

Genesis 1 through 11 in the New Testament

The New Testament often refers to events in Genesis, sometimes simply referring to those events, but at other times, using those events to teach about spiritual principles. The verses listed below focus on events found in the first 11 chapters of Genesis. The verses themselves are summarized, rather than quoted, so you will need to look in the Bible to get a full understanding of what they say.

Other New Testament passages can be found that don't make a direct reference to the Old Testament passages, but are based on the acceptance of those Genesis events as *factual* and *historical* in nature.

1. The creation of everything (a general statement about creation)

OLD Testament

- a. Genesis 1:1 - God's description of what happened at the very beginning.
In the beginning, God created the heavens and the earth.
 - Further details are found in Genesis 1:2-2:3.

NEW Testament

- a. Hebrews 11:3 - We trust God's testimony about how things came into existence.
We understand what happened because we trust what God said about it.
 - Nothing existed until God created it. God created all things "out of nothing," by merely commanding that they come into existence.
 - No human was there to see creation occur. (Humans were created *last*!) The only eyewitness of the entire event was God - and we can trust his testimony about how it happened!
- b. Colossians 1:16; Hebrews 1:2 - Jesus Christ had a role in creation.
All things were created by Jesus Christ. (Colossians) / Through the Son, God made the universe. (Hebrews)
 - Many other New Testament passages affirm this fact, either directly or indirectly. (Example: John 1:3.)

2. The creation of light

OLD Testament

- a. Genesis 1:3 - God's creation of light.
 - The creation of light came *before* the creation of the sun, moon and stars (which are now our source of light).

NEW Testament

- a. 2 Corinthians 4:6 - The Old Testament fact is used to illustrate what God does in the hearts of those who are saved by him.
The same God who caused light to shine in the physical world also caused light to shine in our hearts. (This light in our hearts refers to "the knowledge of the glory of God.") This verse contains a partial quote (paraphrase) of the Genesis passage.
 - God puts the "light" in us, so that we may "shine forth" - i.e., share it with others. (But note v. 7: The light comes from God, not us. We are only "containers" that hold the light.)

3. The formation of the land

OLD Testament

- a. Genesis 1:6-10 - Separation of the waters in the sky from the waters on the earth (v. 6-8); formation of the land (v. 9-10).

NEW Testament

- a. 2 Peter 3:5 - This is one of the facts of history that mockers will deliberately "forget" (ignore).
People will deliberately forget that, by God's word, the earth was formed out of water and by water.
 - Psalm 33:6-9 refers to God's spoken word as being the means by which he made both heaven and earth.

- In Genesis 1, the word "heaven" is used a few different ways, referring to any place "up there" above the land and sea - places that humans cannot normally access (without artificial means). Depending on the context, it may refer to the place where heavenly beings reside ("heaven"), the place where the sun, moon and stars are found ("outer space"), or the place where birds fly ("sky").
- See 2 Peter 3:3-7, for the whole context. These mockers willfully ignore what God has done in the *past*, and they deny that God will do anything in the *future*. They *mock* the claim that Jesus will someday return.

4. Plants reproducing "after their kind"

OLD Testament

- a. Genesis 1:11-12 - The creation of plant life.

Let the land produce vegetation... each type reproducing "after its kind."

- An examination of how the Old Testament uses this word "kind" shows that the classification is usually above the modern classification of "species." There can be species variation within this group, but plants (as well as animals) *cannot* reproduce beyond this boundary of "kind," to produce other types of organisms.

NEW Testament

- a. 1 Corinthians 15:37-38 - Seeds produce the types of "bodies" (plants) that God determined they would produce.
 - This passage is included to illustrate the way many New Testament passages are based on the Old Testament facts, even though they don't make a direct reference to them. Paul's illustration is based on the fact that *God* determined how each plant would reproduce - a fact that is based entirely on the Genesis passage.
 - Many plants reproduce by seeds - objects that do not look like the plants that come from them. This fact is the basis of Paul's illustration.
 - The Apostle Paul uses this concept to teach us about the nature of the resurrection. Our future *resurrected* bodies will not be identical to the bodies we now have. (Some of the differences are mentioned in the context - such as in verses 42-44a.)

5. The Seventh Day

OLD Testament

- a. Genesis 2:2-3 - A description of God's rest, after creating the heavens and the earth.

NEW Testament

- a. Hebrews 4:4, 9-11 - An illustration of our rest in Jesus Christ.

The Sabbath-rest God has prepared for his people parallels God's rest from his work at Creation. Make every effort to enter that rest! Includes a quote from the Genesis passage.

 - God's rest from the work of creating is a picture of our rest in Christ.
 - There are several aspects to this rest in Christ. One aspect is that we can trust God, rather than relying on our own efforts to appease him. (Obedience becomes the outworking of salvation, rather than an attempt to gain it.) We can also pursue the values of the kingdom (resulting in rest), rather than having an endless pursuit of what the world values (which results in the destruction of rest).
 - There is also a *future* aspect of this rest - the time when our rest will be complete. This will happen when Jesus returns.

