

ADULT BIBLICAL EDUCATION SERIES

Vol. II, Book 1 - *The Message of Creation*

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TEACHER'S GUIDE



On the covers of this series, you will find THE Sower in various stages of tending His fruit trees (us).

Vol. II, Books 1-4, picture the Sower watering His newly planted tree. Note the care that He takes to make sure it gets all it needs.

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TEACHER'S SUPPLEMENT TO VOL. II, BOOK 1 (Genesis 1-3)

1. *General Guidelines for the Entire Quarterly*

As with the survey quarterlies, so here, there will be twelve regular lessons and one review. These lessons are designed so that you may teach at the rate of one lesson per week. A new quarterly will be available every three months from the Committee for Christian Education and Publications of the Presbyterian Church in America. However, should you and the class desire to go more slowly, you may break the lesson down into two or more segments. We recommend that you go at the pace of one per week.

The content of the lessons is designed to be read both by the teacher and the students. It is imperative that the students do their homework (reading the entire lesson one or more times as well as the Scripture text given for each lesson in the quarterly). Looking up all of the Scripture references given in the body of the lesson, in addition to the Scripture Text, is *not necessary*. It is advisable to read the entire lesson through at least once before looking up any of the other passages of Scripture. It is not expected that either students or teacher will look up *all* of them. They are there for further evidence and support for the points being made and can be used in future, more detailed study by the student.

The teacher should not expect to cover in class the material written in the lesson; that should be *studied at home* by all. See to it that all in the class understand that the *objective* is *to be introduced* to the subject matter contained in the lesson, *not to master* the material.

In this supplement, given only to the teachers, we will seek to supply to you some specific guidelines for organizing and teaching the lesson. We will draw from the content of *the lesson book* itself, which is drawn from the Scripture we have studied in *the Biblical text* as well as from *supplemental Scriptures* which pertain to what is taught in the Biblical text before us.

As with the former lesson quarterlies, we are also prepared to supply to you supplementary visual aids to help you in presenting the material in each lesson, should you desire to use them.

They may be ordered by use of the order blank included with this supplemental Teacher's Guide, from the Committee for Christian Education and Publications in Montgomery, Alabama.

2. *Preparing to Teach the Lessons*

Always keep the title of each lesson in mind as you begin to prepare the lesson. This should be *the theme* which you will want to keep before the class and will serve also to keep you on the subject of that lesson.

The quarterly is designed to be, along with the Scripture, the only source you will need in preparing your lesson. It is *not necessary* to bring in extra source material for preparing the lesson. This is not to say that you cannot gain other insights from other sources than the material in the quarterly, but to bring in other ideas and other insights may serve to scatter the shot so much that it will cause more problems than it will solve.

Because of the limitations of your own time, it would be advisable that you look up *only those Scripture references* which *you need* for making the points you make in teaching the lesson, rather than looking up all references as you go, since there are very many in some of the lessons. Each teacher will have to decide for himself how much of the Scripture, outside of the Scripture text of the lesson, he wishes to bring into the presentation in the class. Do not feel that you must slavishly look up every passage, though of course, the more you can look up the better grasp you will have of the overall content of the lesson. We have sought to supply adequate Scriptural evidence to make the points we have made in the writing of the quarterly so that you will have sufficient material to draw from and so that it will be clear that all the points are based on the authority of God's Word.

We also suggest that in presenting the lesson, you *follow the major outline of the lesson* but not try to follow all of the subpoints in presenting the lesson, which are to be found in the written material we have prepared in the quarterly. It is better to keep the number of points to a minimum. We have sought to help you with this in the specific guidelines which are to follow.

3. *The Elements of A Good Lesson*

We suggest that you keep the following things in mind as important for every lesson you teach.

a. You need to be *familiar with the Scripture text and its context*. You must therefore read the Biblical passage over several times to get this clearly in mind before doing anything else. We have sought, in the body of the quarterly lessons, to help you think through what is being said here.

b. You need to *understand the Biblical text before you, in the light of all else that God's Word may say* on the subject. This is following that very good exegetical maxim that the best commentary on the Word of God is the Word of God itself. We have sought to help you with this also, by introducing you to basic word studies of some of the key words in your Biblical text. This is why we have given to you so many Scripture references in the body of the discussion. We are simply showing to you *how these key words are used elsewhere in Scripture* so that the understanding you have of the meaning and significance of those words derives not from man's popular use of the terms but from the Bible, the only infallible authority. In each lesson we help you to compare Scripture with Scripture to ascertain better what is the meaning of the Scripture text.

c. You need to give attention to *the significance* of what is taught in the Biblical text *to the people to whom that revelation was first given* and also *what it meant to the latter generations of God's people* in the Old Testament and New Testament times. This can best be done by seeing how the same truths are developed elsewhere in Scripture. By this means, we will be using the Biblical method of interpretation of what is written here. We will be helping you to do this in the specific guidelines below.

d. You need to *help* the class members *apply* what is taught here to their own lives today. This can best be done by utilizing the Meditation questions at the end of each lesson and in trying to get the class involved in discussion of those questions. Where the class is hesitant to discuss, be prepared to offer suggestions of how you would answer those questions.

e. You need, at times, to direct the lesson particularly to the *specific needs* of those who make up your class. Keep in mind special emphases according to whether the class is primarily made up of those of *early career, mid-career, or later career and retirement* stages of life.

f. You will need continually to *remind* your

class of certain things which will help them to understand what you are doing:

1) that they must read each lesson *before* coming to class as well as the Scripture text for the lesson, but that it is not necessary for them to look up all of the other Scripture references given in the body of the lesson;

2) that the additional Scripture references are basically to show how other parts of Scripture have something to say about our passage and are therefore helpful in understanding it;

3) that the extra-Biblical materials (Additional Information) are included in each lesson as a means of comparing what the world, without the guidance of Scripture, has concluded *in contrast to the Scripture truths* themselves; and,

4) that they can profitably store, for their future study, these lesson quarterlies, which will be produced in a uniform size and format so that they will fit nicely on the shelf, for a future useful service to the individuals who own them. 4. *Guidelines for Each Lesson:*

LESSON ONE

In this and in all subsequent lessons, we shall endeavor to use the outline as it is given in the main points of the lesson quarterly. Where there seem to be too many points, we shall group them together.

Introduction of the Lesson:

Make reference to the table of contents and the series of lessons for this quarter, pointing out that all lessons focus on some aspect of creation and its significance for man. Stress how these chapters reflect the beginnings of all that is to be taught throughout Scripture. This is why we spend an entire quarter on just three chapters.

Point One: *God is always the only Creator.*

The original receivers of this revelation, those in the wilderness in Moses' day, would find this doctrine greatly needed in order to fortify themselves against the Canaanite religions to which they would soon be exposed. Those religions, being polytheistic (belief in many gods), as well as the religion of Egypt from which they had come, viewed many gods and therefore many allegiances. Hebrew religion was exclusively committed to the One Creator God. Yet, the very name of the One God (Eloh-heem), being plural in form, allowed for the later doctrine in Scripture, of the three Persons of the Trinity *all* being involved in creation.

Subsequent Scripture shows that the word for "to create" used here in Genesis 1:1, is a special word indeed, reflecting the acts of God exclusively, never of men. Later revelation would build on their doctrine of the One God, in accord with their monotheism (belief in only one god) by showing that this One Creator God exists in three persons, all of which were involved in the work of Creation.

It is important to see that today, our use of the words "create" "creative" "creativity" are all applied to men, so that we have lost the sense of the Biblical significance of this word. We need to return to the significance of creation as an act of God only, and of the One God of Scripture exclusively. Only in this way can men see their exclusive accountability to God as Creator, above any other person.

Utilizing question No. 1, help the members of the class to examine themselves and their daily commitments to men to see if such commitments interfere with their prior commitment to the Lord.

