

Three Year Chronological Deep Dive Reading Program - Week 1 - October 23rd through October 29th

Troy Phelps <troy_phelps@ucg.org>

Thu 10/20/2022 7:31 AM

To: Troy Phelps <troy_phelps@ucg.org>

Welcome to our new three year chronological bible reading program! We currently have more than 355 email addresses participating together in this group, including brethren from at least 5 different countries. We truly are One Family, looking forward to our true citizenship & homeland. I know 3 years is a long time to commit to the study, however, I hope that you will find enough value in each week's study to remain with it. If at any point you would like to be removed from the study, please simply send me an email (no justification is necessary). With any bible program, life happens, and you will miss a day or two and fall behind at some point. If it's only a day or two, I would encourage you to try to catch back up. If it's more than just a couple days, I would encourage you to simply jump back in on the current day and keep going. Otherwise you risk the danger of getting discouraged and falling behind further and quitting the program.

It is my intention to send out the reading every Friday which would then start on the following Sunday each week. This allows those who would like to use the Sabbath to get started early to be able to, but also for those who are on a different time zone and to have this available first thing on Sunday. I'm sending this first email out today, even though it doesn't start until Sunday because I will be traveling most of the day tomorrow and I'm unsure when I will be able to send it out if I do not send it now.

Every time we start a new book, the Daily Deep Dive that day will be longer so that we can talk about the book Overview, therefore day 1 this week will be longer due to both the Genesis overview, as well as the dense amount of information in Genesis 1. It is not my intention to write about each scripture as we go through each day. My focus will be to try to dive in where more study is necessary to understand the text.

Additionally, I will add "memory" verses occasionally under particular days. When that occurs, work hard that day to commit that scripture to memory. You'll find the first of these on day 2.

If you still have any questions on a chapter, please send me your question and I will do my best to respond to each one. If I feel that question is useful to everyone, I may send out a follow-up email to everyone with the question and answer.

Also, please forgive any typos, bad English, etc... Also, sometimes Hebrew/Greek words can be spelled slightly different. I don't think it's usually worth it to call all these out, so if you know a word is often spelled a different way, please understand that I'm capturing the spelling typically listed in "STRONG" dictionary.

Typically we will read a chapter (sometimes two) a day.

3 YEAR CHRONOLOGICAL STUDY: Week 1

Read the following passages & the Daily Deep Dive on the daily reading.

Day 1 - SUNDAY: October 23rd

Genesis 1

Daily Deep Dive:

Book of Genesis Overview: Originally when Moses (Authorship: Mark 12:26, John 1:45) put together what would later be known as the first 5 books of the bible, it was all one large unified scroll. Later it was separated in 5 individual books or what we know as Pentateuch (meaning "five scrolls"). It's also known in the Jewish community as the "Torah" (meaning "instruction"). We will now focus in on just the book of Genesis. Genesis which means "beginning" gets its name from the very first words of the book "In the beginning" which is the Hebrew "Reshiyth" meaning "first in place, time, order or rank; beginning". It contains the "beginning" of many different things. The book of Genesis is organized into eleven sections with each new section beginning with "this is the account of...". All the events of Genesis took place long before Moses was even born, so how did he record these events. Certainly we know God was directly involved in inspiring Moses in his work, but the Bible also seems to indicate that there were other sources that Moses used in crafting Genesis together. Some of these documents appear to be named in the book of Genesis. For example, in Genesis 5:1, it states, "This is the book of the genealogy of Adam." This Hebrew word for "Book" (Sepher/Siphrah H5612) means "writing, document, book". The Hebrew word for "Genealogy" (Toledah H8435) means "birth, generations, history"). Other examples can be found in Gen 2:4, 6:9, 11:10, 11:27, 25:12, 25:19, 37:2. These all might have been ancient documents containing source material that Moses later used. The bible reading program of UCG states "The different writing styles in each of these sections provides further evidence that they were written by different authors at different times and in different cultures." The conclusion of biblical scholars is that Moses lifted information from these sources and left them in their various different writing styles in order to maintain accuracy.

