

The Bible Ark Bible Study Program

Genesis – Verses 3:14 – 4:5, The Adamic Covenant

We have a very full program today. In fact, it is so large that we have had to split it up into two parts. In this first part we are going to work through verse 17, then in the second part we will finish out the remaining material. Dr. Scofield has a considerable number of scripture references in these first few verses, and many of the verses that he references are very difficult passages to deal with. I am going to deal with them the best that I can, but we do have time constraints that will certainly limit our ability to adequately explore and understand certain passages, at the present time.

With that said, let us go to the Lord in prayer.

Heavenly father, thank you for your living Word that is so deep in meaning and instruction that it becomes a difficult enterprise simply to obtain a passing glance at a few simple verses of scripture. You are so infinitely wise and full of understanding. Thank you father for all of your patience and faithfulness to teach us of your Word and the truth of your Word. Thank you father for the very Word of God our Lord and Savior Jesus Christ, the mighty creator, judge of all the Earth, and the Lion and the Lamb of Judah. Bless us now Father as we study the Bible yet again. Teach us to understand the truth of your Word. Let the Holy Spirit make it real and living in our hearts, and bless us Lord that the Spirit would help us see and understand something of your perfect love that you show to us here in all of these scripture passages that we will be looking at today. We could never understand any of these things or could we ever comprehend your great love without the Spirit showing these beautiful things to us.

We pray in Jesus name. Amen!

In this study we will be looking at the remainder of Genesis, Chapter 3 and the first few verses of Chapter 4. As before, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. Then we will read it again, without comments.

Genesis, Chapter 3, verses 14 through 24, Scofield's Comments (+Dale's)

The Second, or Adamic Covenant.

14 ¹And the LORD God ^asaid unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

a The Eight Covenants. vs. 15-17; Genesis 8:21. (Genesis 1-28; Hebrews 8:10.)

1 The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, “the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.” The elements of the Adamic Covenant are:

(1) The serpent, Satan's tool, is cursed, and becomes God's illustration in nature of the effects of sin—from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, “made sin for us,” in bearing our

judgment, is typified by the brazen serpent [*that Moses stood up above the congregation in the wilderness to stay off the plague*]. Brass speaks of judgment—in the brazen altar, of God's judgment, and in the laver, of self-judgment.

(2) The first promise of a Redeemer (verse 15). Here begins the “highway of the Seed,” Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David, Immanuel-Christ.

(3) The changed state of the woman (verse 16). In three particulars: (a) Multiplied conception; (b) motherhood linked with sorrow; (c) the headship of the man. The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man.

(4) The earth cursed (verse 17) for man's sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life (verse 17).

(6) The light [*or easy*] occupation of Eden changed to burdensome labour (verses 18 & 19).

(7) Physical death (verse 19).

1 The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, “the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God” (Romans 8:21). The elements of the Adamic Covenant are:

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” – Romans 8:21

You may have noticed that the King James states, “the creature,” whereas Scofield quoted this verse using the word “creation.” I looked this up in seven other translations of the Bible and they all use the word “creation,” as opposed to what is stated in the King James, the “creature.” According to Strong's this Greek word can be translated either way, and it is used in both meanings numerous times in the Bible.

(1) The serpent, Satan's tool, is cursed (verse 14), and becomes God's illustration in nature of the effects of sin—from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, “made sin for us,” in bearing our judgment, is typified by the brazen serpent (Numbers 21:5-9; John 3:14 & 15; 2nd Corinthians 5:21). Brass speaks of judgment—in the brazen altar, of God's judgment, and in the laver, of self-judgment.

