Thanks for taking the time to read this study guide on Genesis. This is not intended to be a comprehensive study guide. My intent is to provide you with some basic background information related to the text of Genesis 1-3 and hopefully spark discussion in your small groups and (perhaps) deeper study on your part. I have recommended some great books that might be of interest to you if you want to dig deeper. You may disagree with me on some points in this guide, and that is ok. One of the great things about the study of scripture is the way the Spirit of God speaks to us at various stages in our journey. My perspective on these topics comes out of reading the Hebrew text of Genesis as well as reading I have done while working toward my Masters Degree in Old Testament Studies. I love to talk about this kind of stuff, so if you have any questions, feel free to ask!

Pastor Steve
Overview of Genesis

The structure of Genesis


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<tr>
<td>Creation and Fall</td>
<td>Abraham</td>
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<tr>
<td>Abel, Cain and Seth</td>
<td>Isaac</td>
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<tr>
<td>Noah</td>
<td>Jacob</td>
</tr>
<tr>
<td>Tower of Babel</td>
<td>Joseph</td>
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The former part is called the Primeval History and covers the stories from creation to the tower of Babel. These chapters cover an indeterminable amount of time in the far distant past. The latter part is focused on Abraham and his family for four generations. These chapters are often called the Patriarchal History and follow the movements from Abraham’s call in Genesis 12:1 to Joseph’s death at the end of the book. Abraham’s family lived in and around regions in modern Israel and Jordan somewhere between 2000 – 1600 B.C.
The author(s) of Genesis

The book of Genesis does not name its author directly. The strongest Jewish tradition attributes authorship of the first five books of the Bible to Moses. Moses is described writing down portions of the events found in the first five books of the Bible, aka the Torah (Exod 20:2-23:33; 34:11-26; Lev 1:1; 27:34; Num 1:1; 36:13; Deut 1:5-4:40; 5:1-26:19; 30:2-20).

Jesus and his followers assumed that Moses was the author of the Torah (Matt 8:4; Luke 16:31; 24:27, 44; John 1:17; Acts 3:22). Jesus said that Moses gave Jews circumcision (John 7:22; cf. Acts 15:1) and the regulations for circumcision are found only in Genesis 17:9-14, which suggests that Jesus thought of Moses as the author of Genesis.

Some scholars argue that the Torah existed as a combination of oral and written material until the First Temple period (David and Solomon, etc.) and it was composed in its current form at that time. Some Jewish traditions suggest that the “Law of Moses” was edited and organized (from oral and written sources) into its current form during the Second Temple period (Ezra, Nehemiah, etc.). All of these traditions contend that the Spirit of God was at work preserving his story until the text was recorded, compiled and edited.

For my part, I believe that Moses is the one who compiled the Genesis stories, either from written or oral sources available to
him. That being said, allowance could be made for later editorial additions, for example Genesis 14:3 says,

*All these latter kings joined forces in the Valley of Siddim [that is, the Dead Sea Valley].*

In this text, a later editor is probably adding an explanation for a later audience who are not familiar with the term “The Valley of Saddim.” These types of editorial additions are added throughout the text of Genesis (and the entire Hebrew Bible as well).

**A Family History**

The Hebrew phrase *elleh toledoth* occurs eleven times in the book. This phrase can be translated “this is the family history” or “this is the account.” The use of this phrase indicates that the author intended Genesis to be read as an account of the family history of the Hebrew people.

In the ancient world, in the time period in which Abraham lived, the phrase *elleh toledoth* was sometimes used at the end of a clay tablet to indicate the person who either wrote the account or authorized its writing. These accounts included family genealogy lists and family histories similar to what we find in Genesis. With this idea in mind I have laid out a possible structure for Genesis.
Account #1: The Account of Creation
   In the beginning God created the heavens and the earth.

   This is the account of the creation of the heavens and the earth.
   (Gen 1:1-2:4a)

Account #2: The Account of Adam
   When the LORD God made the earth and the heavens, neither wild plants nor grains were growing on the earth.

   This is the written account of Adam. (Gen 2:4b-5:2a)

Account #3: The Account of Noah
   When God created “human beings” (Adam, in Hebrew) he made them in the image of God. He created them male and female. He blessed them and called them “human.”

   This is the account of Noah. (Gen 5:2b-Gen 6:9a)

Account #4: The Account of Shem, Ham and Japheth
   Noah was a righteous man, he was blameless in his generation, (and) he walked with God. Noah was the father of three sons: Shem, Ham and Japheth.

