**Bible Study Week Two**

*Really?*

Last week we explored the question, “Who are you?”. In the course of history, people have answered that in various ways. In the beginning, according to Genesis 1 and 2 we find some fundamental answers.

Creature

Man or Woman

Image bearers

Care takers (Dominion)

Purposefully created

Interdependent (Upon the Creator and other creatures)

Body and Soul (Nephesh vp,n<ï)

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A. THE CONCEPT "SOUL" The Biblical language concerning man's soul *does not* provide the basis for constructing a clear picture of the nature of man's being. Thus Scripture speaks of man as consisting of **body and soul** (Is. 10: 18; Matt. 10: 28); of **flesh and spirit** (1 Cor. 5: 5); of **mind and flesh** (Rom. 7: 25); of **spirit, soul, and body** (1 Thess. 5: 23; see Heb. 4: 12); while in other passages it speaks of him as a unitary being (Gen. 2: 7), to use a contemporary expression. The Old Testament frequently uses "soul" (nephesh) as a synonym for the total person. (Gen. 12: 5; 34:3; Ex. 1:5; Lev. 4:2; Joshua 11:11; and so forth)

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**God’s intent for man (Adam): A man gives.**

Headship- “Headship is not a license to do whatever you want. It is a calling to do what others around you need.”

Dominion- “Creation depends on man, just as man, with the rest of creation, depends on his Creator.”

Prophet-“Before there was a need for pastors, pulpit, or catechism, the head of his household was the original preacher.”

Priest-“…Adam is given to pray for His family and creation. Prayer for others, then, is especially a man’s admission of his inability to do all his calling requires.”

King-“He is the government, the police force, the schoolhouse, and every form of modern-day political authority all rolled into one man. ... As king of creation, Adam was called to exercise his reign in love.”

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**Read Gen 3**

“Did God really say?” “Man is expected to be judge of God’s word instead of simply hearing and doing it.”

“Be Like God.” (*Sicut Deus*) “…Man’s becoming like God, promised by the serpent, can be nothing but what the Creator calls death. It is true that man becomes *sicut deus* through the Fall but this very man *sicut deus* can live no longer; he is dead.”

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**The fall of Adam**… and thus all mankind.

Adam thinks of himself first.

Adam accuses his wife

Adam fails to speak God’s Word to his wife

Adam is ashamed of his wife

Adam does not provide for his wife.

Adam becomes ‘man turned in on self’ – he no longer ‘identifies as a man’.

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**Hope is found in the ‘offspring’ of the woman.**

Flesh and blood

God and Man (note the masculine ‘he’.)

“…the only-begotten Son of God, begotten of His Father before all worlds, God of God and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men (all mankind) and for our salvation came down from heaven and was incarnate (en-fleshed) by the Holy Spirit of the virgin Mary wans was made man; and was crucified also for us under Pontius Pilate.”

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Mankind is saved by hope in the promise of the “Second Adam”- Christ Jesus alone!

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**False Hopes and Mixed up People**

Read Genesis 4:1-2

Cain (1st born) What does his name mean? Who is doing the naming? What is Cain’s vocation? What might have been the hope be for Cain?

Abel (2nd born) What does his name mean? Who does the naming? Abel’s vocation? Any hope for Abel?

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**Luther on Cain and Abel**

And Eve said: I have gotten the man of the Lord.

From this statement another reason may be gathered why Eve did not call Cain a son, namely, that because of her excessive joy and reverence she was unwilling to call him son but had something greater in mind about him, as though Cain would be the man who would crush the head of the serpent. For this reason she does not simply call him a man, but “*the man of the Lord*,” of whom the Lord God had promised (Gen. 3:15): “*Your Seed will crush the head of the serpent*.” Although this was a false hope, it nevertheless is clear that Eve was a saintly woman and that she believed the promise concerning the future salvation through the blessed Seed. And because she believes, she is so happy about her son and speaks of him in such grand terms: “I have gotten the man of God who will conduct himself more properly and with greater good fortune than my Adam and I conducted ourselves in Paradise. For this reason I do not call him my son, but he is the man of God who was promised and provided by God.” This also could have been the reason why she did not call Cain a son.