6. The Tree of Life

OLD Testament

- a. Genesis 2:9 - A reference to the original tree of life.
- b. Genesis 3:22-24 - The account of Adam and Eve being cast out of the Garden of Eden and banished from the tree of life.

NEW Testament

- a. Revelation 22:2b - A description of the tree of life in the New Jerusalem.

The tree will be growing along both sides of the river of life. There will be 12 crops of fruit each year; its leaves are for the healing of the nations.

- The Genesis account mentions the tree (which probably existed until the garden was destroyed by the Flood), but does not describe its physical characteristics.
- b. Revelation 2:7; Revelation 22:14 - Who will be allowed to eat from the tree?
Those who pay attention to the Spirit's admonition and who "overcome." (Revelation 2) / Those who "wash their robes." (Revelation 22)
 - In Genesis 3, humans *lost* the right to eat from the tree of life. Those who "overcome" (2:7) and "wash their robes" (22:14) will *gain* the right to eat from it. (This symbolism refers to repentance from sin and living a righteous life - two aspects of what it means to follow Jesus.)
- c. Revelation 22:19 - Who will *not* be allowed to eat from the tree? (an example)
All who take away from God's "book of prophecy."
 - There are many Scriptures that warn us about adding to or subtracting from God's Word. A terrible fate awaits those who do so. Taken together with verse 18, this passage in Revelation warns that such people will suffer a terrifying judgment and a horrible loss.

7. Matters related to food

OLD Testament

- a. Genesis 1:29-30; 9:3 - Plants were given as food (chapter 1); animals were given as food (chapter 9).
- b. Genesis 1:31 - Everything God created is good.
- c. Genesis 9:4 - Do not eat meat that still has its lifeblood in it.

NEW Testament

- a. Romans 14:1-3 - Eating meat vs. eating only vegetables: Either option is acceptable today.
Don't make an issue out of it! Accept those who have a different preference!
 - It is a matter of freedom and choice, taking into consideration any circumstances that may legitimately influence one's choice.
- b. 1 Timothy 4:3-5 - Hypocritical liars forbid foods that God created to be received with thankfulness... Everything God created is good and is to be received with thankfulness.
 - In other words, animals were created intrinsically *good*, so if God *permits* eating them, it is sinful to *forbid* it.
 - This passage makes a reference to the event in Genesis 1. Animals are a *good* part of God's creation (Genesis 1:25), just like plants are (Genesis 1:12). And since they are both good, we have a right to do with them whatever *God*, their maker, permits.
 - Since God has *affirmed* that it is OK for people to eat meat, we are sinning if we condemn others for doing so. On the other hand, if we condemn people who *don't* eat meat, we are also sinning.
- c. Acts 15:20, 29 - The eating of blood is prohibited.
One of the requirements that non-Jewish believers are to follow: abstaining from the eating of blood.
 - Though the non-Jews did not need to practice the *ceremonial* laws given to Israel, they still needed to obey the *moral* laws that God gave to all people - such as those found in God's covenant with Noah, in Genesis 9. The commands given to Noah in this covenant are still binding upon all people everywhere; for all are the offspring of Noah.

8. The image of God

OLD Testament

- a. Genesis 1:26-27 - God created man/humans in his image.
- b. Genesis 5:1; 9:6 - God created man in the likeness of God. (ch. 5) / God made man in the image of God. (ch. 9)

NEW Testament

- a. 1 Corinthians 11:7-9; James 3:9-10 - The *fact* that humans were created in the image of God.
The man is the image and glory of God. (1 Corinthians) / People have been made in God's likeness. (James)
 - For more about the passage in 1 Corinthians, see the next section.
- b. Acts 17:24a, 28-29 - In a sense, we can be called "God's offspring."
God made everything... Our existence is totally dependent on him. As the poets have said, "We are his offspring."

- "We are his offspring" is a poetic statement (as Paul acknowledges) that does not explain *how* we were created. Nor does it deny the fact that we are *created beings*.
 - There are many implications related to this fact (such as the foolishness of idolatry, v. 29). See Paul's entire discourse about God and our relationship to him, in verses 22-31.
- c. James 3:9-10 - This fact should influence the way we treat other humans.
Since people are made in God's likeness, we are inconsistent if we praise God and yet curse people.
- The way we treat other humans reflects our attitude toward the God who's image they are made in.
- d. Ephesians 4:22-24; Colossians 3:9-10 - Because of the effects of sin, certain aspects of "image bearing" were corrupted and need renewed through Christ.
Your old self is being corrupted by its deceitful desires. Replace it with the new self, which was created to be like God, righteous and holy. (Ephesians) / You have taken off your old self and put on the new self. The new self is being renewed in knowledge, in the image of its creator. (Colossians)
- The "new self" is created to be "like God" - similar to the way the "old self" was originally created to be (before being corrupted by sin). But there is a difference: the *final* result of putting on the "new self" will be even more glorious than what the "old self" originally was. (At the present, the transition involves a process. There is *growth*, as we become more like God, holy and righteous.)