“⁵And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. ⁶And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. ⁷Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. ⁸And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. ⁹And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” – Numbers 21:5-9

“¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵That whosoever believeth in him should not perish, but have eternal life. ¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” – John 3:14-17

In this verse from 2nd Corinthians, Paul is speaking of Jesus on the cross.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” – 2nd Corinthians 5:21

If you recall from our last study, I stated that, “it seems that Dr. Scofield views this creature [the serpent] as Satan himself.” I made that statement based on the comments that he had made on Genesis 3:1. However, here it seems that he is stating definitely that the serpent is being used as Satan’s tool. This leaves me in a bit of confusion. I believe that there are a few explanations for this potential discrepancy. We know that Scofield had input from a number of contributors. It is possible that these two comments were made by two different contributors; although, that seems unlikely when they are in such close proximity. We also know that Scofield viewed the enterprise of assembling this Bible to be a difficult task for himself. I can understand why he would say that. I feel the same way about this Bible study program. Perhaps he simply did not have the time, the degree of focus, or the energy required to ensure that every detail be perfect. There are other less flattering explanations that I will not mention. Or peradventure the problem is with my own understanding. Regardless, I think that we would be wise to remember that Scofield’s comments are not anymore a part of the inspired word of God than my own comments.

There is one thing that I believe that I should point out here. In this verse God is speaking directly to the serpent, and God tells the creature that he is cursed, will go upon his belly, and eat dust. It is as if he is speaking to serpent as if the curse is not just upon that one serpent himself, but upon all of his offspring. The perpetual nature of the curse seems to be implied here and is commonly the way that it is interpreted. Then in the next verse God tells the serpent that He will put enmity between the offspring (the seed) of the woman and of the serpent. Again, this seems to be a perpetual judgement.

When I read this passage, I get the sense that God is speaking to the serpent and to the Devil simultaneously. He is speaking to the serpent, but in so doing God knows that Satan is entered into the creature. It is as if it is fully understood by both Satan and God that the curse and the prophesy that God is speaking of is meant for and directed to Satan in particular. The serpent is affected as well, but only because he let himself be used by Satan. Is God telling the serpent that his offspring is going to continually be a nuisance and a danger to man, as the snake is even to this day? I suppose that God intended the curse to be manifest in such a way, but I take it that the primary message in what He says here is of greater significance. As Dr. McGee points out in his study on this passage, God is careful to say, “the seed of the woman” not “the seed of

man." According to the gospel account, Jesus was born of a virgin. He was not born of the seed of man. To me this passage is clearly a prophesy of the struggle between Jesus and Satan, the crucifixion of Christ, and the overthrow of Satan after Jesus's return and reign over the Earth.

(2) The first promise of a Redeemer (verse 15). Here begins the "highway of the Seed," Abel, Seth, Noah (Genesis 6:8-10), Shem (Genesis 9:26 & 27), Abraham (Genesis 12:1-4), Isaac (Genesis 17:19-21), Jacob (Genesis 28:10-14), Judah (Genesis 49:10), David (2nd Samuel 7:5-17), Immanuel-Christ (Isaiah 7:9-14; Matthew 1:1, 20-23; 1st John 3:8; John 12:31).

"⁸But Noah found grace in the eyes of the LORD. ⁹These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. ¹⁰And Noah begat three sons, Shem, Ham, and Japheth. ... ¹⁸But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." – Genesis 6:8-10 & 18

"²⁶And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. ²⁷God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." – Genesis 9:26 & 27

"¹Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." – Genesis 12:1-3

"¹⁹And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. ²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. ²¹But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." – Genesis 17:19-21

"¹⁰And Jacob went out from Beersheba, and went toward Haran. ¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. ¹²And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." – Genesis 28:10-14

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." – Genesis 49:10

“¹²And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³He shall build an house for my name, and I will stablish the throne of his kingdom for ever. ¹⁴I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. ¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

– 2nd Samuel 7:12-16

“¹⁰Moreover the LORD spake again unto Ahaz, saying, ¹¹Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the LORD. ¹³And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? ¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

– Isaiah 7:10–14

“¹The book of the generation of Jesus Christ, the son of David, the son of Abraham. ... ¹⁸Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ¹⁹Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. ²⁰But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. ²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. ²⁴Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:” – Matthew 1:1, 18–24

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” – 1st John 3:8

“²⁸Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. ²⁹The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. ³⁰Jesus answered and said, This voice came not because of me, but for your sakes. ³¹Now is the judgment of this world: now shall the prince of this world be cast out.” – John 12:28–31

(3) The changed state of the woman (verse 16). In three particulars: (a) Multiplied conception; (b) motherhood linked with sorrow; (c) the headship of the man (compare Genesis 1:26 & 27). The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man (1st Timothy 2:11-14; Ephesians 5:22–25; 1st Corinthians 11:7-9).