Point Two: *All else that exists or shall exist is a creation of God.*

The original receivers of this revelation understood the inclusive term "heaven and earth" to embrace all that was in them as well. Yet, their concepts of the extent of both heaven and earth were limited; and, through the thrill of discovery, their horizons of knowledge about the creatures of earth and about the heavens grew. They continually increased in their glorifying the Lord of creation. They read here of the creation of light and darkness, of vegetation, sea-creatures, of all kinds of animals, and above all, of man, in God's image.

Subsequent revelation, elsewhere in Scripture, would help God's people to see that God also created the depths of sea and the valleys and the mountains — details which would not be familiar to the people in Egypt and in the wilderness, but would be known later on, far more extensively. Later believers would learn, too, by additional Scripture, that the Lord made the directions of the earth, the clouds, the wind and the shorelines — increasing their understanding of the detail of all that God made. As men increased on earth and nations grew, they would see that every human was a creation of God, no matter how different from themselves. God created not only man but his eyes, ears, and all other features of usefulness in man, including his skills and ability to invent, as well as man's power to destroy. As later history unfolded, God would show too that He created

punishments and judgments on the nations: wars, famines, earthquakes and the like. In history, they would see, at times, evil men dominate, and would learn that even in this God was sovereign and in charge.

Finally, they would come to understand that salvation for man was also solely created by God, not by men at all, and that the plan of salvation was altogether God's effort, together with the actual salvation of every individual believer. Even the good works that believers did would be credited to the effort of God and, ultimately, their hope would be geared to that new heaven and new earth which the Lord would still create as the dwelling place for His own when this present creation was done away.

Point out that as our knowledge about the earth and all in it has increased, as well as of the heavens and the universe, we have even more evidence of the extensive nature of God's creation and of the great detail in all that He made. Therefore, our glory to God ought to be the greater.

Point Three: *God created all that is, out of nothing.*

Original receivers of this revelation would see that God began with nothing but His own Word as He began to create the world they knew. He formed a chaotic mass out of which He began to bring order and light, which would stand in great contrast to the darkness and chaos of Egypt which they had left behind. Their God was a God of order, able to start with nothing and build what He willed; so too, in their own lives, God was about to bring out of the darkness and chaos they lived in in Egypt a people well-pleasing to God, by the same ability to create out of nothing. He did not have to have good men to begin to build His church.

Later, as men's skepticism increased, God increased His teaching that natural men were sinners, as chaotic as that mass with which God began; but, God could bring life where there was none, and order where there was none, by His same Word (Ezekiel's dry bones).

Point out that in our day, man has increased his knowledge of the universe but still does not know how it all began. As man's world becomes more chaotic, we have even greater opportunity to show how God begins with nothing and builds His church. Challenge men to stop looking for answers to their problems in this world and to look to the God who brings order out of chaos, creating that which is good, out of nothing. God does not need us, we need Him.

Point Four: *God is distinct from all that He has made but is actively involved in all of creation.*

The original receivers of this revelation simply knew God as creator of all, including the sun, the moon, and the stars which others, around them, worshipped as their gods. As later generations grew in skepticism about the existence of God, the Lord showed by subsequent revelations that He was distinct from all that He had made and that He existed before it and would exist after it. This helped God's people to a sense of the continuance of the church, in spite of the appearance of decay in the church and world all around them, because of wars and the seeming triumph of sinful men.

Paul, later, showed that all men had some knowledge of God as Creator, even those in Athens to whom he preached. He reminded them of the activity of God all around them. Today, in our" era, we have a greater opportunity to point to the permanence of God in our changing and confusing world of wars and rumors of wars. This can be a major bases from which to evangelize.

Point Five: *There are important instructions to men from all that God has created.*

The Israelites would see in the original revelation the importance of God's people praising Him. They were the unique people of God, in this world, sent to praise God for all that He has done, praising the Creator and not the creation, as those around them did.

The original receivers of God's revelation, by Genesis one, would clearly see that there was purpose in all that God had made and that the greatest purpose was to praise and glorify God. They would learn that man, made in God's image, was put here to bear God's glory before the world, to lead the world in praise of God.

Later generations, receiving additional revelation, would learn that while natural man praises man and other creatures rather than the Creator, God's people are uniquely here to lead men to see that all that is made is for the praise of God's glory. By subsequent revelations they would see that creation does teach wonderful truth about God which they could utilize in proclaiming God's good news to men. Here, you may utilize questions No. 2, 3, 4, 5, 6, 7 to lead the class to think of how the truths about God are daily declared in all that we see and how we can use that fact to lead others to a saving knowledge of the Lord.

By subsequent revelations, too, God shows

His purpose in creating all that He made to be primarily an evangelistic purpose — to call a people to be His people, in Christ. (Here you can point to Eph. 1:4). Utilize question No. 8 here. As creation shows, through further revelation of God's Word, that God is man's only hope, we find in creation a great stepping stone to the gospel message in Christ. Here utilize question No. 9.

As the believing world came into closer contact with the world of man's wisdom (Greek and Roman), toward the latter part of God's verbal revelation, God showed that men's logic was not supplying them with answers to the questions they were asking and that all answers ultimately rested in the mind of God who revealed what He would to those who put their trust in Him.

Point Six: *All works of God praise Him as a challenge to us to join in the chorus of praise.*

As we watch the fields with their flowers, the trees with their limbs and leaves, the hills with their streams — all singing and praising God daily — we ought to be challenged to be continually praising God in all we see of God's great works, including our own salvation. Here utilize question 10.

LESSON TWO

Introduction to the Lesson:

In this lesson, *order* is the primary subject. From the study of God's order in creation, we shall seek to gain important knowledge about God's order in the lives of God's people.

Point One: *Order is Seen in the Creator's Acts of Creation.*

To the original recipients of this revelation, it was most important to know that God *knew what* He was *doing* as He called them out of Egypt and began to re-form them into His people. God had a plan which He was following. Knowledge of this, as illustrated in creation itself, is important. They saw by this account that, as God spoke, all the universe obeyed and came into being. They would see that, at Sinai, when God spoke, Israel ought to obey. God *knows* what He is *doing*; it would build their confidence in the ability of God to finish what He began.

Later, when skeptics would doubt the Biblical account of the origin of the earth and heavens, and many rival theories would be given by the philosophers and learned of that day, again, by revelation, God taught His own that they must

have their knowledge based on God's Word, not on the observable facts as men interpret them. By faith, we believe the worlds were created by God's Word (Heb. 11:3). This became a major test of faith in the New Testament times. For our day, utilize question No. 1.

Those of Moses' generation would learn from this text that all God did was good, so that they would have confidence in what He was doing with them in the wilderness: that all was good, even the years of wandering in the wilderness. Later generations would learn, through God's further revelation, to trust all that God did in them as *good work*, especially their salvation. Here, you may utilize question No. 2 for relating these truths to our life today.

The Israelites in the wilderness, the recipients of this revelation through Moses from God, would be aware of God's creation of light in the midst of darkness and setting distinctions between them and the Egyptians, as in the plague of darkness in Egypt while giving light to Israel. Later, they would see the same contrast spiritually between *them*, the recipients of God's light from His Word and *the Canaanites*, who were in spiritual darkness. Here, utilize question No. 3 for discussion of the significance for our day.

In reading of the work of God, in *making* man and all creation, as a master craftsman, the Israelites in the wilderness would be aware of God's tender care for them in all that He did, relating to them — forming them into His people. Here, utilize question No. 5 to apply this truth to our own day.

Israel, seeing God had created the moon, sun and stars to mark the time of man's history, would be conscious of God's schedule and would be aware that God was marking time for them. As they saw *the centrality* of the *earth* to the whole universe which God made and *the centrality* of *man* among all the creatures God created, they would, in the wilderness, see *themselves as central* in God's plans for *mankind*: Israel, the unique people of God. Here, utilize question No. 6 to point to modern day application of these truths.