9. Male and female humans, "in the image of God"

OLD Testament

- a. Genesis 1:27 - Together, both are "in God's image."
In his image, God created male and female.
- The three lines of Genesis 1:27 express parallel statements. From this passage we learn the following: "image of God" (first line) = "man" (in a generic sense, second line) = "male and female" (third line).
 - Though only humans are made "in the image of God," all creation is revelatory of God - his nature and character - in one way or another. This would include the complementary nature of male and female in other living creatures (though not to the extent that it is in humans).
- b. Genesis 5:2; 9:6
God created them male and female, and called them "man." (ch. 5) / God has made humans in the image of God. (ch. 9)
- c. Genesis 2:7 compared with 2:18, 21-23
God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and he became a living soul. (v. 7) / I will make him a helper suitable for him. (v. 18) / God took one of the man's ribs, and made the rib into a woman ... she was taken out of the man. (v. 21+)

NEW Testament

- a. Matthew 19:4; Mark 10:6 - God is the creator of "male and female."
In the beginning, God made them male and female. A quote from Genesis 1.
- The way God defined humans in Genesis 1 is not arbitrary or by accident; it is for a purpose. Together, the two are called "man" (generic); together, they are called "the image of God" - a reflection of God's very nature and character. They were created to work as a *unit* - and that unit is seen in the next section, about marriage.
- b. 1 Corinthians 11:3, 7-9; 1 Timothy 2:11-13 - God created them with differences in *function*.
The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. (11:3) / A man should not have his head covered (in public worship, unlike the woman, 11:4-6), because he is the image and glory of God, but the woman is the glory of the man. Man is not from woman, but woman from man; and man was not created for the woman, but woman for the man. (11:7+) / Because Adam was first formed, then Eve: A woman must learn in quietness and with a spirit of submission (in public worship). She is not to teach or exercise authority over a man. (1 Timothy 2)
- This is what a person *does*, not what he *is*. As far as "being" or "essence" is concerned, they are equal in importance.
 - The differences in how they were created was intended to teach us about social structures. These New Testament passages focus on function within the church. The chain of authority given in these passages is: God (Father) / Christ / man (male) / woman.
 - The woman is the glory of the man (male); the man is the image and glory of God. Why is this? Because of the differences in the way the two were created! The apostle Paul *doesn't* base this issue on the cultural

norms of his day, nor on personal preferences, but on the nature of how they were created. This issue is also influenced by the differences in the way they sinned - as seen in a later section.

- We must remember that these verses emphasize the "diversity" concept. This concept is just as true as the "unity" concept that both are made in God's image. Taken together, these two concepts are like the relationship that exists between Jesus and the Father: though equal in "essence" (and in importance or value), they are different in "function."

10. The origin and definition of marriage

OLD Testament

- a. Genesis 2:24 (see also v. 23)

Adam (v. 23) acknowledged that his wife was "one flesh" with him; God (v. 24) said that this fact would be the basis of future unions between men and their wives.

- God defines the nature of marriage as the union of the *two* (male and female) as they become "*one* flesh."
- Humans have *no* authority to invent their own definitions of this marriage union.

NEW Testament

- a. Matthew 19:4-5; Mark 10:6-8 - Marriage is defined by God as a man united to his wife.

God made them male and female, and declared that a man was to leave his father and mother and be united to his wife, and that the two would become one flesh. Includes a quote from Genesis 2.

- "For this reason" (at the beginning of Genesis 2:24) refers to the reason given in the previous verse, which tells us that Adam acknowledged the nature of the woman whom God had formed: she was *one* with him.
- The Matthew passage tells us expressly that it was *God* who defined marriage; and that it is related to the very nature of what it means to be male and female.
- 1 Corinthians 7 reminds us that remaining unmarried (and without sexual sin) is a legitimate option.

- b. Matthew 19:5-6; Mark 10:7-9 - Implication #1 - Once that union is made, it is a sin to break it. *God did the "joining together"; therefore, don't try separating them! Includes a quote from Genesis 2.*

- c. 1 Corinthians 6:13b-17 - Implication #2 - Sexual sin is *not* an option.

The body is meant to be for the Lord, not for sexual immorality. (v. 13b) / Union with a prostitute results in becoming one with her in body... but people who are genuine Christians are already united with the Lord! (v. 16-17) [Don't add a prostitute to that union!] Includes a quote from Genesis 2.

