


GENESIS									
	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1-2	CHAPTERS 3-5	CHAPTERS 6-9	CHAPTERS 10-11		CHAPTERS 12-25	CHAPTERS 26-27	CHAPTERS 28-36	CHAPTERS 37-50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	“In the beginning” (1:1) “Generations” (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37-50)								

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Chapter 2

Verse 9- *Out of the ground the Lord God caused every tree to grow that is pleasing to the sight and good for food; the tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.*

pleasing to the sight and good for food- These trees were beautiful in form and color, more so than the other trees God created.

in the midst of the garden- The thought is that it was in the center of the garden or in a prominent place.

tree of life- It was an actual tree, and it stood for eternal life, which God would give to Adam and Eve and their descendants if they would be obedient to Him. They were permitted to eat of any tree in the Garden except the Tree of the Knowledge of Good and Evil.

Chapter 2

Verse 10- *Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.*

a river flowed out of Eden- The implication is that the river's source was underground, and it began flowing out of Eden.

it divided and became four rivers- This one river then became four rivers- the Pishon, the Gihon, the Tigris, and the Euphrates.

Because of the global flood in 6:9-9:17, It is impossible to identify exactly where Eden was. Two of the four rivers are still in existence, the Tigris and the Euphrates. Many speculate the Pishon could be the modern Ganges and the Gihon could be the Nile.

Chapter 2

Verse 11- *The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.*

Pishon- Means "full-flowing."

Havilah- Seven Cushite nations are named in the Table of Nations, including Havilah, whose origins are related to the regions of Africa and Arabia (10:6-7, 10:29).

there is gold- Scholars suppose Havilah could be Arabia, an area known for gold. If correct, Pishon could be an Arabian river or one associated with the Persian Gulf.

Chapter 2

Verse 12- *The gold of that land is good; the bdellium and the onyx stone are there as well.*

gold of that land is good- Havilah is known in three ways: It has gold, the gold is good, and it's known for bdellium and onyx.

Bdellium is thought to be a fragrant resin produced by a number of trees related to myrrh, used in perfumes.

Onyx is first mentioned here in the Bible. It is then mentioned seven times in Exodus, where it is set in the ephod and the breastplate of the priests of Israel.

Chapter 2

Verse 13- *The name of the second river is Gihon; it flows around the whole land of Cush.*

Gihon- Means "bursting."

Cush- Usually refers to Ethiopia. It could be that Cush was a different region during this time, perhaps in the mountains of Mesopotamia.

Chapter 2

Verse 14- *The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.*

the third river is Tigris – The Tigris is also called Hiddekel (“the darting”). The last of the four rivers is the Euphrates (“the sweet”). Although there are two rivers today by these names, there is no way to be sure they are the same rivers mentioned here. There are thousands of feet of sedimentary deposits due to the global flood (Ham), so even the course of the rivers from then to now is in question.

Chapter 2

Verse 15- *Then the Lord God took the man and put him in the Garden of Eden to cultivate it and tend it.*

put him in the Garden- This is a restatement of verse 8. Work is not a product of the curse. It is God’s plan in a perfect environment. Adam was to tend all the flowers and trees in the garden. He was created to fulfill God’s purpose.

Chapter 2

Verse 16- *The Lord God commanded the man, saying, "From any tree of the garden you may freely eat;*

you may- Unlike animals, God has given men and women personhood. God gives Adam the gift of freedom (choice), which means there are limitations to Adam and Eve's choices.

Before God prohibits that which will hurt Adam, he shows him all that is not prohibited.

Chapter 2

Verse 17- *but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die."*

you shall not eat- This allows Adam's faith to be tested. Even though God gives Adam and Eve near-complete freedom, with only one single restriction, they still choose to sin and fall.

From the beginning, God wanted a relationship with us based on His provision and our trust in Him. We see this again in God's relationship with Israel. If they obeyed, God promised to give them life and blessing. If they disobeyed, they would lose both (Deuteronomy 30:15-20.)

Adam was the "federal headship" of mankind. He was our representative.

Romans 5:12- *"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned."*

Chapter 2

Verse 18- *Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”*

It is not good – (lo tov)- This is accentuated by being at the beginning of the sentence. It stood in sharp contrast to the end of creation when man’s creation was “very good.” The reason it was not good is because man was alone and needed a “helper” (*ezer*), not in the sense of an assistant, but God often describes Himself with the same root word used here for helper (Psalm 33:20; Psalm 70:5; Psalm 115:9). She is an ally- someone who would complete him just as he would complete her. Marriage between a man and a woman is God’s idea.

suitable for him- (kə·neġ·dōw)- Eve was suitable in the sense that she corresponded to Adam. They were the same (image-bearers) but different in the correct way.