   This is the account of the sons of Noah: Shem, Ham and Japheth and the sons born to them after the flood. (Gen 6:9b-10:1)
Account #5: The Account of Shem
*The sons of Japheth were...*

...  
*This is the account of Shem. (Gen 10:2-11:10)*

Account #6: The Account of Terah
*Two years after the great flood, when Shem was 100 years old.*

...  
*This is the account of Terah. (Gen 11:11-11:27a)*

Account #7: The Account of Ishmael
*Terah fathered Abram, Nahor and Haran, and Haran fathered Lot.*

...  
*This is the account of Ishmael, the son of Abraham through Hagar, Sarah’s Egyptian servant. (Gen 11:27b-25:12)*

Account #8: The Account of Isaac
*Here are the names of the sons of Ishmael.*

...  
*This is the account of Isaac, the son of Abraham. (Gen 25:13-25:19a)*

Account #9: The Account of Esau
*Abraham fathered Isaac and when Isaac was forty years old...*

...  
*This is the account of Esau (also known as Edom). (Gen 25:19b-36:1)*
Account #10: The Account of Jacob

*Esau married two young women from Canaan...*

... 

*This is the account of Jacob.* (Gen 36:2-37:2a)

The Story of Joseph

*When Joseph was seventeen years old...*

... 

*So Joseph died at the age of 110. The Egyptians embalmed him and his body was placed in a coffin in Egypt.* (Gen 37:2b-50:26)

There are two interesting observations that arise out of looking at Genesis in this way.

First, it appears possible that the book of Genesis is actually a collection of family histories that were kept by the eldest son in the family and then passed on to the last surviving son, then passed on to his children. This is similar to the way in which family histories were preserved in other parts of the ancient world during the time in which Abraham lived. Someone like Moses could have gathered these family histories and added the story of Joseph from sources (either written or oral) available to him.

Second, each account begins with a key word or phrase from the previous account. This was common practice in the ancient world when linking multiple tablets together. A tablet ended with a key word or phrase. The next tablet in sequence began with the same
key word or phrase. This practice helped scribes preserve the appropriate order of tablets in the days before numbered pages.

These two observations provide internal evidence that point to the possibility that Genesis is what it appears to be: a recounting of family history as recorded by the participants involved.

For a longer treatment of this discussion, refer to:


Note: If you are paying attention, you will notice that modern translations place the phrase “this is the account” at the beginning of each section rather than at the end. There are a number of reasons for this. In order to make sense of this reading, the word “family” or “descendents” is added to the translation. For example, “this is the account of Adam” in Gen 5:2 becomes “this is the account of Adam’s family line” in the NIV translation.
Genesis 1

Genesis 1 is the best known creation text in the Bible, but it is not the only text that describes how God created the heavens and the earth. Here is a basic list of other important creation texts in the Bible.

<table>
<thead>
<tr>
<th>Creation Texts (Hebrew Bible)</th>
<th>Texts that refer to Creation</th>
<th>Creation Texts (New Testament)</th>
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<tr>
<td>Genesis 1:1-2:4</td>
<td>Isa 45:4-12; 18-19</td>
<td>John 1:1-5; 10</td>
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<td>Genesis 2:5-25</td>
<td>Exod 20:11</td>
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<td>Ps 104</td>
<td>Ps 24:1-2</td>
<td>Col 1:15-20</td>
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<td>Ps 33:6-9</td>
<td>Ps 95:3-7a</td>
<td>Heb 1:1-4</td>
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<tr>
<td>Ps 74:12-17</td>
<td>Ps 102:25-28</td>
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<tr>
<td>Job 26:5-14</td>
<td>Amos 5:8</td>
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<tr>
<td>Job 38-39</td>
<td>Neh 9:6</td>
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<tr>
<td>Prov 8:22-31</td>
<td>Isa 66:1-2</td>
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**Interpretive Strategies for Genesis 1**
The soundest interpretive strategy is to view the text of Genesis 1 from within its original context. This strategy involves studying other ancient creation accounts and comparing and contrasting them with the biblical creation accounts. All of the ancient accounts (including the Bible) begin with an unformed earth (disorder) and end with formation (order). Ugaritic and Babylonian texts describe a war between the gods in which chaos is tamed and the boundaries of the sea are formed. In the biblical account there is one God who speaks into the disorder and forms the heavens and
the earth. Sun, Moon and Sea are gods in other ancient accounts, but in the biblical account sun, moon and sea are “no-gods,” that is, they are treated as “created things” commanded by of the one and only Creator God.

