toward, and ultimately accomplishing the work of Christ in saving man. Both Paul and Christ endorsed the literal interpretation of Genesis 1-3: Romans 5:14; Matt. 19:4-6; 10:4-6; 1 Cor. 15:45; 1 Tim. 2:13.

16. The Bible account of creation is divinely inspired and historically true, 2 Tim. 3:16.

IV. Why Did God Allow The Choice of Sin and The Consequence of Suffering?

- A. Perhaps the greatest obstacle that some have to believe in God is the problem of evil and suffering.
 1. Some see a conflict between a God of love and a God that allowed the choice of sin which has brought about so much suffering in the world.
 2. Some question, "If He is the all powerful God then why doesn't He just eliminate suffering and evil all together?"
 3. It is of course impossible to know all the answers to this question or know the mind and purposes of God for "how unsearchable are His judgments, and His ways past finding out" (Romans 11:33).
 4. Some answers are, however, suggested in the Bible which can give us some understanding regarding this problem.
- B. In our study we will have time to inquire only briefly regarding this subject, but the following series of statements should give some basis of understanding on the problem of sin and suffering which we shall encounter in our study of the Bible and our own experience.
 1. God is love and love allows a freedom of choice (1 John 4:8, 16). Could anyone conceive of a God as a loving God who created intelligent beings but then programmed them to slavishly serve Him without personal willpower?
 2. Where there is freedom of choice, there is the possibility that finite beings (men or angels) will make wrong choices.
 3. Wrong choices can result in evil and suffering. If all choices, both good and bad, produced the same effect, how would one ever learn to choose the good and reject the bad (Hebrews 5:14; 12: 5-13)?

4. Where there is freedom of choice, there is the inevitable consequence that finite beings must be allowed to suffer the consequences of their choices.
5. There are several types of suffering; (1) Suffering due to our own choosing, such as stealing and going to prison; (2) Suffering from other people's choices – a drunken driver kills others in an accident. We sometimes pay the price for someone else's freedom of choice; (3) Suffering that is frequently the result of the freedom of choice as abused by former generations. Children suffer from bad choices of parents (Exodus 20: 5-6).
6. We live in a world regulated by natural laws. For us to live in a materialistic world we must use these laws wisely and not abuse them. Before the sin of Adam and Eve, they were not affected by death or diseases for they had access to the tree of life (Gen. 3:22-24). However, after their sin, the tree of life was taken away, and we are heirs to the conditions they introduced into the world. Many scholars believe that the universal flood of Noah's day (Gen. 6-8) left behind the conditions which facilitate the occurrence of storms, earthquakes, etc (cf.: John Whitcomb and Henry Morris, The Genesis Flood, Baker Book House, Grand Rapids, Michigan, 1961, pp. 240ff). Man's sin brought about the flood.
7. We must also remember that suffering can be beneficial. What would be the consequences if you felt no pain? Adam and Eve were created as mortals with fleshly bodies that had pain and could die. The tree of life protected them from death. Our own pain encourages us to go to the doctor. Pain and suffering is a life preserver. Adam & Eve's body had nerve endings. Eve's tongue had taste buds so that she would know the fruit tasted good. This ability was used by Satan.
8. Suffering helps to develop the highest qualities of which man is capable. It makes possible such traits as patience, bravery, etc. Did Adam get tired after a day's work in the garden? Did his body require sleep and nourishment? Of course it did. This comes with having a fleshly body, the development of character, and a sense of well being and accomplishment. Remember, where there is only sunshine, there is nothing but desert. James says that we should be thankful for trials (not sin or temptation to sin) (James 1:2-4).

C. God did not create evil nor did he cause man or Satan to be evil.

1. Note these passages: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, he himself tempted no man: but each man is tempted when he is drawn away by his own lust, and enticed." (James 1:13, 14); "Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness." (Isaiah 5:16); "Exalt ye Jehovah our God, and worship at His holy hill, for Jehovah our God is holy." (Psalm 99:9). The Hebrew writer stated that "it is impossible for God to lie." (Heb. 6:18); "Ye shall be holy for I am

holy” (1 Pet. 1:15, 16); “And this is the message which we heard from Him and announce unto you that God is light, and in Him is no darkness at all.” (1 John 1:5).

2. These passages emphatically teach: (1) that God did not create evil; (2) that God is not the originator of evil; (3) that God cannot be tempted with evil; (4) that God tempts no man with evil; (5) that God is perfectly and absolutely holy and righteous; (6) that God is light and in Him is no darkness; and man should be holy as God is holy.

D. But again, if He did not create evil why did He allow it?

1. When God created angels and men in His own image or likeness, He necessarily conferred upon them the absolute freedom of choice. They were of necessity given the choice to fear and reverence and serve God or to refuse (Genesis 2:9, 16, 17; Joshua 24: 14, 15).
2. There can be no “image or likeness of God” in creatures which are not endowed with intellect and free choice. This is what separates mankind from the animal world.

E. We also need to understand that there are some things which God cannot do, and there are things which God can do but will not or does not do.

1. He cannot do that which is contrary to His nature; lie, look upon iniquity, commit sin, deny self; (Heb. 6:18; 1:3; James 1:3; 2 Tim. 2:13).
2. He cannot do that which is absurd or self-contradictory; make two mountains with no valley between, make a mountain He can’t climb, make a square circle, make a rock so big He can’t pick it up, etc. God is logical, reasonable, and rational.
3. He cannot create a being whose very essence of character will always be sinless and perfect. Whatever God creates it must be less than Himself; therefore, it is prone to weaknesses. There can be only one God. It is not a limitation of God’s power but the limitations of created finite beings.
4. God cannot arbitrarily force perfection, or sinlessness upon His created finite beings. He made us with free will to determine our own actions; to suffer the consequences of bad choices and the blessing of good choices. He preferred a rule over rational beings to a rule over passive beings, and He preferred a rule over rational beings to a rule over the planets of the vast solar system - even if studded with diamonds - or in short, He preferred character. Have you ever thought about why God just didn’t stop at day five with His creation? It was all made with a being of character with free moral choice created in the image of God in mind.