It is believed that Moses wrote/compiled Genesis during the Israelite's 40 years of wandering.

Now for today's deep dive into chapter one of Genesis:

Verse 1 – "God created the heavens and the earth". "God" is the Hebrew word "Elohiym". This is an important word! It's the plural form of "El or Eloahh". By itself it means Gods/gods. But the UCG reading program commentary brings out the following that we should understand:

"*Elohim* is used to indicate both the true God and the false gods of human invention. However, when used to indicate the true God the word *Elohim*, plural in form, is often (but not always) paired with a singular verb, seemingly contrary to the rules of grammar. For example, in English we would say, "They run," which would correctly follow the grammatical rule that the plural *they* be paired with the plural *run*. But we would never say, "He run," for the rules of English grammar require that the singular pronoun *he* be paired with the singular verb *runs*. In just the same way we would expect the plural noun *Elohim* to be paired with a plural verb. But that is not always the case when referring to the true God. In Genesis 1:1 we read, "In the beginning God created..." While the word for God is *Elohim*, a plural noun, the word for "created," *bara*, is *singular* in form. Why?

We must remember that *Elohim* is often used as a name—viewed best as a family name. Another good illustration can be found in the national name, United States. In American English, this is a singular noun. Though plural in form, you would pair it with the singular verb "is." For instance, the United States *is* involved in the conflict—rather than the United States *are* involved in the conflict. Of course, the question might be asked, why is this name plural in *form*? The answer is that it does represent a true plurality—as multiple states make up the country. Just the same, why is the name *Elohim*, though often singular in usage, plural in form? The reason is that it too represents a true plurality—more than one Being making up the God family.

But why, if *Elohim* is plural in form, do we refer to it in English by the singular form "God"? The answer is that in most cases the inspired Greek of the New Testament translates the word as *Theos*, the singular form of the noun meaning God. And there definitely is a singular element to the God family. For the true God is a plurality in complete agreement and oneness of mind! Odd as it may sound, the Bible reveals that God is a *family* of Spirit Beings. Yet Jesus Christ Himself emphasized this truth when He continually spoke of the *Father*—a separate divine Being—and Himself as the *Son* of God. This divine family of God always acts, thinks and speaks in complete unity. And perhaps that is what the Greek *Theos* emphasizes. But that *Elohim* does in fact denote a plurality of divine Beings is proven quite clearly elsewhere in Scripture, including two other verses in Genesis.

Genesis 1:26 reads, "Let *Us* make man in *Our* image, according to *Our* likeness..." The Hebrew is very clear, and the translation using "Us" and "Our" is precisely correct. God, *Elohim*, is a plurality! But some will point to Genesis 1:27 and note that it reads, "So God created man in *His* own image; in the image of God *He* created him; male and female *He* created them"—using this to argue that God was only a single individual Being. The simple scriptural explanation is that when it came to *doing* the creating, only *one* God Being acted—the One who became Christ (Ephesians 3:9). *He* created man in *His* own image as Genesis 1:27 states. But since the One who became Christ is the very image of the Father, the statement of verse 26 is entirely correct. There is no contradiction between verses 26 and 27.

But the clincher is Genesis 3:22—"Then the Lord God said, 'Behold, the man has become like *one of Us*...' There can be absolutely no confusing of the matter here. The phrase "*one of Us*" can only mean that God is a plurality of Beings. While there is one God, that God is a spirit family of divine Beings, but a family without quarrel or schism, always acting in complete unison and harmony."

Another really important principle to understand is found in verse 2. Starting with this creation week of Genesis 1 and continuing to modern day, we understand that there has been approximately 6,000 years of human existence. If scientist are correct in their dating, then how can we understand the dating of a much older universe and earth? Verse 1 of the Bible clearly tells us that God created the heavens and the earth. Verse 2 then says, "The earth was without form, and void..." The word "was" is the Hebrew "hayah H1961" meaning "to be, become, to come to pass". This word "hayah" is extremely common, showing up in the Bible 3,502 times.

Here are a few examples of this same word:

Gen 1:3 Then God said, "Let there be (H1961) light"; and there was light.

