



# EAST OF EDEN

## Finding Our Way Home

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A Study of Genesis by Stan Key

Volume 1  
Answer Guide



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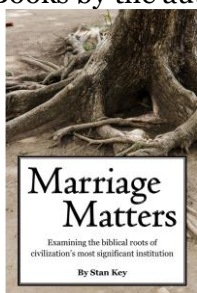
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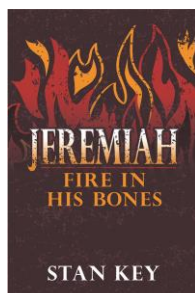
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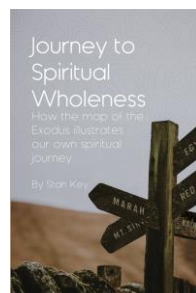
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# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### ONCE UPON A TIME...

*An Overview of the Book of Genesis*

#### I. The Big Picture

- A. Have you ever arrived for a movie 20 minutes after it started? The characters are unknown. There is no discernable plot. It feels like a series of randomly arranged events with no **coherent meaning**.
- B. For many people, **the Bible** is like that. It is a collection of 66 books, in three languages, by 40 authors, written over a period of 1,500 years. Many fail to see the unity of the Bible's overall message because they do not know **Genesis** (they missed the first 20 minutes!). Here the major characters, themes, purpose, and direction of the history of salvation are introduced.
- C. Genesis is not a book of philosophy, science, liturgy, or prophetic writing. It tells a story. Other cultures of the ancient Near East wrote myths; the Hebrews wrote **history**, set in time and space. Here are addressed the most **essential questions** of human existence:
  - Is there a God? If so, what is he (she? it? they?) like?
  - Where did I come from?
  - Who am I? Who are my people?
  - Where does the idea of good and evil come from?
  - Why are families so dysfunctional?
  - What's wrong with the world?
  - Where is home?
  - Is there hope for the future?
  - Is history linear or cyclical?

#### II. Overview of Genesis

- A. *“These are the generations of...”* Serving as a sort of title for the story that follows, this phrase alerts us to the basic structure of the book.
  - Gn 2:4—The heavens and the earth
  - Gn 5:1—Adam
  - Gn 6:9—Noah
  - Gn 11:27—Terah, the father of Abraham
  - Gn 25:19—Isaac, the father of Jacob
  - Gn 37:2—Jacob, the father of Joseph
  - See also Gn 10:1; 11:10; 25:12; 36:1, 9.

Apparently, God intends to get his work done in the world through **particular persons**. In Genesis, five persons are given particular attention.

Adam	Noah	Abraham	Jacob	Joseph
Dealing with <b>temptation</b>	Salvation from <b>God's wrath</b>	The walk of <b>faith</b>	The need for <b>sanctification</b>	The path of <b>suffering</b>
Gn 1:1–6:8	Gn 6:9–11:26	Gn 11:27–25:18	Gn 25:19–36:43	Gn 37:1–50:26

- B. The other structural clue to this book is the noticeable change that occurs at **Chapter 12**. This chapter divides Genesis into two primary parts.

Chapters 1–11	Chapters 12–50
General <ul style="list-style-type: none"> <li>• The place: Mesopotamia</li> <li>• The people: the human race</li> <li>• The time: many generations (many centuries)</li> </ul>	Particular <ul style="list-style-type: none"> <li>• The place: <b>Canaan</b></li> <li>• The people: <b>Abraham</b> and his descendants</li> <li>• The time: four generations (about 300 years)</li> </ul>
The Problem <ul style="list-style-type: none"> <li>• Human wickedness and sin</li> <li>• Divine judgment</li> <li>• Human attempts to deal with the problem fail miserably</li> </ul>	The Solution <ul style="list-style-type: none"> <li>• Only God can deal with the problem</li> <li>• His solution is to choose a man and make a <b>covenant</b> with him.</li> </ul>
Formation (Gn 1–2) De-formation (Gn 3–11)	Re-formation (choose a people) Trans-formation (recreate the heart)

- C. The title of this series is “East of Eden: Finding Our Way Home”<sup>1</sup> (see Gen 3:24; 4:16). This reminds us that salvation is a **journey**: we are estranged from God, lost, **homesick**, and can’t find our way home. All human history is lived out somewhere east of Eden. The **good news** is that God has not abandoned us and is working out a solution to the sin problem. If we follow him, he will lead us home.

III. The message of Genesis in four questions.

Genesis is more than the history of the Jews. These stories have a message for us. “All Scripture is... profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Tm 3:16). At some level, Genesis tells **my story** and explains my life.

- A. What do you do when things are **formless** and **empty**? (Read Gn 1:1–2)
- Next week, we will examine *why* God’s first creative act left the earth “formless and void” (Hebrew, *tohu* and *bohu*). For our purposes in this introduction, it is sufficient to note that the story of salvation begins by describing God as the One who:
    - **Gives meaning** (he forms) to what appears to be **chaotic**: he organizes time (seven days/week), he shapes undifferentiated matter into earth and sky, etc.
    - **Fills** what is empty: he puts stars in the heavens, birds in the sky, fish in the seas, animals and people on the earth, etc.
  - Genesis 1–2 shows us that God accomplishes this primarily through:
    - **Speaking**. “Let there be...” (Gn 1:3, 6, 9, etc.). “In the beginning was the Word...” (Jn 1:1). God’s word brings cosmos out of chaos by creating organization, structure, purpose, and meaning.
    - **Giving light**. The first day of creation began with light! Note: the sun was not created until the fourth day.

<sup>1</sup> I’m well aware that “East of Eden” has been used as a title for a book (John Steinbeck), a movie (1955), a song (sung by Placido Domingo and others), and more. But the phrase comes from Genesis 4:16 and thus can serve as a text for multiple purposes.

But he also does it by:

- **Separating** things (Gn 1:4, 6, 7, 14, 18): light/darkness, waters below/above, day/night, good/evil, male/female, etc.). He organizes things “according to its kind” (Gn 1:11, 12, 21, 24, 25). He creates boundaries with unblurred edges.
- Giving things their **names** (Gn 1:5,8,10): Day, Night, Heaven, Earth, Seas. He will also give new names (Abraham, Sarah, Israel, etc.).

3. The book of Genesis describes how God continues to deal with what is:
  - **Formless** and chaotic: wicked society before the flood, Babel, Sodom, warring brothers, a husband calling his wife his sister, etc.
  - **Empty**: Adam is alone, the womb of Sarah/Rebecca/Rachel is empty, etc.
4. Application: “God is not a God of **disorder/confusion**” (1 Cor 14:33). If your life feels chaotic—if it feels empty—then ask God to do what only he can do:
  - Speak into the chaotic darkness.
  - Turn on the lights.
  - Separate things into their proper category.
  - Give things their proper names.

B. Can the **shattered image** of God be restored? (Read Gn 1:26–27)

1. We will study this in more detail in coming chapters, but we can summarize the image of God in man by saying it relates to:
  - That which makes us distinct from the **animals**—and angels.
  - How **male and female** live together in marriage (a union of differences).
  - **Righteousness**, holiness, and love (*agape*).
  - **Dominion** over creation.
2. When sin came, the image of God was severely **damaged** but not completely lost. This is what gives men and women their worth (the sanctity of human life); see Genesis 9:6.
3. Genesis explains why humans are often so **inhumane**! Here we have the original case study of the **moral chaos** that comes when we forget who we are:
  - Adam dominates his wife and blames her for what happened.
  - Cain kills his brother during a worship service.
  - Lamech begins to practice polygamy.
  - Babel is the first attempt at one-world government.
  - Abraham, Isaac, and Jacob have problems with selfishness, competition, fear, manipulation, etc.
  - Sodom and Gomorrah are destroyed because of their great sin.
  - Judah commits incest with his daughter-in-law.
  - Joseph is sold into slavery by his brothers.
4. Genesis 6:5–6 summarizes the situation succinctly: “The Lord saw that the wickedness of man was great in the earth, and that **every** intention of the thoughts of his heart was **only** evil **continually**. And the Lord was sorry that he had made man on the earth, and it **grieved** him to his heart.”

5. The life of **Joseph** (Gn 37–50) gives hope that the image of God can be restored to a remarkable degree. This man is godly, faithful, resists temptation, says no to revenge, forgives, etc.
  6. Application: The gospel gives us the amazing promise that the image of God can indeed be restored **in us**. See Romans 8:29 and Colossians 3:10.
- C. How do you discern the difference between **good** and **evil**? (Read Gn 2:16–17)
1. God’s creation was good, *very* good (Gn 1:4, 10, 12, 18, 21, 25, 31). In such a perfect environment is it even possible to conceive of something evil? Because there was a **snake** in the garden, God needed a way to warn sinless humans of the danger of experiencing something they did not even understand.
  2. The tree of the knowledge of good and evil gave moral discernment to Adam and Eve as long as they **did not eat** its fruit. Satan claimed just the opposite—you know good and evil only when you *do* eat! In eating the fruit, Adam and Eve were declaring themselves **morally autonomous** (we decide for ourselves what is right and wrong). This lies at the root of all sin.
  3. Thus, we learn that good people can discern the difference between good and evil. Evil people do not. The first sin was to know **good** as **evil**. The second sin was to know **evil** as **good**. The perversity of evil is seen in the fact that humans confuse good for evil (Lot says it is “good” to give his virgin daughters to the Sodomites—Gn 19:8, KJV). See also Isaiah 5:20.
  4. When the ability to discern good and evil is lost, the door is opened to **every imaginable** wickedness. This explains human history. In Genesis, we see murder, polygamy, homosexuality, slavery, incest, war, etc.
  5. But there is hope. God covers nakedness and promises a deliverer (Gn 3). He saves Noah and his family (Gn 6–11) and enters into a **covenant** with Abraham (Gn 15, 17). Joseph rediscovers moral discernment at the close of the book when he says to his brothers, “You meant **evil** against me, but God meant it for **good**” (Gn 50:20).
  6. Application: If you struggle discerning the difference between good and evil:
    - **Repent** of moral autonomy (determining right and wrong for myself).
    - Humble yourself and listen and learn from **God’s Word** (Heb 5:14).
- D. Who is the **seed of the woman**? (Read Gn 3:15)
1. Surprisingly, the story of man’s greatest failure contains the **first promise** of the gospel (the *protoevangelium*). Notice the key elements of this amazing statement:
    - Human history will be defined by **spiritual warfare** between the serpent (and his family) and the woman (and her family).
    - The serpent will “bruise the heel” of the woman’s seed/offspring (a **superficial** wound).
    - The woman’s seed will “bruise the head” of the serpent (a **serious** wound).
  2. Who is this “seed/offspring of the woman”?
    - The word “offspring/seed” can be either singular or plural (as in English). But because of the singular pronouns (“he” and “his”), the primary reference seems to be to **an individual** who will be born to the woman.

- While this “seed” will be human, he will have **supernatural power**—a serpent crusher!
  - This coming champion will fight the serpent **on behalf of** the woman and the man who have sinned against God, and he will inflict a **decisive defeat**—he will crush his head!
3. Imagine the **anticipation** Adam and Eve must have felt when their first child was born! Could this be the serpent crusher? Alas, it was Cain.
    - Not Cain, but Seth
    - Not Ham or Japheth, but Shem
    - Not Terah, but Abraham
    - Not Ishmael, but Isaac
    - Not Esau, but Jacob
    - Not Joseph, but Judah (Gn 49:10)
  4. Genesis closes with this promise still **unfulfilled**. Who is this serpent crusher? When will he come? What will it look like when his heel is bruised? How will he crush the head of the serpent?
  5. Application: When life seems to be coming part and the powers of darkness seem to be winning, take heart! “The God of peace will **soon** crush Satan under **your feet**. The grace of our Lord Jesus Christ be with you” (Rom 16:20).

## QUESTIONS FOR DISCUSSION

1. What is the primary thing you learned tonight? What do you intend to do with this information?
2. Which of the four “messages” of Genesis was most powerful for you? Why? How does God want you to apply this message to your life?





# East of Eden

## Finding Our Way Home

### A Study of Genesis with Stan Key

## DESIGNER UNIVERSE

*Genesis 1:1–2:3*

### I. Getting started about how we got started

- A. There is a story of a woman who claimed the world was flat, resting on the back of an elephant. Her friend asked, “And what is the elephant standing on?” Pausing only for a moment, the woman said, “On a giant turtle.” Again, her friend asked, “And what is the turtle standing on?” Flustered, the woman shot back, “It’s turtles all the way down!”

When it comes to the question of origins, how far back can we go (prebiotic soup, Big Bang, matter is eternal, etc.)? Many struggle with the problem of **infinite regress**. Genesis 1:1 says it all begins with **God**. If you ask, “But where does God come from?” it proves you don’t understand God—the uncaused Cause.

- B. When compared with other creation stories of antiquity, Genesis 1–2 is utterly **unique**! (For example, the Akkadian creation myth *Enuma Elish*.) The contrast between the creation accounts of Genesis and those of Israel’s pagan neighbors is startling:

Non-Biblical Accounts of Creation	Genesis 1-2
Myth—time and space are unimportant	<b>History</b> —time and space are very important
Polytheistic	Monotheistic
Creation out of pre-existent matter	Creation out of <b>nothing</b> — <i>ex nihilo</i>
Sexual themes	Sexuality (in God) is absent
The gods shape and form matter	God <b>speaks</b> creation into existence
The gods are known through nature (Astrology)	Nature is known through God (Astronomy)
A poly-verse, multi-verse	A universe
Cyclical concept of existence	<b>Linear</b> concept of existence
The gods are unethical and immoral	God is a Moral Being (holy)
The gods must submit to some deeper impersonal power or force (fate)	God is absolute and <b>sovereign</b> —there is nothing beyond or behind God
Blurs the boundaries between man and animal, male and female, right and wrong, god and man	Boundaries and distinctions are emphasized and celebrated
The gods are part of this world system (nature)	God is “wholly other”

- C. Origin determines **destiny**. It matters whether you understand your origin as a random set of mutations that evolved from a primeval chemical soup or whether you believe you were created by God to reflect his image.

- “Daddy, tell me again about (great, great) Grandpa Chess wounded at Spotsylvania... about granddaddy and Key’s Café with hamburgers for a nickel... about how you met mommy at a baseball game at Asbury College....” I didn’t know it then, but I was trying to figure out my **identity** and **purpose** by learning about my origins.

- This is why American history is so important. Were our ancestors white male imperialists greedy to take the land of others or were they Christian pilgrims yearning to build a city on a hill? **Revisionist history** has huge implications.

Those who shape a culture's creation story are the *de facto* **priests** and will determine what the dominant **worldview** will be. Our future is determined by how we understand our past.

- D. John Lennox gives a helpful illustration to show the **limits** of science. He imagines his Aunt Matilda baking a cake that is taken to a group of the world's top scientists for analysis. They determine the ingredients of the cake and how they relate together. But then John imagines asking them, "But **why** was it made?"

*The grin on Matilda's face shows she knows the answer, for she made the cake, and she made it for a purpose. But all the nutrition scientists, biochemists, chemists, physicists and mathematicians in the world will not be able to answer the question—and it is no insult to their disciplines to state their incapacity to answer it. Their disciplines, which can cope with questions about the nature and structure of the cake, that is, answering the "how" questions, cannot answer the "why" questions connected with the purpose for which the cake was made. In fact, the only way we shall ever get an answer is if Aunt Matilda reveals it to us.... To say with Bertrand Russell that, because science cannot tell us why Aunt Matilda made the cake, we cannot know why she made it, is patently false. All we have to do is ask her.<sup>1</sup>*

- E. Those who pretend there is a conflict between Genesis 1–2 and science have failed to think deeply about the question. Science claims to answer the **How?** and the **When?** questions. Genesis claims to answer the **Who?** and the **Why?** But to distinguish science from the Bible does not mean we are to **separate** them! The Bible is not a handbook of science. Agreed.