5. In regards to the sin of Adam and man there is one other thing which God cannot do, God cannot clear the guilty; “Jehovah is slow to anger, and great in power, and will by no means clear the guilty.” (Nahum 1:3); “I will not justify the wicked.” (Ex. 23:7). On the other hand He is “gracious and merciful, slow to anger, and abundant in loving kindness.” (Joel 2:14; Jonah 4:2). The point is God has a dual nature. He is perfect in justice, perfect in righteousness, and perfect in mercy. If God should ever save one impenitent person, however, he would at once cease to be perfect in righteousness and justice; “Righteousness and justice are the foundation of His throne.” (Psalm 7:2). Righteousness is the observance of the strictest rules of right. Justice is giving to every person that to which he is entitled without partiality or favor. Should God ever resort to partiality, He would do violence to His own nature. The man who would dwell with God and breathe the atmosphere of heaven must love justice, truth, and uprightness; “...God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness is acceptable to Him.” (Acts 10: 34-35). Because of God’s mercy man can through faith, repentance and obedience, bring himself within both the justice and mercy of God. God could not allow Adam and Eve or any sinful person to get away with sin, but He did set forth a plan wherein His own Son bore our sin and made it possible for us to stand justified before God. (Col. 1:12-23; Eph. 1:3-14; Rom. 8:28-34).
- F. The question of sin and suffering also involves the nature of man which has already been referred to briefly.
1. God made man a finite free moral agent with the capacity to do good or evil.
 2. Because man was endowed with both animal and spirit life, man by nature had both a predisposition to sin on the one hand and a predisposition to conscience and justice on the other.
 - a. Man’s predisposition to sin stemmed from the basic drives of the flesh – hunger, thirst, sex, and ambition or achievement. These drives, however, can be abused or left unbridled which then results in covetousness, lust, and pride. It is God’s law that informs men when these drives become sin (Romans 7:7).
 - b. Man’s predisposition to justice and righteousness stemmed from his intellect and rationality and his having been made in the image of God. He has a sense of right and wrong, a conscience. God’s law informs man as to what is right and just (Rom. 10:17; Heb. 4:11-13; 5: 8-14).
 3. God demands that those creatures made in His image (men and angels) be holy as He is holy, but true holiness is dependent upon responsibility coupled with free choice. In the absence of responsibility and free will, there could be no holy man. Otherwise, every robot & computer that thinks and obeys is holy because it follows commands.

4. Whether or not a person is truly holy can be confirmed only by trials, hardships, and suffering. Peter says that how we stand up under trials proves our faith and brings us forth as gold (1 Peter 1: 6-7). There are many verses that point to Christ and His suffering and how this suffering perfected Him (Heb. 5:8; 2 Cor. 1:5-7; Heb. 2: 9-10; 1 Pet. 1:11; 4:13; 5:1). His suffering without sin made Him the perfect High Priest, Savior, and Redeemer (Hebrews 5:1-10). This life is a soul-training, soul-developing life for the purpose of confirming man in true holiness so that he can enjoy the fellowship of God in heaven.
- G. Finally we need to understand that God made a plan for the redemption of man before He made man. “For whom He foreknew He also foreordained to be conformed to the image of His Son.” (Rom. 8:28). He knew that man would fall and that man could be raised from that fall by a conformity to the image – or pattern of life – of His Son, “that He (God’s Son) might be the first born among many brethren.” (Romans 8:29). Christ was the first to be raised from the dead and never die again. He also foreordained that man would be called by His word (Rom. 8:30; 2 Thess. 2:13-14). Those who responded “would be justified and glorified.” The plan before man is also stated in Eph. 1:3-5; 1 Peter 1:17-20.
1. Through the sacrifice of His son, God met the demands of justice and righteousness – a life for a life (Lev. 24: 17-20; Deut. 19:21). He was “just and the justifier” (Rom. 3:26).
 2. Indeed! What wondrous love this was and is. What love and desire God has for man’s companionship that He, Himself, would suffer the sacrifice of His Son in order to have that fellowship.
- H. We then have the promise made to Satan and hope given to Eve, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.” Satan brought man into sin and death to Christ, but Christ gave a mighty blow to Satan by His sinless life and resurrection to His throne over His kingdom as High Priest, King, and Savior.

V. Who is Satan: What is his origin, purpose, and destiny?

(See next page)

A STUDY OF SATAN

Introduction:

1. Without any explanation we are introduced to Satan in Genesis 3.
2. A number of questions arise concerning him;
 - a. What is the origin, position, and power of Satan?
 - b. What is the explanation for Satan's rebellion?
 - c. Why did God allow it?
 - d. What is his future?
3. The Christian should know his/her enemy well in order to fight against him and win through Christ.
4. A number of names and descriptions are applied to Satan:
Satan, “**adversary**, to oppose, to lie in wait,” (Rev. 12:9; 20:2); *Abaddon*, “the **destroyer**,” (Rev. 9:11); *Apollyon*, “the **accuser** of our brethren,” (Rev. 12:10); “the adversary,” (1 Peter 5:8); *Beelzebub (b)*, “**lord of the flies**,” (Matt. 12:24); *Belial*, “**worthless and lawless**,” (2 Cor. 6:15); “the **deceiver** of the whole world,” (Rev. 12:9); “the great **dragon**,” (Rev. 12:9); “an **enemy**,” (Matt. 12:24); “the **evil one**,” (Matt. 13:19, 38); “the father of lies,” (John 8:44); “the **god** of this world,” (2 Cor 4:4); “a **liar**,” (John 8:44); “the **prince** of the power of the air,” (Eph. 2:2); “the **ruler** of this world,” (John 12:31; 14:30; 16:11); “the ancient **serpent**,” (Rev. 12:9); “the **tempter**,” (Matt. 4:3; 1 Thess. 3:5).

I. What Is The Origin, Position, and Power of Satan?

- A. The Bible states clearly that only the Godhead is eternal; that is, it always has been and always will be (Neh. 89:6; Col. 1:15-17).
- B. The Bible also states clearly that God has made all things through his Son (Col. 1:15-17; Heb. 1:1-2).
- C. We can conclude therefore that Satan was necessarily of God's order and power of creation.
 1. Satan, therefore, has no power to seriously challenge the power of Jehovah.
 2. God is omnipotent, but Satan isn't.
- D. The natural question which arises from this is, “Did not God create evil or make Satan?”
 1. The one answer to this question is emphatically, “No!”
 - a. God is not tempted with evil nor does he tempt anyone with evil (James 1:13, 14).
 - b. God cannot even look on iniquity because his eyes are pure (Hab. 1:12).
 - c. God is light and in him is no darkness at all (1 John 1:5).
 - d. One purpose of God sending forth his Son is to destroy the works of Satan (1 John 3:8).