These verses 26 and 27 from Genesis, Ch. 1 is where God said, “Let us make man in our image ...” and “God created man in his own image”

In regard to 1st Timothy 2:11-14, I am not about to read to you those verses to you without ample time to give you a solid background followed by a thorough discussion. Since we cannot afford the time, we will have to skip over them for the time being.

For the same reasons, I am very reluctant to read to you these two passages from Ephesians and 1st Corinthians. In my opinion Dr. Scofield is not taking into account the greater purpose and meaning of these two passages. Let me first read to you the passage Ephesians, and then I will explain what I mean.

“²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹Submitting yourselves one to another in the fear of God. ²²Wives, submit yourselves unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶That he might sanctify and cleanse it with the washing of water by the word, ²⁷That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” – Ephesians 5:20–27

Paul lays down seven basic points here. First there is a continuous ⁽¹⁾giving of thanks to God and ⁽²⁾submitting one to another. Then there is a ⁽³⁾submission of the wife to the husband under very ⁽⁴⁾specific conditions, namely when the husband is ⁽⁵⁾loving his wife as Christ loves the church to ⁽⁶⁾sanctify and cleanse her. This implies that the husband first ⁽⁷⁾be clean.

However, these seven points that Paul covers in these eight verses absolutely and positively must be considered and applied in context and in the bounds of the 51 preceding verses of Ephesians, beginning in Chapter 4, verse 1. In Chapter 4 Paul is telling us about how we should be filled with the Spirit and to walk with the righteousness of Christ, as a vocation ... that is continually. We are to put on the righteousness of Christ as a garment. In these 51 preceding verses, I count 55 principles that we are to live by unremittingly. Consider how profound that really is. Including the two principles in verses 20 and 21, Paul addresses 57 different principles of righteous behavior before he makes mention of how a wife is to treat her husband.

In these verses, Paul is speaking to Spirit-filled Christians. Not only that, Paul is speaking to Spirit-filled Christians that are mature in the practice of letting the Spirit guide them and lead them in every aspect of their lives. Moreover, the wife's behavior towards her husband is fully dependent on his behavior towards her. We love Christ because He first loved us. It is the same relationship here. The wife loves her husband because he first loves her. If the husband does not first love his wife as Christ loves the Church then she does not have all that she needs to fulfill her place as the missing half of the man. If the husband is not walking in the Spirit of God (according to these 57 preceding principles) then how is he going to be in a position to love his wife as Christ loves the Church?

Therefore, the word “submit” ... wives “submit” yourself to your husbands ... really is not a meaning that we typically think of with the word submit. It is a voluntary subjection that can only be offered to a man that is worthy of it, and a man can only be worthy of it if he is being led by the Spirit of God.

I really do wish that I could continue with this topic. Especially, since I really have not been able to fully explain the primary aspect of this passage of scripture. Yet I think that I have explained enough that you can see that the primary aspect of this passage is love. A woman submits herself because of her love for her husband. When the love of God is ruling the lives and the marriage of two Spirit-filled believers then the question of headship is rarely if ever a principle that needs to be operated in their own pursuits and personal affairs.

What that said, let me say that I disagree with Scofield's assessment that, “The entrance of sin, which is disorder, makes necessary a headship ...” I believe that headship is necessary and that in this fallen world of sin we often must take into practice this institution of headship; however, there is so very much more to the relationship between a husband and a wife than headship. The entrance of sin does not make headship necessary; because, the headship is there to begin with. The headship in marriage is a model of perfect love. It is a model of the love between Christ and the Church. It is a reflection of the love between the Father and the Son.