Gen 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became (H1961), a living being.

Gen 4:3 And in the process of time it came to pass (H1961), that Cain brought an offering of the fruit of the ground to the LORD.

What we understand as it would be easy to translate v2 as "The earth "became" without form and void". That the earth was originally created different but due to something that occurred, the earth was now in a different state than originally created. The words "without form and void" are the Hebrew "tohu" and "bohu". "Tohu" means "lie waste, desolate" and "bohu" means "empty". The earth was in a state of lying waste and being empty.

What could have occurred? Between verse 1 and 2 could have been the angelic rebellion led by Satan and involving a third of the angels. For a reminder of these events, please see (Isa 14:12-14, 45:18, Eze 28:12-15, Luke 10:18 & Rev 12:4).

Another thing that I believe gives credence to the "gap theory" between verse 1 and 2 is the fact that we are never told in the 7 days of creation that God created water. It was just already there and God's Spirit is moving over the water as He then begins to detail creation.

It's also possible that the dating of scientist is off base due to components that they haven't factored into the equation. For example, what would the extra pressure from flood waters pressing down on the earth changed? Is it possible that the earth pre-flood had a different atmosphere and conditions when humans lived much longer on the earth and that God changed those conditions after the flood resulting in shorter life spans and changes to how dating/half-lives are determined. I don't know. Faith is required to believe that God exists and that He did what He said He did!

Notice it's God who defines how a day is formed. "The evening and the morning (morrow, next day) were the first day." A day in God's time starts at sunset and goes through the next day light portion.

Verse 14 says: "Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years."

It says to let them be for "signs" (Hebrew "oth" meaning "sign, signal, a distinguishing mark, remembrance"). The word "seasons" (Hebrew "moed/moadah" (H4150) meaning "appointed time, meeting, appointment"). God created cosmic signals that would let us know when we would have appointed meetings with our Great God.

In verse 26 we see God make man (Hebrew "Adam" meaning man/mankind) in Their image and Their likeness. They designed us to have "dominion" meaning "to rule, to subjugate" over the other life God created.

In verse 27 it reads that both men and women (all of mankind) were created in God's image. We also read here that God created two unique sexes within mankind by His perfect design. This is not something that mankind can choose on their own, but is something God designed within His creation.

In verse 28 God does something They hadn't done before. God "blesses" them (man & woman) and tell them to "be fruitful and multiply" (have children). We understand that God created marriage.

Mar 10:6 But from the beginning of the creation, God 'MADE THEM MALE AND FEMALE.'

Mar 10:7 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE,

Mar 10:8 AND THE TWO SHALL BECOME ONE FLESH'; so then they are no longer two, but one flesh.

Mar 10:9 Therefore what God has joined together, let not man separate."

Marriage isn't something man created and designed. Therefore God is the only one with the right to define who can be married. Marriage by God's design is between male and female and he created this design to be able to replicate more children in Their image. There is no other acceptable marriage or intimate relationship between people. Additionally, marriage was always designed to teach us about even more important covenant we make with God. Our baptism covenant with God is the greater type of the physical covenant we can make with a spouse. This is worth you spending considerable time thinking about how you honor this covenant with God.

In verse 31 we see that at the end of the six days of creation that everything was "very good". This is all that God created upon the earth and in heaven, but also in mankind, marriage, reproduction and family. It was designed to

be “very good”. Since this time, Satan has set out to destroy and pervert everything that the God Family created “very good”.

Day 2 - MONDAY: October 24th

Genesis 2

Daily Deep Dive:

On the 7th day, God did something else very special. With all His work done, God “rested”. This word “Rested” is the Hebrew “Shabath” (H7673). This is the verb form of the Hebrew noun “Shabbath” (i.e. Sabbath). Compare the following scriptures:

Exo 23:12 Six days you shall do your work, and on the seventh day you shall rest (“Shabath” – verb form), that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

Exo 31:14 You shall keep the Sabbath (noun form), therefore, for *it is* holy to you. Everyone who profanes it shall surely be put to death; for whoever does *any* work on it, that person shall be cut off from among his people.