2. We can be assured that God did not make Satan or cause him to be the evil he is today.
3. There are verses in the Bible which state that God created evil (Isa. 45:7; Amos 3:6), but the word “evil” in these verses is referring to afflictions and punishments, not immoral deeds (Job 2:10; Prov. 22:3).

II. What Is the Explanation for Satan’s Origin and the Prevalence of Sin?

- A. The answer lies in God’s creation of a host of angels in heaven (Eph. 3:14-15).
 1. The scriptures teach that when God made angels he gave them power and organization; cherubim, seraphim, arch angel, etc. (Col. 1:15-17).
 2. Angels were created before the world was made (Job 38:4-7)
 3. The scriptures teach that some angels rebelled and were cast out of heaven because they did not keep their proper place of authority and habitation (Jude 6; 2 Pet. 2:4).
 4. 1 Timothy 3:6 indicates that Satan fell because of pride.
 5. A major conclusion here is that angels were created with free moral choice and some chose to rebel against Jehovah, God.
 - a. Satan must have been an angel created with great power but because of pride rebelled against God and is seen as one falling from heaven.
 - b. Satan must not have kept his proper level of authority (principalities, domain), (Jude 6).

- B. The purpose of angels was to serve God and do his will; therefore, they were under law (Psalm 103:21).
 1. Angels must have had a trial period just as we are undergoing trials to test our love and desire to follow God and his righteousness.
 2. Lucifer’s fall and that of the angels was great indeed since they were not housed in animal life and did not have one to tempt them with sin.
 - a. Lucifer was puffed up as a result of pride and selfishness (1 Tim. 3:6; Jude 6).
 - b. Lucifer wanted the power, place, and rule of God.

- C. Perhaps one of the best descriptions given of Satan is found in Isaiah 14:12-14 and Ezekiel 28:2-17 where the king of Babylon and the king of Tyre are represented by the personification of Satan.
 1. One can know that this is personification because all of these statements could not be literally true of these two earthly kings.
 2. Notice the description found in **Ezekiel 28:2-17**:
 - a. *Your heart is lifted up...you have said that you are God and sit in the seat of God...full of wisdom and perfect in beauty...*
 - b. *You were in the Eden, the garden of God...You were the anointed cherub...*
 - c. *You were on the holy mountain of God...You have walked up and down in the midst of the stones of fire...*

- d. *You were perfect in your ways from the day that you were created...until unrighteousness was found in you...*
 - e. *Your heart was lifted up because of your beauty... You have corrupted your wisdom by reason of your brightness....*
- NOTE:** The king of Tyre personified the spirit of Satan (Rev. 9:1).
3. Notice the statements in **Isaiah 14:12-14**:
- a. *How you have fallen from heaven, O day star (Lucifer), son of the morning...*
 - b. *How you are cut down to the ground that did lay low the nations...*
 - c. *You said in your heart 'I will ascend into heaven...I will exalt my throne above the stars of God...I will sit upon the mount of the congregation...*
 - d. *I will ascend above the highest clouds...I will be like the Most High...'*
 - e. *Yet you shall be brought down to Sheol, to the lowest depths of the Pit....*
- NOTE:** These words demonstrate the pride of the king as it was similar to the pride of Satan. As Satan fell, so shall Babylon.

III. Why Did God Allow Sin To Enter Heaven?

- A. God created angels in his own image, and they are denoted as his off-spring with the term "sons of God." (Job 38:47)
- B. Angels were created to serve God as intelligent free moral agents.
 - 1. Angels could not be holy without their choosing to be holy and full of righteousness.
 - 2. It was by means of intellect and free choice that sin entered heaven (Jude 6; 2 Peter 2:4).
 - 3. The same free choice between good and evil also enabled the good angels to give glory to God and dedication to the principles of righteousness.
 - 4. To see God one must choose to be pure in heart (Matt. 5:8).
- C. God will not destroy Satan or the rebellious angels because he bestowed upon them an eternal nature, but they will be punished eternally just as the spirits of evil men will be punished (Rev. 20:10; 14:10-11).

IV. What About Satan's Power and Future?

- A. Satan and his angels are finite creatures.
 - 1. Satan has great knowledge, power, and circulation, but he is not omniscient, omnipotent, or omnipresent (Luke 13:15-16; Acts 10:38; Job 1:6-7).
 - 2. Since Satan is a created being his powers are limited but God cannot go against the principle of free moral agency of Satan to exercise his powers until the great Day of Judgment (Job 1:6-10; Luke 22:31-34; Rev. 12:10; 1 Pet. 5:8).
 - 3. Our war is not against flesh and blood, but against the principalities, powers of darkness, spiritual hosts of wickedness in heavenly places; therefore, we need to

put on the whole armor of God so that we can defend ourselves against Satan (Eph. 6:12-18).

- B. Though Satan is powerful and is our accuser (Rev. 12:10) we have an Advocate, Jesus Christ, who pleads for us (Luke 22:31-34; 1 John 2:1).
- C. Every Christian needs to be watchful and vigilant (1 Peter 5:8).
- D. The Christian can and must resist Satan (James 4:7).
- E. Satan and his angels will always exist, but they eventually will be cast in a lake of fire forever and ever.

CONCLUSION:

1. Satan was once an angel with great power but because of his pride and his desire to sit on the throne of God he rebelled against God and sinned.
2. Satan was the original sinner and therefore has practiced sin longer than any other.
3. Because of his power and free moral agency, he and some of his angels are allowed to go to and fro influencing others to rebel against God (Job 1-2; 1 Kings 22:19-23; 1 Peter 5:8).
4. He tempts men to sin (Matt. 4:1).
5. He lays snares for men (2 Tim. 2:26).
6. He takes the word of God out of the hearts of men (Matt. 13:9).
7. He puts wicked purposes into the hearts of men (Eph. 4:27).
8. He blinds men to the gospel (2 Cor. 4:4).
9. He harasses righteous men (2 Cor. 12:7).
10. He accuses men before God (Rev. 12:10).
11. He sows tares (Matt. 13:38-39).
12. He hinders God's servants (1 Thess. 2:18).
13. He holds the world under his evil influence (1 John 5:19).