Point Two: *Order is Seen in the Progress of Creation.*

To those in the wilderness, this doctrine, found in the account of creation, would show that God also knows *where* He is going. He has goals in His mind toward which He is moving progressively, in dealing with them in the wilderness. Beginning with their chaotic state physically and spiritually

in Egyptian slavery, God was moving them toward becoming that ordered people He had purposed for them to be: His finished work. To later generations, God also revealed the inevitable return of the earth and heavens to a chaotic state, after judgment, so that no hope would be put in this world. Later too, there would be the call to spiritual re-creation in Christ as the only hope for man and for spiritual light by the gospel, out of the darkness of man's sinful state.

By seeing how God brought a perfect world out of chaos, the Israelites in the wilderness would have confidence in the direction God was moving and the ultimate goal He had in mind for them. Later, to other generations, God would teach many truths through what He created — the grass of the field, the birds of the air — namely, how God, in *creating* all of these, also *provided* for them, assuring God's continued providence over His own whom He has saved.

Likewise, by seeing how God brought light out of the darkness, they would know the importance of His light to them now, in His Word, in the wilderness, as He began to teach them the way of the children of light. Later, God, in subsequent revelations, would show the relationship of light to life — God's spiritual light to the possibility of life with God — even as, in the beginning, God had first made light, then life on earth. Later, too, God would show that He had built into creation a daily sermon in the sequence of light out of darkness, every day the sun rose; this would be recognized by the psalmist (Ps. 19) as the universal language of the universal sermon preached by God daily. You may wish to utilize question No. 8 for modern application.

Point Three: *Order is Seen in the Propagation of the Living Creatures, after their Kind.*

The Israelites would see, from this, God's interest in a people who would also reproduce after their kind, made in God's image, recreated with the capacity for bearing God's image before the world. They would learn, in the homes — in the family devotions and prayer — to seek to reproduce a people after their kind, knowing God and all that He had done for them. They would be taught to appreciate the value of the family and of parental example. In later generations, through additional revelation, they would understand that those dead spiritually cannot reproduce spiritual life. Here you may wish to use question No. 7 for application to our day.

LESSON THREE

Introduction to the Lesson

In this lesson, the focus is to be on man as the crown of creation. We see that man is the crown of creation from the fact that he, uniquely among the creatures of God, was made in God's image. We need particularly to understand what that term means and why it is uniquely applied to man.

Point One: *There is special meaning to the term "in God's image."*

The Israelites, coming out of pagan Egypt and going into pagan Canaan, would be quite familiar with the images of the various gods of these pagan peoples and would recognize that the images *represented* and were *not themselves* regarded as the gods of those people. Being taught that they themselves were God's own work and in God's own image, they would realize the folly of worshipping images of pagan gods when they, in God's true image, were far superior to the idols and pagan gods made out of gold, silver, wood, and clay. They would also realize that they, being in the image of God, were *not equal* to God, as Adam and Eve had erroneously supposed they were. They would be humbled by the understanding that they were not and could not be equal to God. They were simply *in God's image*, and owed their glory, therefore, to God.

At the same time, realizing that they were *in God's likeness*, having the capacity to bear some of the attributes of God, they would see their task to be to show forth, by their lives, the glory of the true God among the pagans who worshipped false gods.

Later, God would show to the Israelites, still in the wilderness, something of His glory (Exodus 34) and challenge them to bear that glory before the world. In the New Testament revelation God's people would be shown that the fullness of the image of God (their bearing the attributes of God in their lives) would come only through faith in Christ and through his image being formed in them. They would come to understand that the very purpose of their regeneration was that they should bear the likeness of God before the world and that this was possible only as they daily had Christ more and more formed in them.

By questions 1 and 2, you can bring the application of this point to the students, discussing how we today are still called to bear the name (glory) of God before the world, not vainly, but to the praise of God's glory-Point Two: *God's image*

is reflected in the way man is structured.

Reminding them of the meaning of the name "Adam" (earth), God showed the initial receivers of this revelation, in the wilderness, that they were of humble origin, as they trampled the dust of the earth under their feet through forty years of wandering in the wilderness. The wilderness experience in itself was a humbling experience for Israel, and was necessary so that they might learn to depend entirely upon the Lord, in facing the occupants of Canaan.

By seeing themselves as created by God, male and female, they would understand the great importance God placed on the *family* and would see that God intended to deal with the children of Israel as families, through which God would work out His purpose of having *a people* (family) holy, without blemish, in a bond of love, before Him always. The appreciation of the importance of the family was preparatory to the great *covenant* God would establish with Israel.

By seeing man created with two elements: a body and a spirit, they would understand that whatever plan of redemption God established, it would include the redemption of their bodies as well as their spirits (breath of life).

In later revelations to His people, God continued to stress the place of the family and the importance of *marriage between believers* so that the home might be the chief base for the teaching of God's Word and training believers to serve the Lord. Later too, as the realization of the effects of the first Adam's failures on all mankind began to be evident, there would be increasing hope for a second Adam who would ultimately be provided in the person of Jesus Christ. In the New Testament revelation, that Second Adam, Christ, would be fully revealed as the only hope of men.

Gradually too, through the Old and New Testaments, the picture of the church as *the bride of Christ* (in harmony with God's plan to provide a mate for the second Adam as for the first) would show to Christians that all believers are prepared for Christ and are to be submissive to him as the wife is to the husband in the Christian home.

In the New Testament, through the resurrection of the body of Christ, the *centrality* of that doctrine which shows that the *whole man* must be redeemed (body and spirit) and that all believers must be raised from the dead *in their bodies* is clearly taught.

In applying the lessons of this point to our day, you may wish to utilize question 3.

Point Three: *God's image in man is seen in the position of responsibility which God has given to man over the other earthly creatures.*

By seeing that in God's original plan, man was given responsibility over the lesser creatures to subdue and have dominion over them, but not over one another, the Israelites, coming out of Egypt, would understand the injustice of their having been subjected to the cruel overlords of Egypt. It would restore to them much of that human dignity which had been lost through four hundred years of slavery in Egypt.

As they came into Canaan, they would see that their task was to subdue that land with all of its natural resources, for the glory of God, not to waste them or indulge in them for their own pleasure. They, as Adam, were accountable to God for what was done with those resources.

Later, in their struggles with the world, God's people would, through subsequent revelations from God, see that they must either rule with Christ by faith in him and service in His kingdom, or be dominated and subdued by their enemies in the world. They would further see that only Christ is the Lord and that all men are ultimately to be subdued by Him. As they subdued nations by God's strength, it was in reality the Lord who was the conqueror and not men.

The Israelites, in subsequent revelations from their Lord, would continually be reminded of the oversight and responsibility they had for all that God entrusted to them of this world's resources, to use all for God's glory.

This point may be brought to modern application by the use of questions 4, 5, 6 and 7.

Point Four: *The image of God in man can be fully realized only through faith in Jesus Christ.*

In the wilderness, the recipients of this original revelation through Moses were able to see that if there was to be any hope for the regaining of what had been lost by Adam, it could only be by God's help and grace, since Adam, the best of men, failed. They would, therefore, look to God's further revelation of what *He* would do for them, so that they could bear God's image in their lives.

Then, in subsequent revelations, God would reveal, first, just what the image of God was that they were to bear before the world (Ex. 34) and then they would wait on God, as in future revelations He showed to them what He was like. Finally, in the person of Jesus Christ, this verbal

revelation came in flesh and blood. Then, God would call His people to have the image of Christ who had lived before them, formed in them. Through faith in Christ and through the fruits of the Holy Spirit whom Christ sent to dwell in all believers, they would be able to bear the fruits of the spirit in their lives (those attributes that glorify God: love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness and self-control — Gal. 5:22, 23).