Popular contemporary interpretive strategies often view the text as a science document. Interpreters use the text to answer modern scientific questions. What is the age of the earth? When did human beings first appear on the earth? Is there a divine designer or not? By what process did the divine designer create the heavens and the earth? By what process did the divine designer create human beings? The problem with these “trendy” interpretive strategies is that the text of Genesis 1 does not speak about process, nor does it offer any clues to the age of the earth or a “specific date” for creation. Ancient readers were interested in purpose and function, not process and temporal dating. Although this interpretive strategy sells books in a modern world, it serves as a distraction from the deeper questions being asked by human beings throughout all of history: What is the purpose of humanity? Who are human beings in relation to God? What is humanity’s function with respect to other created things? These are the questions that Genesis 1-2 explores.

For a deeper discussion of interpretive strategies for Genesis 1-2 refer to:


**Structure of Genesis 1**

The text of Genesis 1 presents four distinct “pictures” or themes: Unformed Earth, Forming and Filling, Fathering, and Resting.

**Picture #1: Unformed Earth**

*In the beginning God created the heavens and the earth.*

This is a general statement that describes God’s act of creating the heavens and the earth.

*The earth was formless and empty and darkness was on the face of the waters.* (Gen 1:2)

At first, the earth is in a formless and empty state. This unformed state of unformed matter is commonly called “chaos” in Old Testament Studies, simply because chaos refers to that which is unformed. A deep watery darkness covered the planet. There is no mention in Genesis 1 that God created the darkness but Isaiah later tells us that God created it.

*I form the light and create darkness.* (Isa 45:7).
Together, Genesis and Isaiah teach us that God created the universe *ex nihilo*, “out of nothing.” This means that nothing existed prior to God. The Bible teaches that God is the sole beginning and the cause of all matter that we observe in the heavens and the earth.

The text sets us up for what God is about to do next. God will bring form to the unformed earth. God will fill that which is empty.

**Picture #2: Forming and Filling**

The text contains two triads that work together. The triads progress from heaven to earth. The first triad is static. The second triad is filled with movement. The first triad has no life; the second triad is teeming with life.

Each set of forming and filling prepares the essential elements for humanity’s existence on planet Earth: time, weather and agriculture.
<table>
<thead>
<tr>
<th>Forming</th>
<th>Filling</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light</td>
<td>Lights</td>
<td>Create TIME</td>
</tr>
<tr>
<td>Day and Night</td>
<td>Sun and Moon</td>
<td></td>
</tr>
<tr>
<td>(3-5)</td>
<td>(14-19)</td>
<td></td>
</tr>
<tr>
<td>Waters Above</td>
<td>Birds</td>
<td>Create WEATHER</td>
</tr>
<tr>
<td>Waters Below</td>
<td>Fish</td>
<td></td>
</tr>
<tr>
<td>(6-8)</td>
<td>(20-23)</td>
<td></td>
</tr>
<tr>
<td>Dry Land and Vegetation</td>
<td>Land Animals</td>
<td>Create AGRICULTURE</td>
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<tr>
<td>(9-12)</td>
<td>(24-26)</td>
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</tbody>
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In the first set God creates the markers for time. He creates all of the markers that humanity will use to mark time into seasons and days and years.

*Then God said, “Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years. (Gen 1:14)*

In the second set God creates weather. God makes the expanse between “the heavens” and the earth. This expanse becomes the encasement for future weather patterns on planet earth.
Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” (Gen 1:6)

In the third set God creates agriculture. This is accomplished by providing water sources, soil and the biological principle that seeds will continue to propagate each species of life on the planet.

Then God said, “Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came.” (Gen 1:11)

God also creates livestock and the wild animals that will prey on them.

Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals.” (Gen 1:24)

It is worth noting that the account of creation is more pragmatic than scientific. It is more about the “stuff of earth” than it is about physics, geology and astronomy. It is a creation account for ordinary folks who get up and work hard and live off the land. The Genesis creation story is about seasons and weather and agriculture.