*But that does not mean [the Bible] will have nothing to say which touches the realm of the scientist. The fact that the primary purpose of Genesis is not to instruct us in geology does not exclude the possibility that it says something of relevance to the subject. In the last analysis one cannot make an absolute separation between physics and metaphysics, and religion has to do with everything, precisely because all realms are created by God and continue to depend on him.... Faith rests on facts....<sup>2</sup>*

- F. It would be hard to overemphasize the fact that, when it comes to dealing with the issue of origins, the real conflict is *not* between *science* and *religion*, but between two opposite worldviews: **naturalism** and **theism**.

- *Naturalism* claims there is nothing but nature. It is a **closed system** of cause and effect. There is nothing "outside"; there is no transcendent Reality. Carl Sagan said it well; "The cosmos is all there is, or was, or ever shall be."
- *Theism* asserts that nature is an **open system** because it has been created by a Supreme Being. It is summarized in the opening words of Genesis; "In the beginning God created the heavens and the earth."

Note: Both Genesis 1:1 and Sagan's affirmation are statements of **faith**, not of science. The key issue is *not* therefore some supposed conflict between *science* and

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<sup>1</sup> Lennox, 41.

<sup>2</sup> Blocher, 24.

*religion* but rather the freely made choice of which **worldview** will inform our scientific exploration!

II. Examine the text: Genesis 1:1–2:3

- A. When all was “formless and void,” God “formed” things and then “filled” them. Notice the symmetry of how this was done during the days of the week:
- Day 1 he forms the light; Day 4 he fills it with sun, moon, and stars.
  - Day 2 he forms the heavens and the waters; Day 5 he fills them with birds and fish.
  - Day 3 he forms the earth; Day 6 he fills it with creatures and with mankind.

The author seems to be motivated, to some degree, by **literary style** as much as by chronological order. It is almost **poetic**. This doesn't mean the passage is non-historical, but it does mean we should not press the text too hard for scientific details.

B. Notice important repetitions:

1. “And God said...” (Gn 1:3, 6, 9, 11, 14, 20, 22, 24, 26, 28, 29). Unlike other cosmologies of antiquity, God does not make the world out of pre-existing stuff. Matter is not **eternal**! Rather God creates **out of nothing** (*ex nihilo*) by majestically speaking things into being: “Let there be...” (Ps 33:6, 9; Jn 1:1, 14).
2. “And God called...” (Gn 1:5, 8, 10). God gives things their **names** (Day, Night, Heaven, etc.). He passes this authority to Adam (Gn 2:19–20), indicating man's dominion over the created order.
3. “It was good...” (Gn 1:4, 10, 12, 18, 21, 25, 31). God is not **the author** of evil.
4. “And God separated...” (Gn 1:4, 6, 7, 14, 18). God insisted that plants and animals reproduce “according to their kind” (Gn 1:11, 12, 21, 24, 25). Here we see God's intention to keep things in their **proper categories**. God's intent is that the boundaries not be blurred between God and the world, animals and man, male and female, good and evil, Eden and the world, etc.

III. What Genesis 1 teaches us about God.

- A. God **is**. The Bible does not try to prove God's existence because it assumes his presence is **self-evident**. It is hard to improve on the argument proposed by William Paley (1743–1805): On walking through a field, suppose I find a watch lying on the ground. Could this be there by chance? Could it have created itself or been shaped by chance? If there is a watch, there must be **Watch Maker**.
- B. God is **eternal**. It's not turtles all the way down, but it is God all the way down. There is nothing behind, beyond, or under God. He is the **absolute Absolute**.
- C. God is **omnipotent**. He is an artist of infinite skill who can create anything he desires. He loves beauty. Whether we use a **telescope** or a **microscope**, we see his amazing design all around us.
- D. God is **transcendent**. God is distinct from his creation. He is not part of nature. If the universe suddenly disappeared, God would remain **unchanged**.
- E. God is **One**. Unique among all the creation stories of the ancient world, there is only one God. “Here, O Israel, the Lord our God, the Lord is one!” (Dt 6:4).

- F. God is **multiple (three)**. Though strongly monotheistic, Genesis 1 has clear hints of the Trinity:
- God’s **Word** creates the universe (“And God said...”).
  - The **Spirit** of God hovers over the waters (Gn 1:2).
  - The plural pronouns of Gn 1:26, “Let **us** make man in **our** image.”
- G. God is **personal**. The God of Genesis 1 is no impersonal force or cosmic **energy** (like The Force of *Star Wars*). He speaks. He has plans and purposes. In Genesis 2–3 we will see this reality even more clearly.
- IV. What Genesis 1 teaches us about the universe (nature).
- A. Nature is **real**. It is not an illusion (*maya*) or the figment of someone’s imagination. This is not a dream. But, like Aunt Matilda’s cake, nature is not self-explanatory. It is not the **ultimate** reality—God is. For the atheist, the universe is the ultimate reality. For the theist, God is.
- B. Nature is **comprehensible**. Because it is orderly, it is intelligible. It is not the product of random forces and chance. It is governed by **laws**. Therefore, nature invites us to study it. This accounts for the rise of **science**. “The most incomprehensible thing about the universe is that it is comprehensible.”<sup>3</sup>
- C. Nature is **good**. Though the coming of sin will bring changes in nature (death, thorns and thistles, pain in childbirth, etc.), it is still good and something God wants us to enjoy. Physical existence (food, things, fleshly existence, etc.) must never be understood as somehow “unspiritual.” The Bible is very “materialistic” (see 1 Tm 4:1–5). Other religions teach that matter is evil, and we should escape its bondage.
- D. Nature reflects the **glory of God**. Pagans believed the heavens are god. Genesis 1 tells us they can only reflect his glory (see Ps 19:1–6; Rom 1:20–21). Don’t worship the stars; worship the One who made them!
- E. The earth was specifically designed as **a home** for human beings. All the elements were “just right” so that mankind would be comfortable in this setting (temperature, water, tilt of axis, food supply, etc.). The conditions on Planet Earth are exactly right for human life to prosper (the anthropic principle).
- V. What Genesis 1 teaches us about ourselves (come back next week!).
- VI. Three words in closing.
- A. God speaks through nature—if we **take off our shoes** and listen.
- Earth’s crammed with heaven,  
And every bush aflame with God;  
But he who sees, takes off his shoes,  
The rest sit round it and pluck blackberries.  
(Elizabeth Barrett Browning)*
- B. But we **need more** than the message of nature. The heavens declare the glory of God (Ps 19:1ff), but they do not tell us how we can **be saved**. We need something more!
- In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the*

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<sup>3</sup> Einstein, quoted in *God’s Undertaker*, 59.

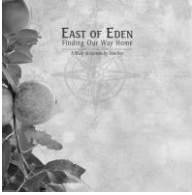
*life was the light of men. The light shines in the darkness, and the darkness has not overcome it.... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:1-5, 14)*

- C. We will never find our **identity** and **mission** in life until we discover our true origin!

*Jesus, knowing that the Father had given all things into his hands, and that he had **come from** God and was **going back** to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. (John 13:3-4)*

### QUESTIONS FOR DISCUSSION

1. When you look at nature, what message does it communicate to you?
2. What did this lesson teach you about God?
3. What did it teach you about nature?
4. What did you learn about the limits of science?
5. Why is a correct understanding of our origin so important?



# East of Eden

## Finding Our Way Home A Study of Genesis with Stan Key

### THE WAY THINGS OUGHT TO BE<sup>1</sup>

*Genesis 2:4–25*

#### I. Homesick

- A. My purpose in this study is to make you **unhappy**; to make you aware of the fact that, deep inside, there is a **longing**, a holy **discontentment**, with the way things are. There are moments in life when we suddenly become aware of this inner ache. It may be awakened by a song, an aroma, a movie, a certain place, or by something breathtaking and beautiful. A tear may come as we ache over something that's been **lost**.
- B. Numbers of great authors have written about this inner longing:
1. “The books or the music in which we thought the beauty was located will betray us if we trust to them; it was not *in* them, it only came *through* them, and what came through them was longing.... For they are not the thing itself; they are only the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never yet visited.” —C. S. Lewis<sup>2</sup>
  2. “The only ultimate disaster that can befall us... is to feel ourselves to be at home here on earth. As long as we are aliens, we cannot forget our true homeland...” —Malcolm Muggeridge<sup>3</sup>
  3. “Solomon and Job have known and spoken best about man’s wretchedness, one the happiest, the other the unhappiest of men; one knowing by experience the vanity of pleasure, and the other the reality of afflictions.” —Blaise Pascal<sup>4</sup>
  4. During his long journey in *The Lord of the Rings*, Frodo is homesick with longing for the Shire. Yet when he finally gets home, he has changed so much that the Shire no longer satisfies his truest longing. In the final scene of the trilogy, Frodo boards a ship and sails away toward the west “until at last on a night of rain Frodo smelled a sweet fragrance on the air and heard the sound of singing that came over the water... and then it seemed... he beheld white shores and beyond them a far green country under a swift sunrise.” —J. R. R. Tolkien<sup>5</sup>
  5. “He [God] has put eternity into man’s heart...” (Ecclesiastes 3:11, ESV).
- C. Genesis explains why this inner longing exists: **paradise** has been lost. When Adam and Eve were expelled from their home in the garden, their descendants were destined to live their earthly lives “east of Eden” (Gen 4:16)—**homesick**.
- D. Our study tonight explores what we’ve lost—even when we are **unconscious** of the fact. The Bible begins by reminding us of a moment in time when life was what it ought to be. Only when we know what we’ve lost is there hope that we can find what we most desperately need.

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<sup>1</sup> This chapter was divided into two sessions in the DVD/CD sets, but both sessions use this workbook chapter.

<sup>2</sup> Lewis, *The Weight of Glory*, 29.

<sup>3</sup> Muggeridge, 47–48.

<sup>4</sup> Pascal, 118.

<sup>5</sup> Tolkien, 1007.

II. Our discontent is explained in four questions (Genesis 2:4–25).

Though Adam and Eve are historical figures, their story is meant to be seen as part of everyone's story. Adam (Hebrew, man) and Eve (sounds like the Hebrew word for life-giver) are intended to help us better understand **our own stories**—and our own inner homesickness.

A. *Who am I?* The question of **identity**.

1. When Moses (the author of Genesis) stood before God at the burning bush, this was the **first** question he asked (Ex 3:11). We know ourselves only when we know our Creator.
2. The Riddle of the Sphinx: Which creature walks on four legs in the morning, two legs in the afternoon, and three legs in the evening?<sup>6</sup>
3. Genesis 1:26–27. We are created in the **image of God**. This makes us **unique** in the universe. We are not gods. We are not machines. We are not **animals**. We are human persons. This explains our culture's historic belief in the sanctity of human life.

Note that humans come in only two varieties: **male** and **female**. Just as we do not choose whether to be born, who our parents are, or what our name is; we do not choose our gender. It is assigned to us. (See Addendum A.)

4. Genesis 2:7. Made from dust and animated with God's Spirit, humans are part earth (earthlings) and part heaven. We are a sort of **hybrid** (of mixed origin), **amphibian** (can operate in two environments: earth/heaven, body/soul). The dirt keeps us **humble**; the breath reminds us of our true **dignity**.
5. Genesis 2:9, 16–17. This is the only prohibition given to man!<sup>7</sup> The tree gave Adam the knowledge of good and evil (a good thing, part of the image of God, Gen 3:22) when he **abstained** from eating its fruit. The serpent claimed that moral discernment came when the fruit was **eaten** (Gen 3:1–5). Tragically, when Adam and Eve ate the fruit, all moral discernment was lost.<sup>8</sup>
6. This tree is placed in the garden to give man the opportunity to **choose**. It isn't forbidden because it is evil. It is evil because it is forbidden. Man is a free moral agent who, unlike the animals, will be held **accountable** for his actions. Though innocent, Adam is not yet mature. God wants our love, not mechanical obedience. Therefore, he had to create the possibility for choice. A dog may not have the freedom to be “undoggy”; but a human has the freedom to be **inhuman!**

*What is forbidden to man is the power to decide for himself what is in his best interests and what is not. This is a decision God has not delegated to the earthling.<sup>9</sup>*

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<sup>6</sup> According to Greek mythology, a sphinx guarded the gate to the city of Thebes. To every traveler who sought entrance, he would ask the riddle. Those who gave the wrong answer were killed and eaten. Finally, Oedipus solved the riddle and thus freed the citizens of Thebes from the evil control of the sphinx.

<sup>7</sup> Remember as a child when your parents said, “You can play in all the rooms of the house but don't go in the closet!” The very prohibition created the desire, the curiosity to know what was in that closet. See Romans 7:7–12.

<sup>8</sup> “You understand sleep when you are awake, not while you are sleeping... You can understand the nature of drunkenness when you are sober, not when you are drunk. Good people know about both good and evil: bad people do not know about either.” —C. S. Lewis (*Mere Christianity*, New York: HarperCollins, 1952: 93)

<sup>9</sup> Hamilton, 166.

7. Today, many have experienced **identity theft**. Even among Christians, we forget who we are and that makes us confused, unhappy, and vulnerable to temptation.
- B. *Where do I belong?* The question of **home**.
1. Few characteristics are more prominent of people today than **rootlessness**. Divorce, mobility, and virtual relationships have created a generation who can't define where "home" is.
  2. Genesis 2:8–14. Eden (Hebrew, delight, pleasure) is no **mythical** habitat in some imaginary location (Shangri-la, Nirvana, Utopia<sup>10</sup>). Note that the garden is "in Eden" (Gen 2:8). There is a world outside the garden that we know nothing about.
  3. Eden is a real place watered by four rivers. Two of these rivers are known (Tigris, Euphrates). Some think the Gihon refers to the Nile (it flows to the land of Cush/Ethiopia). The Pishon remains unknown. Regardless of the meaning, the **global flood** likely altered the landscape to such a degree that these ancient rivers, and even the garden itself, disappeared.
  4. Eden is the home God had prepared for Adam and Eve. It was a place of **safety, abundance, and enjoyment**. When they were expelled and forbidden re-entry, their descendants (us) were forced to live "east of Eden" in the land of Nod (Hebrew, **wandering**; Gen 4:16). The human condition is thus defined by homesickness.
  5. When God called **Abraham**, he promised him a new place, a place he could call home (see Gen 12:1–3; Heb 11:9–10).
- C. *Why am I here?* The question of **purpose**.
1. Genesis 1:28.
    - *Be fruitful and multiply and fill the earth.* The command is to **pro-create**, to reproduce, to spread to places where God's people are absent. The first command has many parallels with the **Great Commission**.
    - *Subdue the earth and have dominion over it.* To our ears today, the words "subdue" and "dominate" carry the connotation of exploitation and abuse. This is unfortunate. Adam's mission is not to mistreat the planet but rather to care for it as good **stewards**. The earth belongs to God and man will one day give an account for what we have done with his creation.
  2. Genesis 2:15. The garden was perfect, yet it needed someone to "**work** it and **keep** it."
  3. Genesis 2:19. Just as God has given names to things in chapter 1, now he assigns Adam the task of naming the animals. This was the rise of **science**; taxonomy is that branch of science concerned with classification: putting things in the right category.
  4. Work is part of the image of God. God works. We work. Work is a very **good thing**. Those who picture Eden as a hammock and a glass of lemonade have misread their Bibles! Those who picture heaven as a cloud and a harp are equally **misguided!**

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<sup>10</sup> Thomas More (1478–1535) invented the word "utopia" to describe an idealized island with a perfect society, but More was no fool. The word literally means "no-place."