We are going to talk about this topic quite a bit more in future studies, and I hope and pray that we can come to a much greater and more developed understanding of these notions that I have introduced to you here, presently.

With what we have just now talked about let me read to you this passage from 1st Corinthians. Think about these principles and consider how they might come into effect here in this passage.

“⁷For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸For the man is not of the woman; but the woman of the man. ⁹Neither was the man created for the woman; but the woman for the man. ¹⁰For this cause ought the woman to have power on her head because of the angels. ¹¹Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. ¹²For as the woman is of the man, even so is the man also by the woman; but all things of God.” – 1st Corinthians 11:7-12

You may well imagine now how I could be a bit uncomfortable reading this passage to you without going into some explanation, but that is what we have had to do at this point. We simply do not have the time to delve into the details, and it truly does need some explanation. I find it disappointing that Dr. Scofield only quotes verses seven through nine. I just feel like he is taking these verses a bit out of their context.

In this passage Paul is addressing a specific situation that existed in the Corinthian church at that time, and while these principles do have application for today, they need to be applied accordingly. The women of the Corinthian church were largely uneducated,

a situation that we rarely encounter in our day and age, and there are other factors to consider. Hopefully, we will have an occasion to revisit this passage again sometime soon.

(4) The earth cursed (verse 17) for man's sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life (verse 17).

(6) The light occupation of Eden (Genesis 2:15) changed to burdensome labour (verses 18 & 19).

(7) Physical death (verse 19; Romans 5:12-21). See "Death (spiritual)" (Genesis 2:17; Ephesians 2:5, note).

"¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³(For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." – Romans 5:12-21

Let me read to you this note that Scofield has on Ephesians 2:5. I am just going to read the note to you. We do not the time to look at the included scripture references.

"Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Ephesians 2:1), alienated from the life of God (Ephesians 4:18 & 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Revelation 2:11; 20:6 & 14; and 21:8)."

See for the other covenants: *Edenic* (Genesis 1:28); *Noahic* (Genesis 9:1); *Abrahamic* (Genesis 15:18); *Mosaic* (Exodus 19:25); *Palestinian* (Deuteronomy 30:3); *Davidic* (2nd Samuel 7:16); *New* (Hebrews 8:8) .

The temptation of Eve: (2) adding to the Word of God.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and ²thou shalt ^bbruise ^chis heel.

b *Sacrifice (prophetic)*. Psalm 2:1-3. (Genesis 3:15; Hebrews 10:18.)

c *Christ (first advent)*. Genesis 12:3. (Genesis 3:15; Acts 1:9.)

2 The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: "Christ (second advent)" (Deuteronomy 30:3; Acts 1:9, *note*); "Kingdom" (Genesis 1:26–28; Zechariah 1:8); "Kingdom (New Testament)" (Luke 1:31; 1st Corinthians 15:28); "Day of the Lord" (Isaiah 2:10; Revelation 19:11).

These first two verses from Deuteronomy and Acts pertain to the second advent of Christ. This verse from Deuteronomy is taken from a passage where Moses is telling the congregation what to expect in the future. It was part of his final message to the Israelites just before he died, and prior to this passages he tells them how they will be taken into captivity because of their coming future disobedience to God.

"That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee." – Deuteronomy 30:3

We will have to consider Scofield's note on Acts 1:9 at a later time. It is a very lengthy section to cover. I am confident that we will have an occasion do so fairly soon.

I am not going to read you the verse from Zechariah, it would not make any sense without an entire Bible study to explain it. The prophesy of Zechariah is a series of prophetic messages and visions that are all have relation to the second coming of Christ. Zechariah 1:8 really needs to be looked at with most of the rest of the whole book of Zechariah, as well as parts of the book of Revelation. It is awesome, spellbinding, and frightful for sure. The book of Zechariah paints an amazing picture of the coming of our Lord Jesus Christ in that day to come.

These two passages from the New Testament are also regarding the "Kingdom."