A STUDY OF ANGELS

Introduction:

1. Angelology is the doctrine of angels who are primarily the ministers of God's providence.
 - a. The scriptures have much to say about angels.
 - b. In our time there is a great deal of interest about angels but little investigation by individuals into the truth about angels.
 - c. With many the subject is a question of myth or reality.
 - d. With others they claim to have had numerous experiences with angels.
2. There are several questions that naturally arise relative to angels;
 - a. What is the origin of angels?
 - b. What is the state or form of angels?
 - c. What are the attributes of angels?
 - d. What is the mission of angels?
 - e. What is the destiny of angels?

I. What Is The Origin of Angels?

- A. They existed before the foundations of the earth were laid (Job 38:4-7).
- B. They existed before the universe was made (Nehemiah 9:6; Psalm 148).
 1. They were created by God.
 2. They were not, therefore, from eternity.
- C. They are referred to as God's family in heaven (Eph. 3:14, 16).
- D. They are a host (Heb. 12:22-23).
- E. They have origination and were created by God (Col. 1:15-17).
- F. They are not glorified human beings (Matt. 22:29-30).
 1. We will be "as" angels.
 2. They were created as a company, not a race.
 3. They do not marry; therefore, they have no sex distinctions.
- G. They were created in the image of God and are like man in that they were free moral agents.
 1. They were not robots.
 2. They were placed under a law (Psalm 103:20-21; Jude 6; 2 Pet. 2:4).
- H. Angels are of a higher order than man, but lower than God, Christ, or Holy Spirit (Heb. 2:7; Heb. 1:14).

II. What Is The State or Form of Angels?

- A. They are invisible to the unaided human vision; not made of any material substance (Num. 22:27-31; 2 Kings 6:14-17).
- B. They are capable of assuming any form in which God is pleased to employ them, Heb. 1:7
 - 1. They appeared as horses and chariots (2 Kings 6:14-17).
 - 2. They came as a flame of fire (Heb. 1:7).
- C. They frequently appeared as men (Gen. 18:1-2; 19:1-2; Judges 13:9; Gen. 32:22-28; Mark 16:5; Acts 1:10-11).

III. What Are The Attributes of Angels?

- A. Angels are superhuman in knowledge, but they are not omniscient or all knowing.
 - 1. They announced that Sarah would have a child (Gen. 18:10).
 - 2. They announced Zacharias would have a son (Luke 1:11-19).
 - 3. They announced Mary would have a son (Luke 1:26-37).
 - 4. They warned Joseph to flee to Egypt (Matt. 2:13-15).
 - 5. They announced the second coming of Christ (Acts 1:10-11).
 - 6. They are not omniscient (1 Peter 1:10-12).
- B. They are superhuman in strength and power, but they are not omnipotent, or all powerful.
 - 1. They smote with blindness the men who gathered at Lot's house (Gen. 19:11).
 - 2. An angel destroyed by pestilence 70,000 men (2 Sam 24:15-17).
 - 3. An angel smote 185,000 Assyrian soldiers (2 Kings 19:35-36; 2 Chron. 32:21).
 - 4. They held shut the lions' mouths in Dan. 6:22.
 - 5. An angel rolled away the stone of Jesus tomb (4,000 lbs.) (Matt. 28:2-4).
 - 6. An angel opened prison doors for the apostles (Acts 5:19).
 - 7. An angel smote King Herod (Acts 12:23).
 - 8. An angel broke chains and an iron gate to release Peter from prison (Acts 12:10).
 - 9. They were not omnipotent (2 Sam. 24:15-16).
- C. Angels are superhuman in their incredible swiftness and speed but they are not omnipresent, nor can they be everywhere at the same time as God is.
 - 1. Gabriel flew swiftly from the presence of God to Daniel while Daniel was praying, Dan. 9:20-23.
 - 2. They were not omnipresent for they had to go from place to place (Dan. 9:20-23; Luke 1:26-35).

IV. What Is The Mission of Angels?

- A. They are primarily the ministers of God's providence, (encamped about God's people) (Psalm 34:9).
- B. They are ministering spirits sent forth to do service for the sake of them that shall inherit salvation (Heb. 1:14).
- C. There are angels that watch after children (Matt. 18:11).
- D. They watch with anxious solicitude for the salvation of sinners.
 - 1. They rejoice at repentance (Luke 15:10).
 - 2. They rejoiced at Jesus' birth (Luke 2:14).
- E. They carry the saved home when they fall asleep in Jesus (Luke 16:22).
- F. Just as Christians are God's family on earth, angels compose His family in heaven.
 - 1. They are an "innumerable host," (Heb. 12:22).
 - 2. They are described as legions (Matt. 26:53).
- G. They not only serve but they also worship God.
 - 1. They are not to be worshipped by man (Rev. 22:8-9).
 - 2. They are God's servants just as we are.

V. What Is The Destiny of Angels?

- A. Obedient angels will be the companions of the redeemed of the new heaven and the new earth.
- B. The Lord's return will be accompanied with the voice of the archangel and with the angels of His power (1 Thess. 4:16; 2 Thess. 1:7-9).
- C. They will gather together God's elect from the four winds, from one end of the heaven to the other (Matt. 24:31).
- D. They will sever the wicked from among the righteous (Matt. 13:39-50).

Conclusion:

- 1. Angels are God's helpers and messengers.
- 2. Angels are our fellow servants who are set forth to do service.
- 3. Angels are not to be worshipped or prayed to.

THE WORK OF ANGELS TODAY

Introduction:

1. From the above study we see that the Bible clearly teaches that angels have existed, do exist, and will exist into eternity.
 - a. They were and are ministering servants of God.
 - b. They ministered to God's people in the Old Testament.
 - c. They ministered to God's people in the First Century.
 - d. They minister to God's people today (Hebrews 1:14).
2. We can judge the work of angels today in the Christian Age by the work of angels recorded in the New Testament in the first century, the beginning of the Christian Age.
 - a. In the Old Testament God communicated His will to man by angels, dreams and visions, the Urim and Thummim, and the inspired prophets (spoken and written word as given to those men by means of the Holy Spirit) (1 Sam. 28:6; Ex. 28:30; Daniel 8:1, 16; Acts 7:30; Heb. 1:1; 2 Peter 1:19-21).
 - b. In these "last days" (Christian Dispensation), however, He has spoken to us by His Son, but **how?** [Hebrews 1:1-3]

Mind of God → Jesus Christ → Holy Spirit → apostles and prophets

John 15:15 John 16:14 John 14:26 John 14:26; 15:15, 20, 27

John 7:16 John 15:20 John 15:26

John 16:14 John 16:8, 13

I. What Do Angels Do In The Christian Age?

- A. If God **uses angels differently** today than He did in the New Testament then the written document of the New Testament is an unreliable document of **how God deals with the world and His people** today.
 1. If this were the case we would have to depend upon people's "experiences" to inform us of those additional ways.