5. When sin entered the picture (Gen 3), work (like everything else) was negatively impacted. Now work involves **“toil”** and **“sweat”** and the fruitful garden is replaced by “thorns and thistles” (Gen 3:17–19). Man’s dominion over the earth has changed dramatically. The movie *The Planet of the Apes* depicts a world where man does *not* have dominion over nature or the animals; rather the apes rule the world.

D. *Who are my people?* The question of **community**.

1. Genesis 2:18. What can be **“not good”** in paradise? Adam is alone. But isn’t **God** enough? Apparently not! Alone, Adam is unable to:
  - Reflect the **image** of the triune God who created him (Gen 1:26).
  - Obey the first command to be **fruitful** and multiply (Gen 1:28).
2. We are made for **relationships**. Preeminently, this means marriage and family. But being fully human is not limited to those who are married. So God decides to make a “helper fit for” Adam (Gen 2:18). None of the animals fit this qualification (Gen 2:19–20). But Eve does!
  - Lest someone think the word “helper” denotes a servant or slave (someone to pick up Adam’s dirty socks), note it is a military term that often refers to **God** himself (Deut 33:7; Ps 33:20; 124:8; etc.). Adam needs help! The woman brings strength (reinforcements) to the man.
  - To say that Eve is “fit for” Adam means that she **corresponds** to him. This relates to much more than biological correspondence. It denotes the fact that she is equal, yet **different**. Her role is different than Adam’s. It’s not just that she is different; she is the right kind of different! Marriage is a union of differences.<sup>11</sup>

*When you get married, you always marry the wrong person... You always marry somebody who’s going to be butting heads with you.... Marriage is not designed to bring you so much into confrontation with your spouse; it’s actually designed to bring you into confrontation with yourself...to show you ways to change that otherwise you never would find. (Tim Keller, sermon preached January 4, 2009)*

3. While Adam slept<sup>12</sup>, God took a **rib** and “made” (Hebrew, built) a woman (Gen 2:21–22). Matthew Henry notes that the Eve was
  - not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved.*<sup>13</sup>
4. When Adam sees Eve, he becomes a **poet** (Gen 2:23). When he says, “at last,” he is saying, “This is what I’ve been looking for all my life!” She is bone of my bone; she is like me, yet different. When I see her I am able to discover who I am.
5. Genesis 2:24. This is the first wedding in history and the **prototype** for all future weddings. One man, one woman, in a covenant of love, for life. Leaving, then cleaving, prescribes the right order. The **two** become **one**. Spouses don’t

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<sup>11</sup> Homosexual “marriage” is a union of sameness—and thereby barren.

<sup>12</sup> God often works redemptively while we are sleeping (Gen 15:12; 28:11–17; Matt 26:36–46).

<sup>13</sup> Quoted in Blocher, 99–100.

lose their identity when they get married but they do create a new identity: one that is intimate, fertile, and reflects the image of the Triune God.

6. Naked and not ashamed (Gen 2:25). Where there is no sin there is nothing to hide. True community happens when there is **transparency** and honesty.

### III. The City of God

The ultimate remedy for our homesickness is not a **return** to Eden but rather the **arrival** of the City of God (Rev 21:1–5; 22:1–5, 22–27).

Garden of Eden	City of God
A garden	A <b>city</b> with garden-like qualities
The gates are shut	The gates are <b>never shut</b>
Tree of life	Yes, with 12 kinds of fruit
Tree of knowledge of good and evil	This tree is not there
Four rivers	One river
Wedding of Adam and Eve	Wedding of Lamb and <b>Church</b>
Naked	Clothed in <b>white robes</b>
Old creation	New creation
The curse	No more curse
Sunshine	The Lord God will be its light

“Eden-past is actually our best picture of what heaven-future will be” —Sandra Richter<sup>14</sup>

## QUESTIONS FOR DISCUSSION

1. Describe your image of “home.” What triggers in you the longing for home?
2. Why does the Bible begin with a description of life as it ought to be?
3. Which part of paradise lost speaks to you the most: lost identity, lost purpose, lost place, lost community?
4. What is the most powerful truth God has spoken to you through this lesson and what do you intend to do about it?

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<sup>14</sup> Richter, 130.



# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### THERE'S A SNAKE IN THE GARDEN!

*Genesis 3:1–6*

#### I. Introduction

- A. Wife to husband: “We have a problem with the car.” Moral of the story: the problem is **worse than you think!**
- B. Things on Planet Earth are not what they ought to be. Everyone agrees “there’s something rotten in Denmark” (Shakespeare, *Hamlet*). But there is wide disagreement on what that “something” is. Until the problem is accurately diagnosed, the solutions proposed will be inadequate at best and **toxic** at worst.
- C. William Golding offered a creative explanation in his novel *Lord of the Flies* (1954). The book tells of a group of boys stranded on an uninhabited island and their disastrous attempt to govern themselves. Golding says that his aim was “to trace the defects of society back to the defects of human nature.” The book has many biblical parallels: a paradise-like setting, the fall from innocence, the lord of flies is named Beelzebub, etc.
- D. Genesis 3 gives us the authoritative version of what went wrong! It gives us God’s explanation of why things are not what they ought to be: the problem is **sin**.

Temptation & Rebellion against God Gn 1–6	Personal & Psychological Consequences Gn 7–13	Cosmic & Theological Consequences Gn 14–24
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#### II. A Pregnant Paragraph—Genesis 3:1–6

*“Here is, without question, the most important event in human history other than the creation and the cross.” (Dennis Kinlaw—undated chapel message at Asbury University)*

- A. Theologians call this event “**The Fall**”, but the metaphor doesn’t quite fit. To “fall” seems to imply an unintentional stumble. Genesis 3, however, describes an action that is *premeditated* and *willful*, a freely made *choice* to violate a *clear command* of God. Rather than calling this a “fall,” perhaps we should name it “**The Rebellion**.”<sup>1</sup>

*Fallen man is not simply an imperfect creature who needs improvement: he is a rebel who must lay down his arms.<sup>2</sup>*

- B. It is amazing how much content is packed into six short verses:
  - 1. **Theologically** brilliant. There is one God and he is good; so is his creation. Yet sin comes. How? Genesis 3 describes the origin of sin without making God sin’s author. There is no hint of dualism in this text.
  - 2. **Psychologically** astute. Though innocent and pure, the text describes the steps involved in the first couple’s choice to disobey the God they loved.

<sup>1</sup> Emil Brunner captured this understanding of sin in the title to his influential book *Man in Revolt* (1937).

<sup>2</sup> Lewis, *Mere Christianity*, 56.

3. **Spiritually** insightful. Not only does the text describe the steps leading to sin but also it brilliantly portrays the consequences that follow (Gn 3:7–24).

### III. The Tempter.

- A. Because Adam and Eve are innocent and because Eden is the perfection of goodness, the origin of temptation must come from something other than the **flesh** or the **world**. The ultimate explanation for evil is the **devil** (the serpent).
- B. The snake suddenly is there—in the garden! Who is he? What are his intentions? And who let him in the garden? The Bible does little to **explain** evil and gives Satan only a minor role in the story. Scripture instead emphasizes the **reality** of evil and its danger for us today. We do not have to be able to explain evil to be victorious over it. Even Jesus died screaming “My God, why...?”<sup>3</sup>

*The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law. (Deuteronomy 29:29)*

- C. However, for those who want to know more, the Bible does give some important hints: Apparently, before the events in Genesis 3 occurred, there was “war in heaven” when a **rogue angel** led a rebellion and was cast out of heaven along with perhaps one-third of the angelic beings. This wicked being (Satan, Devil, the Dragon) has come to earth to deceive the whole world and foment rebellion against God (Rv 12:7–12; also see Isa 14:12–15; Ezek 28:12–17; 2 Pt 2:4; Jude 6).
- D. The spiritual and theological importance of this teaching:
  1. God is one, all-powerful, and all-good. He may permit evil, but he is not its **author**.
  2. Satan is powerful and crafty, but his power is limited; he is not a god. This is a definitive *no* to **dualism** (yin-yang, dark side of the Force, etc.).
  3. Evil is not **absolute** or **eternal**. It is only a perversion of the good; a parasite.

### IV. The Tempter’s Strategy—“We are not ignorant of his designs” (2 Corinthians 2:11)

- A. Doubt God’s **Word**.
  1. “Did God actually say . . . ?” (Gn 3:1). Temptation starts here! For sin to take root in our lives, we must first question God’s **truthfulness**. When I doubt God’s word, it means that I think I’m wiser than he is.
  2. Eve **misquotes** God’s commandment. Compare Genesis 2:16–17 to 3:2–3.<sup>4</sup> In adding to God’s Word (don’t touch the tree), we may see a form of “incipient legalism.”<sup>5</sup>
  3. There are many ways to doubt God’s word: liberal theology, higher criticism, creative interpretations, relativistic hermeneutics, etc. Lee Strobel’s imaginary

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<sup>3</sup> We can perhaps better understand the Bible’s reticence to talk about the origin of evil (Satan, etc.) by recognizing how evil, once introduced, seems to usurp center stage, capturing everyone’s attention, and sometimes becomes the “hero.” Think about how in Dante’s *Inferno* and Milton’s *Paradise Lost* Satan is the most interesting character. Think about why we prefer R-rated movies to Hallmark movies. The Bible knows that the best way to fight evil is to keep our focus on the good.

<sup>4</sup> But remember, Eve was not present when God gave this commandment to Adam. She therefore learned of the commandment only through her husband. Therefore, any error she may have had in understanding God’s command may well be Adam’s fault, not her own!

<sup>5</sup> Blocher, 145.

story of telling his teenage daughter as she heads out the door on a date: "You must be home before 11:00."<sup>6</sup>

B. Question God's **love**.

1. The serpent insinuates that God prohibited them from eating of the tree because he didn't want them to be like himself (Gn 3:5); he had **sinister motives**. In other words, God can't be trusted because he doesn't have your best interests in mind. He is jealous, selfish, and oppressive. For Eve, this raises doubts about God's goodness, in general, and his love for her, in particular.
2. The point of Satan's suggestion is this: Eve, if you can't trust God to look out for you, then you better take matters into your own hands. **Take charge** of your life. Write your own script. Be autonomous<sup>7</sup> and decide for yourself what is right and wrong.
3. Sin was conceived in Eve's heart the moment she began to think that which was good (obeying God) was evil<sup>8</sup>—and then, when she concluded that that which was evil (forbidden fruit) was good.<sup>9</sup> Eating of the tree of the knowledge of good and evil had caused her to be **confused** about which was which (Isa 5:20; Mt 6:22–23). Now she believed good was evil—and evil was good.<sup>10</sup>

C. **Deny** God's truth.

1. "You will not surely die" (Gn 3:4). Emboldened by Eve's receptivity to the dialogue, Satan now boldly says that God has lied to her. He causes her to deny the **consequences** of disobedience. "C'mon Eve. It's just a piece of fruit. It's not murder! No one will get hurt." Satan minimizes the danger and maximizes the imagined benefits of sin.
2. Jesus was undoubtedly thinking of Genesis 3 when he said that the devil "is a **liar** and the father of lies" (Jn 8:44).

V. Sin's Allure.

- A. Notice that the original sin came through **food**. Sin always makes its appeal through our appetites, desires, hungers. The Bible is a food-driven book! See how the theme of hunger is seen in many places: leeks and onions, milk and honey, manna, "I am the bread of life," "Take and eat, this is my body," etc.
- B. "So when the woman saw that the tree was *good for food*, and that it was a *delight to the eyes*, and that the tree was to be *desired to make one wise . . .*" (Gn 3:6a). The forbidden fruit was **aesthetically** pleasing, **sensually** satisfying, and **intellectually** stimulating. This three-fold description of temptation is reflected in 1 John 2:15–16:

*Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the*

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<sup>6</sup> Strobel, 115f.

<sup>7</sup> Though "autonomy" is viewed by many as a positive virtue (especially in America), the word's derivation ought to raise suspicion. Auto = self. Nomos = law. To be "auto-nomous" is to be a law unto ourselves; to decide for ourselves what is right and wrong; to leave God and others out of the equation; to become my own god.

<sup>8</sup> "The first sin was to know good as evil" (Charles Williams, *The Forgiveness of Sins*, 129).

<sup>9</sup> In Milton's *Paradise Lost*, Satan, on his expulsion from heaven, says; "Evil be thou my good" (76).

<sup>10</sup> An episode from *The Twilight Zone* ("Eye of the Beholder," 1960) illustrates what it would be like to live in a world where ugliness is the norm and beauty the deviation from that norm.

*flesh and the desires of the eyes and pride of life—is not from the Father but is from the world . . . (1 John 2:15–16)*

## VI. The Act of Sin.

- A. The precise moment of sin's entry into the world seems to be described in these words: "She took of its fruit and ate, and she gave some to her husband who was with her, and he ate" (Gn 3:6b). Note especially the verbs: She **took** and **ate**. Is it possible that Jesus had these verbs in mind when he instituted the sacrament of Holy Communion by saying, "Take and eat . . ."? He is **undoing** the knot that sin has tied!
- B. What about Adam's role in all this? He is obviously at Eve's side during the entire time. But he remains **silent, passive**. Paul makes the point that "Adam was not deceived, but the woman was deceived and became a transgressor" (1 Tm 2:14). But he also underscores Adam's full culpability when he says, "sin came into the world through one man" (Rom 5:12). Adam and Eve were accomplices in the same way as Ananias and Sapphira. But within the context of their complicity, we should notice:

*The reversal of the creation order. The woman takes the initiative, contrary to the indications of Genesis 2 . . . . But the man shares the responsibility for this reversal since he consented to it.<sup>11</sup>*

Both are fully guilty, but as the head of his family, Adam's responsibility is greater. His silence and passivity are damnable.<sup>12</sup>

*Adam, then, was a silent man, a passive man. Like many men in history, he was physically present but emotionally absent. He fades into the background of the story, rather than standing front and center on the stage . . . . His sin began with his silence. He was designed to speak but he said nothing. He listened to the serpent, he listened to his wife, he accepted the fruit, and then he ate. Adam was passive three times before he ate the forbidden fruit. . . . God's speaking brought creation out of chaos; Adam's silence brought chaos back to creation. . . .<sup>13</sup>*

## VII. Conclusion

God is *not* the author of sin. And yet, he placed forbidden fruit in the garden and allowed the snake to enter. He did not **cause** Adam and Eve to be tempted, but he certainly **permitted** the possibility. But why would God do this?

*Because free will, though it makes evil possible, is also the only thing that makes possible any **love** or **goodness** or **joy** worth having. A world of automata—of creatures that worked like machines—would hardly be worth creating. The happiness which God designs for his higher creatures is the happiness of being freely, voluntarily united to him and to each other in an ecstasy of love and delight .... Of course God knew what would happen if they used their freedom the wrong way: apparently, he thought it worth the risk . . . .<sup>14</sup>*

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<sup>11</sup> Blocher, 143.

<sup>12</sup> This dysfunctional pattern of male passivity is a repeated theme in Genesis. Sarah suggests that Abraham sleep with Hagar (16:2). Lot's daughters seduce and sleep with their father (19:32). Rebekah leads her son Jacob in an act of deception (27:13). The ensuing damage from these instances of "Adam's silence" is sobering!