"³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." – Luke 1:30–33

"²⁷For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. ²⁸And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." – 1st Corinthians 15:27 & 28

These last two verses speak of the term "the Day of the Lord." I hope you do not mind if include the word "the" when we speak of "the Day of the Lord." As Dr. McGee

tells us, this phrase “the Day of the Lord” is a technical term that most of the prophetic writers of the Old Testament use. When we leave off the beginning word “the” it is a bit easier to get confused about the use and the meaning of the term.

In this first passage the message is speaking of that future judgement on Jerusalem, with the second coming of Christ.

“¹⁰Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. ¹¹The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. ¹²For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:” – Isaiah 2:10-12

In a similar way as with the reference to Zechariah 1:8, this verse from Revelation comes out of a passage that is far too much to try to tackle today. Therefore, I will simply read it without any explanation.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” – Revelation 19:11

16 Unto the woman he said, I will greatly multiply thy ^dsorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall ^erule over thee.

d Or, thy sorrow with thy conception.

e Compare 1st Corinthians 11:3; 14:34; Ephesians 5:22; Colossians 3:18; 1st Timothy 2:11; Titus 2:5; and 1st Peter 3:1, 5; & 6.

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” – 1st Corinthians 11:3

I do not understand what Dr. Scofield’s purpose is by referencing this verse from 1st Corinthians in connection with Genesis 3:16. Here in Genesis 3:16, God is speaking of what we see in the world today, men rule over women without respect to feelings and desires of the woman. This is a completely different relationship than what Paul is referring to in Chapter 11 of 1st Corinthians. Paul is talking about that headship that models the relationship of Jesus and His Church. A sweet submission of the bride to the husband in pure love. Again, I do not understand what Scofield is getting at with this reference.

In this next verse from the 14th Chapter of 1st Corinthians, we have a good example of Genesis 3:16 played out in its effect.

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” – 1st Corinthians 14:34

One of the primary reasons why Paul is instructing that the women keep silence in the churches is because they were uneducated. Many of them could not read. It was the sin of the men of that day that kept the women in that sad state. It is not good for

anyone regardless of gender to speak in church when they do not spend time reading and understanding the scriptures. The vast majority of women of that day did not have the opportunity to learn the Word of God. They were dependent on their husbands to give them that teaching.

We have already been over Ephesians 5:22, I am not going to go over this again other than to say the submission that Paul is talking about in Ephesians is a completely different thing than what God is talking about than this verse here in Genesis.

When we come to this reference to Colossians 3:18, we are simply covering the same ground that we already covered with 1st Corinthians, Ch. 11 and Ephesians, Ch. 5. Paul's message to the Colossians in chapter three is in the same vein as it is 1st Corinthians, Ch. 11 and Ephesians, Ch. 5. Paul is not talking about the worldly rule of men over women. He is instructing the Colossians to be filled with and led of the Spirit of God and to walk after the righteousness of Christ.

"¹²Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. ¹⁴And above all these things put on charity[love], which is the bond of perfectness. ¹⁵And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ¹⁶Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. ¹⁸Wives, submit yourselves unto your own husbands, as it is fit in the Lord." – Colossians 3:12–18

"¹¹Let the woman learn in silence with all subjection. ¹²But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³For Adam was first formed, then Eve. ¹⁴And Adam was not deceived, but the woman being deceived was in the transgression." – 1st Timothy 2:11–14

This is similar situation that we saw with 1st Corinthians 14:34. Paul was having to deal with the realities of shepherding a church body in the midst of a Pagan mindset. How could anyone expect all the women to refrain from usurping authority when they were perpetually treated as chattels? Eve may have been deceived by the serpent, but Adam and all of his descendants were not slow to adopt the rule over women. I can guarantee that no woman of any respect ever intreated a man to regard and treat herself as his chattel.