2. Since the way of confirming these truths has ended (miracles) (1 Cor. 13:8-13), we would have no way of knowing if the message were from God, the person himself, or demons.
 - (a) The way of confirming messages from God was by miracles (Mark 16:15-20; Hebrews 2:3-4)
 - (b) Miracles ceased when the word of God was completed (1 Cor. 13:8-13).
 3. After demonstrating that Christ is higher than the angels the writer of Hebrews tells us that parts of the word in the Old Testament were spoken through angels and they proved steadfast, but he asked those in the Christian Dispensation "...how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will," Heb. 2:2-4).
 4. When Jesus detailed the process under which the will of God would be delivered to all men, angels are not included (John 16).
- B. If God has changed His way of **informing** people of His will then the New Testament has become an unreliable source of how God **communicates** with His people today.
1. There is nowhere in the New Testament any verse that teaches or implies that the apostles told their readers to listen for messages from angels then or in the future of the Christian Age so they might know what to do in this life and thus prepare for the next life.
 2. The apostles and writers of the New Testament did tell their readers to read what they had written that they might know what the inspired will God is for their lives (2 Peter. 1:19-21; Eph. 3:1-7)

II. What Does The Bible Say That Angels Do Based Upon What They Did As Revealed In the Word of God?

- A. They carry out the will of God because they are created servants of God (Rev. 22:8-9).
- B. They carry out the providence of God to ensure that His plan is fulfilled (The whole of the books of Daniel and Revelation).
- C. They are ministering spirits sent forth to do service for the sake of them that shall inherit salvation (Heb. 1:14).

1. However, man cannot see angels carry out that service because a miracle has to occur, and we are no longer in the age of miracles (1 Cor. 13:8-13).
 2. In addition man cannot know what angels specifically do without supernatural revelation, and we no longer live in the age when God revealed His will directly into the minds of men (1 Cor. 13:8-13, Jude 1-4).
 3. We are to believe through the written word, not messages from angels (John 20:30-31).
 4. Faith today is to come by hearing the word of God preached by men who preach from the written word of God (Romans 10:17).
- D. They carry the saved to Paradise (Luke 16:22).
- E. They will appear next at the final coming of Jesus before the Day of Judgment (2 Thess. 1:7-8).

CONCLUSION:

1. We must depend entirely on the written word of God for all things that pertain to life and godliness:

“...His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust...” (2 Peter 1:3-4).
2. God’s plan is for men to preach to men, not angels preach to men (Matthew 28:19-20).

“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear with a preacher? And how shall they preach unless they are sent...?” Romans 10:14-15a.
3. The people to whom angels spoke in the first century could confirm the truthfulness of their experience by working miracles.
 - a. When anyone claims to have been spoken to by an angel, that person needs to be asked to work an undeniable miracle so there can be proof of that occurrence (Acts 4:14-16; Heb. 2:3-4).
 - b. How do we know that angels were involved in the First Century?

- (1) We know because of the books and letters written by the apostles and prophets.
 - (2) What they wrote were historical records of events in their lives and the early history of the church.
- c. How do we know the apostles and prophets wrote the truth about these events?
- (1) We know because of the miracles they worked to confirm that what they wrote about their experiences and the will of God is true.
 - (2) Without the confirmation of miracles there can be no acceptance of anyone's experiences, be it a still voice in the night, a vision, or an angel.
4. Today God speaks to us by His Son through the already written word of God which was confirmed in the first century by miracles by those who received gifts by the power of the Holy Spirit (Hebrews 1:1-2; 2:1-13; Ephesians 4:7-15; 1 Cor. 12:1-11; 13:8-13).
 5. The true and trusted messages from the unseen world must come from the written revelation of God which has once and for all been completed (1 Cor. 13:8-13) and delivered to the saints (Jude 1-4).

“THE ANGEL OF JEHOVAH”

Introduction:

1. You will find in scripture, especially the Old Testament, the phrases “the Angel of the LORD,” “the Angel of Jehovah,” or the “Angel of God.
2. Indications are this angel was different from the typical angel.
 - a. It spoke for God.
 - b. It accepted worship from man, indicating divinity.
 - c. It is used interchangeably with God.
 - d. It is given credit for God’s actions.
3. Examine the following selection of scriptures and draw your own conclusions.

I. The Story of Hagar:

- A. **Genesis 16:7**---“Angel of Jehovah...I will multiply your seed.”
- B. **Genesis 17:19-20**---“And God said...I will make him fruitful.”

II. The Story of Abraham:

A. Genesis 18: Three men appear to Abraham.

- Verse 2 “And Jehovah appeared unto him...”
Verse 10 “I will certainly return...”
Verse 13 “And Jehovah said unto Abraham...”
Verse 22 “And the men turned from there...,but Abraham stood before
 Jehovah.”
Verses 26-33 **Abraham bargains with Jehovah**

B. Genesis 19: Two angels leave to go to Sodom and the third angel is referred to as Jehovah in previous verses.

- Verse 1 “And the two angels came to Sodom...”

C. Genesis 22: Abraham offers his son Isaac.

- Verse 1 “And God did prove Abraham...”
Verse 11 “...the Angel of Jehovah called unto him...now I know that you fear
 God...and have not withheld your son from Me.”
Verse 15 “...the Angel of the Lord called to Abraham a second time out of heaven
 and said, ‘By Myself I have sworn, says the Lord...’”

NOTE: These verses are quoted in Hebrews 6:13 and He is called God:

- Angel of the Lord = LORD (Genesis 22:15-16)
- LORD = God (Hebrews 6:13)
- ⇒ Angel of the LORD = God (the Word)

Note: *angel:* **Hebrew:** מַלְאָךְ = *malak* = *messenger*
angel: **Greek:** ἄγγελος = *aggelos* = *messenger*

III. The Story of Jacob:

A. Genesis 28: Jacob has a vision.

- Verse 12 "...and there were the angels of God ascending and descending."
"...the Lord stood above it and said, 'I am the Lord God of Abraham.'"
Verse 16 "Surely the Lord is in this place..."