Application of this point to our own lives today can be made by the use of questions 8, 9, 10.

LESSON FOUR

Introduction to the Lesson

Point out that in this lesson we are *not* dealing primarily with the whole question of the Sabbath day and how to observe it; we will deal with that later, when we come to the use of the term "Sabbath" in Scripture. Here, we have two primary interests: the *significance* of the *rest* of God at the end of creation and the *meaning* of the *term* "to hallow" or "to sanctify."

Point One: *The basis of God's rest was His completion of a very good work.*

The Israelites, receiving this revelation through the hands of Moses, would recognize that God's work being called "very good," meant that no fault could be laid to God for the present evil state of mankind in the world. This was in opposition to the common pagan concepts of Mesopotamia and Egypt, from which they had come, which taught that man's evil state was due to the evil of the gods who made them.

In learning of the creation of the stars, the sun and the moon and their being called the "hosts" of the earth, they would see that God had made the earth central in all creation, in importance.

Further, by the use of the number "seven" here, to note the completion of creation and the inclusion of rest, they would see that the *full meaning* of *their present work* on earth for God was to be realized in a final day of rest with God, when their tasks on earth were done. Life had more meaning than mere hard work.

They would further see that work had a respectable place in their life because it did in the life of God. In working hard and toward certain goals pleasing to God, they were following in God's footsteps. They would see the glory of labor, even of that slavery they had endured in Egypt. It was not meaningless; they were following God's

example and fulfilling God's purpose by their daily work, even in the wilderness and in the building of the tabernacle and doing all the tasks which God was giving to them in the wilderness.

God's rest at the end of His *work*, gave them hope that after their wandering in the wilderness forty years, there would be a kind of rest for them at the end, as God prepared a place for them. They would learn to anticipate a rest with God.

By later revelations, God's people would be taught to use the term "good" properly, not applying it to the works of men at all but only to the work of God — in contrast with the common usage of the term in the world. Jesus would show that, in fact, only God and what He does can ever be called "good."

Later too, revelations would show the increasing use and significance of the number "seven" as a concept of *completion*, until, in the Book of Revelation, that number would constitute the very outline for the revelation of God's completion of all things by Christ's second coming.

Later revelation from God would also greatly increase the people's understanding of the place of our daily work in God's plan, so that they would be taught that *a secular work* was a work not done for God's glory, while *a spiritual work* was any task done by men which was done *to please the Lord*.

The concept of "good" in our usage today can be developed by the use of questions 1, 2, 3, 4. You may deal with the concept of the host of heaven by use of question No. 5. Regard for the seventh day in our present time can be dealt with through question No. 6. The importance of work for the modern believer is shown through use of questions 7 and 8.

Point Two: *The significance of God's rest was that He laid claim to that day as a special day above all others. He sanctified it.*

The Lord taught these first recipients of His revelation in the wilderness the first steps in His claim of them to be His own *exclusive people*. He taught them the concept of "sanctified" by laying claim to one day in seven for His use, not their own.

In subsequent revelations to later generations, the Lord taught the people to see *themselves as sanctified by God* when He claimed them for Himself, to be His people, *unique* in all the earth as the people of God. In the New Testament, the concept

of all believers being saints (those belonging exclusively to God and called to live solely for God's glory) was clearly taught.

In developing this point, you may wish to utilize questions No. 9, 10, 11.

LESSON FIVE

Introduction to the Lesson

Point out to the class that *Ephesians 1:4* ought to be uppermost in their thinking in this lesson — God's purpose shown in God's love. Point out that God showed His love for man in the very way He created him. *Man* was *central* in God's thoughts even though he was created last among the creatures of earth.

Point One: *God showed His love at creation by introducing His covenant name in the account of creation.*

Stress the significance of this name as we explained it in the lesson. The Israelites from this first revelation of God would see that the God who had brought them out of Egypt and called Himself their Redeemer, and who had sustained them in the wilderness, is the same God who, in the beginning, purposefully created man in His own image. That same creator God, now, in the wilderness at Sinai, would give to them commands to be obeyed so that they would be all that God, in creating them, had purposed.

They would understand that in the meaning of that name (God's being with His own people always) there was hope for them, since God had been with His people from the very beginning, from the time of creation. As God was sufficient to enable Moses to accomplish all he had done, so God would be sufficient to supply all of their needs as they sought to serve Him in the wilderness and afterwards.

Later, God would further reveal the redeeming work of their Creator through Israel's history and through the revelations given to the prophets. In the New Testament, Jesus, the Lord, would bear the name "Alpha and Omega" meaning that the same Lord who had created them would be the one to finish their redemption.

Later, in Christ, God would show the fuller meaning of His "being with them" by coming in the flesh, in the person of Jesus Christ. Christ would assure the church that He who had, in the beginning, created them, would also be with them to the end of the world. He would enable them, by His power, to accomplish all that He had called

them to do: teaching and preaching the gospel and all that He had taught them (Matt. 28).

For the present day application, utilize questions No. 1, 2 to apply the meaning and significance of God's name to us today. Questions 3, 4 can also be utilized to show how God's name continues to speak of God's love to us today. Show by question 5 how we too today have hope of Christ's presence with us in the unfinished task of the church.

Point Two: *God showed his love at creation by the importance He placed on man above all other creatures of earth.*

God taught the Israelites by this revelation that though man was *last* in the *order* of creation, that was because God was building up to the crown of creation. *In priority*, man was *first* in God's view. Utilize question No. 6 in dealing with this point.

Point Three: *God showed His love at creation by the way He fashioned man.*

The Israelites in the wilderness, to whom this revelation was first given, would see God now *re-forming* them, also with His same good purpose. They would see themselves in the wilderness in the hands of God. By the dust that they trampled daily in their wilderness trek, they would constantly be reminded of their own humble origins; but, at the same time, in the multitude of dust of the earth they saw daily all around them, they would be constantly reminded that their offspring would be as numerous as that dust.

As they daily were sustained in the wilderness by God's supply of what they needed (bread and water), they would be reminded of how man's very life in the beginning came from God, as a special gift of God who breathed into them the breath of life.

In subsequent revelations, the people of Israel would be taught God's continuing purpose as He disciplined and re-formed them as a potter did the clay in his hands, until he was satisfied. Later still, Paul would speak of all believers being *transformed* by the working of God, to be all that God wished them to be.

They would also later learn that the new life God gave them, was in Christ alone, who had, in the beginning, given to Adam his own breath of life, the difference being that this new life from Christ could not be lost as the first life had been lost.

Questions 7-9 may be used for contemporary application of the lessons from this point.

Point Four: *God showed His love by placing man in a specially prepared garden.*

The Israelites in the wilderness, to whom this revelation was first given, would, by seeing God's wonderful provision in the beginning, hope for that ample provision He promised in Canaan to which they were now headed. They would come to expect there a land of plenty — of milk and honey. They would also realize that as God had provided gold and precious stones in the beginning for man's use and enjoyment, so *the gold they had*, taken from Egypt, was really a *provision from God*.

In subsequent revelations, they would see, specially in the New Testament — but even in the prophets — that their real hope was not in anticipation of any inheritance on this earth, since the inheritance of Canaan finally faded away, but a hope of an inheritance incorruptible and that would not fade away, reserved in heaven for them. They would look to the new heaven and the new earth that God prepared for their inheritance. They would further be taught that the gold that pleases men is nothing to be compared with the greater Word of God in value. Through the Book of Revelation they were later taught that *gold*, which men died for on earth and killed for and cheated and stole for, would, in heaven, serve to pave the streets they walked upon.

You may wish to utilize questions 10 and 11 to apply this point to the modern day.