- Though the verse where the quote occurs (v. 16-17) makes reference to a prostitute, the context refers to sexual sin in general. Read v. 12-20. The conclusion is that we are to honor God with our bodies (v. 20).

- d. Ephesians 5:31-32 - Marriage is designed to be a picture of the church's relationship to Jesus Christ.

This is a profound truth that was not previously revealed: (Quote from Genesis 2.) This verse in Genesis about marriage also illustrates the relationship between Christ and the church!

- Marriage was designed to *reflect* the nature of Christ and the church. At the same time, the nature of the relationship between Christ and the church is to *influence* the relationship between husband and wife! (See Ephesians 5:22-33.)
- In the Old Testament, marriage was intended to illustrate the relationship between God and Israel (example - Isaiah 54:5). But Israel kept acting like a prostitute and went after other "lovers" (idols and false gods).

11. The Devil, the Serpent and Sin (Genesis 3)

OLD Testament

- a. Genesis 3:4-5 - A record of the first lie, spoken to Eve.

- b. Genesis 3:15 - Hostility between the woman's offspring and the serpent's offspring.

The woman's offspring would be struck at (by the serpent); but ultimately, the serpent will be crushed.

- This is a prophetic statement. The last line refers to a specific individual, who we now know as Jesus Christ.

NEW Testament

- a. John 8:44 - The "father of lies" - the Devil / Satan.

Lying comes natural to the devil. He is a liar and the father of lies.

- The passage in John alludes to the event in Genesis 3, where the first lie was spoken.

- b. Luke 10:19; Romans 16:20a - "Crushing" Satan under our feet.

The apostles were given authority to trample "snakes and scorpions" and to overcome the enemy's power, without themselves experiencing harm. (Luke) / God will crush Satan under your feet. (Romans)

- The Genesis verse shows us that, ultimately, the promised "offspring" (Jesus Christ) would be the one to crush Satan. But there is a sense in which it happens every time the power of Satan is overcome by Jesus' followers.

12. Adam's sin and its consequences

OLD Testament

- a. Genesis 2:16-17 - The warning.

Don't eat from the "tree of the knowledge of good and evil," or you will surely die.

- b. Genesis 3:6, 17-19 - The consequences.

The act of sin and its consequences: A life of painful toil, until you die and return to the dust.

- c. Genesis 5:29 - A reference to the labor and painful toil that came as a result of the curse.

NEW Testament

- a. Romans 5:12 - Sin entered the world because of Adam's willful disobedience.

Sin entered the world through one man, and death through sin. This is how death came to all people, because all sinned.

- We also sinned, for we were in Adam. Furthermore, every time we *choose* to sin, we affirm (or show approval of) what Adam did in the garden.

- b. Romans 8:19-22 - Result #1 - Frustration, futility in all of creation.

Creation was subjected to frustration and bondage to decay. It looks forward to its release from this bondage, which will occur when God's children are revealed [at Jesus' return]. In the meantime, it is groaning as in the pains of childbirth.

- Other consequences, such as "thorns and thistles" (Hebrews 6:8), are mentioned in the New Testament, but are not direct references to the Old Testament passage.

- c. 1 Corinthians 15:21a, 22a; Hebrews 9:27 - Result #2 - Death.

Death (for all) through Adam. (1 Corinthians) / Death then judgment. (Hebrews)

13. The Serpent's deception of Eve

OLD Testament

- a. Genesis 3:1-7, 13

The temptation and Eve's deception. (v. 1-6). / The realization that they were sinners, naked before God. (v. 7). / Eve's admission that she was deceived. (v. 13)

NEW Testament

- a. 1 Timothy 2:14 - Eve was deceived; Adam wasn't.

Eve (not Adam) was deceived and became a sinner.

- Adam was not deceived, but made a deliberate choice.
- The nature of deception: Sin promises us one thing (pleasure, life, etc.), but delivers another (enslavement, death, etc.). It enslaves us; but Jesus Christ can deliver us - see Romans 7:24-25.
- Ever since the Genesis 3 event, sin has been deceiving us. See Romans 7:11-13.

- b. 2 Corinthians 11:3 - Eve's deception serves as a warning to us.

Paul expressed fear that the Corinthians would be deceived just as Eve was.

- The Corinthians were tolerating false teachers, and were in danger of being led astray by them.

- c. 1 Timothy 2:14 - A reminder that people who are deceived are sinners.

Eve was deceived and became a sinner.

- Adam was not deceived, but made a deliberate choice. However, *both* became sinners.
- People often like to excuse their actions, by claiming that they were deceived. But Scripture warns us that willful sin is not the *only* type of sin. There are many passages in Scripture that *command* us to be on guard against being deceived. To not obey these commands is sin!