Exo 31:15 Work shall be done for six days, but the seventh *is* the Sabbath (noun) of rest (“Shabbathon” – Sabbath observance), holy to the LORD. Whoever does *any* work on the Sabbath (noun) day, he shall surely be put to death.

Exo 31:16 Therefore the children of Israel shall keep the Sabbath (noun), to observe the Sabbath (noun) throughout their generations *as* a perpetual covenant.

Exo 31:17 *It is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested (verb “Shabath”) and was refreshed.' "

What we can clearly see from these verses, is that God created the “Sabbath” right from the very beginning. It wasn’t created only for the nation of Israel but was part of God’s perfect design for all of mankind. The bible also clearly shows it to remain in effect for New Testament Christians.

New Testament: Heb 4:9 There remains therefore a rest (“Sabbatismos” – Keeping of the Sabbath) for the people of God. In Greek, there is a different word for rest that is used and the author of Hebrews uses that word many times in the book, but by shifting in Hebrew 4:9 to “Sabbatismos” it was intentionally designed to take us in the Greek back to the original Hebrew word it was inspired from. Most Christian people do not know that Constantine the Great (a sun god worshiper) would look to form one common religion in the Roman empire (for the sake of peace in the empire) and would begin making decisions on Christian doctrines from something that was nothing like what Jesus Christ or the apostles practiced. The Sabbath as a day of worship, was changed to a different day, dedicated to the worship of the Sun (“Sunday”). Additionally, Passover would be replaced by Easter. Many true Christian beliefs were changed to untrue pagan ideas. This is all well documented and every Christian should understand what occurred at the Council of Nicea in 325 AD and later the Council of Laodicea.

For more information, please see the following article which takes about 15 minutes to read:

<https://www.ucg.org/the-good-news/modern-christianitys-forgotten-roots>

Verse 7 – God created man from dust and brought him to life through His breath, and man became a living being. The word for “being” (Hebrew “Nephesh”) simply means “creature”. It can apply to both animals and mankind. It has nothing to do with an “immortal soul”.

The UCG reading program states the following: “Of course, there is another important difference between animals and human beings. Human beings have a spiritual component to their existence. Not to be confused with the false concept of an immortal soul, this spirit is not conscious of itself but, rather, empowers the physical brain with human intellect. This “spirit in man” or “human spirit” is mentioned in a number of verses in both the Old and New Testaments. Interestingly, both the Hebrew word for spirit, *ruach*, and its New Testament Greek equivalent, *pneuma*, also convey the sense of “wind” or “breath.” So it would make sense that when God breathed into Adam physical life, he also “spiritually breathed” the human *spirit* into him. It is this spirit that enables man to have a mind in the image of God’s, to make moral choices and to have a genuine relationship with God.”

In verse 18 we see it wasn’t good for man/mankind (“adam”) to be alone. “I will make a help opposite/counterpart”. The Hebrew “Help opposite” or “Help counterpart” is the Hebrew “Ezer neged”. “Ezer” means “Help” or “One who helps” and “neged” means “a front, a part opposite, a counterpart”.

Adam then names the animals, but then in verse 20 it says for Adam there was not found an “Ezer Neged”. There wasn’t a counterpart to help him found.

In verse 21, God performs the first surgery and healing on man, taking a rib from Adam and from it, God makes a “woman” (Hebrew “ishshah”). This word is most often translated “wife” in the Bible (425 times).

Verse 23: She should be called “ishshah” (woman) because she was taken out of “iysh” (man). “Iysh” is most often translated “man” but is also translated “husband” (69 times).

Verse 24 – “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” The Hebrew for “joined” means “to cling, to stick, to stay close, adhere”. God designed man & woman (a husband & wife) to leave their parents and be bound together. It then says they should be “one flesh”, the Hebrew here means “a united body” or “one body”. Two become one, staying close and bound together.

The chapter ends in verse 25 telling us that the two of them were nude and that Adam and wife (“ishshah”) were not ashamed. There was no shame in a husband and wife being nude and together. Some people over time have tried to turn the sexual desire between a husband & wife into something “wrong”. God designed sexuality as very good (when used how He designed).

