

Compiled & edited by  
Ken Ham & Bodie Hodge



a journey through  
scriptures for seekers  
and new believers



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[www.masterbooks.com](http://www.masterbooks.com)

First printing: April 2024

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ISBN: 978-1-68344-374-2

ISBN: 978-1-61458-004-1 (digital)

Library of Congress Number: 2011930778

Cover by Diana Bogardus

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Connecting material between selected books “What does it mean to be saved?” “Wasn’t the Bible Written by Mere Men?” and “Why Don’t Christians Follow all the Old Testament Laws?” is by Bodie Hodge. “Ten Basics” section is by various Answers in Genesis staff.

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# Dedication

We dedicate this book to those people who want to know more about the Christian faith and seek answers to questions that create doubt in their minds regarding the Bible's trustworthiness. With this book we have set out to give an overview of the Bible so that our readers can obtain a "big picture" understanding of the Bible's thrust and meaning.

We should not be afraid to ask questions, but we should all be willing to seek and then listen to the answers presented in God's Word.

The two of us would also like to dedicate this book to the Ham and Hodge families for supporting and helping us in our endeavor to further the proclamation of the gospel of Jesus Christ. It is to Him whom we seek to give all honor and glory.

— Ken and Bodie

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# Foreword

Many Christians today are passing out copies of the New Testament (which often include the Psalms and Proverbs from the Old Testament) in their effort to share God's Word with others. Of course, that is a wonderful idea, but I suggest there is now an increasing problem with this approach. You see, most people who receive these New Testaments have been trained by the secular world, which comes through the influence of the news media, movies, Internet, public schools, and even many Christian schools/colleges, to believe in evolution and millions of years. They have been taught a set of foundational beliefs that cause them to doubt or even totally disbelieve the truth of God's Word in Genesis. Ultimately, this creates doubt and disbelief in regard to the whole of the Bible, including the Gospel message of the New Testament.

When only the New Testament portion of the Bible is given to "evolutionized" people, they do not receive the Book of Genesis, which gives them the true account of origins. Genesis is foundational to an understanding of the gospel and all Christian doctrine. In this increasingly secularized culture, people no longer fully understand the gospel message and the origin of sin and death as found in Genesis — and thus our need of a Savior. Not only that, but because of what people have been taught in regard to origins, many have great doubts (or full-blown unbelief) that God's Word can be totally trusted.

When Christians pass out New Testaments and tell people they need to start with the Book of John to understand the gospel, something key is being missed.

As people learn of the good news of the gospel, they also need to have an understanding of the bad news in Genesis: our sin in Adam, and that we are alienated from our Creator and are in need of a Savior. In today's world, people who read the New Testament only, by and large, rarely understand the gospel and the full meaning of the Christian faith because they have little understanding of the foundations of the gospel and how all Christian doctrine connects.

In addition, because of what people have been taught in their culture, as mentioned above, people are already skeptical about trusting the Bible they have been handed. In a culture that has little or no understanding of the Bible, Christians can be more effective when they start to share their faith at the beginning — in Genesis — so they will understand the Bible's full message of repentance and need for a Savior.

With this book, we decided to do something "radical." We have sought to give readers an overview of the Christian faith and the message of the gospel in the following manner: by presenting it the way God does it in His Word, and that's by starting at the Bible's beginning. In today's world, we need to communicate a message of the true God: our Creator God. Christians need to give the account of the true history of the world concerning creation, the first man and woman, the Fall of man, the entrance of sin and death, and the promise of the Savior fulfilled in the person of Jesus Christ. It is an essential approach to take in a world that knows little, for example, of the meaning and origin of sin, or why Christ, the Creator, stepped into history to be our Savior.

This book contains excerpts from God's Word beginning in Genesis to communicate a time-line of

history from the beginning of time to Christ, and then to the New Heavens and New Earth to come. The Bible's message starting with Genesis is all about what God has done for the salvation of humankind. This book, using passages from Genesis to Revelation, seeks to give that vital message in summary form so that people will get a "big picture" understanding of the gospel — and be challenged to recognize their need of receiving Christ into their life as Lord and Savior.

I believe this book will be blessed by God to become a powerful evangelistic resource to reach a skeptical culture with the precious gospel message.

— Ken Ham



# A Brief Introduction

The Bible is a big book — 66 books, to be exact. There are 39 in the Old Testament and 27 in the New Testament, and sometimes people get lost trying to read the whole Bible in many small segments. There are a number of reasons for this, such as reading genealogies, Levitical laws for the Israelites, poetic books, or the fact that some books of the Bible are simply not sitting in chronological order, which makes some readers lose focus.