LESSON SIX

Introduction to the Lesson

The special emphasis of this lesson should be on the responsibility which was given to man as God's favorite creature. While we will be looking at responsibility in three areas: labor, society and the family, our primary attention ought to be given to the first of these areas of responsibility, not because it is more important than the others, but because space will not allow an equal treatment of each at this time and because *we will come back* at a later time to talk more of man's responsibility in society and in the family. We will be particularly concerned to point out the Christian man's responsibility *in his labor* — *all* that he does in his daily work.

Point One: *Man has a responsibility to God in his job - his daily labor.*

As the Hebrew children came out of Egypt they would have vivid memories of the sting of labor done under the rigorous oversight of their

Egyptian masters. When they learned that Adam too had been given duties to perform, they would see that the evil was not in the labor they did but in the cruel masters that they had. They would see too that all labor was to be done as a responsibility before God. They would see their new start now, in the wilderness, to plan their future labors as a job done unto the Lord.

In terms of what was entrusted to Adam to keep, they would be aware in the wilderness of their responsibility, in a similar way, to keep the covenant and the Word which God was entrusting to them and to their families after them. When they received the Law as a commitment from God, they would realize that they must take that law seriously lest, like Adam, they take it too lightly and suffer because of it. They would see that as God's command was the only standard of right and wrong for Adam, so it was also for them.

Later, through further revelations, the people would be increasingly made aware that any labor done by man was honorable if done for the Lord's glory, to serve the Lord. They would learn that the *true joy in life* comes by learning to do their daily labor as unto the Lord, with a sense of accountability to God for what they did and how they did it. (Here you can remind them of the many occupations introduced in Scripture as occupations of the people of God, most of them seemingly "secular," but spiritual services because they were done to please the Lord.)

God's further revelation also showed the dire consequence when men refused to do what they did for God's glory — as a service to God. To bring this to modern application you may wish to use here question No. 3.

In the New Testament, you may point out how the concept of every believer as a servant of God (a deacon) was taught. Here utilize question No. 4, for modern application. Paul even spoke of himself consistently as a slave to Jesus Christ and taught the *literal slaves* of Roman masters that even their work could be done gloriously, to the praise of God. Here, for modern application, utilize questions 1, 2.

By later revelation too, God showed that responsibility for what was entrusted to them was vital in their service to God. This included the entrusting of God's way of life which they were to teach to future generations and the entrusting of the Word of God written, to them, to keep (honor it) in their lives. Later, Paul and others would show that this included the right use of those gifts which they were given by the Spirit to use in

service to God. You may wish to use questions 5, 6 for application.

Point Two: *Man has a responsibility to his fellow man in society.*

In the wilderness, the recipients of this revelation would become increasingly aware that they were not alone, but that God had saved them both individually and as a group, to be His people. It would make them also aware of their ultimate greater responsibility to other nations, as God's ambassadors on earth.

Again, as they read of how God met the needs of Adam, they would come to realize that God alone could meet their needs, both presently in the wilderness and also in Canaan.

In seeing how Adam, before the fall, viewed Eve as his equal, there would be greater respect for their wives and a greater sense of the mutual need they had for one another, particularly as they established their individual homes.

In the later revelations, the concept of social responsibility would be shown to apply to neighbors as well as to one's immediate family; and, in the New Testament, the sense of the church as the body where all mutually need one another, would lay important stress on the social responsibility of believers for one another in service in the Kingdom of God.

For present day application, utilize question 7.

Point Three: *Man, in his social responsibility, has a primary responsibility to his wife and family.*

The Israelites, receiving this revelation at the first, would see the importance of the believing home — the establishing of new homes, while in the wilderness - that would be stronger spiritually than the homes had been as they came out of Egypt, straight from slavery. This new generation would be a generation of families committed to God, on which God could build for the future.

They would further realize the sacredness of the home in the midst of the unbelieving Canaanites for whom sex was a thing to be exploited. They would also learn from the lack of shame in Adam and Eve in their nakedness at the time of creation, that sex in itself is not shameful or wrong, but *the perverted use of it*, such as was evident among the nations in Canaan[^] before Israel came.

Later revelations would show to God's people that as there was a close bond between a husband and wife, so there was to be a similar bond

between the church and the Lord. In the New Testament, this would be reflected in the relationship between Christ and His church. Questions 8, 9, 10, 11 are to be utilized to make modern application of this point.

LESSON SEVEN

Introduction to the Lesson

In this lesson our concentration is on just one verse, 3:1. We are concerned about the person, Satan, whose personality is so clearly to be seen in the episode that follows. We study Satan here because this is man's first encounter with him, but must draw from many other parts of Scripture to know more accurately about him. You should particularly dwell on *the characteristic* of Satan most pronounced in this lesson, *his subtlety*. Show that man is no match for Satan's subtlety.

Point One: *The origin and nature of Satan, though obscure, is taught in Scripture.*

The first recipients of this Scripture revelation would have no introduction of Satan as to his origin, but would see that Satan had to work through others on earth — in this case a serpent which was useful to his purposes. Later, Satan worked through his own children, those who turned their backs on God. In the wilderness, the Israelites would be well aware of Satan's activity both *outside* and *inside* the church, as he affected their lives in Egypt through the Egyptians and as he even infiltrated among them, so that many Israelites in the wilderness were already rebellious against God through pride, as was Satan and as were Adam and Eve when they fell.

To later generations, God added more truth about Satan. They were shown that Satan, though a formidable enemy to man, was not a problem to God, being a creature and not equal to God. God would also show that *all pride* in men was simply a *reflection of the nature of Satan* in them and above all else was to be put away out of the hearts of men who followed the Lord. They would also be taught that Satan was *the leader into sin* as he taught men to ignore or distrust God's Word.

You may wish to use questions 1, 2 and 3 here for modern application of these truths from Scripture.

The original recipients would simply see that Satan opposes God's children and would be able to relate all the opposition to them as the children of God, to Satan, working through the Pharaoh and

through the Canaanites who opposed them. Gradually, through further revelation, the people of God would understand that Satan is indeed the greatest enemy of believers. Here use question No. 4 for further discussion of this.

The Israelites in the wilderness, the first receivers of this word, would see that subtlety was the chief characteristic of Satan and be taught to be wary of all compromise with men. Men were no match for Satan, so they would learn that they too must rely on God's Word to withstand the fiery darts of Satan. They would see that Satan, as he did with Adam and Eve, so with them, would first have to get rid of the Word of God before he could succeed in leading them into sin. Here, utilize question No. 5 for present day application.

Point Two: *Satan's sphere of influence, though throughout the world, is limited as concerns Christians, so that they can withstand his strongest attacks and win.*

Though not specifically taught in our text, it is clearly implied that men, to withstand Satan, must trust in the Lord and remain faithful to God's Word, using it against Satan. The Israelites would have certainly seen this, and we see that many in Moses' day were faithful to that Word.

Later revelations would show that Satan does indeed have great influence all over the world so that men must be literally snatched from his control by God through His servants on earth. You can use question No. 6 to develop this further. Show that all unbelievers are under Satan's control and all are truly devil worshippers, even the most respected of men who do not believe. Here, apply discussion questions 7, 8,

Later, the Lord showed that while Satan has a great deal of power in the lives of unbelievers, nevertheless, even these can, by the gospel, be plucked from his hands and control. Satan is also a formidable enemy of believers, but cannot control them as he can the unbeliever. *Satan's primary weapons* against the believer are attempts to get him *to compromise his faith* (bargain with Satan) *and, that failing,* bringing opposition and *persecution* against him even to death, at times. Here, questions 9, 10 are useful to apply to the present day.

In the New Testament, the use of the whole armor of God, which is supplied through Christ, is required for the battle against Satan in the world by believers. This is particularly developed in Ephesians 6:10ff.