14. The consequences of sin on the nature of relationships in society

OLD Testament

- a. Genesis 3:1-7; 3:11-13 - Differences in the way they sinned.
The temptation and sin. (3:1-7) / Adam admitted eating the fruit simply because his wife offered it. (This was also an attempt to shift the blame.) Eve admits being deceived. (3:11-13)
 - For Adam, it was a choice of who he would have the greater loyalty to: God or his wife.
- b. Genesis 3:16 - This has resulted in the obligation to follow certain social structures.
Your husband will rule over you.
 - The judgment on Adam focused on a life of painful toil.

NEW Testament

- a. 1 Timothy 2:11-12, 14 - The differences in the way they sinned have resulted in the obligation to have certain social structures.
Because the woman was deceived, but Adam wasn't (v. 14): A woman must learn in quietness and a spirit of submission (in public worship). She is not to teach or exercise authority over a man (v. 11-12).
 - Verse 13 gives us *another* reason why women are *not* to have leadership roles over men: Their order of creation. (See Section 9.)
 - Paul does not give this command because of any supposed lack of abilities or inferiority of the woman. Nor is it because of the nature of social structures in *Paul's* day!
 - This is *not* an isolated statement by Paul. Several other New Testament verses focus on this issue. They don't always make a direct reference to events in Genesis, but they are based on those events. Examples include: 1) 1 Corinthians 11:3-9 - The order of creation has resulted in certain social structures: the head of the woman is man, etc., because Adam was first created, then the woman. 2) Ephesians 5:22-24; Colossians 3:18 - Wives are to submit to their husbands, a relationship that is also to be patterned after the way the church is to submit to Christ. 3) 1 Corinthians 14:33b-35 - In the church, women are to be in submission, rather than taking leadership roles over men.
 - In each of these cases, there is a "balancing" of responsibilities that prevents abuse or distortion. 1) 1 Corinthians 11:10-11 - There is an interdependency of the man and the woman, *under God*. 2) Ephesians 5:25-33; Colossians 3:19 - Men are to love their wives the same way that Christ loves the church. 3) 1 Corinthians 14:33b-35 - Men must be willing to be the spiritual leaders of their families.
 - We live in a rebellious age in which *neither* the men nor the women want to obey God and fulfill their moral obligations to the other.

15. Adam - Compared to Christ

OLD Testament

- a. Genesis 2:7 - The creation of the man.
God formed the man from the dust, breathed into his nostrils the breath of life, and the man became a living being.
- b. Genesis 2:16-17; 3:17-19 - The fall into sin.
The warning about death if he sins. (Genesis 2) / The judgment of death (which would come after a life of painful toil), because he sinned. (Genesis 3)
- c. Genesis 5:3, 5(+) - The consequences seen in history.
Adam had a son in his own likeness/image... (v. 3) / A list of Adam's offspring, with each entry ending with "... and he died." (v. 5+)

NEW Testament

- a. Romans 5:14 - Adam, a pattern of Christ, "the one to come."
Death reigned from Adam to Moses, even over those who didn't sin against a direct command given to them (the way Adam did). Adam was a pattern of the one to come.
 - Adam's actions affected *all* who are part of his family. In this way, he was a pattern of Christ, who's actions have an effect on *all* people who become part of the family of God. (Christ's actions do *not* have this effect on those who *don't* become part of God's family).
 - Romans 5:12 begins an entire section that compares and contrasts the effects of what Adam did and what Christ did. There are many parallels, but there are also significant contrasts. (For instance, in Adam, we die; in Christ, we are made alive.)
- b. 1 Corinthians 15:45-49 - A source of physical life vs. spiritual life.
The first Adam became a living being; the last Adam became a life-giving spirit. The natural came first, then the spiritual. The first was from the earth's dust; the last was from heaven. Those who are of the earthly are earthly;

those who are of the heavenly are heavenly. Application: We have borne the likeness of the earthly; we will bear the likeness of the heavenly.

- The context explains more about the contrast between our natural bodies (which came from Adam) and our spiritual bodies (which come from Christ). The word "spiritual" does not mean "immaterial" or "non-physical." Rather, the life-giving principle that will control our future physical bodies will be the Spirit of God. (The Spirit's effects can be seen in us even now, though not to the degree that it will be seen in the future.)
- c. 1 Corinthians 15:21-22 - A source of eternal death vs. eternal life.
Death through a man (Adam); resurrection/life through a man (Christ).
 - All who are in Adam are affected by what Adam did; all who are in Christ are affected by what Christ did. (When Adam sinned, we were *in* Adam. When Christ did what is righteous, God considered us - the followers of Jesus - as being *in* him.)
 - Ultimately, we who are in Christ will be able to say, "Death [which came through Adam] has been swallowed up in victory" - through our Lord Jesus Christ (v. 54-57).