B. Genesis 31: The above incident is referred to by Jacob.

- Verse 11 "...the Angel of God spoke to me in a dream..."
Verse 13 "I am the God of Bethel...where you made a vow to me"

- Jehovah = Lord
- Lord = Lord God
- Lord God = Angel of God
- Angel of God = God of Bethel
- ⇒ Jehovah = Lord = Angel of God = God (the Word)

NOTE: Jehovah and Angel of Jehovah or God are identified with the one who appeared to Jacob at Bethel.

C. Genesis 32: Jacob returns home.

- Verse 24 "...and a Man wrestled with him until the breaking of day."
Verse 28 "...you have struggled with God and...have prevailed."
Verse 30 "...I have seen God face to face..."

D. Hosea 12:3-5: The prophet Hosea refers to the story of Jacob.

- Verse 3 "...in his (Jacob) strength he struggled with God."
Verse 4 "...he struggled with the Angel and prevailed."
Verse 4 "...he found Him in Bethel and there He spoke to us, that is the Lord God of Host. The Lord is His memorable name."

- God = Angel
- Angel = The Lord God of Host
- The Lord God of Hosts = Lord

NOTE: Jehovah and the Angel and the one who spoke are identified as the same.

IV. The Story of Moses:

A. Exodus 3: Moses is commanded to deliver Israel out of bondage.

Verse 2 “And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush.”

Verse 4, 6 “So when the Lord saw that he turned aside to look, God called to him from the midst of the bush...I am the God of your father---the God of Abraham...

“...he was afraid to look upon God.”

Verse 7 “And the LORD said, “I have surely seen the oppression...”

⇒ Angel of the Lord = LORD = God of Abraham.

B. Exodus 4:1-5: Jehovah gives Moses signs to show people of Israel to prove that it was Jehovah Himself who appeared to him.

C. Exodus 13:21-22: The Lord went before them in the exodus from Egypt.

Verse 21 “And the Lord went before them by day in a pillar of cloud...and by night a pillar of fire...”

D. Exodus 14:19: The Angel of God went before them in the exodus.

Verse 19 “And the Angel of God, who went before the camp of Israel...the pillar of cloud...”

E. Exodus 23:20: God sends an Angel before them to guide their way.

Verse 20 “Behold, I send an Angel before you to keep you in the way.”

F. Exodus 33:14: God promised that His presence would be with them.

Verse 14 “And He (the Lord) said, ‘My Presence will go with you.’”

NOTE: That “Presence” is identified as Jehovah, Lord, and the Angel of Jehovah and the Angel of the Lord.

V. The Story of Balaam:

A. Num. 22:21-35: The Angel of the Lord stands in Balaam's way.

Verse 22 "Then God's anger was aroused...and the Angel of the Lord took His stand in the way..."

B. Num. 22:35: The Angel of the Lord was to put the word into Balaam's mouth.

Verse 35 "Then the Angel of the Lord said to Balaam, "Speak only the word that I speak to you..."

C. Num. 23:5-15: The Lord put a word in Balaam's mouth.

Verse 5 "Then the Lord put a word in Balaam's mouth..."

Verse 12 "Must I not take heed to speak what the Lord has put in my mouth?"

D. Num. 23:16: The Lord and Jehovah put a word in Balaam's mouth, and is identified as the Angel of the Lord.

VI. The Story of Joshua:

A. Joshua 5:13: A Man stands in front of Joshua.

"...behold a Man stood opposite him with his sword drawn in his hand."

B. Joshua 5:14: The Commander of the army of the Lord speaks.

"...I have come as the Commander of the Lord's army (the prince of the host)..."

C. Joshua 5:14: Joshua worships the Man and calls Him Lord.

"And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

NOTE: This was deity, but angels are not to be worshiped, Revelation 19:10.

VII. The Story of Gideon:

A. Judges 6:11-16: The Angel of the Lord comes to Gideon.

Verse 11 "Now the Angel of the Lord came and sat..."

Verse 12 “And the Angel of the Lord appeared to him, and said to him, “The Lord is with you...”

B. Judges 6:13: Gideon refers to the Angel of the Lord as “lord.”

The Hebrew word *adoni* (lord) is used to refer to a man.

Verse 13 “Gideon said to Him, “Oh my lord, if the Lord is with us, why then has all this happened to us?”

C. Judges 6:14: The Angel of the Lord is referred to as “Lord” by the writer of Judges.

The Hebrew word *Adonai* (Lord) is used to refer to God.

Verse 14 “Then the Lord turned to him and said...have I not sent you?”

D. Judges 6:15: Joshua now refers to the Angel of the Lord as “Lord.”

Verse 15 “So he said to Him, “O my Lord...” (*Adonai*).

E. Judges 6:20: The Angel of God speaks to Joshua.

Verse 20 “The Angel of God said to him, “Take the meat...”

F. Judges 6:22: The Angel of the Lord departs and Joshua calls Him “Lord God.”

Verse 22 “So Gideon said, ‘Alas, O Lord God! For I have seen the Angel of the Lord face to face.’”

VIII. The Story of the Parents of Samson:

A. Judges 13:1-3: The Angel of the Lord appears to the woman.

Verse 3 “And the Angel of the Lord appeared...”...you shall conceive and bear a son.”

B. Judges 13:6: The woman tells her husband.

Verse 6 “A Man of God came to me...he did not tell me where He is from and He did not tell me His name.”

C. Judges 13:8: The husband, Manoah prays to the Lord.

Verse 8 “O my Lord, please let the Man of God whom You sent come to us again.”

D. Judges 13:10: The Angel of God comes to the woman and she refers to Him as the Man who came to see her and that he has now appeared again.

E. Judges 13:11-13: The Angel of the Lord is identified as the Man who appeared.

Verse 13 “So the Angel of the Lord said to Manoah, ‘Of all that I said to the woman, let her be careful.’”

F. Judges 13:17: Manoah wanted to know His name.

G. Judges 13:18-19: Manoah learns that he was speaking to the Angel of the Lord.

H. Judges 13:20: The Angel of the Lord ascended in the flame of the altar where Manoah had offered a sacrifice to the Lord.

