

PRECEPT
UPON
PRECEPT®

Genesis

PART 1

THE CREATION
(CHAPTERS 1–2)

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(CHAPTERS 1–2)

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HELPFUL STUDY TOOLS

ARTHUR, KAY; ARTHUR, DAVID; DE LACY, PETE

How to Study Your Bible

Eugene, Oregon: Harvest House Publishers, 1994/2010

The New Inductive Study Bible—New American Standard Bible

Eugene, Oregon: Harvest House Publishers, 2000

Hebrew Word Study Tools

RECOMMENDED COMMENTARIES

WALVOORD, JOHN F.; ZUCK, ROY B., EDS.

The Bible Knowledge Commentary: An Exposition of the Scriptures

Wheaton, Illinois: Victor Books, 1983-c1985

MATHEWS, KENNETH A.

The New American Commentary

Nashville, Tennessee: Broadman & Holman Publishers, Vol. 1A, 1996

RECOMMENDED SOFTWARE

Logos Bible Software

Powerful search engines and up to 4,000 electronic Bible study resources (commentaries, lexicons, Bible dictionaries etc.) make it fast and easy to do simple and complex searches of multiple sources, then pull materials together for orderly presentation—excellent for word and topical studies based on English or original Hebrew and Greek. Available at www.logos.com.

LESSON ONE

In the beginning . . .

THIS LESSON INCORPORATES The following, located in the Appendix:
Observation Worksheets on Genesis 1 and 2
Cross-references
Word studies

***Bereshit* is the Hebrew name for the book of Genesis. It means “in the beginning.” And that is what you are about to study. In just four short weeks you are going to look at Genesis 1 and 2, probably the most contested and debated chapters in the Word of God because they deal with the beginning of the world, of mankind, and of marriage.**

As you probably realize, there is a wide variety of theories, philosophies, ideas, and concepts with respect to the creation of the world, living creatures, man—and marriage; what constitutes marriage?

As you do this study, our task will simply be to see what the Word of God, the Bible, has to say about these subjects.

Our approach to Genesis will be inductive, which means you will seek to discover for yourself exactly what the Word of God says in this book of beginnings. We want you to say with the psalmist, “For You Yourself have taught me” (Psalm 119:102b).

The process we use is that of observation, interpretation, and application. First, you will observe the text thoroughly to discover what it says—and then knowing well what it says, you will seek to interpret it correctly so that you know what it means. Then finally, we hope you will apply the truth you discover to your life.

And what does application look like? First, it may mean that you have to change your mind about what you believe so that it lines up with the Word of God. Second, having believed by faith what God says, you would conduct your life accordingly. Faith is taking God at His Word; it’s trusting what He says.

DAY
ONE

1. How does Genesis, this book of beginnings, begin? At the end of this study you will find the text of Genesis 1 and 2. We call these Observation Worksheets. If you have done a Precept Upon Precept course, you know that soon you'll be marking them up. However right now, just read. Read carefully. When you finish, simply jot down your thoughts about what you've read. Think about the text. How does it strike you? What are your questions? How does it line up with what you hear in your culture about the beginning of the world, of life, of man, of the union of a man and a woman?
2. Now read Genesis 1 aloud. As you do, mark every reference to God, including pronouns. Choose a color or symbol for God so you can quickly identify every reference to Him. See the back of your workbook for a suggested marking, along with suggestions for other words used frequently throughout the Bible.
3. What do you learn from marking the references to God? Look at each place you marked Him, and list below what Genesis 1 tells you about God. Be brief.

4. When you read the chapter aloud, did you hear yourself repeating phrases? What were they? Write them down below, and then mark each phrase in a distinctive way or color on your worksheet so that you can easily distinguish one repeated phrase from another. (If you are a new Precept student, and you are a little unsure of what we are asking you to do, read “Focusing in on the Details” in *How to Study Your Bible*.)

5. Did you notice the reference to the different days?
 - a. How many days are mentioned in this chapter?
 - b. According to the text, when does a day begin and when does it end?