In an effort to give readers a big picture of what the Bible is all about, from start to finish, we wanted to put together a few sections and books of the Bible to help readers get started — like an overview. This short segment of biblical texts is not meant to replace the Bible. The selected Scriptures are:

Genesis 1–11 (the Foundation)

Exodus 20:1–17 (the Ten Commandments)

John (the Gospel)

Romans (an Epistle or Letter from Paul to Christians)

Revelation 21–22 (the Fulfillment in Heaven)

There is a brief history of what happens between the various portions of Scripture that is meant to help the reader place each portion of Scripture. After one reads this book of selected Scriptures, our hope is that it helps one get excited about the Bible and its message as a whole, so one will go back and read the Bible to fill in even more details. After all, the entire Bible is inspired and inerrant, and no book is less important than others; we want to encourage our readers to read it all. Let's start at the beginning.

# Genesis 1–11: A Brief Commentary to Get You Started

Genesis 1–11 is foundational to the rest of the Bible. It is the best place to start to understand doctrines of Christianity such as these:

- Why we wear clothes
- Why we suffer and die
- Why God's perfect creation suddenly was cursed
- Why the week is a 7-day period
- Why we need a Savior
- Why we need a new heavens and a new earth
- Our reason for hope (it contains the first prophecy of Jesus, our Savior in Genesis 3:15)

## Genesis 1–11 and the Four Evolution Ideas Forced on Most People

In short, Genesis 1–11 is the very beginning of all things. The beginning of time, space, and matter — and it is God who begins it all, not a random event of something popping into existence from nothing and rapidly exploding (e.g., the big bang as many have been taught, otherwise known as *astronomical evolution*).

Furthermore, God specially created growing and living things (plants on day 3, sea and flying creatures on day 5, and land animals and man on day 6.) Such things did not come about by random chemicals coming

together and forming the first “life” (otherwise known as *chemical evolution*), the odds of which are virtually impossible anyway.

Genesis 1–11 refutes the idea that life evolved slowly over millions of years from one kind into another (amoeba to man, otherwise known as *biological evolution*). Animals, for example, were made according to their kind (which is not necessarily a *species* — it is probably closer to the *family* level by the modern classification system but not in all instances). There is a dog kind (including wolves, coyotes, dingoes, domestic dogs, etc.), a cat kind (including lions, tigers, bobcats, domestic cats, ligers, etc.), and an elephant kind (including Asian elephants, African elephants, mammoths, mastodons, etc.). There is variation among these but we don’t observe one kind changing into another kind. Man was specially created from dust, not from “lower life forms,” and when we die, we return to dust, not to some lower form of animal (Genesis 3:19).

Next, Genesis 1–11 refutes the idea of millions of years, otherwise known as *geological evolution*, for God created in six days, not in trillions of days (the idea of millions and billions of years). The idea of millions of years is recent. In the late 1700s and early 1800s, people began to leave the Bible out of the subject of origins and started looking at rock layers as though they were laid down slowly over millions of years — instead of by a global cataclysmic Flood! We can observe rock layers forming in floods and other catastrophes (e.g., volcanoes), yet we have never observed them forming over millions of years — ever! Genesis 6–8 discusses a yearlong global Flood that destroyed the earth and likely shifted continents and pushed up high mountains in continental collisions. Furthermore, a global Flood explains why some rock layers contain fossils.

## Age of the Earth

God created over the course of six days and rested on the seventh in Genesis 1. The earth was made on the first creation day. Why six days? Exodus 20:11 explains that this a model for our workweek, and it also refutes the idea that a day in Genesis could be a long period of time. There is no need to downgrade what is written in the Bible to accommodate the secular evolutionary religion. (Evolution and millions of years are subsets of the religion of secular humanism, which is taught in most state schools, whereas creation is a subset of Christianity.) Many mistakenly assume that religion is not permitted in the classroom; however, when Christianity was kicked out of the classroom, religion wasn't. Christianity was replaced with a godless religion, that of secular humanism.

To continue, your and my grandpa, Adam, was created on the sixth day of creation. There are many genealogies in the Bible, and two sets of them are in Genesis 1–11. If you add up the genealogies from Adam to Abraham (see Genesis 5 and 11), you get about 2,000 years. Most scholars, whether Christian or secular, would say that Abraham lived about 2,000 years before Christ, which is about 4,000 years ago. A large number of chronologists have also arrived at numbers similar to this in their treatises. Arguably, the most popular is Archbishop James Ussher, who put the specific date of 4004 B.C. for creation. Sir Isaac Newton, arguably the greatest scientist who ever lived, affirmed this date and even did studies in the area of chronologies on his own.