At each stage, God declares his work “good.”
And God said, “Let us make human beings (Adam) in our image, in our likeness. Let them reign over the fish of the sea, the birds of the sky, all the animals of the earth and the small animals that scurry along the ground.” So God created human beings (Adam) in his own image. In the image of God he created them; male and female he created them. (Gen 1:26-27)

In the ancient world children were described as being in the “image” and “likeness” of their parents. We find an example of this in Genesis 5:3,

“When Adam had lived 130 years, he had a son in his likeness, in his own image and he named him Seth.”

Terms like “image” and “likeness” were commonly used this way in the ancient world. The child is like the parent. The child carries the look, the features, the ideals, the attitudes, and the essence of the parent. By using these terms the Genesis account states that God is the Father of humanity.

The concept of Fatherhood is linked to creation in other texts as well.

*Is he (Yahweh) not your Father, your Creator, who made you and formed you? (Deut 32:6)*

*Yet you, Yahweh, are our Father. We are the clay, you are the potter; we are all the work of your hand. (Isa 64:8).*
The creation story communicates that humanity is like God in the same way that a child is like their parent. God is like a Father and God’s people are like his “children,” created in his image and his likeness.\(^1\) We are creative like our Father, although our creativity is limited to working within what has been created for us. We are moral beings like our Father, although our morality is ultimately defined by God’s standards, not ours. We have authority to rule our Father’s creation, although we are still ultimately under our Father’s rule.

Humanity is the climax of creation and human beings are called “very good.”

**Picture #4: Resting**

The sequence of days, concluding with the seventh day, is the dominant structure of Genesis 1. It is also the dominant structure of everyday human life. The seven day structure communicates two important ideas which are re-iterated later in the Torah (the first five books of the Bible).

First, God established the pattern by which human beings will need to govern their lives in order to be healthy. Six days of labor and one day of worshipful rest. God did not create human beings to operate 24 hours a day, 7 days a week. Nor did God create human beings to operate without worshipful times of rest. God created human beings to worship him (see Exodus 20:8-11).

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\(^1\) For more texts that describe God as Father and/or his people as children or “sons” see Exod 4:22-23; Deut 32:6; Isa 64:8; Jer 31:9; and Hos 11:1.
Second, Sabbath is linked to two important works of God: creation and liberation. Sabbath commemorates both the creation of the earth from lifeless chaos to ordered life and it commemorates the liberation of Israel from bondage to worship (see Deuteronomy 5:12-15).

In the context of the Torah (Genesis to Deuteronomy) the seven day structure is not about marking time (how long it took God to create the world) it is about the importance of Sabbath. Sabbath celebrates the beauty of God’s work in creation (Genesis). Sabbath honors God as holy (Exodus). Sabbath celebrates our liberation from bondage (Deuteronomy).

The “us” in Gen 1:26-27

The first readers of Genesis believed that the LORD (Yahweh) sat in the heavens as the leader of a council of heavenly beings. This was a common idea in the ancient world (Mesopotamia, Ugarit and Phoenicia). In the biblical texts, Yahweh is the undisputed leader of the heavenly council.

*God presides in the great assembly; he renders judgment among the angels (Ps 82:1).*

*One day the angels came to present themselves before the LORD (Yahweh) and Satan also came with them (Job 1:6).*
The heavens praise your wonders LORD (Yahweh), your faithfulness too, in the assembly of the holy ones... In the council of the holy ones God is greatly feared; he is more awesome than all who surround him (Ps 89:5, 7).²

Isaiah described God speaking to his heavenly council.

Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ (Isa 6:8).

These biblical ideas influenced how ancient readers understood the concepts presented in the Genesis creation story.

The text says, “Then God said, ‘Let us make mankind in our image, in our likeness.”

The original readers understood that God was speaking to his heavenly council (eventually understood as angels). The “us” communicates the idea that God is telling the heavenly council about his plans to create humanity. God is going to create something that is similar in power and function and authority to the beings in the heavenly council. The implication is that this creative act is unique. Its inclusion at this point in the story is a statement about the inherent value of the creative work that God is about to do. “Watch everyone! Look what is about to happen! I am going to create humanity and they will be like us (the heavenly council), after our own image and our likeness.”

² See also Jer 23:18; 23:22; Isa 6:1-6; 1 Kgs 22:19-23; and 2Chr 18:18-22. See also Revelation 4.
But God’s next action is significant. He does not create humanity after the image of the heavenly council; rather, he creates humanity after his own image.

*So God created mankind in his own image (Gen 1:27).*

God’s action here is significant for two reasons.