It should also be mentioned that woman was not created from the ground like all other creatures. She was not created from some inferior or lesser material, but was created from Adam himself. We already saw, she was created to be a counterpart to help him. This word “Neged” that we already discussed contains the meanings “in front of oneself, before your face, parallel to”. It was if Adam and his wife, created from himself, stood looking at each other seeing that they were each two halves that made up a whole (“one body”). In chapter 1 and 2 of Genesis we are introduced (without a lot of detail) two God beings who each have specific roles and authority within those roles, however, are completely one and unified according to purpose, value, etc... Then we are introduced to two individuals, formed in Their image, made from one source, two counterparts, who by God’s incredible design were meant to bond together into “one”. Yes, within this relationship God established roles and authority, just as there exists in the God Family, however, remember to look to the Creator and the design, not how man and Satan have messed it all up (like much, if not all of creation). Try to meditate on how God originally designed this to work, not how mankind has made a mess of it.

Bible Memory Verse: Gen 2:2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Gen 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Day 3 - TUESDAY: October 25th

Genesis 3

Daily Deep Dive:

In verse 1 we are introduced to the “serpent”. Revelation 12:9 clearly identifies this serpent as Satan (“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world”). It says he was “more cunning than any beast of the field which the LORD God had made”.

The word “beast” in Hebrew is most often translated “live” or “life”. This is the same word used about (**Gen 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.) This being was more cunning than anything living that God had created on the land. The Hebrew for “cunning” is “Arum H6175” and means “subtle, shrewd, crafty, sly”). It’s used here to tell us that Satan specifically designed His deception in a subtle, crafty way that was not straight forward. Also, we are used to living in a world where people try to deceive, scam and manipulate us. Eve had not been lied to or manipulated before. What a shock it would be to be deceived for the first time.

Here’s several paragraphs from the UCG reading program: “The chapter begins with the appearance of the serpent, whom Revelation 12:9 identifies as Satan. Satan’s interaction with Eve provides a very instructive lesson in how he entices us to sin. First, notice his question: “Did God really say, ‘You must not eat from any tree in the garden?’” (Genesis 3:1, NIV) This is emphatically *not* what God had said. God had said, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” (Genesis 2:16-17, NIV). God had placed *only one* restriction upon Adam and Eve. Nothing else was withheld from them. Satan’s question was designed to magnify the restriction beyond its true proportion, to distort Eve’s perception of right limits, and thereby to instill a sense of being personally wronged.

She replied that only one tree was forbidden. But with doubt planted, her perception altered, her emotions stirred and an erroneous premise in mind, Satan then offered a very different explanation of the situation: "The serpent said to the woman, 'You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil'" (Genesis 3:4-5). Satan's words were a mixture of lie and deception. The assertion that Eve would not die was an outright lie. His statement that Eve would know good and evil was a deception, for the true nature of "knowing" good and evil was not disclosed to Eve. Satan's appealing assertion would have its effect upon Eve's unenlightened mind.

As affirmed in Genesis 3:22, Adam and Eve did indeed come to be like God in the sense of "knowing" good and evil. But just what does this mean? To answer, we might ask, in what way does *God* "know" good and evil? One very important way is that He *determines* it—that is, He *decides* what constitutes good and evil. And that is what Adam and Eve now did—they determined for themselves good and evil. In Genesis 3:6, Eve "saw that the [forbidden] tree was *good* for food." That wasn't true according to God's standard. But according to her own new standard, it was. In reality, she made that determination in her mind—albeit with Satan's influence. And mankind has followed suit ever since. For "there is a way which seems right to a man, but its end is the way of death" (Proverbs 14:12; Proverbs 16:25). This is the bitter result of relying on *ourselves* to determine good and evil—right and wrong—rather than trusting in what *God* reveals on the matter.