Jesus also affirmed a younger age to the earth in Mark 10:6 when He said that God created man and woman (Adam and Eve) at the *beginning of creation*. On the sixth day is definitely at the beginning from the

time Jesus made this statement (about 4,000 years later according to the genealogies) if the days are normal-length days. Had the creation been 13–15 billion years, as the secular humanists affirm (and sadly some Christian trust that over the Bible), then Jesus would have erred and should have stated the *end* of creation. But Christ's wording reveals that a younger earth is indeed what the Bible asserts, so 6,000 years indeed makes sense.

## Long-Age Worldviews

Some Christians are pressured by the secular side and have bought into the idea of millions of years. Some of these positions that came about in the 1800s and 1900s are:

- Gap theory (inserting millions of years between Genesis 1:1 and 1:2)
- Day-age/progressive creation (taking the days of creation and stretching them out to be millions of years)
- Theistic evolution (do away with Genesis 1–11, replace it with an evolutionary worldview, and say God did it, then just pick up with Abraham).
- Framework hypothesis (really it is a modern variant of theistic evolution, giving early chapters of Genesis a literary style that allows it to be interpreted any way one chooses; leading developer of this view, Meredith Kline, held to an evolutionary worldview).

Each of these views takes humanism's ideas of millions of years as absolute and does not question them. So with these views, the Bible must be reinterpreted to accommodate this other religion's view of the age of the earth. One cannot fit millions of years in the genealogies from Christ to Adam. So they had no choice but to force the millions of years into Genesis 1 (creation week). But there are theological problems besides Exodus 20:11 and Mark 10:6.

The idea of millions of years came from the view of the rock layers. These rock layers contain dead things. Death, though, came as a result of sin — human sin with Adam. So how can millions of years of death be around prior to Adam sinning? It couldn't, so these dead things were fossilized after sin. The Flood of Noah's day makes perfect sense of these fossils. And note that these positions (gap, progressive theistic evolution, etc.) do not believe in a global Flood but instead appeal to a small local flood in the Middle East. Genesis 7:20 and Genesis 9:13–15 refute this idea of a local flood.

Furthermore, when God created, things were perfect (that is what we expect from a perfect God). This is found in Genesis 1:31 (everything was very good) and Deuteronomy 32:4 (every work of God is perfect). Had death, suffering, cancer, struggling, tumors, thorns, etc. (which we find in the fossil layers), existed before Adam and Eve sinned, then things would not have been very good and perfect. Otherwise these things would be very good and perfect, which they are not . . . as anyone who has had a family member die of cancer can attest.

There is a relationship between human sin and animal death. In Genesis 3:21, the Lord sacrificed animals to cover Adam's sin. In fact, in the whole of the Old Testament, people offered sacrifices for sin, and all this pointed toward Christ, the ultimate and final sacrifice to cover sins and offer mankind the opportunity to be saved from our sins (sins are roughly our disobedient actions and thoughts against God and others).

We hope these thoughts help you get started reading Genesis 1–11 and explain why they are so important in today's culture and to the rest of the Bible.



# Genesis

## The Creation of the World

**1**In the beginning, God created the heavens and the earth. **2**The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. **3**And God said, “Let there be light,” and there was light. **4**And God saw that the light was good. And God separated the light from the darkness. **5**God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

**God refutes atheism in the very first verse of Genesis.**

**FACT**

**6**And God said, “Let there be an expanse<sup>1</sup> in the midst of the waters, and let it separate the waters from the waters.” **7**And God made<sup>2</sup> the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. **8**And God called the expanse Heaven.<sup>3</sup> And there was evening and there was morning, the second day.

**9**And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. **10**God called the dry land Earth,<sup>4</sup> and the waters that were gathered together he called Seas. And God saw that it was good.

---

1. Or *a canopy*; also verses 7, 8, 14, 15, 17, 20.

2. Or *fashioned*; also verse 16.

3. Or *Sky*; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1.

4. Or *Land*; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1.

## Genesis 1:11 — Genesis 1:22

**11** And God said, “Let the earth sprout vegetation, plants<sup>5</sup> yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. **12** The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. **13** And there was evening and there was morning, the third day.