First, God creates humanity with greater status and stature than the rest of the heavenly beings. The author of Psalm 8 would later reflect on the creation account and say,

*What are mere mortals that you should think about them, human beings that you should care for them? You made them only a little lower than God and crowned them with glory and honor (Psalm 8:4-5, NLT).*

Human beings hold a unique and distinct value. They are created in the image and likeness of God, a phrase that is usually reserved for parent/child relationships.

Second, God’s action becomes the source of enmity between humanity and some of the angelic beings in the heavenly council. God has created a class of being that is higher than the angels, and some of them do not like what God has done. This enmity seems to be at work when the serpent appears to tempt Adam and Eve in the Garden (Genesis 3).
The Trinity in Genesis 1

In the Genesis creation story we are introduced to two members of the Trinity: God and the Spirit of God. Paul describes Jesus role in creation in Colossians 1.

*For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or rulers or authorities, all things have been created through him and for him (Col 1:16).*

Paul describes Jesus role in creation as a mystery that God kept hidden until the right time (Col 1:25-26). Two other New Testament texts describe Jesus role in creation as well (John 1:1-5, 10; Heb 1:1-4).

Some theologians argue that we should read the “us” in Genesis 1 through the lens of the New Testament and that the “us” is the Trinity: Father, Son and Spirit. The Triune God is speaking to the heavenly council, saying, “Let us (Father, Son and Spirit) create humanity in our image and in our likeness.” Many Christian interpreters read the text of Gen 1:26-27 in this way.

Genesis 2

The Gift of Life

As you step out onto the stage of life, who is your director? What is your life about? What role should you play? What gifts have been given to you to help you fulfill your role? The text of Genesis 1-2 begins to answer these basic human questions.
God’s primary design for human beings is to rule over his creation (Gen 1:28). Human beings are not intended to be abusive rulers. God designed them to work the earth and to care for it (Gen 2:15). As the highest form of beings on the planet we are shepherds or stewards of God’s creative work.

God granted humanity the gift of life in exchange for our pledge to lovingly rule the environment that he created. This exchange is sometimes called the Covenant of Creation, although it is an implied covenant and not officially formalized like the later covenants with Noah and Abraham.

The Covenant of Creation includes several elements that are embedded within the narrative or implied by the narrative. The elements in this covenant are reflected in the types of being God created within mankind.

1. Man, the physical being
2. Man, the spiritual being
3. Man, the cultural being
4. Man, the commercial being
5. Man, the social being
6. Man, the moral being
7. Man, the sexual being

The “rule” of humanity over God’s creation extends to our rule over our own selves.
What will we do with the physical bodies that God gave us? Will we take care of them or not?

Will we guard our spiritual lives and honor the Sabbath principles alluded to in Genesis 2:1-4? Will we respect and worship our Creator?

What will we do with the onyx and the gold God has created (2:10-12)? Will we rule our gold or will our gold rule us?

What will we do with our social relationships? Will we treat them with honor and respect as gifts from God?

What will we do with good and evil? Will we sample all that is evil or will we look to God to teach us what is good and evil, what is right and wrong?

What will we do with the gift of sexuality? Will we honor it and respect it within the bounds of marriage?

These are the covenant questions implicit within the text of Genesis 2.

The Gift of Marriage

Genesis 2 is primarily about marriage. The text states this directly at the end of the story.

_This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one._ (Gen 2:24)
Humanity (female and male) was created equally in the image and likeness of God (Gen 1:26-27). The image and likeness that God has given to humanity is passed on through the union of the male and female parts of humanity. God’s primary design is that the procreation of his image be enacted in the context of a committed union between a husband and wife.

We can discern a mutual submission in the text. God gives Adam his bride and she comes from within him. But it is man who leaves his father and mother and is joined to his wife. Female is created from male (implying submission on the female’s part), but male leaves his environment and joins with female (implying submission on the male’s part). They appear to have a mutually submissive relationship and they rule together over the earth as co-regents with their Creator God.

**Genesis 3**

**Sin’s effect on Marriage**

Male-female relationships are complex and far beyond the scope of a simple study guide. However there are some aspects that we can comment on related to Genesis 2-3.

Sin drastically distorted the harmony of male-female relationships. Genesis tells us that the once harmonious marriage relationship is now marred by the female’s desire to control and the male’s desire to rule.
And you will desire to control your husband, but he will rule over you. (Gen 3:16)

To ‘love and cherish’ becomes ‘to control and dominate.’ This was not God’s intended plan.