It should also be pointed out here that while Eve fell prey to Satan's deception, there was greater culpability on the part of Adam, who may have been right there "with" Eve during the talk with Satan (compare Genesis 3:6). As the apostle Paul later explained, "Adam was not deceived, but the woman being deceived, fell into transgression" (1 Timothy 2:14). Adam freely chose to join his wife in transgression—perhaps to avoid the pain of separation from her that would have ensued. In any case, Paul tells us that it was "through one man [that] sin entered the world, and death through sin" (Romans 5:12)—that man being Adam."

In verse 6, we see that the woman evaluated the tree and saw that it had edible fruit and that it was both "pleasant" to the eyes and "desirable" to make one wise. The word "pleasant" means "a longing, desire, lust, covetousness". Eve knew she wasn't to take from this tree, but a "lustful desire" had formed. The word for "desirable" means "to desire, to covet, to take pleasure in". The same word is used in Exodus 20:17 & Deuteronomy 5:21 in regards to "coveting" or "desiring" your neighbors house or wife.

In James 1:14-15 it says "But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death." Satan had crafted a situation and through lies and deception planted a seed within Eve. She began down this path to sin that James laid out and so she took of the fruit and ate. She then gives some to her husband, who was not deceived, and he too ate. Mankind sinned for the first time and we've all followed suit since.

Notice (verses 8 & 9), in this new sinful state, they hide from God but God does not hide from them. He seeks them out. (**Luk 15:4** "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?")

In verse 12 & 13 we see that man's habit of not taking personal responsibility for our actions starts right away. Blaming others for our failings, instead of being responsible for our own actions, even when others share in the situation.

In verse 15 has been called "protoevangelium" meaning "first gospel". Here we are given a prophecy that is important for all of us to understand. "And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." Notice first that it says her "Seed", which the translators have appropriately capitalized. In Genesis 22:18 it reads "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." Later Paul in Galatians 3:16 states "Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED,"

who is Christ. In Genesis 3:15, it says that this Seed (Jesus Christ) would bruise the head of the serpent, and the serpent would bruise His heel. This word for “bruise” means “to bruise, to crush”. Jesus Christ “crushed” Satan through His perfect life, His death paying the penalty of sin for all of mankind and through God’s resurrection of Him from the dead that He may be the firstborn of many brethren. Paul said in 1 Corinthians 15:57 “But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.” Commentators bring out that a serpent’s poison gland is lodged in their head and a “bruise” on that part of their head is fatal. However, Satan only bruised the heel of our Savior. Satan would cause terrible suffering to Christ through the process of the Roman crucifixion, but Satan would not be triumphant.

To the woman/wife God said in verse 16 that greatly increase her “sorrow” (meaning “pain, labour, hardship”) in physical conception & pregnancy. And that in “sorrow” (“pain, labour, hardship”) she would “bring forth children”. It’s worth noting that through sin and man’s choices, God’s desire to “bring forth children” into His Family has greatly increased in difficulty and “hardship”. There are a lot of spiritual parallels worth considering between the difficulty of women conceiving, miscarriages, etc...to that of what God has gone through.

Additionally, God tells the woman/wife that her “desire” (Hebrew “Teshuqah” meaning “a stretching out after” or “a longing”). This is different than the words used in verse 6 that we discussed up above regarding “lustful desire”. God says she will “stretch out for” or “long for” her husband, but that he will “rule” (Hebrew “mashal” – “to rule, have dominion”). As I considered the deep meaning of this, I found these two words paired again in the next chapter, this time God says this to Cain “**Gen 4:7** If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire (“Teshuqah” – “Stretching out for”) *is* for you, but you should rule (“Mashal” – “rule”) over it.” Here Cain is told that sin wants to control and lead him, but he must lead it. Back in Genesis, is God telling Eve that she would have a desire to control and lead her husband, but that he would rule over her instead? What I do know, is this was not God’s original design for a woman’s life but through her sin, her life was now much more difficult and would never be blessed in the way God wanted for her. We may see more clarification through God’s next words to Adam.

In Verse 17 – 19, God says to Adam “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are*, And to dust you shall return."