Chapter 2

Verse 19- *And out of the ground the Lord God formed every animal of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.*

God formed the animals and man from the same substance (out of the ground)

to see what he would call them- The act of naming something showed authority over that person or thing. Adam had to notice that every creature of God had a mate except him.

Chapter 2

Verse 20- *The man gave names to all the livestock, and to the birds of the sky, and to every animal of the field, but for Adam there was not found a helper suitable for him.*

Adam naming the animals is not an interruption of God's decision to make the man a suitable companion. It describes how God performed that decision. Adam was given the opportunity to search for a companion among the animals but could not find one.

Up to this point, Adam is referred to as "the man" but now God uses his name for the first time.

We are created to be in a relationship with God and others!

Chapter 2

Verse 21- *So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.*

God put Adam in a deep sleep- Used again in 15:12 of Abram- *Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.*

God took a rib and closed up the flesh around it. Today, men and women have the same number of ribs. In order for Adam to find the right mate for him, he had to rest in the Lord.

God could have created Eve out of the ground too, but this speaks of the close, intimate relationship God intended for them to have- The first marriage.

Chapter 2

Verse 22- *And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.*

fashioned- God constructed (*banah*) woman to be the most beautiful of His creations. God "built up" the woman from Adam's rib and added to what was already there.

Adam was "formed," and Eve was "constructed." Male and female are not interchangeable or replaceable: they are exceptional.

Just as God brought the animals to man to name them, he discovered there was nothing there for him. When God brought Eve to Adam, he immediately saw that she was for him.

Chapter 2

Verse 23- *Then the man said, "At last this is bone of my bones, And flesh of my flesh; She shall be called 'woman,' Because she was taken out of man."*

Adam speaks on record for the first time.

At last- After viewing and naming all the animals (God's other creation), Adam finally sees a special creation who was also an image-bearer of God who would complete him.

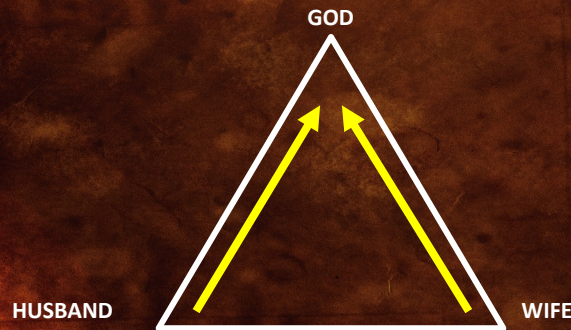
bone of my bones, And flesh of my flesh- Although this is used elsewhere poetically, this is literally true. Future Israelites would use the phrase to describe close family relationships. God's plan for marriage was put into place before they fell into sin.

woman- (ishah) was taken from man (*ish*) just as man (*adam*) was taken from the ground (*adamah*).

Chapter 2

Verse 24- *For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.*

leave his father and his mother- A new couple leaves in two ways. First, they move to make a new home for themselves. Second, their relationship with their parents change. They depend upon God and each other in a holy triangle.



Two Views of Gender Roles in the Church

Egalitarian - The position that there are no biblical gender-based restrictions on ministry in the church.

Galatians 3:28 - *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

Gender Roles in Marriage

Complementarian - The position that God intends for only men to serve in formal church leadership roles. They should be the only ones who teach or assume authority over men (1 Timothy 2:12) and should also be the only ones who are pastors/elders/bishops (1 Timothy 3:2) and deacons (1 Timothy 3:12).

Paul calls women in the church “fellow-workers” to serve in equally important but complementary roles (Philippians 4:2-3).

Chapter 2

Verse 24- *For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.*

joined to his wife; and they shall become one flesh- Marriage is both public and private. Monogamous heterosexual marriage is God’s only plan for procreation. It is a public covenant and a private relationship to fulfill God’s command to fill the earth.

Chapter 2

Verse 25- *And the man and his wife were both naked, but they were not ashamed*

naked, but they were not ashamed- Adam and Eve were naked (*arummin*) but not ashamed. Later, nakedness was associated with wrongdoing, but Adam and Eve had no concept of shame. In essence, they were clothed in innocence, although this is about to change in the next chapter.

Next week...

Chapter 3-

“Adam and Eve Fall”