6. Observation is the foundation of accurate interpretation and correct application. If the foundation is not laid properly, then what is built on it will crumble. When you observe the text, any text, whether it is scripture or another subject, learn to ask the **5 Ws and H: who, what, when, where, why, and how**. Ask them over and over again—grilling, interrogating the text until you know for yourself exactly what it says.
- a. **Who** is the main character in Genesis 1?
 - b. **What** do you learn about Him? You’ve already noted that by marking the references to God and listing what the text tells you. When you make a list—just get the facts! Remember you are observing—simply seeing what the text tells you, not *adding* your opinion, your personal commentary on the text!
 - c. Are there any references to **when** in this chapter? **When** something happened or was done? Mark **(time)** in a distinctive way, for instance with a green circle. Do this on your Genesis 1 Observation Worksheet.
 - d. Is there any reference to **where**? Yes, “heavens” is a where and so is “earth,” so you will want to mark them. We suggest double underlining all references to **where** in green. When you mark, you may want to mark the entire phrase, such as: on the earth, in the expanse of the heavens.
Then, and this is just a suggestion, you might want to color heavens light blue and earth brown (dirt is brown!) so they will pop on the page and you can easily distinguish heaven from earth. When it comes to marking, the key is to do what suits you. Stop and mark references to “where” in Genesis 1.
 - e. **Why**? Are there any answers to why in this chapter, reasons for things? We don’t usually mark them but you want to look for anything that helps you understand *why* something was done or said. For example, look at Genesis 1:14-18 and list below why the lights were made.

- f. Finally, we come to the H—**how**. Does Genesis 1 tell you how anything was done or how it happened? If so, write it below.

Good job! That's enough for today. Now, as you go about the task of life (and life is quite a task, isn't it!), think about what you learned from the Word of God—and its implications. For example, if this is true, what difference can it make in my thinking, attitude, my dealings with people and the various contingencies of life? This is called meditating on the Word of God—and it will be healthy mediation because you've honored God's Word by listening to Him.

DAY TWO

1. It's back to Genesis 1 today. There's more to observe, and the more you observe, the more you will retain. Marking the text helps you “see it”—and that enhances memory.
2. Read Genesis 1 again:
 - a. If you didn't mark *then* as time, do so since it indicates sequence of time. Also, if you didn't mark in a distinctive way or underline the phrase *Then God said* in a special color, do it now.
 - b. Did you mark or underline in a distinctive way or color the phrase *and there was evening and there was morning, a ____ day*? If not, mark it now. Since this is a time phrase, many of us just mark it with a squiggly green line that we link to the green circle we use for time.
 - c. Did you mark in a distinctive way the phrase *and God saw that it was good*—or anything similar to that in wording? If not, it's time to do so.

3. Now, in the margin of the text note what God did on each day. You may want to use a pencil at this point in case you want to change something later.
4. On the chart at the end of the lesson, record exactly what came into existence on each day, along with anything else you see that you want to remember about what God created. It will help solidify your observations and provide you with a concise chart on what the Bible teaches regarding the days and order of Creation.

As you do this, are you thinking,

“This is not what I was taught!”

“Is this scientific?”

“This contradicts what I’ve believed.

Now what am I to do, who am I to believe?”

Those are legitimate questions, thoughts. In fact you might want to briefly jot down where you are right now. Just remember, we have more to learn, to sort out, so “hangeth thou in there.” Let’s get down the facts of what God says in His Word, then you’ll better understand any supposed conflicts. Close your day with prayer, asking God to lead you and guide you by His Spirit into all truth.

DAY THREE

1. After you talk to the author of Genesis about what He has written and why, read Genesis 1 aloud and mark every reference to the *waters* and to the *sea(s)* in the same way. As you mark, you might want to mark the entire phrase that has to do with the water, such as “in the midst of the waters.”
2. Look again at the “Days of Creation” chart. What follows what? Does there seem to be any order in what God made—any particular logic to that order? Write your insights.