Help the class to see that Scripture shows that we are in a warfare against Satan and his domain — the world — and that we are presently *in enemy territory* on the earth, but that, in the end, we shall conquer and that in the world presently, God's church is *making headway* against Satan, rescuing many from his control daily. Utilize questions 11 and 12 for this discussion.

LESSON EIGHT

Introduction to the Lesson

Point out that the fuller text of this lesson includes the first eight verses of chapter three, in order to see the full impact of the entrance of sin into the world. It would be helpful, too, to study James 1:14, 15 and I John 2:15-16, in order to help the class see how those brief portraits of sin coincide with this account of the temptations and sin of Adam and Eve. Stress too the definition of sin found in the Shorter Catechism as a means of reflecting on what did happen in Eden that day. All of this can be done by way of introduction before entering into the body of the lesson.

Point One: *Satan offers to them an invitation to sin (not conform their lives to God's Word).*

The Israelites would see in this revelation that God had, in creation, intended that the man be the spiritual leader in the house and that to fail in this opened the door to Satan to enter and become the real spiritual leader, using the woman, who was not fitted for the task of leading spiritually. This would be further developed by Moses in the wilderness, just before the people entered into Canaan under Joshua's leadership when, in Deuteronomy 6, Moses called all to be responsible, as parents, to teach their children the Law of God by word and example.

They would see further that God had equipped Adam and Eve with all they needed to resist Satan, if only they would use it. Likewise, as these people of the wilderness were about ready to enter the land of promise, they too could go in the confidence that the Lord had supplied them all they needed in order that they might live faithful lives.

They would also see graphically how Satan works: first by compromise, getting God's people to set aside the Word of God for what sounds like a good bargain. They would, thereby, be warned against the wiles of the devil that came in the form of men's offers to them to depart in any way from

the Law of God. Shortly after this revelation was given, they did compromise under Joshua's leadership in making peace with the Gibeonites.

Later, through further revelation, the Lord would show by Paul that even in the church, God had ordained that men, mature in the faith, be the spiritual leaders, and not women; and, any violation of this could only bring trouble for the church. **Here** you may wish to use question No. 3. Further use of questions 1, 2, and 4 at this point would be helpful in getting an application of the point to today's situations.

Point Two: *Adam and Eve sinned by steps, beginning in their own hearts.*

The Israelites learned by this (as they were in the wilderness hearing the Word of God given from Sinai through Moses) that God's Word is complete and ought not to be tampered with. To add to it as Eve did or to take from it would be the first step in sin. By seeing how this first couple started so well and then ended so badly, they would realize that they too, now in a fresh start as a nation of people of God, must persevere in obedience to God's Law or they would end up as did Adam and Eve, under the wrath of God.

By noting what Satan suggested to Eve, they would realize too that if the Law of God, being given to them at Sinai, *seemed* severe, harsh and unfair, such an idea came from Satan. It was not to be considered. Eve considered such an idea and fell.

Later, God would continually show to them that His Word was complete and dependable as it was, so that the very Book of Revelation would end God's written revelation to men with the same warning *not to add to nor take from* God's Word, as a matter of life or death.

Here you may wish to utilize questions 5 through 10, to make modern application of these truths.

The *first step* into sin for them was, therefore, that they *set aside the Word of God* as the sole authority for what they ought to do. The *second step* followed closely: the *substitution* of a lie for the truth.

In reading of this, the Israelites, the original recipients of this revelation in the wilderness, would see that Adam and Eve, cut loose from God's Word as the anchor of their faith, were helpless in the hands of their enemy. They would need to know this as they heard Moses charge them to remain faithful to God's Word and to live by it, teaching their children that Law. Later, in the

time of the judges, they showed that since they did not heed this lesson from Genesis three, they too fell into the hands of their enemies, Satan's children. They learned the hard way what they refused to learn in the wilderness: that if men do evil, they can expect that the Lord will do evil to them (punish them). Here, utilize question 11.

By seeing that the overt act of taking the fruit was preceded by thoughts that led to that act, they would understand that they too were beginning to sin whenever they allowed their thoughts to turn from God's truth to the desire to do what was evil. When Moses would later warn against *secret sins* (which none in the camp of Israel would know about) and teach how such sins could greatly endanger the whole people of God. They would see that this was true from the account of the sin in the hearts of the first parents. Later, in further revelations from God, Jesus would show in the Sermon on the Mount that any of the Ten Commandments could be violated in the heart of man without ever being done overtly. Here, utilize questions 12, 13.

Point Three: *The failure of Adam and Eve could only be rectified by the grace of God who supplied a substitute for them.*

The Israelites in the wilderness, first receiving this account given in Genesis three, could not foresee all that God had planned, but they would see that since one man's sin brought destruction on all so that all sinned, therefore, only by a new start, by one who would not fail as Adam had, could there be any hope. The family of God would need a new head other than Adam who had failed. Later, through the prophets, God gradually taught more and more clearly who this one was to be. Finally, through Paul, He showed that *the second Adam* was indeed *Jesus Christ*. Here use questions 14 and 15.

LESSON NINE

Introduction to the Lesson

This lesson is designed to help the student see the full impact of that death which God put upon Adam and those who followed him. We will want to see the various facets of that *one death* as it affected *the whole of man*.

Point One: *The sin of Adam brought the death of man's knowledge.*

The original recipients of this revelation, in the wilderness, before entering into Canaan, would see

their need of God's help to see and discern rightly what was good for them. They would need God's guidance to know how to use the resources which God was giving to them in the land of Canaan, since Adam and Eve, whose knowledge was perverted, only misused what God gave to them. They would have been very impressed by the great learning of Egypt and would yet be impressed by the advanced culture in Canaan, compared to their own. They, at this point, could not match that knowledge of Egypt and culture of Canaan. But they needed to know that such knowledge (impressive to men) and such advanced culture and know-how in building houses and cities (awe-inspiring to them) nevertheless, in God's sight, was all perverted because, by their knowledge, these pagans did not know God.

They would learn how man can mix his great cultural advancements with murder and all kinds of crimes against one another because, though knowledgeable in many things, he cannot use his knowledge for good.

Later generations would receive additional revelations from God showing that the church of God — where God's Word is proclaimed — is the only real *ground* and *pillar* of the *truth* and only there can men have their knowledge straightened out so that it can bring men to God. They would be plainly told by Paul in the days of the impressive wisdom and knowledge of the Greeks, that such wisdom cannot lead men *to* God, but always *from* God, so that they would realize the world's need of the gospel. They would see, too, that throughout Scripture that is considered *truly* desirable for men, which is desirable in God's judgment. True wisdom comes only from God — wisdom to discern right from wrong.

With this point, you can utilize questions 1-5, to relate the matters dealt with here to our present day.

Point Two: *The sin of Adam brought the death of man's deeds.*

Those in the wilderness, to whom this revelation first came, would see that man is not able, in and of himself, to do any good thing, once Adam has sinned. This would point them to the *need* for faith in God to supply man with life by which he could once more please God.

To later generations, God would add the doctrine that all men's deeds are only evil and that no man by his works can be acceptable to God. They would, therefore, hear the prophets call them to wait upon the Lord and to look to Him alone for

their salvation. In the New Testament, in particular, this doctrine would come to fruition in the teaching that we are saved, *not* by our works of righteousness but *solely by what God has done* for us through Jesus Christ, so that our salvation is totally for God's glory, not our own in any part.

With this, you may use question No. 6, in fuller discussion of this point for the modern day.