**14** And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons,<sup>6</sup> and for days and years, **15** and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. **16** And God made the two great lights — the greater light to rule the day and the lesser light to rule the night — and the stars. **17** And God set them in the expanse of the heavens to give light on the earth, **18** to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. **19** And there was evening and there was morning, the fourth day.



**What does it mean  
“creation was good”?**

**20** And God said, “Let the waters swarm with swarms of living creatures, and let birds<sup>7</sup> fly above the earth across the expanse of the heavens.” **21** So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. **22** And God blessed them,

5. Or *small plants*; also verses 12, 29.

6. Or *appointed times*.

7. Or *flying things*; see Leviticus 11:19–20.



Genesis 1:22 — Genesis 1:29

saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.”<sup>23</sup> And there was evening and there was morning, the fifth day.

<sup>24</sup> And God said, “Let the earth bring forth living creatures according to their kinds — livestock and creeping things and beasts of the earth according to their kinds.” And it was so. <sup>25</sup> And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

<sup>26</sup> Then God said, “Let us make man<sup>8</sup> in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

**And there was evening and there was morning — a literal 24-hour day.**

**FACT**

<sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

<sup>28</sup> And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” <sup>29</sup> And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them

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8. The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*.

Genesis 1:29 — Genesis 1:31

for food. <sup>30</sup> And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. <sup>31</sup> And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

cross-ref

**The moon and stars to  
rule over the night, for  
his steadfast love  
endures forever.  
Psalm 136:9**

*What does it mean to you to know you have a  
Creator who loves you enough to die for you?  
(John 15:13 and Romans 5:8).*

## The Seventh Day, God Rests

**2** Thus the heavens and the earth were finished, and all the host of them. **2** And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. **3** So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

**Most of Genesis 2 is focusing on events of day 6 of creation.**

**FACT**

## The Creation of Man and Woman

**4** These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

**5** When no bush of the field<sup>1</sup> was yet in the land<sup>2</sup> and no small plant of the field had yet sprung up — for the LORD God had not caused it to rain on the land, and there was no man to work the ground,<sup>6</sup> and a mist<sup>3</sup> was going up from the land and was watering the whole face of the ground — **7** then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. **8** And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. **9** And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

1. Or *open country*.

2. Or *earth*; also verse 6.

3. Or *spring*.

## Genesis 2:10 — Genesis 2:21

**10** A river flowed out of Eden to water the garden, and there it divided and became four rivers. **11** The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. **12** And the gold of that land is good; bdellium and onyx stone are there. **13** The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. **14** And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

**15** The LORD God took the man and put him in the garden of Eden to work it and keep it. **16** And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, **17** but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat<sup>4</sup> of it you shall surely die.”

**18** Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for<sup>5</sup> him.” **19** Now out of the ground the LORD God had formed<sup>6</sup> every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. **20** The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>7</sup> there was not found a helper fit for him. **21** So the LORD God caused a deep sleep to fall upon the man,



**Did you know ribs regenerate? Adam's missing rib would have grown back!**

- 
4. Or *when you eat*
  5. Or *corresponding to*; also verse 20.
  6. Or *And out of the ground the LORD God formed.*
  7. Or *the man.*

## Genesis 2:21— Genesis 2:25

and while he slept took one of his ribs and closed up its place with flesh. <sup>22</sup> And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. <sup>23</sup> Then the man said,

“This at last is bone of my bones  
and flesh of my flesh;  
she shall be called Woman,  
because she was taken out of Man.”<sup>8</sup>

<sup>24</sup> Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. <sup>25</sup> And the man and his wife were both naked and were not ashamed.

**God made a man and a woman — the basis for marriage.**

**FACT**

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8. The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike.

*Did you notice how God has been involved closely with His creation — especially Adam and Eve? How is this different from the “distant and unknowable god” the media often portrays?*



**For Adam was formed first, then Eve (1 Timothy 2:13).**

## The Fall

**3** Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You<sup>1</sup> shall not eat of any tree in the garden?’”<sup>2</sup> And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,<sup>3</sup> but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”<sup>4</sup> But the serpent said to the woman, “You will not surely die.<sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”<sup>6</sup> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,<sup>2</sup> she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup> And they heard the sound of the LORD God walking in the garden in the cool<sup>3</sup> of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.<sup>9</sup> But the LORD

**Do animals talk? Parrots do! But they don't make sense. Satan's influence on the serpent caused it to make sense.**

FACT

1. In Hebrew *you* is plural in verses 1–5.
2. Or *to give insight*.
3. Hebrew *wind*.

## Genesis 3:9 — Genesis 3:17

God called to the man and said to him, “Where are you?”<sup>4</sup>

<sup>10</sup> And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”

<sup>11</sup> He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” <sup>12</sup> The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” <sup>13</sup> Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

<sup>14</sup> The LORD God said to the serpent,  
“Because you have done this, cursed are you  
above all livestock and above all beasts of the  
field; on your belly you shall go, and dust you  
shall eat all the days of your life. <sup>15</sup> I will put  
enmity between you and the  
woman, and between your  
offspring<sup>5</sup> and her offspring;  
he shall bruise your head,  
and you shall bruise his  
heel.”