Similarly to Eve, God tells Adam, because of your sin, life is now going to be much harder than what it would have been for you. God says this was because Adam “heeded the voice” of his wife. This word means to “to listen to and to obey”. This is the deep meaning Hebrew word “Shama H8085” used famously in Deuteronomy 6:4 “Hear, O Israel: The LORD our God, the LORD *is* one!” This word “Shama” means to take in the sound, understand it and obey it. God tells Adam, that because he “shama’d” his wife and disobeyed God, that his daily labor in life would be much more difficult. No longer would the ground be easy to work but by God’s curse, it would now be difficult and life would be a toil for his whole life until he died and turned back into dust in the ground.

Verse 20 – Adam names his wife “Eve” meaning “life giver” because all of mankind would be born from her and her children.

In verse 21 it tells us that God “makes” (“fashions”) a “covering” (From a Hebrew root meaning “to cover”) from “animal hide” and clothes them. From Adam Clarke commentary “It is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a sin-offering to God; for as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had given them instructions on this head; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God.” It is consistent with God’s plan that this first sin of mankind would require a “blood sacrifice” to bring them back into a relationship with God. That God created a way, a path, to “cover them”. We understand that Jesus Christ would ultimately fulfill this by giving His life as an atonement for sin.

Man is banished from the environment God had designed for them and for their good and blocks access to the Tree of Life by a Cherubim (Cherub) angelic being.

Day 4 - WEDNESDAY: October 26th

Genesis 4

Daily Deep Dive:

In verse 1 it tells us that Adam “knew” Eve and she becomes pregnant. This word “to know” is used often in the Bible (946 times) and means “to know, to understand, to perceive, etc...” It’s a pretty straight forward word, it’s also used when talking about one’s wife to mean “to have sexual intercourse” (See other examples in the same chapter 4:17, 4:25). I believe the bible clearly shows that by God’s grand design, the relationship between a husband and wife was designed to teach us about the greater relationship that God desires to have with each of us. One where we are close, connected, vulnerable, open, transparent, bond together. There is no greater “knowing” someone then that which is experienced in marriage. Sharing everything together, a connection, an openness and closeness, including that of choosing to have sex together. An act by God’s design, known only between a husband and wife, to drive them even closer together, and shared with no one else.

In verse 3, we see that time passes, but at some point, Cain and Abel bring offerings to God.

The UCG bible reading program states: “As to the acceptance of Abel’s offering and the rejection of Cain’s, some have suggested that there was something wrong in Cain bringing a grain offering. Yet we later see grain offerings as perfectly acceptable to God. Indeed, God said the grain offering was to be burnt “on the altar for a sweet aroma, as a memorial to the Lord.... It is most holy, like the sin offering and the trespass offering” (Leviticus 6:15, Leviticus 6:17). So what was the problem? Genesis 4:4 tells us that Abel brought from the “firstlings” of his flock, but no such indication of giving God the first or best is attached to Cain’s offering in the previous verse. Perhaps this was due to Cain’s overall attitude. Genesis 4:5 states, “But [God] did not respect *Cain and* his offering.” Notice that it was not just the *offering* that God did not respect, but *Cain himself!* Indeed, that may be the very reason that God did not accept his offering. We are often told in Scripture that God loathes the sacrifices, festivals and even prayers of those who are guilty of great wrong and yet are unrepentant (see Isaiah 1:10-15). When such a person “offers a grain offering, [it is] as if he offers swine’s blood” (Isaiah 66:3). God recognized that Cain was on the verge of allowing sin to control him (Genesis 4:7)—to manifest itself in real action.

We are told that Abel, on the other hand, offered a better sacrifice because it was offered by *faith*, through which he was considered righteous (Hebrews 11:4; Matthew 23:35). Faith comes by hearing God’s instruction (Romans 10:17). God’s commandments must have been transmitted through Adam and Eve. And God must have even prescribed rules for worship at some point, or else how would Cain and Abel have known to bring sacrifices? Abel was obedient—through faith.