16. Cain and Abel contrasted

OLD Testament

- a. Genesis 4:3-8

Abel's offering was accepted, whereas Cain's was not. Cain was told (by God) that if he did what was right, he would be accepted; otherwise, sin wants to take control of him. ... Cain killed Abel.

- In Genesis 3:15a - God said he'd put hostility between the woman (and her offspring) and the serpent (and his offspring). So, instead of the *whole* human race following the serpent, some would become followers of God. Cain's hostile actions were a response of the serpent's offspring (Cain) toward someone who had become a follower of God (Abel).

NEW Testament

- a. 1 John 3:12b - A contrast between their actions: evil vs. righteous.

Cain's actions were evil; Abel's actions were righteous.

- An application, as seen in 1 John 3:13-15: 1) We should not be surprised when the world does such things. 2) We should remember that hatred is an expression of murder.

- b. Hebrews 11:4a - Because Abel trusted God, his offering was better than Cain's.

By faith, Abel offered a better sacrifice; and because of his faith, he was commended as a righteous man.

- Abel was also declared righteous, because of his trust in God.

17. More about Cain

OLD Testament

- a. Genesis 4:3-9 (esp. v. 7)

The account of Cain's and Abel's sacrifices. God warns Cain that he must take control over the sin that is lurking in his heart. Cain is unwilling to master the sin that wanted to control him, which results in Cain murdering Abel. Then, when God questions him, he makes excuses for himself.

NEW Testament

- a. 1 John 3:12 - Cain belonged to the evil one; he let sin rule over him. Don't be like Cain!

Don't be like Cain. He belonged to the evil one and murdered his brother.

- Consider the context - 1 John 3:11-15, which reminds us that hatred is an expression of murder (in the heart). The sin in Cain's heart (hatred) grew until it became visible in the form of murder. He failed to heed God's warning to not let sin control him.
- Romans 6:12 also warns us that sin wants to control us (just like it controlled Cain). Paul warns us to *not* let sin rule over us.

- b. Jude 1:11a - A warning about false teachers who follow the way of Cain.

Woe to the false teachers! They have taken the way of Cain!

- Cain's way - Envy the righteous (his brother), filled with hatred (when he doesn't get what he wants), etc.

18. More about Abel

OLD Testament

- a. Genesis 4:4, 8, 10

The Lord was pleased with Abel and his offering. (v. 4) / Cain went out to the field with Abel, and killed him. (v. 8) / God to Cain: "Your brother's blood is crying out to me from the ground." (v. 10)

NEW Testament

- a. Hebrews 11:4b - Because of his trust in God; God commended him as righteous (and spoke well of his offering).

Because of his faith, he was commended as a righteous person, when God commended him for his offering.

- As a *thank* offering, *either* of the brother's offerings could be acceptable. (Leviticus 2 gives an example of a *grain* offering, under the Mosaic Covenant.) Their heart attitude was the issue.

- b. Hebrews 11:4c - Because of his trust in God, he still speaks, though dead.

By faith, Abel speaks, though he is dead.

- Abel's blood isn't the only thing that cries out to God for justice. Consider James 5:4, about the rich who exploit workers - "The wages you failed to pay them are crying out against you. And the Lord Almighty has heard their cries!"
- Crying out for justice is a righteous act; for it expresses a desire for something that honors God!

- c. Hebrews 12:24 - Jesus' blood speaks a *better* message than does Abel's blood (though both messages are righteous).

Jesus' sprinkled blood speaks a better word than does Abel's.

- Abel's blood cries out for righteous justice; Jesus' blood cries out for peace and forgiveness. The Day of Justice is coming, when the cry of Abel's blood for justice will be satisfied. But those who surrender *now* to Jesus, the future Judge, will receive forgiveness instead of the punishment they deserve.

- d. Matthew 23:35; Luke 11:51 - Those who would later murder Jesus, the righteous one, would share in the guilt for Abel's blood.

You (religious leaders) will be held accountable for all the righteous blood from Abel to Zechariah.

- Why? Because their actions demonstrated their approval of the murderous conduct of their ancestors. Their ancestors killed the prophets; the leaders of Jesus' day would continue (and surpass) what their ancestors did: They would mistreat and kill Jesus and his followers.
- They *claimed* that they did not approve of what their ancestors did; but their *actions* proved differently.

19. Enoch

OLD Testament

- a. Genesis 5:1-24 (especially v. 18-24) - Genealogical record from Adam to Enoch.

Verse 24 - Enoch walked with God and was no more. God took him away.

NEW Testament

- a. Jude 1:14a - The seventh from Adam.

Enoch, the seventh from Adam.

- Adam is counted as the first in the list; Enoch is the seventh.

- b. Jude 1:14b-15 - As a prophet, he warned about judgment.

The Lord is coming... to judge all, to convince the ungodly, etc.