Point Three: *The sin of Adam brought the death of man's personality.*

Here again, bring out that by "death" we do not mean that man has no personality, but that that personality which men call "normal" in mankind is, in reality, *perverted in God's sight*. As Adam and Eve changed in personality after their fall, the Israelites would see that what men call "normal" (the personality of fallen Adam and his descendants) was still very perverted in God's sight. They would see, then, that the world's norms could not be the rule for their way of life, and that the *Canaanites* who occupied the land they were to receive were *abnormal* in God's sight and therefore not to be imitated. They would see that if they *experienced* any of the sins of the Canaanites, they would not be learning more about life but simply falling into guilt before God. They would see, through this revelation, the effects of sin in Adam and Eve's personality. The sense of guilt bode no good; it was the result of sin against God.

Through other revelations of God, specially through Paul, later generations would learn that all men have a conscience and consciousness of their guilt before God, even though they may verbally deny such guilt. All are under the guilt of sin before God and, therefore, when we call men to repent, we can be sure that *they all know* that they have something to repent of, whether or not they admit it. Here, use question No; 7 for present day application.

Point Four: *The sin of Adam brought the death of man's fellowship with God.*

They would learn from this revelation that men naturally hide from God, dreading His presence in their midst, yet, they would see too the folly of trying to hide from God.

As they were there in the wilderness they would come to see, through this revelation of what Adam lost by his sin, what God was seeking to restore to them: *holiness*, as they learn to be God's holy people, sensing that they belonged exclusively to the Lord; *sinlessness*, as they were called to be obedient to all of God's Law, living

righteously and justly before God and before men, as the children of God ought; *in God's presence* in the wilderness, conscious of His presence as a delight to them, through the tabernacle and all that it taught them about how to approach God; *and loving*, as they learned of God's love for them by saving them from their enemies and calling them to be His people and as they were taught, in return, to love God with all of their hearts and their neighbors as themselves.

Later, through the revelations following the Mosaic revelation, God's people would learn that they could have this image of God — this goal of God for them to be holy, without blemish, in God's presence forever, in love — only through *the One* whom God would send, Jesus Christ. Here you may use question No. 10.

LESSON TEN

Introduction to the Lesson

In this lesson our focus is on *hostility*. Stress that the existence of hostility in the world is perhaps the most vivid evidence that all is not well in mankind. Man's vain strivings for peace from the earliest times testify to his attempts to do something about hostility as it is expressed among men. Show that such hostility is seldom recognized, by natural man, to be related to man's hostility toward God, and that the Scripture uniquely shows that *only through peace with God* can there be any peace among men.

Point One: *Man's primary hostility is toward God.*

The original recipients of this revelation from God, concerning Adam's initial hostility toward God, would be able to put their whole 400 year experience in Egypt into proper perspective, as a hostility of the Egyptians toward their God. The Egyptian resistance to their leaving Egypt, too, would be seen as man's expression of hostility to God, primarily. This would better prepare them for what was ahead in the wars in Canaan as well. Also, when hostility broke out within the camp of Israel, they would be better able to see this as related to man's hostility to God because of sin.

By later revelations, the Lord showed that hostility was universal and that the wars of men were ultimately against God, as *Psalms two* shows. In the New Testament, the opposition of Rome to Jesus, even at his birth, suggested the kind of hostility that would continue against all believers in Christ, by the world. The Book of Revelation

would show that such hostility would continue to the end of time, that men would always be hostile to those who followed Christ, because they were hostile to God in the first place.

Here, you may make use of questions 1, 2, 5 for application to today.

Point Two: *Man expresses a secondary hostility toward his fellow man.*

The Israelites in the wilderness, first given, by Moses, this revelation which we have studied, would see that the relationships between men will remain hostile except by God's help. Love within Israel can only be realized as men first love their Lord. This hostility would also explain to them the meaning of their bondage in Egypt and the subsequent warfare that they would be waging with the Canaanites, who would not welcome them to their land.

By subsequent revelations, the Lord would show them how nations express their hostilities to each other by enslaving one another and by warring with one another for their own profit, the stronger dominating the weaker. They would therefore learn what their role, as the children of God, would be in such a context. The New Testament would show that such atrocities of men toward men would be typical in the world until the very end. Here, use questions 3, 4 for up-to-date application of these principles.

Point Three: *Man is even hostile toward his environment and his environment toward him.*

The Israelites would see the hostility of the wilderness with its constant threat to their lives by lack of food and water as a part of the hostility of the environment to mankind because of sin that affected the environment of man and all the lesser creatures. They would see the need for God's help to protect them from and deliver them from this hostility all around them, as they survived in the wilderness forty years. They would eventually enter another strange land as well. The experience with the serpents in wilderness would be just one example of creature hostility.

By later revelations, they would better discern that all creation is under the curse of man's sin, and that is *why* it is an hostile environment. They would sense something very wrong with the environment as it now is. They would see, through the prophets, that God often uses the environment and lesser creatures (locusts, etc.) to rebuke and warn men of greater judgment to come. Here you

may make use of questions 6, 7 for modern application.

Point Four: *The only way that peace can be restored among the hostile parties of this world is by God's grace through Christ.*

In the wilderness, as we pointed out, the people would develop a great sense of the need for the restoration of peace between man and his environment, and, as they warred with all around them, they would be aware of the need for peace with men. Finally, as they realized their own peace with God, in contrast to the rest of the world's enmity with God, they would see the import of their mission to bear God's message of peace to a hostile world.

In later revelations, God would show how the restoration of the creation will come in connection with the restoration of the new heaven and the new earth and the peace that comes between men. Paul would elaborate on the restoration of harmony in all creation as one goal of the gospel. Prophets would also speak of the restoration of peace among the nations when all weapons would be laid down. But all such peace must come only through the Christ, as the New Testament reveals. Finally, above all, no peace is possible except, first, there is *peace between God and man*; and this peace, later revelations would reveal, comes *only through Christ*.

With this, use question 8 for modern application.

LESSON ELEVEN

Introduction to the Lesson

Point out that this verse is the key verse of the whole section: Genesis 1-3. It is one of the key verses of the entire Bible, being the first gospel promise in Scripture. Show how it provides God's answer to man's failure, an answer prepared even before God had created the heavens and earth. Stress the point that this key verse is like a seed which will grow and develop and bloom and bear its fruit as the remainder of God's revelation is unfolded.

Point One: *By God's grace, two seeds exist in the world: one righteous and one unrighteous, rather than only a corrupt seed.*

The original recipients of this revelation were enabled, by this promise, to see God's plan working in their day. Israel has been spared until

this time, in the wilderness, where God is now dwelling with them, because among them are the true people of God. This would give them great expectation regarding the further revelations of God and His further dealing with them. They would have an acute awareness of the existence of the two seeds through their seeing how God dealt with them differently than He dealt with Egypt. God also promises to deal differently with them than with the Canaanites whom He is driving out, in order to give them an inheritance.

Through further revelations in the wilderness, they would see how that enmity erupted right in the families of their ancestors (Cain/Abel; Jacob/Esau) so that they would understand why there are, even among the Israelites in the wilderness, some faithful and some not faithful. They would also see the danger in mixing the two seeds, as before the flood, so that they would avoid marrying with the Canaanites whom they were to conquer.

In later revelations, after Israel's time in the wilderness, God would continue to show how He distinguishes between the two seeds, particularly within Israel where God begins to speak of *the remnant* who are the true believers as over against the majority in Israel who do not believe. In the New Testament, too, it would be apparent that not all of Israel after the flesh were the seed of God, but only those who believed as Abraham had. The Book of Revelation would continue to make the same kind of distinction for the church to the end of time, showing that within the visible church were many unbelievers and that only those who believed (were in God's Kingdom) were to be saved in the end.

The New Testament would also show that among the Jews and Gentiles, the true seed of God would come from those who had once been the seed of Satan, doing by nature what was sinful. They would be called out of their old life and set free from Satan by God's grace through the gospel proclaimed. Here, utilize questions 1, 2, 3 for application to our life today.