<sup>13</sup> Crabb, 91.

<sup>14</sup> Lewis, *Mere Christianity*, 48.

## QUESTIONS FOR DISCUSSION

1. Have you ever wished God had created you as a robot? Discuss.
2. Describe a situation you have known when sin came in because someone doubted God's Word.
3. Why do you think Satan began his work with Eve? Was she somehow more vulnerable than the man?
4. Talk about Adam's silence and passivity. Can you describe a time in your life when "the silence of Adam" brought chaos into a situation?
5. Name the most important lesson God taught you from this material that you want to apply in your life.

## Take and Eat

By Stan Key

*"Take and eat," the Tempter said, and pointing to the tree,  
There hung a luscious piece of fruit, so beautiful to see.  
Suspended there so daintily, between the earth and sky,  
Its color and allurement stopped my steps as I passed by.*

*"Forbidden fruit tastes wonderful and it will make you wise,  
It proves that you're the one in charge and opens wide your eyes.  
You cannot trust this God of yours, he's holding out on you;  
Are you convinced his love is real and that his word is true?"*

*And so I took and ate the food he offered me that day,  
And fell into a life of sin and self-absorbed decay.  
I lived my life cut off from God and from the tree of life,  
And wandered in an alien land of wickedness and strife.*

*O God, my appetites are such, I fear sin's strong attraction  
Will cause me to drift far from you in search of satisfaction.  
If only there were stronger food to counteract the yearning,  
That gnaws within me constantly and keeps my passions burning.*

*"Take and eat," the Savior said, and pointing to the tree,  
I saw a sight that gripped my heart; transfixed, I stopped to see.  
Suspended there so tortuously between the earth and sky,  
The Lamb of God was dying in my place: I wondered, "Why?"*

*"My body is the food you crave, my blood will quench your thirst;  
Your hungers will be satisfied when this meal you seek first.  
The food is good, the meal is free, so come as you are able;  
You'll find that sin has lost its power as you come to the table.*



# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### THE EMPEROR'S NEW CLOTHES<sup>1</sup>

*Genesis 3:7–13*

#### I. Cause and Effect

A. Genesis 3 is written to explain the **human condition**; specifically, why things are *not* what they ought to be. The text teaches the importance of distinguishing between the cause and the consequences:

1. Genesis 3:1–6 reveals the **root cause** of all that is wrong on Planet Earth, regarding both humanity and nature. The problem is **sin**. Far deeper than a flaw in our actions that can be treated with behavior modification, sin is a “willful transgression of a known law.”<sup>2</sup> It is self-assertiveness, autonomy, rebellion against God. *Not your will, but mine be done!* Sin is **high treason**.
2. Genesis 3:7–24 reveals the **consequences** of sin. In treating an illness, a good doctor distinguishes between the cause and the **symptoms**. Fever is a symptom. The pain can be alleviated with aspirin, but until the cause (infection) is addressed, the patient will remain sick. So it is when dealing with human problems. We focus on alleviating painful symptoms; but until the root cause is addressed, our sickness will remain.
3. Outline of Genesis 3.

The Root Cause	Personal & Psychological Consequences	Cosmic & Theological Consequences
Sin	Shame (Gn 3:7) Fear (Gn 3:8–10) Guilt (Gn 3:8–10) Blame (Gn 3:11–13)	For the serpent (Gn 3:14–15) For the woman (Gn 3:16) For the man (Gn 3:17–19) God provides clothing (Gn 3:21) Expulsion from the garden (Gn 3:22–24)
Gn 3:1–6	Gn 3:7–13	Gn 3:14–24

#### II. The Wages of Sin: Symptoms of the Disease of Sin

God had warned the couple they would **die** if they ate the forbidden fruit (Gn 2:17; see Rom 6:23). Verses 7–13 show how that threat was fulfilled in **multiple** ways at a psychological and interpersonal level in a succession of disastrous changes. Adam and Eve paid dearly for their disobedience.

##### A. Shame (Gn 3:7)

1. Whereas before their rebellion, Adam and Eve had been “naked and not ashamed” (Gn 2:25), suddenly, after their sin, they feel **exposed**, vulnerable, embarrassed, humiliated.

<sup>1</sup> Hans Christian Andersen’s classic children’s tale of *The Emperor’s New Clothes* is about a vain ruler who is deceived into thinking he is beautifully clothed when, in reality, he is naked as a jay bird! Adam and Eve have also been deceived and are naked. Their attempt to cover themselves with fig leaves doesn’t work, but God finally gives them a new set of clothes so that their shame is covered.

<sup>2</sup> This classic definition of sin can be found in multiple authors and traditions (Augustine, Wesley, etc.).



2. Sin brings **self-consciousness**. It's all about *me*. Apparently, before their sin, Adam and Eve were only conscious of others and were basically unaware of how they looked or what others thought—like two-year-olds playing naked on a public beach. But when sin comes, we are suddenly driven by the question, “How do I look?”
  3. Shame is primarily a social and **relational** emotion. I'm aware not only of *my* exposure, but *yours*! Interpersonal relationships become **competitive**, comparative, and manipulative. The fact that you have rebelled against God like I have means that you can't be trusted. You are a rival and a threat to the kingdom where I have declared myself sovereign.<sup>3</sup>
  4. After sinning, Adam and Eve's first reflex was to **cover up**. Fig leaves were a vain attempt to conceal themselves, to hide the naked truth about who they really were.
  5. Sin makes us **blush**.<sup>4</sup> When we lose the capacity to blush, we become “shameless.” This is the precursor to judgment (see Jer 6:15).
- B. Guilt (Gn 3:8–10)
1. Adam and Eve have broken God's law and wonder how he will respond. As shame's primary orientation is **horizontal** (toward one another), guilt's primary orientation is **vertical** (toward God).
  2. Sin suddenly awakened their **conscience** and made them painfully aware of their guilty selves and condemned them!
  3. Just as the fig leaves are ineffective in concealing their shame, so the **trees** are ineffective in hiding from God. Notice they are using God's good gifts (trees) as a shield to protect them from his holy presence! Trying to hide from the One who is omniscient and omnipresent is not only pointless but (almost) comical. Yet many continue to use God's good gifts to do just this. When Jesus called the Temple a “**den of robbers**” (Mk 11:17), he was calling it a place where people go to hide!
- C. Fear (Gn 3:8–10)
1. While Adam and Eve once enjoyed God's presence, now they are terrified at the thought of **walking with God**. They fear the light (see Jn 3:19–21)!
  2. Sin is not just breaking a law. It is breaking a **relationship**. Like breaking my wedding vows, I'm not sure how my offended spouse will respond!
  3. Existentialism recognizes a deep inner **angst** that characterizes human existence; a non-defined, pervasive dread. Genesis 3 explains that at its root, all our fears have God as their ultimate object. An unhealthy response to this sense of fear is to run and hide. A healthy response is stated in Proverbs 9:10, “The fear of the Lord is beginning of **wisdom**.”

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<sup>3</sup> The competitive nature of human relationships will manifest itself most famously in the jealous rivalry that Cain feels for his brother Abel (Gn 4:1–16).

<sup>4</sup> “Man is the only animal that blushes—or needs to” (Mark Twain).

- D. Blame (Gn 3:11–13)
1. The situation becomes infinitely worse when the man and the woman begin to **make excuses** for what they have done. Sin becomes truly damnable when we deny its presence! “The effect of sin is the sin of denying sin.”<sup>5</sup>
  2. The man blames his **wife** (and in so-doing blames God): “The woman whom you gave to be with me . . .” (Gn 3:12). The woman blames the **snake**: “The serpent deceived me . . .” (Gn 3:13). Yet Adam and Eve cannot wriggle out of their responsibility. God holds them fully **accountable** for their actions.
  3. America has become a nation of **victims** where we play the “blame game” incessantly. “Not my fault. I’m not responsible.” Blame my genes, my parents, my poverty, my neuroses, my race, my history—but don’t hold *me* responsible for my actions!<sup>6</sup>

III. Fig leaves

Fig leaves simply **don’t work**; they don’t cover what needed covering. The human attempt to cover up guilt and shame is not only ineffective, it is silly. Only God can cover our ugly, sinful, arrogant, treasonous selves! Like the story about the emperor’s new clothes, fig leaves only left Adam and Eve looking foolish! And yet such folly continues today. Think of the “fig leaves” we sew together in an effort to cover up the shameful truth about ourselves.

- A. **Denial.** “Sin? What sin? I didn’t do anything wrong.”
- B. **Justification.** “I had good reasons for doing what I did.”
- C. **Rationalization.** “If you knew the context, you would understand that what I did was not wrong.”
- D. **Change the subject.** “How are your kids doing?”
- E. **Blame.** “It’s the economy... the Democrats... my parents... my marriage... my health... my boss... the pastor...”

But denying the reality of guilt and **pretending** I’m not a sinner will only make the situation **worse**! See the children’s story *There’s No Such Thing as a Dragon* by Jack Kent.

IV. Where are *you*?

- A. God comes with **questions**. The first question: “Where are you?” (Gn 3:9). Picture God walking the garden, shouting, “Adam! Eve! Where are you?” Was Jesus thinking of this picture when he told the parable of the lost sheep (Mt 18:12–14; Lk 15:3–7)? This is a great illustration of the doctrine of **prevenient grace**.
- B. Subsequent questions: “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat? (Gn 3:11). “What is this that you have done?” (Gn 3:13). God does not need more information. He is not ignorant! God asks

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<sup>5</sup> Blocher, 178.

<sup>6</sup> Consider the San Francisco murder trial (1979) where the perpetrator claimed his violence was caused by too much sugar (eating too many Twinkies). Called the “Twinkie Defense,” the case became famous in illustrating the absurdity of some of our attempts to avoid responsibility for our actions.

questions to give the man and woman the opportunity to **confess** and step into the light.

C. Confession—to say the same thing; to **agree with God**; to tell the truth.

*Blessed is the one whose transgression is forgiven, whose sin is **covered**. Blessed is the man against whom the Lord counts no iniquity and in whose spirit there is no deceit. For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. I acknowledged my sin to you, and I **did not cover** my iniquity; I said, "I will **confess** my transgressions to the Lord," and you forgave the iniquity of my sin. (Psalm 32:1–5)*

*This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we **walk in the light**, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we **confess** our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:5–10)*

One way to **help us** confess our sins is to take our cue from some of the great liturgical prayers of the historic Church. For example, "The General Confession" is found in *The Book of Common Prayer* (1662) and has been helpful to many:

*Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.*

D. Make it personal.

So, where are *you*? God wants to know! This is not just a question for pagans, atheists, and really bad people. While you may not be aware of any conscious rebellion in your life, and you may not be willfully transgressing some known law of God, there may be some troubling symptomatic indicators that something isn't quite right:

- *Shame*. Where am I trying to cover something or hide something?
- *Fear*. What paralyzes me so that I become passive?
- *Guilt*. Is there a sense of nagging guilt in my life?
- *Blame*. Where am I blaming my issues on someone/something else?

Now, take a moment and answer God's question. Confess the truth. Tell him where you are and what you intend to do about it.

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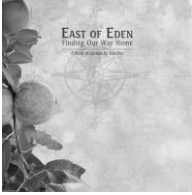
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### **QUESTIONS FOR DISCUSSION**

1. Genesis 3:7–13 highlights four consequences of sin: shame, guilt, fear, and blame. Which of these do you struggle with the most? How has this chapter helped you to better deal with this?
2. What do “fig leaves” represent?
3. What did you learn from the children's book, There's No Such Thing as a Dragon?
4. What is confession and why is it so important?



# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### SPOILER ALERT

*Genesis 3:14–24*

#### I. Introduction

A “spoiler alert” for a movie is something that warns the person who has not yet seen it that a vitally important part of the storyline is about to be revealed. The thought is that this piece of information will “spoil” the movie because it removes the element of **suspense** and the dramatic thrill of the **unknown** and the **unexpected**. The warning gives the movie-goer the opportunity to stop listening so as not to detract from the first-time viewing experience.

Such an attitude may be appropriate for the virtual-world of entertainment, but it is *not* the attitude we should bring to the real-world story of human history! While human existence is a white-knuckle drama, God *wants* us to know the key elements involved in the unfolding story. He especially wants us to know how the story **ends**! Genesis 3 is God’s “spoiler alert.” Far from ruining the story, it makes it possible for us to **enjoy** it!

Someone who jumps out of an airplane can enjoy the spine-tingling, breath-taking, heart-pounding free fall *only* if he is confident that his **parachute** will open. Similarly, we can enjoy the trauma of human existence when we are sure of a safe landing. “Now I have told you before it takes place, so that when it does take place you may believe” (Jn 14:29).

#### II. Cosmic and Theological Consequences of Sin (Genesis 3:14–24)

##### A. For the serpent (Gn 3:14–15)

1. The serpent is **cursed** and condemned to crawl on the ground<sup>1</sup> and “eat dust,” realities that express both humiliation and subjugation. The severity of the serpent’s treatment illustrates how the punishment must fit the crime. The sentence brings to light at least two truths:
  - a. The serpent’s sin is seriously awful. To **lead others into sin** is damnable treason and will be severely punished.
    - “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea” (Mk 9:42).
    - “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness” (Jas 3:1).
  - b. God is **sovereign** over the serpent. Though the snake has great power, he is still subservient to the Lord God.
2. Genesis 3:15 is the first gospel sermon! We will examine this passage as we conclude our study (see section III).

##### B. For the woman (Gn 3:16)

The consequences of sin for the woman strike precisely in the two areas where she was created most to flourish (see Gn 2).

1. **Childbearing**. While conceiving a baby is pleasurable, birthing a baby now is done in anguish and pain. The Old Testament sees childbearing as perhaps the

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<sup>1</sup> Perhaps prior to the sin in the garden, the snake walked on legs, like other animals.

ultimate expression of a woman's sense of self-fulfillment. Yet this is precisely the point where she now will experience perhaps her greatest anguish (see Gn 25:22; 35:16–19). And if the *birth* pains are great, wait till you see the pain that comes when these infants grow to adulthood—**Cain**, for example!

2. **Marriage.** “Your desire will be for your husband, and he will rule over you” (NASB). The word “desire” has a nuanced meaning. It carries the idea of a romantic and loving yearning to be with her husband. But in Genesis 4:7, the same word is used to describe sin's attempt to control, manipulate, and **dominate** Cain.

*The desire of the woman for her husband is akin to the desire of sin that lies poised ready to leap at Cain. It means a desire to break the relationship of equality and turn it into a relationship of servitude and domination. The sinful husband will try to be a tyrant over his wife. Far from being a reign of co-equals over God's creation, the relationship now becomes a fierce dispute, with each party trying to rule each other.<sup>2</sup>*

In Genesis 2, marriage was portrayed as blissful intimacy, a safe haven of joy and peace. But now, marriage becomes a **war zone**.

C. For the man (Gn 3:17–20)

1. For the woman, the consequence of sin related primarily to marriage and family. For the man, it relates to his **work**. Whereas his work in the garden had been joyful, now his work becomes toil. The ground is cursed and will now produce “thorns and thistles,” thus making food production painful and **laborious**. From being a happy gardener, Adam now must work by the sweat of his brow.
2. Though the immediate consequence of their sin brought **spiritual** death, the reality of **physical** death is also a consequence of sin. Adam is made of dust, and to dust he shall return.
3. Notice the consequences that human sin brings to **nature**. The ground is cursed, and thorns and thistles appear. It appears that sin has brought into God's perfect world evils that were not originally intended: tsunamis, hurricanes, earthquakes, birth defects, Ebola virus, death, etc. When God's work of salvation is finally complete, it will impact all of the created order.