- Though this passage is a statement about Enoch, the specific quote is not from Scripture. It resembles a passage found in an apocryphal "Book of Enoch." (This book is comparable to today's "historical fiction," in that it is based on a real historical person, but most of the content is fictitious.)
- The specific sentence quoted by Jude may have originated in a more ancient oral tradition (merely incorporated into the apocryphal book). Or Jude may have used the quote simply as an illustration, because it accurately portrays the character of a leader who "walks with God" (Genesis 5:24) - confronting wickedness, etc. But whatever the case, Jude's use of this quote does not *endorse* the apocryphal book.
- Enoch's words (and the message communicated by the way he lived) are applicable to the wicked in all ages - which is why Jude could apply it to the ungodly of his day.

- c. Hebrews 11:5 - He pleased God; and because of his great faith, God did not let him die.

Enoch... did not see death ... because he pleased God.

20. Noah and the ark

OLD Testament

- a. Genesis 6:9 - His righteousness.
Noah was a righteous, blameless man, who walked with God.
- b. Genesis 6:13-22 - His trust and obedience.
God tells Noah: 1) what he is going to do ("I am going to destroy all people because of their violence.") and 2) what Noah should do ("Build an ark..."). (v. 13-14) / Instructions about building the ark. (v. 15-21) / Noah did everything God commanded him to do. (v. 22)
- c. Genesis 7:1, 7, 11-12, 21-23 - The flood comes.
God: "Go into the ark (your whole family), because I have found you righteous" (unlike the rest of the world). Noah enters the ark, along with his family. (v. 1, 7) / The flood comes. (v. 11-12) / Every air-breathing creature not on the ark dies. (v. 21-23)
- d. Genesis 7-8 - The entire flood account.
- e. Genesis 8:18 - Noah and his family leave the ark, as the only survivors of the human race.

NEW Testament

- a. 2 Peter 2:5b - Characterized by righteousness.
Noah, a preacher of righteousness...
 - He was righteous (6:6); his actions (6:22) were a proclamation of righteousness.
 - In this context, "preaching" refers to "proclaiming" something that is true. Even his actions - obeying God's command - would be a "proclamation" of the truth.
- b. Hebrews 11:7 - He trusted God (when warned about the coming flood), and responded with obedience.
When warned about things that had not yet happened, Noah built an ark to spare his family.
- c. Hebrews 11:7b - His trust in God (which resulted in obedience) was the basis for his righteousness.
By faith, he became heir of the righteousness that comes by faith.
- d. Hebrews 11:7 - His very actions were a testimony against the world.
By faith Noah... built an ark ... by faith he condemned the world ...
 - You can't build an ark secretly! People will ask questions, and then you have to answer. They would have known not only *what* Noah was doing, but *why* he was doing it. (They could ignore what he said, but they couldn't easily deny what he was doing.)
 - When Noah and his family entered the ark, the rest of the world - those who had refused to repent - were condemned to death. Their opportunity for deliverance, a deliverance they had spurned, was gone - and it was their own fault.
- e. 2 Peter 2:5b; Hebrews 11:7; 1 Peter 3:20b - God protected Noah and his family from the flood.
God protected Noah and his family. (2 Peter) / Noah, in godly fear, built an ark to save his family. (Hebrews) / In the ark, only 8 people were saved. (1 Peter)
- f. 2 Peter 2:5, 9 - This teaches us that God can (and will) rescue the godly and judge the ungodly.
God spared Noah and his family, while he destroyed the rest of the world (all of whom were ungodly). This demonstrates that he knows how to rescue godly people, as well as how to hold the wicked for judgment.
 - God was faithful to his promises (and warnings) in the past. Since his nature and character does not change, his faithfulness in the *past* is the reason we can have confidence that he will be faithful in the *future*.

21. The people of Noah's day

OLD Testament

- a. Genesis 6:1-13 - The condition of the people.
The world's condition - intermarriage (godly with the ungodly); tyrants ("giants"); utterly wicked and corrupt. A time of warning and preparation for judgment.
- b. Genesis 6:3 - God's Spirit will not strive much longer... 120 years.
My spirit will not strive forever with mortal man... his days are numbered - 120 years.

- c. Genesis 6:5-7 - A wicked world; God grieved; impending judgment.
God saw how totally wicked the people were, and was filled with regret and grief. He would have to destroy them in judgment, because of their wickedness.
- d. Genesis 7:11-12, 20-23 - The flood comes; all but Noah and his family die.
The flood comes. (v. 11-12) / Every air-breathing creature not on the ark dies. (v. 20-23)
- e. Genesis 8:18 - Only Noah and his family survive.
Noah and his family leave the ark (along with the animals which were on it - v. 19).
- f. Genesis 6-8 - The entire flood account (including a description of the condition of the people).