Luther, M. (1999). Luther’s works, vol. 1: Lectures on Genesis: Chapters 1-5. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 1, pp. 241–242). Saint Louis: Concordia Publishing House.

2. And she gave birth again—to his brother Abel.

Moreover, without a doubt Cain was very highly regarded and considered the favorite; but Abel was not so acceptable, nor was so great a hope attached to him, as the very names show. Cain is called Cain as if he were the one who would restore everything; by contrast, Abel means vanity and something that is worthless or cast aside. Some have rendered it in our Bibles by “*sorrow*,” but the word for sorrow is אֵבֶל, not הֶבֶל. Moreover, הֶבֶל is of very common occurrence in the Holy Scriptures; for how often is it repeated in Ecclesiastes: “*Vanity of vanities, and all is vanity*”! And in Ps. 78:33 we read: “*Their days wasted away in vanity,*” that is, they did not obtain the promise of the land of Canaan.

Thus he to whom no hope attached, or only a futile one, is called Abel; but he from whom everything is hoped is called Cain. So the very names reveal clearly enough the thoughts and sentiments of the parents. Since the promise concerned a seed, Adam and Eve thought that it was to be fulfilled through Cain. But they supposed that after his brother had brought his entire undertaking to a happy conclusion, Abel would accomplish nothing; and so they call him הֶבֶל.

Moreover, this hope was undoubtedly the reason why these brothers were not brought up with the same care and diligence. Abel was given charge of the cattle, but Cain was directed to his father’s tasks in the cultivation of the soil as the better occupation. Abel is the shepherd; Cain, as the first-born son, is king and priest, who was born into the glorious hope of the restoration of all things (Acts 8:21 ).

Luther, M. (1999). Luther’s works, vol. 1: Lectures on Genesis: Chapters 1-5. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 1, p. 243). Saint Louis: Concordia Publishing House.

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**Death**

Read Genesis 4:3-16

Note how Cain acts as a ‘man turned in on self’

Cain is exalted by his parents, but his offering is denied by God. Why?

Why does this cause Cain to be ‘very angry’.

What is God’s Word for Cain?

V. 9 speaks of Cain abdicating his role as brother.

If Abel is vanity, then why does God punish Cain for his actions?

What affect does the blood of Abel have upon the ground? How is Cain’s vocation changed? How would Cain identify at this point?

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**Life**

By faith [*h*](https://www.esv.org/Gn4.4-8%3B1J3.12)Abel offered to God [*i*](https://www.esv.org/Pr15.8)a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And [*j*](https://www.esv.org/Gn4.10)through his faith, though he died, he *[k](https://www.esv.org/Hb12.24)*still speaks. (Hebrews 11:4)

20But in fact [*f*](https://www.esv.org/2Tm2.8%3B1P1.3)Christ has been raised from the dead, [*g*](https://www.esv.org/1Co15.23%3BAc26.23)the firstfruits of those who have fallen asleep. 21For as [*h*](https://www.esv.org/Rm5.12)by a man came death, [*i*](https://www.esv.org/Jn11.25%3BRm6.23)by a man has come also the resurrection of the dead. 22For [*j*](https://www.esv.org/Rm5.14-18)as in Adam all die, so also in Christ shall all be made alive. 23But each in his own order: Christ the firstfruits, then [*k*](https://www.esv.org/1Th2.19)at his coming [*l*](https://www.esv.org/1Co15.52%3B1Th4.16%3BLk14.14)those who belong to Christ. 24Then comes the end, when he delivers [*m*](https://www.esv.org/Dn7.14%3BDn7.27)the kingdom to God the Father after destroying [*n*](https://www.esv.org/Ep1.21)every rule and every authority and power. 25For he must reign [*o*](https://www.esv.org/Ps110.1)until he has put all his enemies under his feet. 26The last enemy to be [*p*](https://www.esv.org/2Tm1.10%3BRv20.14%3BRv21.4)destroyed is death. 27For [*q*](https://www.esv.org/Ep1.22%3BPs8.6%3BMt11.27%3BMt28.18)“God[*3*](https://www.esv.org/1%2BCorinthians%2B15/#f3-) has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. 28When [*r*](https://www.esv.org/Pp3.21)all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that [*s*](https://www.esv.org/1Co3.23%3B1Co11.3)God may be all in all. (1 Cor 15:20-28)