*The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not **hurt or destroy** in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:6–9)*

*For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to **futility**, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to **corruption** and obtain the freedom of the glory of the*

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<sup>2</sup> Hamilton, 202.

*children of God. For we know that the whole creation has been **groaning** together in the pains of childbirth until now. . . . . (Romans 8:18–22, 24)*

D. For God (Gn 3:21–23).

The biggest consequence of Adam and Eve’s sin was for God. How should he respond to ungrateful, arrogant, treasonous rebels? Should he **destroy** them, as their sin surely deserves? Amazingly, God responded with grace, forgiveness, and love.

1. He promised a coming **Champion** who would kill the serpent (Gn 3:15). See III below.
2. He made them **clothing** (Gn 3:21). Fig leaves were man’s attempt to cover the shame and guilt of sin—but they were not adequate to cover what needed covering (Gn 3:7). Notice that: 1) the **initiative** is with God, not man, and 2) an animal had to be killed and **blood** had to be shed in order to provide the clothing.

*God covers sin and its degradation. Here we may recall the biblical picture of justification: the gift of a new robe, rich and pure (Zech. 3:4–5; Matt. 22:11; Luke 15:22; Gal. 3:27; Rev. 19:8). History is irreversible, but God is able to do a new thing: we remain sinners, with no merit of our own to show, but where sin has abounded, grace has abounded all the more.<sup>3</sup>*

3. He showed them **mercy** by expelling them from the garden so that they could no longer eat of the tree of life and live forever in their depraved condition (Gn 3:22–24). Apparently, God cannot bear the thought that the humans would live forever in their rebellious state. The broken sentence at the end of verse 22, may well indicate God’s strong **emotion** as he enforces the decree.

E. For human history (Gn 3:24)

The humans are driven from the garden and the way back is **blocked**. All human history takes place “east of Eden”—in the land of Nod (wandering; see Gn 4:16). The human story is therefore one characterized by living with the consequences of sin: shame, guilt, fear, blame, the serpent in our midst, pain with children, marital conflict, laborious toil, natural disasters, and death—and realizing we are lost and far from home. We are all **homesick**, yet we cannot find our way home.

III. The First Gospel Sermon

- A. Genesis 3:15 is to the Old Testament what **John 3:16** is to the New Testament. Like an acorn “contains” an oak tree, so this tiny verse contains the fullness of the blessing of the Good News of salvation in Jesus Christ. God himself is the preacher of this first gospel sermon. The serpent is the audience, but Adam and Eve are able to listen:

*I will put enmity between you and the woman, and between your seed and her seed; he [singular] shall bruise your head, and you shall bruise his heel.  
(Genesis 3:15)*

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<sup>3</sup> Blocher, 191–192.

Notice:

- The word “seed” can have either a **singular** or **plural** meaning. “The seed of the woman” may refer to one person (Jesus) or to a collective group (Israel, the church, etc.), or both. The same is true for the “seed of the serpent” (see Jn 8:44).
- Because of this promise, the book of Genesis (and the rest of the Old Testament) is very focused on “offspring” (seed). The word is used 59 times in Genesis. **Who** is this “seed of the woman”? **When** will he appear? Thus we see the importance of **genealogies** in the Bible and the effort to trace the lineage of this promised “seed” (Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, etc.).
- Until Abraham, this verse comprised basically all that humans knew of the “gospel.” It was short and succinct, but it was adequate to give guidance not only to Adam and Eve but also to Abel (Gn 4:4), to Enosh (Gn 4:26), to Enoch (Gn 5:21–24), and to Noah (Gn 6:8–9).

B. We might call this first sermon “The Four Spiritual Laws.”

1. *The reality of spiritual warfare.* God promises to put **enmity** between the woman and the serpent, between her offspring and his offspring. Prior to this, the woman and serpent had been “friendly” with one another. The first work of prevenient grace in a sinful heart is often to awake us to the reality that we no longer **want to** be in league with the devil! While once you were a “happy sinner” satisfied by the pleasures of this world, now, suddenly, there is a spark of grace at work in your life making you long to leave your sinful ways and pursue godliness. “All the juice has been taken out of the apple and there is nothing left but the core.”<sup>4</sup>

Spoiler alert! As part of the corporate offspring of Eve, I should **expect** temptation, trials, and suffering. Don’t be surprised at the fiery ordeal that awaits you as a child of God. Put on your gospel armor and **anticipate** combat.

2. *The promise of a Savior.* God speaks of a coming “seed,” an individual person who will be born from the woman. This person will be able to defeat the powers of evil by crushing the serpent’s head. Notice that this coming Champion will:
  - Be **fully human** (born from the woman).
  - Possess **supernatural powers** (to destroy the serpent).
  - **Destroy** the serpent and his evil offspring.
  - Work this victory on behalf of **sinners** (Adam and Eve).

Spoiler alert! Among all the helpful champions you may encounter among the offspring of Eve, there is only one who can deliver you from evil. His name is **Jesus Christ**. He is the final and ultimate “seed of the woman” (see Gal 3:16).

3. *This coming Savior’s heel will be bruised.* Jesus comes as the **second Adam** (see Rom 5:12–19), the *last* Adam (see 1 Cor 15:45). He will **suffer** but only for a short while and from a superficial wound to his heel. On the cross, Jesus died but was *not* defeated. The wages of *our* sin was *his* death!

Spoiler alert! Jesus has **wounds**. This is how you will recognize him (see Rv 5:6)! Because he suffered, don’t be surprised if he calls you to do the same (see 1 Pt 4:1–2, 12–13).

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<sup>4</sup> Charles H. Spurgeon, “Christ the Conqueror of Satan.” Sermon, Metropolitan Tabernacle, London, England, November 26, 1876.



4. *The serpent's head will be wounded.* The serpent will be crushed by that part of the Champion's body (his heel) that he had wounded. Whether or not the wound to the head is mortal, the serpent is soundly defeated. Revelation tells us that this serpent (also known as the Great Red Dragon, Satan, the devil, the deceiver of the whole world—see Rv 12:9) will ultimately be tossed into **the lake of fire**, where his other offspring have already been thrown, “and they will be tormented day and night forever and ever” (Rv 20:10).

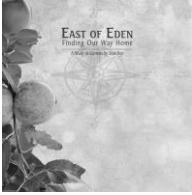
Spoiler alert! One day soon, Satan and all his children will be **removed** from the earth forever and the kingdoms of this world will become the kingdom of our Lord and of his Christ and he shall reign forever and ever (see Rv 11:15). In the meantime, sin may **remain** but it does not need to **reign**!

*The God of peace will soon crush Satan under **your** feet. The grace of our Lord Jesus Christ be with you. (Romans 16:20)*

The next time Satan reminds you of your past, remind him of his future!

### QUESTIONS FOR DISCUSSION

1. Why do you think God permits the pain of childbirth and the conflict of marriage? What is he trying to teach us?
2. When does work become “toil”? Again, what is God trying to teach us?
3. Does Genesis 3 make you feel discouraged or encouraged? Does it cause you to feel despair or hope?
4. In what sense is God's punishment on sin at the same time a sign of his mercy and grace?
5. Do you ever feel “homesick”? Discuss this.
6. Which of the “four spiritual laws” is most powerful to you?



# East of Eden

Finding Our Way Home  
A Study of Genesis with Stan Key

## WHY CAN'T WE ALL JUST GET ALONG?

*Genesis 4:1–16*

### I. Sibling Rivalry

In the *Peanuts* comic strip by Charles Schulz, Lucy is the crabby, bossy, opinionated older sister of Linus and Rerun who bullies them constantly. Linus (with his security blanket) is passive, letting Lucy dominate and control his life, but the younger Rerun sometimes stands up to his big sister. In the TV special *I Want a Dog for Christmas*, Lucy walks up to Rerun, who is building a tower of blocks, and asks what he would do if she knocks them all down. He responds: “Probably nothing at the moment. But years from now after you’re married and you and your husband want me to co-sign a note so you can buy a new house, I’ll refuse.”

- A. Telling a joke eases us into a subject that is **not funny** at all! Most of us have our own sad stories of sibling conflict and hurt. The Bible tells us that the murderous cruelty in our world begins not “out there” between nations but in **our own families**, with the people we love the most.
- B. One of the main themes of Genesis is sibling rivalry, **brothers at war**. Cain and Abel, Isaac and Ishmael, Jacob and Esau and Joseph and his 11 brothers<sup>1</sup>—the storyline of the book revolves around these family conflicts. Genesis teaches that the wages of sin (Gn 3) is relational chaos, conflict, dysfunction, and broken relationships.
- C. In 1991, four white police officers in Los Angeles mercilessly beat an African American named Rodney King after he was stopped for a traffic violation. The incident was captured on video and played over and over on national television. When the policemen were acquitted of any criminal behavior, riots erupted in Los Angeles: 53 people died and over 2,000 were injured. During the riots, Rodney King appeared on TV and famously asked, “Can’t we all just get along?” King’s question is a good one!

### II. Cain and Abel (Genesis 4:1–16)

- A. This story is full of *firsts*:
  1. The first **baby**—What joy Cain must have brought to Adam and Eve. They probably assumed this was the seed of the woman, the serpent-crusher that God had promised (Gn 3:15).
  2. The first **occupations**—Abel was shepherd and Cain was a farmer.
  3. The first **death**—Imagine what that first funeral must have been like.
  4. The first **family**—Many think the breakdown of the family is a recent phenomenon. Far from it! Genesis is full of dysfunctional families that frankly make some of what is happening today in our culture look tame in comparison!

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<sup>1</sup> The conflict between Abraham and his nephew Lot should also be included in this list. A look at the rest of the Biblical narrative would have us include Moses and Miriam/Aaron, David and his brothers and sons, Mary and Martha, Paul and Barnabas, and various churches in the New Testament (Jerusalem, Corinth, etc.). The theme of warring brothers/sisters is indeed a prominent one in the Bible!

5. The first **worship service**—Cain and Abel brought sacrifices to offer to God in an act of worship. Ironically, what appeared to be a very good human action turned into an occasion for competition, jealousy, hatred, and violence.<sup>2</sup>
  6. The first **city**—The first murderer builds the first civilization (see Gn 4:17). This gave rise to the birth of music and metallurgy (see Gn 4:21–22). Cities in Genesis are an ominous *spiritual* presence: think of Enoch, Babel, Sodom, and Gomorrah.
  7. The first cry for **revival**—In the midst of the social chaos and moral depravity, the descendants of Seth “began to call upon the name of the Lord” (Gn 4:26).
- B. Some notes on the text:
1. “Adam **knew** Eve his wife, and she conceived . . .” (Gn 4:1, 17, 25). The Hebrew word “to know” (*yada*) indicates more than an animal, biological, hormonal drive to perpetuate the species. Sexual expression in marriage is meant to be an **intimate** relationship where one fully knows and is fully known.
  2. “My punishment is greater than I can **bear**” (Gn 4:13). The cry is excruciating, and we almost feel pity for Cain, but there is not the slightest hint of remorse, regret, or repentance. Note especially that Cain is “bearing” his own sin. Though God was offering to bear it for him, Cain opted to carry it for himself (see Isa 53:4–6). This is the source of his deepest misery—and, if he doesn’t repent, he will feel it eternally!
  3. God places a “mark” on Cain to protect him from vengeance (Gn 4:15). Rather than putting the murderer to death, God shows him **mercy**. No one really knows either what this mark was or where it was on Cain’s body.
  4. Where did Cain get his wife? The simplest answer is probably the best: Adam and Eve “had other sons and daughters” (Gn 5:4). Because Adam lived to be 930 years old, he would have had many children and grandchildren. Thus, Cain would have likely married a **sister or cousin**. Though the Mosaic Law will prohibit such practice later, in the beginning it was apparently the only way to get the human race started.
- C. The big question: Why did God accept Abel’s offering but reject Cain’s?
1. Some have suggested that God was influenced by the **offering** itself. For some reason he did not like Cain’s offering (the fruit of the ground) but did like Abel’s (an animal). But God has no problem with “grain offerings” (see Lv 2), and there is nothing in the text that indicates animals (blood sacrifice) are preferable. The probable reason is found *not* in the offering itself but in the state of the worshipper’s **heart** (see Mt 15:8–9).
  2. Abel gave to God “the *firstborn* of his flock and of their *fat* portions” (Gn 4:4, emphasis added). He gave the **best** he had! His was **whole-hearted** worship. Like David, Abel would say, “I will not sacrifice to the Lord that which cost me nothing” (2 Sm 24:24).
  3. Cain’s offering, by contrast, seems to be mediocre, perfunctory, ritualistic, dutiful, and half-hearted. His heart wasn’t in it. The remainder of the passage

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<sup>2</sup> Corporate worship has often been a dangerous place where one receives the right fist of fellowship. “And if one asks him, ‘What are these wounds on your back?’ he will say, ‘The wounds I received in the house of my friends’” (Zech 13:6). Welcome to church! “To dwell above with saints we love, that will be purest glory. To live below with saints we know; now, that’s another story!”

confirms the poisonous attitudes **hidden** in Cain's heart (bitterness, hatred, envy, etc.).

4. Commenting on why God was pleased with one offering rather than the other, Victor Hamilton says:

*Perhaps the **silence** is the message itself. As outside viewers, we are unable to detect any difference between the two brothers and their offerings. Perhaps the fault is an internal one, an attitude that is known only to God.<sup>3</sup>*

### III. Analysis of a Murder

- A. Every detail of this story underscores the heinous nature of Cain's murderous act.

1. It was his **brother**. This is not just homicide but fratricide! It is a bad thing to kill a foreigner or an enemy, but to kill your own flesh and blood is truly evil.
2. It was his **good** brother. There is no evidence that Abel had ever done anything to provoke Cain in any way. Abel was a "righteous man" (Mt 23:35) and is included in the faith hall of fame (Heb 11:4).
3. It was **premeditated**. This was no crime of passion or involuntary manslaughter. Cain was not suffering from temporary insanity. It was a cold-blooded, calculated, preplanned act of treachery.
4. He ignored divine **warnings**. God knew what was going on in Cain's heart and made a personal visit to warn him. Like a good psychologist, God wants Cain to get in touch with his feelings: "Why are you angry, and why has your face fallen? . . . Sin is crouching at the door . . ." (Gn 4:6-7). Satan talked Eve *in* to sin (see Gn 3), but not even God could talk Cain *out* of sin!
5. Afterward, when confronted about what he had done, he **denied** it. When God asked, "Where is your brother?"<sup>4</sup> he was not seeking information. He was inviting Cain to confess and repent. Cain hardened his heart and refused.
6. He did it during a **worship service**. This reminds me of Thomas Beckett, whose murder was more sinister because it happened in Canterbury Cathedral.

- B. So why did Cain kill his brother? Why can't we just get along?

1. Because he was **angry and depressed** about how God had blessed his brother. Life just wasn't fair! Why does my kid brother get more blessings than I do? Your blessings really bug me! Jesus told a parable about laborers in the vineyard who worked different amounts of time but all got the same wages (Mt 20:1-16). This made the workers who had worked all day furious. The master said to them: "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" (Mt 20:15). Cain's problem was not with his brother but with **God!**
2. Because he was **envious**. Cain was in **competition** with his brother. Aquinas defined envy as "sorrow at another's good." A powerful depiction of envy is seen in the movie *Amadeus* (1984). Antonio Salieri, a brilliant, hard-working

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<sup>3</sup> Hamilton, 224.