**Did you realize that sin caused the world to be full of death and suffering?**

<sup>16</sup> To the woman he said,  
“I will surely multiply your pain in  
childbearing; in pain you shall bring forth  
children. Your desire shall be for<sup>6</sup> your  
husband, and he shall rule over you.” <sup>17</sup> And  
to Adam he said, “Because you have listened  
to the voice of your wife and have eaten of the

4. In Hebrew *you* is singular in verses 9 and 11.

5. Hebrew *seed*; so throughout Genesis.

6. Or *against*.



tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; <sup>18</sup> thorns and thistles it shall

bring forth for you; and you shall eat the plants of the field. <sup>19</sup> By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living.<sup>7</sup> <sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.

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

**And the soldiers twisted together a crown of thorns and put it on his head (John 19:2a). But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned (Hebrews 6:8).**

cross-ref

7. Eve sounds like the Hebrew for *life-giver* and resembles the word for *living*.

*When we see people suffer and die tragically, we often ask, “Why did God make the world this way?” But when you realize that it was due to man’s sin and God came to rescue us from sin (and death), how does that make you feel?*



## Cain and Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten<sup>1</sup> a man with the help of the LORD.”<sup>2</sup> And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.<sup>3</sup> In the course of time Cain brought to the LORD an offering of the fruit of the ground,<sup>4</sup> and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering,<sup>5</sup> but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.<sup>6</sup> The LORD said to Cain, “Why are you angry, and why has your face fallen?<sup>7</sup> If you do well, will you not be accepted?<sup>2</sup> And if you do not do well, sin is crouching at the door. Its desire is for<sup>3</sup> you, but you must rule over it.”<sup>8</sup> Cain spoke to Abel his brother.<sup>4</sup> And when they were in the field, Cain rose up against his brother Abel and killed him.<sup>9</sup> Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?”<sup>10</sup> And the LORD said, “What have you done? The voice of your brother’s blood is crying to me from the ground.<sup>11</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.<sup>12</sup> When you

**The punishment for sin is death (Genesis 2:17, 3:21) and Abel properly offered fat portions, doing the right thing (1 John 3:12).**

FACT

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1. Cain sounds like the Hebrew for gotten.
  2. Hebrew *will there not be a lifting up* [of your face]?
  3. Or *against*.
  4. Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field*.

## Genesis 4:12 — Genesis 4:23

work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.”<sup>13</sup> Cain said to the LORD, “My punishment is greater than I can bear.”<sup>5</sup> <sup>14</sup> Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”<sup>15</sup> Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.<sup>16</sup> Then



**Did you know that “Nod” means “land of wandering” — not a place with other people?**

Cain went away from the presence of the LORD and settled in the land of Nod,<sup>6</sup> east of Eden.

<sup>17</sup> Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.<sup>18</sup> To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.<sup>19</sup> And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.<sup>20</sup> Adah bore Jabal; he was the father of those who dwell in tents and have livestock.<sup>21</sup> His brother’s name was Jubal; he was the father of all those who play the lyre and pipe.<sup>22</sup> Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

<sup>23</sup> Lamech said to his wives:

“Adah and Zillah, hear my voice; you wives

5. Or *My guilt is too great to bear.*

6. *Nod* means *wandering*.

Genesis 4:23 — Genesis 4:26

of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. <sup>24</sup> If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

<sup>25</sup> And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed<sup>7</sup> for me another offspring instead of Abel, for Cain killed him." <sup>26</sup> To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

**Cain's wife would have been his sister! This was not forbidden until Leviticus 18, in the time of Moses.**

**FACT**

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7. *Seth* sounds like the Hebrew for *he appointed*.

*Did you realize that people have always been smart? Tubal-Cain was making things from bronze and iron. How does your view of other people change when you realize that people didn't evolve from unintelligent, brute, evolutionary ancestors?*



**And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place (Acts 17:26).**