With the help of Jesus Christ a mutually submissive marriage relationship can be restored. Paul instructs married couples to submit to one another out of reverence for Jesus.

And further, submit to one another out of reverence for Christ. (Eph 5:22)

For Paul, the solution to the effect of sin on the marriage relationship is to instruct wives to respect their husbands and to instruct husbands to love their wives.

So again I say, each man must love his wife as he loves himself, and the wife must respect her husband. (Eph 5:33)

Paul’s instruction here is ingenious because it counters the effects of sin at a very practical level.

Sin embedded within females a desire to control. This desire is likely fed by complex emotions related to a desire for safety and self-protection. But if a wife knows that she is deeply loved by her husband and that he has her best interests at heart all of the time, his deep love for her will minimize her desire to control.
In the same way, sin embedded within males a desire to rule. This desire is fed by complex emotions related to a desire for status and success. If a husband knows that he is respected by his wife at a very deep level, her respect for him will minimize his desire to rule.

For a deeper discussion of this topic refer to the book:


**The Importance of Genesis 3:15**

Genesis 3:15 has been understood as the first announcement of the coming of a Savior who would destroy the curse of sin and death and set the world right again. In the text, God is speaking to the serpent.

> And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” (Gen 3:15)

The oldest Jewish interpretations (which pre-date Jesus) view the serpent as symbolic of Satan and look for a victory over him in the days of King Messiah.

The writers of the New Testament allude to the concept of a Messianic Savior and apply it to Jesus and his followers.
Because God’s children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could he break the power of the devil, who had the power of death (Heb 2:14)

The God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus be with you. (Rom 16:20)

It is significant to note that immediately after sin entered the human story, God promised to deal justly with the one who started it all.

Even more significant, in Jesus Christ, God reversed the curses that were pronounced in the Garden.

But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, “Cursed is everyone who is hung on a tree.” (Gal 3:13)

In Jesus, God made a way for all human beings who were marred by sin to find their way back into relationship with him.

For you are all children of God through faith in Christ Jesus. (Gal 3:26)

We were once God’s children, but we lost that status when sin entered the picture. Now, through Jesus, a way has been made for us to be adopted into God’s family once again.
And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God’s promise to Abraham belongs to you. (Gal 3:29)

Now you are no longer a slave but God’s own child. And since you are his child, God has made you his heir. (Gal 4:7)
Digging Deeper Questions for Genesis 1

What do you find astounding about God’s creation?

What inspires you to worship him?

What do you think is his most beautiful creation?

List the things that God found “good” among his creations.

What does verse 26 tell us about mankind compared to the rest of God’s creation? What are the implications of this?

List 5 things God has allowed man to rule over in verses 26-28.

List 5 things God created that man was not given authority to rule over.

What do we learn about God from Genesis chapter 1?
Digging Deeper Questions for Genesis 2

What commands did God give to humanity when he placed them in the Garden?

How do you think most Christians would describe the purpose of marriage?

What has marriage revealed to you about your own attitudes, behaviors or character flaws?

Why do you think marriage brings so many character issues to the surface?

Did God design marriage to make us holy or to make us happy? Discuss.

How does marriage reveal God and his love for the world?

What aspect of God’s character would you most like your marriage to reveal to the world around you (your children, friends, neighbors)?
### Digging Deeper Questions for Genesis 3

Compare and provide comment on the extracts of scripture from Genesis Chapter 3 below. What were the lie, the temptation, and the trickery the serpent used in each section?

<table>
<thead>
<tr>
<th>God</th>
<th>Satan</th>
<th>Eve</th>
</tr>
</thead>
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<tr>
<td>“You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”</td>
<td>“Did God really say, ‘You must not eat from any tree in the garden’?”</td>
<td>“We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'”</td>
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<tr>
<td>Gen 2:16-17</td>
<td>Gen 3:1</td>
<td>Gen 3:2-3</td>
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</tbody>
</table>
Does Satan tempt us today in ways similar to the methods he used to tempt Eve? If so, how? Provide an example.

Describe the transformation of Adam and Eve that occurred when they ate of the tree of knowledge of good and evil. What was different about them after they ate of the tree?

List the consequences resulting from Eve’s sin.

List the consequences resulting from Adam’s sin. Which is the most serious?
Regarding the tree of knowledge of good and evil, God promised Adam in Genesis Chapter 2, verse 17 “but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

Satan said he would not surely die. Did Adam and Eve die? If they did die, how did they die and how are we affected today?