<sup>4</sup> The "Where is your brother?" of Genesis 4:9 should be seen in conjunction with the "Where are you?" of the previous chapter (Gn 3:9). In asking these two questions at the dawn of history, God is orienting humans to both the vertical and the horizontal dimensions of our faith. The Great Commandment likewise orients us to our vertical responsibility (love God) and our horizontal responsibility (love neighbor).

composer himself, is consumed with envy of the amazing giftedness of young Mozart. His envy literally drives him insane!<sup>5</sup>

3. Because his **worship** was defective. Rather than focusing on God and praying, “The Lord is my shepherd; I shall not want [i.e., I have all that I need] . . .” (Ps 23:1), he focused on his brother sitting down the pew and said, “But I don’t have what he has!” In commenting on Cain’s murder, John says:

*We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. (1 John 3:12)*

#### IV. The Cause and Cure of Conflict—James 4:1–10.

*What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.” Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you. (James 4:1–10)*

##### A. The **cause** of conflict and broken relationships.

Like a skilled doctor looking beyond the symptoms of a disease to find its root cause, James digs deep, searching for the definitive explanation for why we fight and hurt one another. He wants to explain why we can’t get along. Guided by the Holy Spirit, James discovers there are four levels involved in understanding the cause of our conflict. Peeling away the layers of the proverbial onion, James reveals:

1. First-level cause: **unmet desires**. We want something that we believe will bring us happiness. When that desire (passion) is unmet, then we pick a fight with whoever we perceive to be standing in the way. Whether talking about a husband fighting for more covers on his side of the bed or Hitler invading Poland, the battle is caused by not getting what we want. “You desire and do not have, so you murder. . . . you fight and quarrel.” The battle on the **outside** is caused by the battle on the **inside**.
2. Second-level cause: **prayerlessness**. The *reason* our desires remain unmet goes deeper, however. We don’t have what we want because we haven’t prayed! Jesus urged us to ask for our needs to be met because our heavenly Father is **eager** to meet our needs. “Asking is the rule of the Kingdom” (Spurgeon). But this leads logically to a third level of reflection. What if I *do* pray and ask God to give me what I want, but he doesn’t answer? What then?
3. Third-level cause: **selfish ambition**. The reason God doesn’t answer our prayers is because we pray **wrongly**; we ask amiss. When our motives are

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<sup>5</sup> A humorous illustration of envy is seen in the remark by Erma Bombeck: “Lord, if you can’t make me thin, then make my friends fat!”

impure and our will is not aligned with God's will, then our prayers don't get past the ceiling. "Do you not know that friendship with the world is enmity with God?" (Jas 4:4). God is not going to answer the prayers of his enemies, those whose prayers are motivated by **worldliness** and selfish ambition. This leaves us with one final question: Why, oh, why is my heart so worldly and at cross-purposes with God? Why am I like this?"

4. Fourth-level cause: **double-mindedness and pride** (Gn 4:6, 8). The real problem, the root issue, is not what we *do* or even what we *want*; the problem is **who we are**. "Every intention of the thoughts of his heart was only evil continually" (Gn 6:5). We are proud, and our will is thus at cross-purposes with God. We are sinful, and our heart is polluted and divided. To be proud is to be God's enemy. This means he will not answer my prayers, and thus my needs will remain unmet, and this makes me want to pick a fight with *you*!

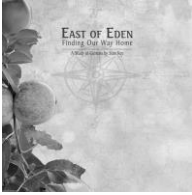
B. The **cure** of conflict and broken relationships.

Verses 6–10 explain the remedy: "Submit to God . . . Resist the devil . . . Draw near to God . . . Cleanse your hands and purify your hearts . . . Humble yourselves . . ." The cure for quarreling and fighting is **entire sanctification**. It works like this:

- When God sanctifies our hearts, then our **motives** are pure.
- When our motives are pure, then our **prayers** are aligned with God's will.
- When our prayers are aligned with God's will, they are **answered**.
- When our prayers are answered, then our **desires** are met.
- When our desires are met then we no longer want to **quarrel and fight**.
- When this happens for everyone, then we will be in the **kingdom of God**.

## QUESTIONS FOR DISCUSSION

1. Describe a moment of sibling rivalry in your own life. What lesson did you learn?
2. In your own words answer the question, "*Why* did Cain kill his brother?"
3. Explain the relationship between God's two questions "Where are you?" and "Where is your brother?"
4. Envy is often listed as one of the seven deadly sins. Discuss Aquinas' definition ("Sorrow at another's good"), and ask yourself if there is any envy in your heart. Do you want to share it with others and ask them to pray for you?
5. When you attend public worship, do you sometimes focus more on the person on the pew than on God? What does this mean?
6. Look again at the four levels of conflict in James 4:1–10. Which level causes you the most difficulty?



# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### ROTTEN TO THE CORE

*Genesis 4:17–6:8*

I. Just how bad are we really?

A. The Stanley Milgram experiment.

At Yale University in the 19 60s, a controversial psychological experiment sought to determine how far humans would go in inflicting pain on other people. The conclusion was that people would often do terrible things to others simply because they were told to do so by someone in authority. The real question is: What would I have done? Am I **capable of evil**?

B. The doctrine of **Total Depravity**.

1. This historic tenet of Christian orthodoxy claims that **all** humans everywhere are, by nature, **completely** corrupt. As children of Adam, we are all born with a bent to sin that taints every aspect of our being. For proof, visit the toddler department on Sunday morning at church!
2. G. K. Chesterton famously said, “The doctrine of total depravity may be Christianity’s most unpopular doctrine, but it is the easiest one **to prove**” (source unknown).
3. As stated in the *39 Articles of the Church of England* (1562): “...man is very far gone from original righteousness, and is of his own nature **inclined** to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s **wrath** and damnation.”<sup>1</sup>
4. This does not mean that we are as sinful as we can possibly be, but rather that every faculty of our humanity has been affected by the stain and corruption of sin (our intellect, our will, our emotions, our desires, etc.). Sin is all pervasive, like a drop of poison in a glass of water. The water may not be as poisonous as it is capable of being, but the whole glass of water has been **contaminated**. This means:
  - a. There is no such thing as a **truly virtuous** action apart from God’s grace at work within us. “All our righteous deeds are like a polluted garment” (Isa 64:6).
  - b. Not just our actions but our **mental capacity** is fallen, making it impossible for us to think clearly without divine help (thus those who object to this doctrine only illustrate the fallen state of their own thinking!).
  - c. Our **consciences** also have been tainted. This means that the fact that I consider my actions to be good (or evil) doesn’t make them so. After describing the many sins of the people, Jeremiah concludes, “Yet in spite of all these things you say, ‘I am innocent...’” (Jer 2:35). See also 1 Cor 4:4; 8:7; 1 Tim. 4:2; Titus 1:15.

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<sup>1</sup> Article IX.

5. The result of this tragic reality is that, apart from grace, all of us are spiritually **dead** and therefore powerless to either please God or to save ourselves (see Eph 2:1–5).
6. In his sermon based on Genesis 6:5 (Sermon 44, “Original Sin”), John Wesley says that the doctrine of total depravity is “the first grand distinguishing point between heathenism and Christianity. . . . All who deny this are but heathens still. . . .” He concludes by saying that the great purpose of the gospel is:

*to renew our hearts in the image of God, to repair that total loss of righteousness and true holiness which we sustained by the sin of our first parent... Know your **disease**! Know your **cure**! You were born in sin. Therefore, you must be born again, born of God. By nature you are wholly corrupted. By grace you shall be wholly renewed. In Adam you all died. In the second Adam, in Christ, you shall all be made alive.<sup>2</sup>*

## II. Genesis 4:17–6:9.

### A. The Cainites (Gn 4:17–24).

1. The first murderer builds the first **city** (Gn 4:17). Because God had stated that Cain would be “a fugitive and a wanderer on the earth” (Gn 4:12), this seems to be an act of **defiance**. In Genesis, cities are portrayed as concentrations of wickedness (Babel, Sodom, etc.).
2. The genealogy lists seven names. Lamech, the greatest of Cain’s descendants, is the seventh born after Adam. He is famous for:
  - a. Changing the definition of **marriage** (he is the first polygamist). Note: When the original design of the home is tampered with (see Genesis 2), it opens the door for great wickedness and the anger and judgment of God.
  - b. Being a **poet**. But so different from Adam’s first poetic expression (see Gn 2:23), Lamech’s poem is a taunt song that boasts of killing a man in seventy-seven-fold vengeance for wounding him.<sup>3</sup> Far from being ashamed of his sin, Lamech brings it out of the closet to **celebrate** it! The artistry of the poem “is as beautiful as its content is repulsive.”<sup>4</sup>
  - c. Lamech had three sons who became the fathers of great cultural advancement. Far from depicting cave men who live in a stone age, the Bible describes the first civilization as surprisingly advanced:
    - Jabel—the father of nomads (tents) and **farmers**.
    - Jubal—the father of **music** and musical instruments.
    - Tubal-Cain—the father of metallurgy: **bronze and iron**.
  - d. Civilization is becoming the *City of Man*; the **Great Whore** of Babylon (see Rv 17–18). Genesis 4–6 is important because the condition of the world in the days preceding the flood will be similar to that of the days preceding the return of Christ and the final judgment!

*For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and*

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<sup>2</sup> *Works*. Vol. VI, 54–65.

<sup>3</sup> See how Jesus seems to allude to this incident, and to turn it on its head, when he urges Peter to forgive an offender “seventy times seven” (Mt 18:21–22).

<sup>4</sup> Collins, 212.



*drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were **unaware** until the flood came and swept them all away, so will be the coming of the Son of Man. (Matthew 24:37–39)*

B. The Sethites (Genesis 4:25–5:32).

1. Though many in this lineage are also corrupt and wicked, there was a **remnant** among the descendants of Adam (through Seth) that “began to call upon the name of the LORD” (Gn 4:26).
2. Though Adam was created in the likeness of God, his children were in the **likeness of Adam** (Gn 5:1–3). Though the image of God was not completely lost in Adam’s descendants (see Gn 9:6), it was certainly now twisted and deformed. Paul states the truth this way: “Sin came into the world through one man, and death through sin, and so death spread to all men, because all sinned” (Rom 5:12).
3. The ten names in this genealogy take us from Adam to Noah. Godly Enoch is the seventh after Adam and a strong contrast to ungodly Lamech (the seventh also, but in the line of Cain).
4. Genealogies are important in the Bible because God’s people are looking for the seed of the woman, the **serpent crusher** (Gn 3:15). Who is he? When will he come? (see 1 Pt 1:10–12). The genealogies keep us on tiptoe with expectation! Is it Seth? Enoch? Noah?
5. While most of human history is a monotonous and predictable repetitive cycle of being born, having children and dying (hatched, matched, and dispatched), there are occasional exceptions, such as Enoch (see Gn 5:21–24) and Noah (see Gn 6:8–9). They stand out from the crowd for one simple reason: They **walked with God**.

C. The mixed marriages (Gn 6:1–4).

These are some of the most difficult verses in the Bible to interpret. Who are the “sons of God”? Five types of answers have been given:

1. Those who think this is a **myth** and thus has no basis in history (like legends and fairy tales of monsters and dragons).
2. Those who think the “sons of God” were **extraterrestrials** who came to earth from other planets and intermarried with humans.
3. Those who think this refers to **royalty** (sons of God) intermarrying with commoners (daughters of men). Because ancient kings were often seen as semi-divine, some think this may have even referred to a race of rulers who were possessed by demons.
4. Those who believe the “sons of God” are **fallen angels** (see Job 1:6; 2:1) who married human wives and produced a race of supermen (giants, Nephilim).
5. Those who believe the “sons of God” refer to godly **Sethites** who intermarried with ungodly Cainites (my personal opinion).

Regardless of the correct interpretation, we know that the provocation here involves humans who willfully and brazenly violate God’s **boundaries** and trespass his prohibitions (they “eat forbidden fruit”). Such actions **mix together** what God has separated: light and darkness, good and evil, heaven and hell (see 2 Cor 6:14–7:1). This causes God to threaten to **remove his Spirit** (see Gn 6:3). Because it was his

Spirit that had hovered over the waters at the dawn of creation (Gn 1:1–2), bringing order out of chaos, the threat of removing his Spirit raises the possibility of **chaos** returning—a sort of un-creation—which is what happened when God sent the flood!

- D. The most sobering verses in the Bible (Gn 6:5–8): “The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually” (Gn 6:5).

Apparently, God sees the situation as beyond repair, human wickedness has passed the **point of no return**. God is grieved in his heart and decides to erase (blot out) all humans from the face of the earth by sending a flood. All except Noah.

III. Toward understanding total depravity. What the first six chapters of Genesis teach us about sin.

- A. Sin is **defiance** against God, a *willful* transgression of a *known* law. God separates good and evil, night and day, animals and humans, male and female, etc. God sets the boundaries. He said “No” to Adam and Eve concerning the fruit. He warned Cain not to harm his brother. Lamech chose to have two wives rather than one. The sons of God intermarried with the daughters of men. When we willfully and continually violate God’s boundaries—we invite his judgment.
- B. Sin is **hereditary**. “In sin did my mother conceive me” (Ps 51:5). Though the image of God is still present, it is muted and deformed. The image of Adam now defines who we are: sinful, defiled, mortal, frail, corrupt, degenerate, etc.
- C. Sin goes **from bad to worse**. Like a metastasizing cancer, sin spreads, and its destructive power gains strength. Adam eats forbidden fruit. Cain kills his brother. Lamech boasts of his womanizing and murderous ways and builds a civilization to normalize his behaviors.
- D. Sin is a **deeper** problem than you think. It is not just a problem with our hands. The real problem is in our heart (Gn 6:5). It is far more than what we *do*, it is who we *are*! We are not sinners because we sin. We sin because we are sinners.
- E. Sin is a **universal** problem. All have sinned. There is none righteous, no not one. (Rom 3:9–19, 23).
- F. Sin brings God’s **anger** and ultimately his **judgment** (Gn 6:6–7). The flood was God’s way of cleansing the Earth of sin’s pollution and starting again.

IV. But we can be free of sin’s destructive patterns!

We do not have to live in the grip of sin. Sin and judgment are not **inevitable**! Though the gate is narrow and way is hard, and though only a few will find it (Mt 7:13–14), we can know God’s favor and break free from sin’s power! Genesis 4:17–6:9 give us two illustrations:

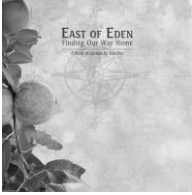
- A. *Noah* (Gn 6:8–9). He found **favor/grace** with God and was a **righteous** man. The order is crucial! Noah was a sinner too. But by grace through faith (see Heb 11:7), he was able to walk with God and be a righteous man. Though most people assume that God shows favor to those who are righteous, the truth is just the opposite: Those who are righteous are those to whom God has shown favor. First comes grace (God’s favor freely offered those who trust him), *then* comes the ability to walk in godliness.
- B. *Enoch* (Gn 5:21–24). Though Enoch’s lifespan was short compared to his contemporaries (he lived *only* 365 years), his impact for good was infinitely greater.

Everyone else did little more than be born, have children, and die. But Enoch was different: he **walked with God**.