I. Judges 13:22: Manoah exclaims that they will die because they have seen God.

Verse 22 “We shall surely die because we have seen God.”

Who then is the Angel of Jehovah?

1. He is identified with God Himself, so he must be a manifestation of God and not a created angel. It is written in the Hebrew *MALACH HA ELOHIM*, “the Angel of Jehovah” or “Angel of the LORD.”
2. The people to whom he appeared acknowledged him as Jehovah and worshipped Him. The name reference and the worship were accepted by him.
3. He is also differentiated from God. He is at times distinguished from Jehovah (Exodus 23:20-21).
4. There are three possibilities offered by Bible scholars: (1) He is simply an angel with a special commission; (2) He may be the Logos, a kind of temporary reincarnation of the second person of the trinity; (3) He may be a momentary descent of God into visibility. It must be remembered that at best these are only conjectures that touch on a great mystery.
5. There are two problems that arise if the Angel of Jehovah is not identified with Jehovah himself, or with the Logos; (1) How is it to be explained that the angel is called Jehovah in some of the passages? (2) How is it to be explained that the angel accepted worship? He must have been deity. Since he is identified with Jehovah, and differentiated from Jehovah, our conclusion is that he is the Logos who appeared as a Man and as an Angel.

Why This Study Is Important Today.

A. Genesis is an introduction to redemption.

1. It is important to remember this in the study of the book. One of the reasons that the account of creation is limited is that the Bible is a book with the theme of redemption. The Bible was never intended as a science book.
2. However, the fact that the Bible is a book of redemption and not a science book must not mislead one about what Genesis says of creation. While the Genesis account of creation is limited, it is sufficient. Everything that science knows as factual harmonizes with Genesis. Any so called claim or theory of science that conflicts with Genesis is false. In fact, all that man knows about creation is revealed in Genesis. Genesis 1 and 2 give the origin of man and his environment as background for the unfolding of redemption.
3. These chapters are an introduction to God, and any denial of the supernatural of creation undercuts the entire Bible and gives a false picture of the background of redemption.

B. Genesis is characterized by simplicity.

1. The simplicity of Genesis lays the foundation for the simplicity of the rest of revelation. The Bible is intended for the average person. Genesis 1, as well as the rest of Genesis, is written for the average man. Go back and read Genesis 1. It is characterized by simplicity that marks its inspiration.
2. Every statement of Genesis 1 is given with such simplicity that a child can read it and understand what it is saying. Let no one confuse simplicity with emptiness. Even though Genesis 1 is written in simple language, it has a depth for one to spend a lifetime in pondering. I mention this because of the emphasis today on intellectual and academic knowledge.
3. The Bible is intended for humble people, and Genesis 1 is written for one with that kind of attitude. One impressed with his intellectualism and academic knowledge will find Genesis a closed book. He will have room for all of his wild speculation that contradicts the book and none of it with a shred of truth in it.
4. The New Testament declares that the world by its wisdom knew not God and that includes the God of creation as well as the cross.

C. Genesis gives the seed of redemption in promises and eventual fulfillment.

1. Consider the following seed promise passages:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:15, 16).

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3).

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman, in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." (Gen. 21:12).

2. The seed of these passages will unfold into Exodus and then through Malachi. The New Testament will show how the seed through the Old Testament reaches full bloom in Christ and the gospel. A parable given by Christ in Mark 4:28 is an apt illustration of the principle.

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." (Matt. 1:1).

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16).

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29).

3. These passages show the full bloom of the seed passages in Genesis.

D. Genesis sets forth fundamental truths about God. The book shows how God is creator but it does not stop there. Genesis also shows God is sovereign over all of his creation. Never for one moment in Genesis are things out of control. Satan's deception of man did not tumble God from his throne. Genesis gives an insight into God's method and the means by which he works.

E. Genesis enables one to understand the nature of man.

1. Genesis supplies the knowledge of the origin of man. One would have no way of knowing the origin of man without the record in Genesis. One would be at a loss concerning man's origin in the same way as philosophers and scientists.

Philosophers, biologists and scientists flounder in the dark in seeking to determine the origin of man by human reason and wisdom. They are continually jumping from one theory to another because all they can do is guess about the origin of man.

2. Genesis shows that man belongs to two worlds. Man belongs to the physical and temporal world but he also belongs to a spiritual world. Man is more than a physical being. He is also a spiritual being. Man is not only made from the ground. He is made in the image of God.

"And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" (Gen. 1:26).

"In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."
(Gen.3:19)

- a. Man's spiritual qualities separate him from all other creation. The only way one can live above the animal world is to learn from the Bible the spiritual characteristics with which man is endowed and develop those in harmony with what the Bible teaches. Only as a man prizes these qualities and cultivates them by Bible principles will he remain above the animal level. When man rejects Genesis and concludes that he does not have a soul he starts the downward drift until his ability to distinguish moral values is lost. (Rom. 1:18-32).
 - b. Unless there is a return to the Genesis record of the acceptance of the fundamental teaching concerning man the future of this country will continue downward.
3. The book of Genesis helps one understand why man is a responsible being. Since man has spiritual qualities he is capable of accepting responsibility.

"And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" (Gen. 1:26).

- a. The theory of evolution leaves man without a chart or compass in establishing his responsibility. Genesis makes it clear that man is a responsible being, and why he is responsible.

- b. When man refuses to recognize his responsibility, beginning with his responsibility to God, he finds himself caught up in a maze of confusion and chaos.

F. **Genesis gives the record of man's sin.** One would never understand the nature and effect of sin without Genesis 3. The third chapter of Genesis shows the background out of which God unfolds the scheme of redemption. The temptation of Christ in the fourth chapter of Matthew can never be appreciated without the background of Genesis 3. The Genesis record of sin lays bare Satan's method and the effect of sin. Note carefully the following about Genesis 3.