3. Did you notice and mark the phrase, *and it was so*? What is the phrase connected with? Do you see any purpose to this repeated phrase?

4. As you read and reread Genesis 1, did you notice the contrast of light and darkness. What do you observe in this chapter with respect to the two?

5. Finally, how would you summarize in as few words as possible what Genesis 1 is about? As much as possible, use the terminology, the words, God uses in the chapter. Record this on the Chapter Theme line at the top of your Genesis 1 Observation Worksheet.

O Beloved of God (for that is what you are called throughout the New Testament by the inspired writers of the Epistles), don't you love what you are seeing by this repeated observation of the text? This is the Word of God which Jesus not only quoted but declared would not pass away until all is accomplished (Matthew 5:18).

Thank you for fearing God and acquiring this knowledge He's preserved for you. May you determine you will discipline yourself and let nothing keep you from the knowledge of Him.

DAY FOUR

1. When God inspires, breathes out His word (2 Timothy 3:16), the book of Genesis, He introduces Himself by the name *Elohim* in one short stellar sentence that speaks volumes. While we are going to dig deeper into the meaning of Elohim in today's study, we first need to look more closely at Genesis 1:1—the first words breathed by God as He begins His holy book, a book not of man's interpretation according to 2 Peter 1:20-21, but one recorded by men moved by the Spirit of God.

- a. Read aloud Genesis 1:1 and write it out below. As you do:
 - 1) mark “In” with a circle and put a squiggly line under the rest of the time phrase.
 - 2) put (Elohim) in parenthesis after “God.”
 - 3) write (*bara*) after “created.”

 - b. Now look up the definition of “created,” *bara* in the Hebrew. The verb here is in the Qal stem (the simplest form of a Hebrew verb which carries the property of active voice, the subject causes the action). Write what you learn, especially if the tool mentions the Qal stem. If you have not done a word study before, read “How to Use Word Study Tools,” in *How to Study Your Bible*.
-
2. Now, let’s take a closer look at the name used for God in Genesis 1. *Elohim* is used more than 2,500 times in Scripture. It’s an interesting word because it has the Hebrew plural ending (*im*).

When you get to Genesis 1:26, you read, “Then God said, ‘Let *Us* make man in *Our* image, according to *Our* likeness . . .’ ” [italics added]. It seems the plural sense of Elohim becomes evident in the words spoken by Him.

The question then becomes, Who are the “Us,” the “Our”? Let’s let Scripture help us interpret Scripture and see what God tells us in other places about Himself and Creation. Look up each verse and note what you observe that might help explain the “Us . . . Our.”

- a. Matthew 3:16-17—These verses simply help establish who the “Us” might be. Who are the “whos” of these verses?
- b. Genesis 1:2—Which of the “whos” mentioned in Matthew 3:16-17 are mentioned in this verse, and what is being done by whom?
- c. John 1:1-4, 14-18
- d. Hebrews 1:1-3

e. Colossians 1:15-17

f. 1 Corinthians 8:6

g. Revelation 4:2, 9-11—If there is any doubt as to which person of the Godhead this is, continue to read Revelation 5:1-7.

Don't you just love the way God unfolds His truth to us, precept upon precept! Thank you, thank you, thank you, Beloved of God, for honoring the Word of God by studying to show yourself approved unto God—a workman who does not need to be ashamed because you have disciplined yourself for the purpose of godliness.

DAY FIVE

In Genesis 1 the Hebrew word for “day” is *yom*. *Yom* is the most common concept of time found in the Old Testament. It is used over 2200 times, and can mean “the period of light (as contrasted with the period of darkness), . . . the period of twenty-four hours, . . . a general vague ‘time,’ . . . a point of time.”¹ The particular meaning is made clear by the context. Remember the key to accurate interpretation is letting context rule over all interpretation.

¹ R. L. Harris, Gleason L. Archer, Jr., and Bruce Waltke, eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago: Moody Press, 1999, ©1980), 370.