NEW Testament

- a. Matthew 24:37-38; Luke 17:26-27a - Their lifestyle illustrates what people will be like in the final days before Jesus returns.
People were living life as usual, up to the day they perished. It will be the same when Jesus returns.
 - "Life as usual" - The examples Jesus gives include eating/drinking, and marrying/giving in marriage.
 - In Genesis, we also read about their wickedness, which would be the reason they were so unconcerned. They had been warned - the same way people today are warned about Jesus' future return - but they didn't care.
 - Like people in Noah's day, people today are *still* predisposed to be wicked - compare to Genesis 8:21b (God's statement about sinful human nature) and Romans 7:18 (one of Paul's statements about sin's power).
- b. 1 Peter 3:20 - God was patient with them for 120 years, when they disobeyed.
God waited patiently while the ark was being built; then when it came, only 8 were saved through water.
- c. 2 Peter 2:5a - God did not spare them when they chose to remain ungodly.
God did not spare the ancient world.
- d. Matthew 24:39; Luke 17:27b - The suddenness of their doom illustrates what people will experience when Jesus returns.
They did not know what would happen until the flood came and destroyed them all.
 - They didn't "know" what would happen, because they ignored the warning, or dismissed it as false.
- e. 1 Peter 3:19b-20a - They are *now* described as "spirits in prison."
The spirits in prison who disobeyed back in the days of Noah...
 - A reference to those who died. (Genesis 6:5-7; 7:20-23 - God saw how evil they had become... "I will destroy them..." / The waters came and they were destroyed.)
 - "In prison" describes their *present* condition *after* death.
 - The righteous who have died, who are now in Christ's presence, are also called "spirits" (in Hebrews 12:23b): "the spirits of righteous men made perfect."
- f. 1 Peter 3:19 - Through the Spirit, they were preached to.
(The Spirit)... through whom Christ went and preached to them.
 - Interpretations vary. Most likely a reference to the Holy Spirit, sent by Christ, who would contend with them for 120 years (Genesis 6:3).
 - A less likely interpretation (though not impossible) is the view that Christ, between his death and his resurrection, proclaimed ("preached") to them his victory over death - and hence confirmed their judgment. (The word "preach" refers to making a proclamation, and does not imply that salvation was the purpose of the "preaching.")

22. The ark and the flood waters

OLD Testament

- a. Genesis 7:13, 23 - Those who died vs. those who remained alive.
Noah and the other 7 entered the ark... everything else on the land (that breathed air) was destroyed.
- b. Genesis 7:11-21 - The account of the world being destroyed by the flood.

NEW Testament

- a. 2 Peter 3:3, 5a, 6 - The day will come in which people will *deliberately* "forget" the historical account of the flood.
In the last days, mockers will come, who will mock and follow after their own evil desires. They will deliberately forget that the waters (which were formed at creation) later destroyed the world.

- This passage mentions *two* events of the past, which they will deliberately forget. The other has to do with how the land was formed (v. 5). These people will use their deliberate "forgetfulness" as a basis for mocking the future coming of Jesus.
- b. 1 Peter 3:20-22 - The flood waters symbolize baptism.
- Eight people were saved through the flood (on the ark). This water symbolizes baptism, which saves you by the resurrection of Jesus Christ, who has ascended to heaven.*
- The emphasis here is not on using water to get clean, but on the response of a good conscience toward God - something which occurred at their baptism.
 - This *external* "washing" (baptism) symbolizes an *internal* change in the heart.
 - At the time this passage was written, people did not separate the time of a person's profession of faith and the time of his baptism; they both occurred at the same time.
 - As in other Scriptures, it is Jesus Christ (and his resurrection) that are the basis of our salvation. Yet this salvation is worked out in our lives through our *trust* in what Jesus did; and genuine faith (trust) is *always* accompanied by action (works). In this passage, the action is baptism.

23. **Genealogical issues (related to Jesus)**

OLD Testament

- a. Genesis 4:25-26; 5:1-32; 11:10-26 - The genealogies.

NEW Testament

- a. Luke 3:34-38 - Jesus' biological relationship to Adam and Adam's descendants.
- Jesus' genealogy from Abraham back to Adam (and God).*
- Previous verses show the *biological* connection between Jesus and Abraham.
 - The Matthew account only goes back as far as Abraham, emphasizing his *legal* (not biological) right to be the King of the Jews.

24. **The calling of Abraham**

OLD Testament

- a. Genesis 11:31-12:1

They went toward Canaan, but stopped for a few years at Haran. God told Abraham to leave and go to a land he would be shown (i.e., Canaan).

NEW Testament

- a. Acts 7:2-4 - God called Abraham (originally named Abram) out of the land of the Chaldeans.
- God called Abraham from the land of his fathers ... He first went to Haran, then to Canaan.*
- This marks the beginning of a new era in God's plan for the ages - one which would eventually result in the birth of Christ, and ultimately, the proclamation of the good news of salvation throughout the world.