1. Sin deceives. "And Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. 2:14) Satan deceived Eve about God and about the consequences of sin.
2. Sin desires. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6.) Sin appeals to man's fleshly desires. (James 1:13-15; 1 John 2:15-17).
3. Sin creates doubt. Satan led Eve to doubt God's goodness. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said. Ye shall not eat of every tree of the garden?" (Gen. 3:1) He led Eve to believe that God was holding out on her.
4. Sin distorts God's word. Eve, in stating the restriction, added the phrase, "neither shall ye touch it." This is not found in 2:17. Distortion of the word of God is still used by Satan to mislead people.
5. Sin denies God's word. "And the serpent said unto the woman, Ye shall not surely die." (Gen. 3:4). Here Satan plainly contradicts Genesis 2:17.
6. Sin produces doubt, or disbelief. Now Eve no longer believes God. She is ready to make the final step.
7. Sin terminates in rebellious disobedience. Eve's unbelief produced disobedience. She took the fruit and ate. She was guilty of transgression (1 Tim. 2:14). Disobedience is the fruit of unbelief. Unbelief never stands alone. Have you ever heard anyone contend for the doctrine of unbelief alone? Faith and obedience are related in the same way as unbelief and disobedience. Faith is never separated from obedience any more than unbelief is separated from disobedience.

G. **Genesis demonstrated the consequences of sin.**

1. Guilt. Genesis 3 gives a picture of Adam and Eve running and hiding from God. This indicates the effect of a guilty conscience.
2. Fear. For the first time fear lays hold of the heart of Adam. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Gen. 3:10)
3. Spiritual death. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17)

'Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.' (Gen. 3:23)
4. Separation and loss of fellowship. "So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3:24)

H. Genesis gives mankind hope.

1. The story of sin, its methods and consequences, is not the end.
2. If sin had forever won the victory the Bible would have ended at chapter 3 without including verse 15.
3. The purpose seed becomes a ray of hope in a world made dark by sin.

I. Genesis gives us the truth about the unity of the race.

1. This book shows that the human family came from Adam.
2. The divisive nature of sin finally made necessary the separation of the nations.
3. Man's rebellion against God made it necessary for God to weaken this power by division. (Gen. 10 and 11).

J. Genesis teaches the truth about life.

1. This book gives the picture of individual life, family life and social life.
2. This book shows the responsibility of the individual life in relation to the family, and family life in relation to society, with the family being the foundation of society. Genesis 6 and the flood is an example of what happens to society whenever family life crumbles.
3. Family life crumbles when sin invades and destroys individual life.

K. Genesis introduces one to the providence of God.

1. God will carry out His plan in spite of man's weaknesses and his rebellion against Him.
2. God is still on his throne. Sin did not take over his throne nor will it ever. God had the first word and he will have the last one.

L. Genesis tells us the truth about redemption.

1. Genesis teaches the need of redemption. What could man do following his sin? Guilty and separated from God, where could he turn? How could the rupture between God and man wrought by sin be undone? Suppose that God had approached Adam just prior to his being sent forth from the garden and said to Adam, "We have a problem as a result of your sin. What do you suggest that can be done to overcome it?" If God had allowed Adam to live physically to this good day and waited for the answer, Adam would still be searching.
2. Genesis sets forth God's purpose to redeem. Here is the announcement from God to the solution of the problem (Gen. 3:15).
3. Genesis sets forth the foundation and promise of redemption. The twelfth chapter of Genesis lays the foundation upon which the purpose of Genesis 3:15 will be established. A proper understanding of this chapter is essential to understanding the rest of the Bible. The nation of Israel, except the remnant, misunderstood this promise and most of the religious world today has accepted the nation's misconception.
4. Genesis gives one the truth about the destiny of man. Genesis does not disclose the whole truth about man's destiny but it plants the seed that will bloom in the New Testament.

M. Genesis gives the background for acceptable worship.

1. Sin set up a barrier between God and man.
2. There had to be some provision made for man to approach God after he sinned.
3. The plan involved mediation through sacrifice and priesthood.
4. The entrance of sin called for a new framework in God's dealing with man: The scheme of redemption and the system of faith based on revelation was God's way for man to worship him acceptably.

NOTE: The source for this chart is unknown. Please inform me if you know.

GENESIS

The First 2000 Years (Gen 1-11)	The Seven Days of Creation	Genesis 1:1-2:3
	Adam and Eve	Genesis 2:4-25
	The Fall	Genesis 3
	Cain and Abel	Genesis 4
	Geneology - Adam to Noah	Genesis 5
	The Great Flood	Genesis 6-9
	The Table of Nations	Genesis 10
	The Tower of Babel	Genesis 11:1-9
	Geneology - Shem to Abraham	Genesis 11:10-32
Abraham and Isaac (Gen 12:1-25:18)	Abraham is Called to the Holy Land	Genesis 12-14
	God's Covenant with Abraham	Genesis 15-17
	Sodom and Gomorrah	Genesis 18-19
	Abraham Sarah, and Isaac	Genesis 20-23
	Isaac and Rebekah	Genesis 24
	The Death of Abraham	Genesis 25:1-11
	Geneology - Ishmael	Genesis 25:12-18
Jacob (Israel) (Gen 25:19-36:43)	Jacob Competes with Esau	Genesis 25:19-27:40
	Jacob Flees to Aram	Genesis 27:41-28:22
	Jacob in Aram	Genesis 29-30
	Jacob Returns to Face Esau	Genesis 31-33
	Dinah	Genesis 34
	Jacob Returns to Bethel	Genesis 35
	Geneology - Esau	Genesis 36
Joseph (Gen 37-50)	Joseph Sold into Slavery	Genesis 37
	Judah and Tamar	Genesis 38
	Joseph in Egypt	Genesis 39-41
	Joseph's Brothers Come to Egypt	Genesis 42-45
	The Israelites live in Egypt	Genesis 46:1-49:28
	The Deaths of Jacob and Joseph	Genesis 49:29-50:26

ORIGINS OF COLOR IN THE HUMAN RACE

If God had created Adam and Eve with a mixture (AaBb), say a beautiful "mocha" color, the possibilities in the chart below would result. We can get all of these possibilities from just two individuals; yet, eight walked off of Noah's ark. Is it possible to explain the rainbow of colors we see around us today using God's Word? Definitely! Both the Bible and science agree: there is only one race—the human race.

AA BB	AA Bb	Aa BB	Aa Bb
AA Bb	AA bb	Aa Bb	Aa bb
Aa BB	Aa Bb	aa BB	aa Bb
Aa Bb	Aa bb	aa Bb	aa bb

NOAH'S DESCENDENTS

NOTE: The source for this chart is unknown. Please inform me if you know.