1. Let's look at three different ways in which day (*yom*) is used in Genesis 1–2. As you look up each verse, find the word *day* and note:
 - how it is used in each instance
 - what kind of a time period is referred to
 - how it compares to the definitions of *yom*
 - a. Genesis 1:5a

 - b. Genesis 1:5b, 8, 13, 19, 23, 31

 - c. Genesis 2:2, 3

 - d. Genesis 2:4
2. According to what you've learned and seen thus far, what would you conclude about the use of “day” in Genesis 1? Write the reason for your answer.

3. Now let's look at another context. Read Exodus 20:1-3, 8-11.
 - a. Who is speaking in Exodus 20 and what is His purpose?

- b. What kind of literature is Exodus? Is it history, poetry, prophecy?

 - c. What is the meaning of “day” in this passage? How do you know?

 - d. Scripture is the best interpreter of Scripture. How does Genesis 2:1-2 compare with Exodus 20:8-11?
4. The following passages have been cited by some believers as suggesting either short or long periods of time for creation. Look up each one, and from simply observing the text and letting Scripture interpret Scripture, record your insights in the space below each passage. Carefully consider the context, watch the word “like,” and then write how “day” is to be interpreted.
- a. 2 Peter 3:8

 - b. Psalm 90:3-4
5. Now, based on what you have **observed in the Word of God**, letting God speak for Himself, what do you think God is saying about the time He took to create all that He says He created—and why?

6. Have you ever wondered or thought about why people doubt that creation took place in six literal days as God describes—“evening and . . . morning, one day”? Why do you think they doubt the literal interpretation of Genesis 1? Or why do you doubt it, if you do?
7. Finally read Hebrews 11:1-3, 6 and think about these verses. Meditate on them as you prepare to do Lesson 2.

Well done! You've finished Lesson 1! Think of what you have seen for yourself as you've observed the Word of God.

THE DAYS OF CREATION

<p>First Day</p>	<p>Fourth Day</p>
<p>Second Day</p>	<p>Fifth Day</p>
<p>Third Day</p>	<p>Sixth Day</p>

GENESIS 1
Observation Worksheet

Chapter Theme _____

IN the beginning God created the heavens and the earth.

- 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.
- 3 Then God said, “Let there be light”; and there was light.
- 4 God saw that the light was good; and God separated the light from the darkness.
- 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.
- 6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”
- 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.
- 8 God called the expanse heaven. And there was evening and there was morning, a second day.
- 9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.
- 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

- 11 Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so.
- 12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.
- 13 There was evening and there was morning, a third day.
- 14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;
- 15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.
- 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also.
- 17 God placed them in the expanse of the heavens to give light on the earth,
- 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
- 19 There was evening and there was morning, a fourth day.
- 20 Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”
- 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

- 22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”
- 23 There was evening and there was morning, a fifth day.
- 24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.
- 25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.
- 26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”
- 27 God created man in His own image, in the image of God He created him; male and female He created them.
- 28 God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”
- 29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

- 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given* every green plant for food”; and it was so.
- 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

GENESIS 2
Observation Worksheet

Chapter Theme _____

THUS the heavens and the earth were completed, and all their hosts.

- 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.
- 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.
- 4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.
- 5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.
- 6 But a mist used to rise from the earth and water the whole surface of the ground.
- 7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
- 8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.
- 9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

- 10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.
- 11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.
- 12 The gold of that land is good; the bdellium and the onyx stone are there.
- 13 The name of the second river is Gihon; it flows around the whole land of Cush.
- 14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.
- 15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.
- 16 The LORD God commanded the man, saying, “From any tree of the garden you may eat freely;
- 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”
- 18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”
- 19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.
- 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

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- 21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.
- 22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
- 23 The man said,
 “This is now bone of my bones,
 And flesh of my flesh;
 She shall be called Woman,
 Because she was taken out of Man.”
- 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.
- 25 And the man and his wife were both naked and were not ashamed.