1. It was a **spiritual** walk. God was not physically present. We are not led to believe that others saw God walking with Enoch. The relationship between Enoch and God, while invisible to the physical eye, was **obvious** to everyone!
2. It was a **distinctive** walk. The thing that made Enoch stand out from the crowd was not his education, his family, his wealth, his good looks, his talents, or his connections. The thing that made him different and unique was that everyone knew he walked with God.
3. It was a **sanctifying** walk. When Adam sinned in the garden, he hid from God and refused to walk with him (Gn 3:8). You cannot walk with God and continue to walk in sin. One walk excludes the other! The Scriptures emphasize this over and over:
  - “Noah was a righteous man, blameless . . . he walked with God” (Gn 6:9).
  - “The Lord appeared to Abram and said to him, ‘I am God Almighty; walk before me and be blameless’” (Gn 17:1).
  - “If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin” (1 John 1:7).
4. It was an **intimate** walk. To walk together, two persons must be going in the same direction. They have the same goal. “Do two walk together, except they be agreed?” (Amos 3:3 KJV). When Jesus said “Follow me,” he was inviting his disciples into a **relationship**. The only way to know God is to walk with him.
5. It was a **significant** walk. Others in the genealogical tree were forgettable or were known for trivial matters (Methuselah was the oldest man who ever lived—So what?). But Enoch lived a life that mattered. Why? Because he invested his life in God!
6. It was a **homeward** walk. There is a destination involved when you walk with God. You are not walking in circles. God “took” Enoch. He did not die. I imagine it this way: One day as they walked along, God turned to Enoch and said, “Hey, we’ve walked so long and so far, we’re closer to my house now than we are to yours. Why don’t you just come on home with me?” And he did.

## **QUESTIONS FOR DISCUSSION**

1. How do you respond to the doctrinal affirmation that all humans, without grace, are totally depraved, incapable of anything that is truly good?
2. In what sense is human culture an expression of sinfulness and rebellion against God? In what sense is it not?
3. Lamech was a builder of culture (Gn 4:19–24). His first act seems to have been to spurn God’s model of monogamy and redefine marriage by taking two wives. Does his action have relevance for helping us understand what is happening in our culture today?
4. Do you see similarities between the pre-flood world of Genesis and our world today? What lessons should we draw from this?
5. Describe in contemporary terms, what it means to “walk with God.” Do you know someone who is actually doing this? What impact is their life having?
6. Noah was a sinner, like everyone else, but he “found grace in the eyes of the Lord.” How did this happen? Why is this important?



# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

### TIPPING POINT

*Genesis 6:1–8*

- I. Is It Ever Too Late?
- A. On the Niagara River, above the falls, there is (supposedly) a big sign that says: “This Is the **Point of No Return**.”
- B. In Andrew Lloyd Webber’s *Phantom of the Opera*, the **darkest** and most terrifying scene is when the phantom seduces Christine by singing together:
- Past the point of no return  
No going back now  
Our passion play has now at last begun  
Past all thought of right or wrong....  
Past the point of no return  
The final threshold  
The bridge is crossed, so stand and watch it burn  
We’ve passed the point of no return.*
- C. Whether we are talking about physical realities (rapids, health, endurance, epidemics, etc.), business ventures (decline, fashion trends, etc.), or relationships (marriage, conflict, etc.), we can discern a **critical moment** when everything suddenly hangs in the balance. Though there has been a lengthy period of time building to this point and there will be a lengthy period that follows, the moment itself is absolutely critical. Once this threshold is crossed, there is no going back. This is the **tipping point**.<sup>1</sup>
- D. Genesis 6:1–8 describes one such tipping point in human history. On two levels, we see realities reaching a boiling point so that a point of no return is reached:
1. *For humans.* Once sin entered human hearts (see Gn 3), the **downward spiral** into moral depravity and inhumanity went from bad to worse until humans became so depraved they were **irredeemable** (incurable, hopeless, their situation was irreversible). Not even God could save them!
  2. *For God.* On watching this descent down the slippery slope of wickedness and corruption, God too reached a tipping point. There came a point when he **repented** of his decision to make men and women and decided to wipe them out. The Creator became the **Destroyer!**
- E. Our study will focus on these two tipping points. The benefit of this study will be a better understanding of:
1. **God.**
  2. **Ourselves.**
  3. Why **cultures die**.
  4. How **revival** comes.

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<sup>1</sup> Malcolm Gladwell popularized the concept in his book, *The Tipping Point: How Little Things Can Make a Big Difference*. A tipping point is that critical moment when an idea, trend, or social behavior crosses a threshold, tips, and spreads like wildfire (smoking, pet rocks, teen suicides, Izod shirts, etc.).

## II. The Tipping Point in Human Nature

In our last session (“Rotten to the Core”) we examined the depths of human wickedness and the doctrine of **Total Depravity**. Without repeating what we learned there, let’s look at the progression of sin’s stain on human nature and cultures that is outlined in these opening chapters of Genesis.

### A. Adam and Eve (see Gn 3:1–24).

Here is the initial plunge into the river of sin. Eve listens to the snake and is **deceived** (see 1 Tm 2:14). Adam is **passive** and goes along with his wife’s suggestion. The couple immediately experience **guilt, fear, and shame**, and they begin to blame one another for what happened. They regret what they have done and confess and repent.

### B. Cain (see Gn 4:1–17).

Here, the current in the river of sin becomes stronger as Cain **refuses to heed** God’s warning or receive his offered help. His sin is premeditated and cruel. Even after his murderous deed, he hardens his heart and refuses to confess his sin. Though he feels terrible about the **consequences** he must endure (see Gn 4:13), he expresses **no remorse** for what he has done. He even resents God for holding him accountable.

### C. Lamech (see Gn 4:19–24).

The river now turns into Class IV rapids<sup>2</sup> as Lamech **willfully, brazenly, and continually** defies God’s plan for marriage and becomes a polygamist. Like Cain, he too murders a man, but rather than trying to cover up his deed and keep it secret, he **boasts** of it and even writes a song about it! Lamech feels no guilt or shame and shows no fear of God. Just the opposite! He brings his sin out of the closet. He **identifies** with his sin.

### D. The tipping point (see Gn 6:1–13).

Human sinfulness reaches the point of no return and will be swept to destruction in a global flood when several factors come into play:

1. The sons of God (Sethites?) intermarry with the daughters of men (Cainites?) and produce children. This action seems to **seal** humanity’s fate. The culture has passed the point of no return! It appears that these illicit unions dilute God’s truth in such a way that human culture no longer has a **moral compass**. Truth dies (see Jer 7:28). No one knows how to blush (see Jer 8:12). Everyone does what is right in his own eyes. The children of these marriages have **no hope** of finding their way because of the polluted moral beliefs of their parents and grandparents.
2. God **removes his Spirit** (see Gn 6:3). At the dawn of creation, when all was formless and void, the hovering Spirit played a key role in bringing order out of chaos (see Gn 1:1–2). The departure of God’s Spirit will mean that the world will revert to **chaos**. The flood threatens to uncreate all that God has created.

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<sup>2</sup> Class IV rapids are intense, turbulent, and powerful, but predictable. Though the situation is very dangerous, there is still time to take precautionary measures so that the trip does not end in disaster.

3. The Scriptures now describe what human culture is like when men and women live in continual willful rebellion against God:
  - “The LORD saw that the wickedness of man was great in the earth, and that **every** intention of the thoughts of his heart was only evil **continually**” (Gn 6:5).
  - “Now the earth was **corrupt** in God's sight, and the earth was filled with **violence**. And God saw the earth, and behold, it was corrupt, for **all flesh** had corrupted their way on the earth” (Gn 6:11–12).
  
- E. It is interesting to see how the tipping point in Genesis 6 is replicated in the story God's destruction of **Sodom** (see Gn 18–19). Though the destruction is local rather than global and by fire rather than water, the similarities with Genesis 3–6 are powerful.
  1. We see the progression of sin's downward spiral in the life of Lot:
    - Lot **sees** Sodom and desires its beauty (see Gn 13:10).
    - Lot moves **near** Sodom (see Gn 13:11–13).
    - Lot moves **into** Sodom (see Gn 14:12).
    - Lot becomes a **citizen** and a leader in Sodom (see Gn 19:1).
  
  2. The outcry against Sodom and Gomorrah is great and their sin is **very grave**. God himself comes down to verify the gravity of the situation (see Gn 18:20–21). Sodom is sexually perverse (see Gn 19:4–11). But she is also guilty of pride, gluttony, and oppressing the poor (see Ezek 16:49–50). But the tipping point is that Sodom has no **guilt** or **shame**. She has no **fear** of the Lord. She identifies with her sin. She has passed the point of no return.

### III. The Tipping Point in God.

#### A. The divine dilemma.

God's **predicament** is that he must choose between two unpleasant alternatives.<sup>3</sup> Because he loves humans, he longs to restore them to their created state of blessing. But because humans have rebelled against him and deformed all that he has made, their conduct continues to go from bad to worse. God's **justice** demands that the violence and corruption be stopped. But his **love** demands that he find a way to repair the damage that sin has caused and restore men and women to their original state. What to do?

1. *What God **says**.* “My spirit shall not abide/contend in man forever . . .” (Gn 6:3).
2. *What God **sees**.* “Every intention of the thoughts of his [man's] heart was only evil continually” (Gn 6:5).
3. *What God **feels**.* “And the Lord regretted that he had made man on the earth, and it grieved him to his heart” (Gn 6:6).
4. The tipping point. *What God **does**.* “So the Lord said, ‘I will blot out man whom I have created . . . for I am sorry [**repent**] that I have made them’” (Gn 6:7). Can the immutable one who never changes change his mind?
  - a. God's **character** never changes (Nm 23:19; Mal 3:6; Jas 1:17; etc.).

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<sup>3</sup> Anyone who has parented a teenager understands the divine dilemma very well!

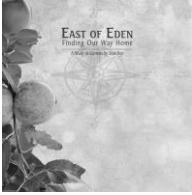
- b. And yet his **actions** sometimes do change. On several occasions, we see where God “repents”:
- Exodus 32:11–14. When the people worship the golden calf, God decides to destroy them. But when Moses intercedes, God repents.
  - 1 Samuel 15:11, 29, 35. God repents that he chose to make Saul king.
  - Jonah 3:10. When the Ninevites repent, God repents.
5. God saves **Noah** and his family! Noah found **grace**, though he too was a sinner and lived in a sinful world. Habakkuk’s prayer is a good one: “O Lord, I have heard the report of you, and your work, O Lord, do I **fear**. . . . In wrath remember mercy” (Hab 3:2).
- B. What’s the lesson here? Jeremiah’s most famous sermon (see Jer 18:1–13) summarizes it in three poignant statements:
1. The Potter has **a plan**. As a master craftsman, God intends to take dirt (clay) and make a magnificent vessel that will have both a function and be a thing of beauty.
  2. The Potter has **a problem**. The product was not turning out like he had hoped. The problem was with the clay, not with the potter! So, the potter scooped up the clay from the wheel, added more water, and began again.
  3. The Potter has **a question**. “O house of Israel, can I not do with you as this potter has done?” Like the clay, you too are flawed; marred by sin. Don’t resist me and do not harden into a shape that I never intended (see Jer 19). Do not harden into a person who is irreformable, irredeemable, good for nothing but the trash heap. If only you will repent, then I too will repent.
- C. Yes, there is a tipping point, a point of no return, that is possible for every human person and for every human culture. But note it well, the path to destruction is never ultimately in the hands of God. There are **no limits** to grace (see Rom 5:20). The problem is in our own hearts. If we **willfully** and **continually** turn our backs on God’s **known** plan and purpose, then the day will come when we lose the ability to control our future, and we will be swept away.

*For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked... ; then the Lord **knows how to rescue** the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority. (2 Peter 2:6–10)*



## **QUESTIONS FOR DISCUSSION**

1. Have you ever known someone who you felt had passed the point the no return? Who was beyond the possibility of redemption? Without naming names, talk about this.
2. Our culture today makes heroes of those who “come out of the closet.” How does our culture understand such an action? How does God?
3. Does our lesson help you have a better understanding of what the New Testament is talking about when it speaks of sin that is “unforgiveable”?
4. Does the thought of God changing his mind (repenting) bring you comfort, or does it trouble you? Explain.



# East of Eden

Finding Our Way Home  
A Study of Genesis with Stan Key

## ADDENDUM A: TOWARD A THEOLOGY OF GENDER

*Vive la différence!*

### I. Blame it on Plato?

How human origins are understood makes a huge difference when it comes to sexuality. Where we **begin** determines where we **end**! For example, in *The Symposium*, Plato (427–347 BC) offers one understanding of the origin of the sexes. The book describes a dinner party of Socrates and his friends. After dinner, as the wine flows freely, each guest is invited to give a speech in praise of love (*eros*). One after another the speakers wax eloquent, eventually concluding that **homosexual** love is the highest form of love.

Aristophanes' speech is of particular interest. He says that originally humans were of three kinds: male, female, and hermaphrodite (a person having both male and female sex organs). Humans were round in shape, with four legs, four arms, two faces, and two sets of sexual organs. When these creatures offended the gods, Zeus punished them by cutting them in half. The two halves survived but, feeling incomplete, began to search for their **lost half**.

*Each of us then is the mere broken tally of a man . . . and each of us is perpetually in search of his corresponding tally. Those men who are halves of a being of the common sex, which was called, as I told you, hermaphrodite, are lovers of women, and most adulterers come from this class, as also do women who are mad about men and sexually promiscuous. Women who are halves of a female whole direct their affections towards women and pay little attention to men; lesbians belong to this category. But those who are halves of a male whole pursue males and take pleasure in physical contact with men.... In a word, such persons are devoted to lovers in boyhood and themselves lovers of boys in manhood, because they always cleave to what is akin to themselves.<sup>1</sup>*

Many regard *The Symposium* as the most **influential** text on love (*eros*) ever written in the Western world. Is it any wonder that we are so confused?

### II. Gender confusion

Genesis 1–2 gives a very different understanding! God created humans as male and female. For most of human history, people have accepted this teaching as **self-evident**. Those who dared to question it were regarded as weird, ignorant, or immoral. Today, at least in America, things have radically changed. Now, those who believe in the traditional (biblical) view are regarded as weird, ignorant, or immoral!

Today, one needs a degree in socio-psychology to keep up with the ever-changing vocabulary used to describe our current culture:

- *Cisgender*—People whose gender identity matches the sex they were assigned at birth.
- *Transgender*—Those whose self-identity does not correspond to their birth sex.
- *Genderqueer*—Those who identify as neither male nor female, both, or a combination.
- *Genderfluid*—Those who feel that their gender can change and vary over time.

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<sup>1</sup> Plato, 62–63.

- *Gender pronouns*—dozens of new pronouns are now used to adapt to this cultural reality (he, she, ze, hir, etc.). Choosing to ignore or disrespect someone’s pronouns can be highly offensive, considered hate speech or even as an act of violence.

### III. Three Distinctions in Genesis

Though Genesis has much to say about the **equality** of the sexes, it is important to recognize there are three ways the text emphasizes the **differences**:

- A. God created the man **before** the woman (Genesis 2:7, 21–23).

Paul grounds some of his teaching on women’s role on this creational fact (1 Tm 2:12–15). Because of man’s “older” status, women and men have **different functions** in both the home (where man is “head”) and in the church (where elders seem to be male). Though equal in value, the man and woman have different functions.

- B. God created the man and the woman **differently** (Genesis 2:7, 21–22).

Adam is **wounded** so Eve can be created. She is not made from dirt, like her husband. When he sees her, Adam shouts, “At last!” (Gn 2:23)—This is what I’ve always been looking for!