Unfortunately, I think it would be best to skip over reading Titus 2:5. In the epistle to Titus, Paul is instructing Titus how to establish a sound church among the Cretians. In this epistle Paul, speaking of the Cretians, states that, "One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies." It is my strong conviction that it is not appropriate to pull Titus 2:5 out by itself and apply it here. It can be applied to this verse in Genesis (or vice versa), but not without sufficient understanding and explanation. Hopefully, we will get a chance to do that

sometime, as it would be a very good exercise to help us see the way that Genesis 3:16 is sometimes manifest in our world and our lives.

This last passage from 1st Peter is packed with meaning and instruction. Part of what Peter is stating here is very much in step with what we saw Paul talking about in Corinthians, Ch. 11 and Ephesians, Ch. 5. However, one of the points that Peter is trying to get across here is for us to be an example to those unsaved people that we interact with, as he suggests in verse one. In 1st Peter, he is telling us how to minister to the world and the people that we interact with by the example of our own lives.

“¹Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; ²While they behold your chaste conversation coupled with fear. ³Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. ⁵For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: ⁶Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” – 1st Peter 3:1–6

Sarah genuinely respected and revered her husband, Abraham. However, what Peter is saying here is that part of the reason why she treated him with such respect and reverence was so that she would be an example of Godliness to anyone else that might be observing. Without any of the New or Old Testament writings to guide her, Sarah understood more about the perfect love of God than the vast majority of Christians in our day and age, even those that we call “mature Christians.” Sarah was a truly remarkable person and a woman of exceedingly great faith in God.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and ^fthistles shall it bring forth to thee; and thou shalt eat the herb of the field;

^f Compare Romans 8:22.

We have already looked at Romans 8:21 back in verse 14 when Dr. Scofield first introduced the notion of the Adamic covenant to us. Now he brings us back to that passage to show us the next verse in that passage from Romans.

“²¹Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groaneth and travaileth in pain together until now.” – Romans 8:21-22

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou ^greturn.

^g Death (physical). Genesis 5:5. (Genesis 3:19; Hebrews 9:27.).

The faith of Adam.

20 And Adam ^hcalled his wife's name ⁱEve; because she was the mother of all living.

^h *Faith* Genesis 4:4. (Genesis 3:20; Hebrews 11:39.).

This is a very interesting reference chain that Scofield has provided to us here. I would say that it would be well worth anyone's time to make a study of this reference chain. It begins here in Genesis 3:20 and ends in that great Chapter 11 of Hebrews, what many refer to as "The Catalog of the Heroes of Faith." It appears that Scofield has traced back all of those individuals that are mentioned in the eleventh Chapter of Hebrews and included them in this reference chain. Therefore, you can begin here in Genesis 3:20 and follow the chain through all of the passages of scripture that pertain to those heroes of faith and what each of them did to make a show of their faith in God. Finally, you will end up in chapter eleven of Hebrews, and ultimately at the final verses, where we are told:

³⁹*"And these all, having obtained a good report through faith, received not the promise:*

⁴⁰*God having provided some better thing for us, that they without us should not be made perfect."* – Hebrews 11:39-40

What a great encouragement and a blessing to my heavy heart this is right now. I just have to praise and thank my Lord and my God for all of these that have gone before us and who have prevailed in their faith in our Rock, our High Tower, our Bright and Morning Star, our Blessed Redeemer.

ⁱ i.e. *living*, or *life-giver*.

The response of Jehovah Elohim to the faith of Adam.

21 Unto Adam also and to his wife did the LORD God make ¹coats of skins, and ^aclothed them.

^g *Righteousness (garment)*. Job 29:14. (Genesis 3:21; Revelation 19:8.).

1 Coats of skins: Type of "Christ, made unto us righteousness"—a divinely provided garment that the first sinners might be made fit for God's presence. See *Righteousness, garment* (Genesis 3:21; Revelation 19:8).

This passage comes from when the apostle John was caught up in the spirit and shown those things which are to come with the second appearing of our Lord Jesus Christ. Here he is speaking of the bride of Christ in Heaven.

⁶*"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.*

⁷*Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. ⁸And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."*

– Revelation 19:6-8

The judgment of the Expulsion ends the First Dispensation.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The Second Dispensation: Conscience (Genesis 3:22–7:23).