Point Two: *By God's grace, enmity has been placed between the two seed to maintain a separation and to avoid confusion of the two.* Through this revelation, the Israelites in the wilderness would better be able to realize why God permitted their slavery in Egypt so long; it was to preserve a seed. As slaves, they were not likely to mingle with the Egyptians; and so the seed was preserved from corruption over 400 years and formed into a mighty people for the

right time. In Canaan too, they would see the effect of enmity in keeping them separate from the Canaanite customs and religion. They would learn the danger of compromise with the enemy and the importance of maintaining a barrier of hostility with their neighbors who served pagan gods. They would see the necessity, under God's order, for the destruction of the evil seed while God was seeking to establish His kingdom and people in an hostile environment.

By later revelations, they would see, through the psalmist, his concepts of the enemy as numerous — even among the Israelites. They would become increasingly aware of the enemy's existence in places of leadership in the church, and the great danger of compromise with him. By Paul, still later, they would see that while there continue to be two seeds, yet, through the gospel, the church is no longer to destroy the evil seed by the weapons of this world (the sword) but by preaching to them God's gospel (the sword of the Spirit), thus causing them to come from Satan to the Lord in faith.

In this point, use questions 4, 5, 6 for modern application.

Point Three: *By God's grace, the seed of God are certain to triumph over their enemies through Christ, the Seed of woman.*

Israel in the wilderness, the original recipients of this revelation, would, by it, be assured, as they faced new enemies, that in the end, be their enemies ever so many, they would not triumph over God's people.

Then, later, as God revealed more about this, they would see that in the world, God's people would indeed suffer at the hands of their enemy (being smitten in the heel). They would see the psalmist's sufferings at the hands of his enemies right in Israel and the suffering of Jeremiah at the hands of Jewish leaders who did not believe. In the New Testament they would see how Christ suffered at the hands of the Jewish leaders of his day, and Paul also — suffering by the Jews and Gentiles alike. But they would see too that the prophets and the psalmist and all the Old Testament, as well as the New Testament, pointed to a day of triumph by the promised Savior (the smiting of the serpent's head). Revelation, in particular, closes on that hopeful note. With this, include the discussion questions 7, 8.

LESSON TWELVE

Introduction to the Lesson

Here it is important to show that while God did give promise of deliverance, He made plain to man that, in the meantime, he must suffer. Being a believer in the Lord does not eliminate suffering, though, as the lesson shows, it does *alleviate* all the pain and sorrow and gives hope of an end to these things one day.

Point One: *Pain and sorrow are realities of the life of all men.*

The Israelites, hearing of the pain pronounced on Adam and his posterity, would, no doubt be able to think vividly of that pain they and their fathers endured in Egypt in slavery and see it as a necessary part of life. They could expect, too, that though they would inherit the land of Canaan, that would not be without pain but there would be, in the process, pain, sorrow and death, even as there had been in the wilderness.

While hoping in and seeing the importance of seed born to them, they would also know pain, as the women bore those children in pain, many dying, as did Rachel, while giving birth.

Later, other Old Testament revelations would dwell on the reality of sorrow and trials in the life of God's children as well as in the lives of sinners. So the Psalms, Proverbs, and Job are full of such revelations. Ecclesiastes would express the vanity of labor with pain if there was no hope.

With this point, you may utilize questions 1-5.

Point Two: *Death must be faced by all men, believers and unbelievers alike.*

Israel, in the wilderness, the original recipients of this revelation, would remember vividly the death they saw in Egypt, of the first born of all Egypt and of the army of Egypt in the Red Sea. Even the death of their own numbers, as they fell in the wilderness until all the former generation were dead, would be a relentless testimony of the inescapable nature of death for all, the good and the bad. But, through the words of Genesis 3:15, they would, nevertheless, be able to hope in the deliverance from the reality of eternal death. In the seed of promise, they would grasp a hope of the defeat, ultimately, of this most tenacious enemy, death.

By subsequent revelations to Israel, they would see that death is inevitable, even for the saints. This would lead them too to see the futility of hope in this world and its rewards.

With this point, put to use questions 6, 7.

Point Three: *All men initially are separated from God as they are born into this world.*

The Israelites, realizing that there was something worse than physical death — separation from God — would, in the wilderness, in receiving this revelation, be prepared to see the real issues of life and death in terms of their relationship now restored with God. They could appreciate their ability to enjoy fellowship with God in spite of the fact that one day they would die. They would see how their life, therefore, contrasts with the life of the pagans around them. They would think more of the *quality* of eternal life rather than the *duration* of this present life and see lives valued, not in terms of *how long* they lived but in terms of *how* they lived. By the cherubim present over the ark which they made in the wilderness, they would see hope symbolized in that figure. They would learn to hope for their ultimate return to full fellowship with God through what God would teach them.

In subsequent revelations, God would reveal to them that many in the Israel of this world must be expelled that the true Israel (those believing in the Lord) might be given access to eternal life. Here use question No. 8.

Point Four: *For believers in the Lord, all of these punishments given to men on earth are alleviated, though not removed entirely in this world.*

The Israelites, though knowing pain in Egypt and in the wilderness and expecting it in Canaan too, would see that, for them, there was an additional knowledge of serving God in the midst of suffering. This knowledge would make suffering more bearable. Ultimately, God would show to His people that labor and pain must be pursued in the context of joy in doing what they did for the Lord, to serve Him. Later, through Christ, they would receive his invitation to be yoked to him, in order to have their burden in this life lightened. Paul would show that even slaves could do their labor in a way to glorify God and that that would make it more pleasant to bear.

Similarly, the Israelites would learn, in the wilderness, to see death in the context of the hope of eternal life. Later, God would give to them many expressions of hope for triumph over death beyond the grave. They would learn to realize that the death of God's children was different from the

death of those without hope.

Even their present separation from God would be helped by the presence with them of the tabernacle, a reminder that though they could not now see God, He was ever near to them. Knowing God's presence with them throughout their history, though they could not see Him, God's people would have the gloom of separation from God dispelled in realizing that they, having God with them, were indeed different from the rest in the world.

LESSON THIRTEEN

A Review Lesson

Part I, the test, may be done at home, or in the class individually or together. If the class is not

disposed to do it at all, this entire part may be omitted; however, it is an excellent opportunity for the class to review what has been covered and to see whether they have grasped some of the significant truths in this quarter of study. You, as the teacher, ought to encourage all to test their progress. Working together in the classroom may be a good way to handle this, to encourage the others. If tests are taken individually, it is best not to make the results known publicly.

The questions have been arranged so that the pupils may check the answers in the lessons. Questions are by the lessons, for easier reference.

Below, you will find the answers to the questions:

1. T	21. F	42. F	62. F	82. T
2. F	22. F	43. T	63. T	83. T
3. F	23. F	44. F	64. T	84. F
4. T	24. T	45. F	65. F	85. F
5. T	25. F	46. T	66. T	86. F
6. F	26. T	47. T	67. F	87. T
7. F	27. T	48. F	68. T	88. T
8. T	28. F	49. T	69. F	89. T
9. T	29. T	50. T	70. F	90. F
10. T	30. F	51. T	71. T	91. F
11. F	31. T	52. F	72. T	92. T
12. F	32. F	53. F	73. F	93. F
13. F	33. T	54. T	74. F	94. F
14. T	34. F	55. F	75. F	95. T
15. T	35. T	56. F	76. F	96. T
16. F	36. T	57. F	77. T	97. F
17. T	37. F	58. F	78. F	98. F
18. F	38. F	59. F	79. T	99. F
19. T	39. F	60. F	80. F	100. F
20. F	40. F	61. F	81. T	
	41. T			

Part II, the review of the quarter on the basis of Ephesians 1:4, ought not to be omitted; and if there is not time in class, because of the test, to go over this content, then urge the class to read and reflect on what is summarized in this section at home. It may be useful simply to read these paragraphs in class and have discussion of them afterwards.