- C. God assigns the man and the woman different **missions/purposes**.

Though they both are given the mandate to have dominion over the earth (Gn 1:26–31), Adam alone is told to work the garden (Gn 2:15) and Eve is created to be his “helper” (Gn 2:18, 20). Far from meaning “slave” or “servant,” the word “helper” is used in Scripture for God himself and his great strength (Ex 18:4; Ps 121:2; 124:8; etc.). The man needs the woman to fulfill his mission, just as he needs God. She brings **divine empowerment** to the mission of God! Paul plays on this asymmetry when he talks about the roles of men and women in the church (1 Cor 11:8–12).

### IV. In light of our cultural realities, the book of Genesis has suddenly become a very controversial document. Let’s highlight nine truths that Genesis teaches us about gender.<sup>2</sup>

- A. Gender is **hard** to understand!

“So God created man in his own image . . . . male and female he created them” (Gn 1:27). Why are the singulars and plurals mixed up? Did God create one thing or two? As Sam Andreades says in his excellent book *enGendered*, “Gender is hard to understand because God is hard to understand.”<sup>3</sup>

- B. Both male and female together reflect the **image of God** (Gn 1:26–27).

To understand who God is, we need both men and women. And, individually, to understand ourselves, we must come to grips with our sexuality and gender. Apparently, we will be male and female forever!

- C. There are two—and **only two**—genders: male and female.

- D. Gender is **assigned** to humans; it is not chosen. Gender is directly related to our biological anatomy.

- E. Gender distinction is the basis of **marriage**. “Same-sex marriage” is an oxymoron.

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<sup>2</sup> I’m defining the word “gender” as the fact of being a male or female human being, especially as it relates to a person’s self-image and social relationships.

<sup>3</sup> Andreades, 37.

- F. Being male, however, does not necessarily make one a **man**. Being female, does not make one a **woman**.

There are social and cultural realities that help to define what it means to be a man and to be a woman. These may differ from culture to culture and from age to age. It takes more than biological anatomy to make one feminine or masculine. When David tells Solomon to “be strong and show yourself a man” (1 Kgs 2:2; see 1 Cor 16:13) he is doing more than telling him to go and lift weights or go and be successful. Being a man is to do what God wants, to carry out God’s mission!

- G. Though men and women are **different in function** they are **equal in value**.

The Bible teaches both the equality of the sexes and, at the same time, that the husband is the **head** of the wife. Reconciling these beliefs is very challenging.

1. The Biblical teaching on women was **revolutionary**! Nothing has done more to elevate the status of women than the Judeo-Christian worldview.
  2. Just as the Persons of the **Trinity** are equal in substance, power, and glory and yet have different functions, so between a husband and wife.
  3. The most obvious functional difference between genders relates to **child-bearing**. One might also say that physical **strength** is typically a biological distinction between men and women. Others have sought to show how emotional/psychological differences distinguish one gender from the other.
  4. Beyond the obvious physical differences, we should be very careful about describing what defines masculinity and femininity. Most of these differences are **cultural** (clothing, hair style, mannerisms, jobs, etc.).
- H. But don’t be too enamored with **authority**.

For a husband to be the head of his family involves a death to self every day for those we love. “Husbands, love your wives, as Christ loved the church and **gave himself up** for her” (Eph 5:25). *This* is what it means to be in charge.

Note well that the command to submit is addressed to wives and not to their husbands (Eph 5:22).<sup>4</sup> In the Koran, husbands are told to *make* their wives submit—a very different reality! Submission, for the wife, is a **voluntary choice**, because she is her husband’s **equal**. Paul is not saying to the wife, “Submit to your husband as if he was the Lord” but rather, “Submit to him as a way of submitting to the Lord.”

*Do you want to know what a man, a real man, is? A real man is someone who, consistently and with joy, lays down his life for the close women in his life. He ties himself to their growth through taking charge for them, securing them, and finding God’s purpose in their relationship. And a woman, a true one? Someone who, consistently and with joy, advances the close men in her life. She ties herself to their promotion through granting them authority, giving them rest, and divinely empowering their mission together.<sup>5</sup>*

- I. The arrival of **sin** complicated the situation greatly (Genesis 3). Sin took the differences between male and female and **distorted** them into something God never intended.
1. Eve will now “desire” her husband (Gn 3:16). This is the same word used in Genesis 4:7 describing how sin “desires” Cain; that is, desires to master him!

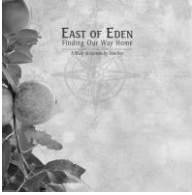
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<sup>4</sup> Therefore, read your own mail!

<sup>5</sup> Andreades, 140.

No longer content to be Adam's helper, Eve now wants to control him, either through strength or through **manipulation**.

2. Adam will now "rule over" his wife (Gn 3:16). Headship now becomes domination and control. But many men are terrified of leadership, especially when their wives are adversarial. So men tend to be either **bullies** or **wimps**.



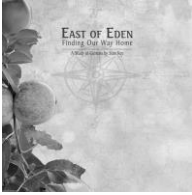
# East of Eden

## Finding Our Way Home

A Study of Genesis with Stan Key

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# East of Eden

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## ANSWERS

### Once Upon a Time...

- I. (A) coherent meaning; (B) Genesis; (C) history; essential questions
- II. (A) particular persons; [Columns, L-R] temptation; God's wrath; faith; sanctification; suffering; (B) Chapter 12; [Chapters 12–50 column] Canaan; Abraham; covenant; (C) journey; homesick; good news
- III. my story; (A) formless; empty; (A1) Gives meaning; chaotic; Fills; (A2) Speaking; Giving light; Separating; names; (A3) Formless; Empty; (A4) disorder/confusion; (B) shattered image; (B1) animals; males and female; Righteousness; Dominion; (B2) damaged; (B3) inhumane; moral chaos; (B4) every; only; continually; grieved; (B5) Joseph; (B6) in us; (C) good; evil; (C1) snake; (C2) did not eat; morally autonomous; (C3) good; evil; evil; good; (C4) every imaginable; (C5) covenant; evil; good; (C6) Repent; God's Word; (D) seed of the woman; (D1) first promise; spiritual warfare; superficial; serious; (D2) an individual; supernatural power; decisive defeat; (D3) anticipation; (D4) unfulfilled; (D5) soon; your feet

### Designer Universe

- I. (A) infinite regress; God; (B) unique; [Genesis 1–2 column] History; nothing; speaks; Linear; sovereign; (C) destiny; identity; purpose; Revisionist history; priests; worldview; (D) limits; why; (E) How?; When?; Who?; Why?; separate; (F) naturalism; theism; closed system; open system; faith; worldview
- II. literary style; poetic; (B1) eternal; out of nothing; (B2) names; (B3) the author; (B4) proper categories
- III. (A) is; self-evident; Watch Maker; (B) eternal; absolute Absolute; (C) omnipotent; telescope; microscope; (D) transcendent; unchanged; (E) One; (F) multiple (three); Word; Spirit; (G) personal; energy
- IV. (A) real; ultimate; (B) comprehensible; laws; science; (C) good; (D) glory of God; (E) a home
- VI. (A) take off our shoes; (B) need more; be saved; (C) identity; mission; come from; going back

### The Way Things Ought to Be

- I. (A) unhappy, longing, discontentment, lost; (C) paradise; homesick; (D) unconscious
- II. our own stories; (A) identity; (A1) first; (A3) image of God; unique; animals; male; female; (A4) hybrid; amphibian; humble; dignity; (A5) abstained; eaten; (A6) choose; accountable; inhuman; (A7) identity theft; (B) home; (B1) rootlessness; (B2) mythical; (B3) global flood; (B4) safety, abundance, enjoyment; wandering; (B5) Abraham; (C) purpose; (C1) procreate; Great Commission; stewards; (C2) work; keep; (C3) science; (C4) good thing; misguided; (C5) "toil"; "sweat"
- III. community; (A) "not good"; God; image; fruitful; (B) relationships; God; corresponds; different; (C) rib; (D) poet; (E) prototype; two; one; (F) transparency

IV. return; arrival; [City of God column] city; never shut; Church; white robes

## There's a Snake in the Garden

- I. (A) worse than you think; (B) toxic; (D) sin
- II. (A) "The Fall"; "The Rebellion"; (B1) Theologically; (B2) Psychologically; (B3) Spiritually
- III. (A) flesh; world; devil; (B) explain; reality; (C) rogue angel; (D1) author; (D2) dualism; (D3) absolute; eternal
- IV. (A) Word; (A1) truthfulness; (A2) misquotes; (B) love; (B1) sinister motives; (B2) Take charge; (B3) confused; (C) Deny; (C1) consequences; (C2) liar
- V. (A) food; (B) aesthetically; sensually; intellectually
- VI. (A) took; ate; undoing; (B) silent; passive
- VII. cause; permitted; love; goodness; joy

## The Emperor's New Clothes

- I. (A) human condition; (A1) root cause; sin; high treason; (A2) consequence; symptoms
- II. die; multiple; (A1) exposed; (A2) self-consciousness; (A3) relation; competitive; (A4) cover up; (A5) blush; (B1) horizontal; vertical; (B2) conscience; (B3) trees; den of robbers; (C1) walking with God; (C2) relationship; (C3) angst; wisdom; (D1) make excuses; (D2) wife; snake; accountable; (D3) victims
- III. don't work; (A) Denial; (B) Justification; (C) Rationalization; (D) Change the subject; (E) Blame; pretending; worse
- IV. (A) questions; prevenient grace; (B) confess; (C) agree with God; covered; did not cover; confess; walk in the light; confess; help us

## Spoiler Alert!

- I. suspense; unknown; unexpected; ends; enjoy; parachute
- II. (A1) cursed; (A1a) lead others into sin; (A1b) sovereign; (B1) Childbearing; Cain; (B2) Marriage; dominate; war zone; (C1) work; laborious; (C2) spiritual; physical; (C3) nature; hurt or destroy; futility; corruption; groaning; (D) destroy; (D1) Champion; (D2) clothing; initiative; blood; (D3) mercy; emotion; (E) blocked; homesick
- III. (A) John 3:16; singular; plural; Who; When; genealogies; (B1) enmity; want to; expect; anticipate; (B2) fully human; supernatural powers; Destroy; sinners; Jesus Christ; (B3) second Adam; suffer; wounds; (B4) the lake of fire; removed; remain; reign; your

## Why Can't We All Just Get Along?

- I. (A) not funny; our own families; (B) brothers at war
- II. (A1) baby; (A2) occupations; (A3) death; (A4) family; (A5) worship service; (A6) city; (A7) revival; (B1) knew; intimate; (B2) bear; (B3) mercy; (B4) sister or cousin; (C1) offering; heart; (C2) best; whole-hearted; (C3) hidden; (C4) silence
- III. (A1) brother; (A2) good; (A3) premeditated; (A4) warnings; (A5) denied; (A6) worship service; (B1) angry and depressed; God; (B2) envious; competition; (B3) worship



- IV. (A) cause; (A1) unmet desires; outside; inside; (A2) prayerlessness; eager; (A3) selfish ambition; wrongly; worldliness; (A4) double-mindedness and pride; who we are; (B) cure; entire sanctification; motives; prayers; answered; desires; quarrel and fight; kingdom of God

## Rotten to the Core

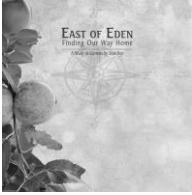
- I. (A) capable of evil; (B) Total Depravity; (B1) all; completely; (B2) to prove; (B3) inclined; wrath; (B4) contaminated; (B4a) truly virtuous; (B4b) mental capacity; (B4c) consciences; (B5) dead; (B6) disease; cure
- II. (A1) city; defiance; (A2a) marriage; (A2b) poet; celebrate; (A2c) farmers; music; bronze and iron; (A2d) Great Whore; unaware; (B1) remnant; (B2) likeness of Adam; (B4) serpent crusher; (B5) walked with God; (C1) myth; (C2) extraterrestrials; (B3) royalty; (B4) fallen angels; (B5) Sethites; boundaries; mix together; remove his Spirit; chaos; (D) point of no return
- III. (A) defiance; (B) hereditary; (C) from bad to worse; (D) deeper; (E) universal; (F) anger; judgment
- IV. inevitable; (A) favor/grace; righteous; (B) walked with God; (B1) spiritual; obvious; (B2) distinctive; (B3) sanctifying; (B4) intimate; relationship; (B5) significant; (B6) homeward

## Tipping Point

- I. (A) Point of No Return; (B) darkest; (C) critical moment; tipping point; (D1) downward spiral; irredeemable; (D2) repented; Destroyer; (E1) God; (E2) Ourselves; (E3) cultures die; (E4) revival
- II. Total Depravity; (A) deceived; passive; guilt; fear; shame; (B) refuses to heed; consequences; no remorse; (C) willfully, brazenly, continually; boasts; identifies; (D1) seal; moral compass; no hope; (D2) removes his Spirit; chaos; (D3) every; continually; corrupt; violence; all flesh; (E) Sodom; (E1) sees; near; into; citizen; (E2) very grave; guilt; shame; fear
- III. (A) predicament; justice; love; (A1) says; (A2) sees; (A3) feels; (A4) does; repent; (A4a) character; (A4b) actions; (A5) Noah; grace; fear; (B1) a plan; (B2) a problem; (B3) a question; (C) no limits; willfully; continually; known; knows how to rescue

## Addendum A: Toward a Theology of Gender

- I. begin; end; homosexual; lost half; influential
- II. self-evident
- III. equality; differences; (A) before; different functions; (B) differently; wounded; (C) missions/purposes; divine empowerment
- IV. (A) hard; (B) image of God; (C) only two; (D) assigned; (E) marriage; (F) man; woman; (G) different in function; equal in value; head; (G1) revolutionary; (G2) Trinity; (G3) child-bearing; strength; (G4) cultural; (H) authority; gave himself up; voluntary choice; equal; (I) sin; distorted; (I1) manipulation; (I2) bullies; wimps



# East of Eden

Finding Our Way Home  
A Study of Genesis with Stan Key

## NOTES

## **I Want a Principle Within**

By Charles Wesley (1749)

*I want a principle within  
of watchful, godly fear,  
a sensibility of sin,  
a pain to feel it near.*

*I want the first approach to feel  
of pride or wrong desire,  
to catch the wandering of my will,  
and quench the kindling fire.*

*From thee that I no more may stray,  
no more thy goodness grieve,  
grant me the filial awe, I pray,  
the tender conscience give.  
Quick as the apple of an eye,  
O God, my conscience make;  
awake my soul when sin is nigh,  
and keep it still awake.*

*Almighty God of truth and love,  
to me thy power impart;  
the mountain from my soul remove,  
the hardness from my heart.  
O may the least omission pain  
my reawakened soul,  
and drive me to that blood again,  
which makes the wounded whole.*



## **O for a Closer Walk with God**

By William Cowper

(Sung to the tune *It Came upon the Midnight Clear*)

*O for a closer walk with God  
A calm and heavenly frame  
A light to shine upon the road  
That leads me to the Lamb.  
Where is the blessedness I knew  
When I first saw the Lord?  
Where is that soul-refreshing view  
Of Jesus and His word?*

*What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.  
Return, O holy Dove! return  
Sweet messenger of rest!  
I hate the sins that made Thee mourn  
And drove Thee from my breast.*

*The dearest idol I have known  
Whate'er that idol be  
Help me tear it from Thy throne  
And worship only Thee.  
So shall my walk be close with God  
Calm and serene my frame  
So purer light shall mark the road  
That leads me to the Lamb.*



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