23 ²Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

2 The Second Dispensation: Conscience. By disobedience man came to a personal and experimental knowledge of good and evil—of good as obedience, of evil as disobedience to *the known will of God*. Through that knowledge conscience awoke. Expelled from Eden and placed under the second, or Adamic Covenant, man was responsible to do all known good, to abstain from all known evil, and to approach God through sacrifice. The result of this second testing of man is stated in Genesis 6:5, and the dispensation ended in the judgment of the Flood. Apparently “the east of the garden” (verse 24), where were the cherubims and the flame, remained the place of worship through this second dispensation. See for the other six dispensations: *Innocence* (Genesis 1:28); *Human Government* (Genesis 8._20); *Promise* (Genesis 12:1); *Law* (Exodus 19:8); *Grace* (John 1:17); *Kingdom* (Ephesians 1:10).

24 So he drove out the man; and he placed at the east of the garden of Eden ^bCherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

^b Ezekiel 1:5, *note*.

This note is an in-depth explanation of Cherubim's and other similar beings. We will pick up on this explanation at a later time. It is not something that need to delve into at this juncture.

Genesis, Chapter 4, verses 1 through 5, Scofield's Comments (+Dale's)

The first sons of Adam and Eve.

1 And Adam knew Eve his wife; and she conceived, and bare ³Cain, and said, I have gotten a man from the LORD.

3 Cain (“acquisition”) is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin, or need of atonement. This religious type is described in 2nd Peter chapter 2. Seven things are said of him: (1) he worships in self-will; (2) is angry with God; (3) refuses to bring a sin-offering; (4) murders his brother; (5) lies to God; (6) becomes a vagabond; (7) is, nevertheless, the object of the divine solicitude.

2 And she again bare his brother ⁴Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

4 Abel (“exhalation,” or, “that which ascends”) is a type of the spiritual man. His sacrifice, in which atoning blood was shed (Hebrews 9:22), was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute (Hebrews 11:4).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.” – Hebrews 9:22

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” – Hebrews 11:4

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also ^cbrought of the firstlings of his ⁵flock and of the fat thereof. And the LORD had respect unto Abel and to his ^doffering:

c *Faith* Genesis 5:22-24. (Genesis 3:20; Hebrews 11:39.).

d *Sacrifice (typical)* Genesis 8:20. (Genesis 4:4; Hebrews 10:18.).

5 Type of Christ, the Lamb of God, the most constant type of the *suffering* Messiah—“the Lamb of God that taketh away the sin of the world” (John 1:29). A lamb fitly symbolizes the unresisting innocence and harmlessness of the Lord Jesus (Isaiah 53:7; Luke 23:9; Matthew 26:53, 54). This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works, and pro claims, in the very infancy of the race, the primal truth that “without shedding of blood is no remission” (Hebrews 9:22; 11:4).

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” – Isaiah 53:7

“⁶When Pilate heard of Galilee, he asked whether the man were a Galilaean. ⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. ⁸And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. ⁹Then he questioned with him in many words; but he answered him nothing.” – Luke 23:6-9

“⁵⁰ ... Then came they, and laid hands on Jesus, and took him. ⁵¹And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. ⁵²Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. ⁵³Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? ⁵⁴But how then shall the scriptures be fulfilled, that thus it must be?” – Matthew 26:50-54

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Genesis, Chapter 3, verses 14 through 24, without Comments

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis, Chapter 4, verses 1 through 5, without Comments

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

That is a wrap for this study. In our next study we will finish looking at Chapter 4 and we will cover a sizable portion of Chapter 5 of Genesis.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website. You can also download the Thru the Bible app to your smartphone. All of the TTB broadcasts are available free of charge from many different sources. You can access the broadcasts from the TTB Website, from the TTB app, and from many other sources, including Podcast, YouTube, or from terrestrial radio broadcasts. The TTB audio broadcast is available in over 120 languages, so if you speak a different language as your heart language, they probably have a broadcast of TTB in your mother tongue. Just go to ttb.org for more info.