Cain’s rejection roused him to anger and jealousy—though he may have already had these emotions to some degree. In any event, he did not master his urges, as God told him to (Genesis 4:7). Instead, he murdered his brother. Later, God confronted Cain: “The voice of your brother’s blood cries out to Me from the ground” (Genesis 4:10). When someone is said to cry out to God, the cries are usually for relief, protection or vengeance. Abel’s blood, figuratively speaking, cried out for vengeance. This is confirmed by Cain’s fear that vengeance would be taken out upon him by anyone who found him, and by God’s remarks in Genesis 4:15, which explicitly connect vengeance with the context. This is interesting because the book of Hebrews states that the blood of Jesus “speaks better things than that of Abel” (Hebrews 12:24). Why? Because Abel’s blood sought vengeance, which was well and just, but Christ’s blood offers mercy and forgiveness to those who will accept it, which is better.”

Verse 6 – It is not the correct response to get angry when we are caught or corrected for doing wrong. We should own up to our mistakes and humbling seek repentance, not get angry.

Verse 7 – As mentioned in chapter 3, sin can rule and run our lives if we let it. It’s always right there. It takes God’s help through the power of His Holy Spirit, and much diligence to rule over sin. We all fail in that, but we must not give up and quit striving to overcome.

James 1:20 tells us “for the wrath of man does not produce the righteousness of God.” From the anger of men, bad things come. From his anger sprang other evil thoughts, resulting in murder, then lying to God.

Verse 15 – What was the “mark of Cain”? We don’t know. There are many weird ideas out there that are created out of man’s ideas and are false. What do we know? God “set” “a mark”. The word “set” means “to put, to place,

to appoint, to direct toward” It’s a word used 580 times in the bible but translated many different ways. The word “mark” meaning “a signal, a sign, a token”. The first occurrence of this word we read and discussed in chapter 1 verse 14. (**Gen 1:14** Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;).

In that case, God placed signs in space that were used to identify timing. The word is later used by God about the rainbow (in Gen 9:13) and about circumcision (Gen 17:11). The long and short of it is that we don’t know. What we do know is that it fulfilled the purpose for which it was intended; to spare Cain’s life.

In verse 24 we see this weird statement from Lamech “If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold” This too has a number of interpretations, but I am satisfied with Adam Clarke’s commentary: “It is supposed that Lamech had slain a man in his own defense, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavors to prove that there was no room for fear on this account; for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he, who should kill Lamech for having slain a man in self-defense, might expect a seventy-seven-fold punishment.”

In verse 25 & 26 we see Adam and Eve having another son, this time Seth. Seth has a son Enosh and then it finishes the chapter by saying “Then *men* began to call on the name of the LORD.” Here’s what John Gill’s commentary states: “not but that Adam and Abel, and all good men, had called upon the name of the Lord, and prayed to him, or worshipped him before this time personally, and in their families; but now the families of good men being larger, and more numerous, they joined together in social and public worship: or since it may be thought there were public assemblies for religious worship before this time, though it may be they had been neglected, and now were revived with more zeal and vigour; seeing the Cainites incorporating themselves, and joining families together, and building cities, and carrying on their civil and religious affairs among themselves, they also formed themselves into distinct bodies; and not only separated from them, but called themselves by a different name; for so the words may be rendered: "then began men to call themselves", or "to be called by the name of the Lord”

Jamieson-Fausset-Brown commentary says this simple statement “rather, by the name of the Lord. God’s people, a name probably applied to them in contempt by the world”

It appears that God’s people begin to stand out and be called by God’s name. (i.e. “sons of God” – we’ll come back to this on day 6)

Day 5 - THURSDAY: October 27th

Genesis 5

1 Chronicles 1:1-4

Daily Deep Dive:

I don’t have anything to bring out on this chapter myself. I’m simply pasting the UCG reading program here which I thought was interesting.

“Someone once said that the most boring parts of the Bible are “the begats,” the genealogies. To most they are dry, uninformative lists of people who largely had no role in the narrative of Scripture. But genealogies can be quite instructive. Generally speaking, genealogies serve several functions. First, they provide a chronological framework. Second, the genealogies provide a history of the persons through whom God accomplishes His work. Through the genealogies we can see how God fulfilled his promises to certain people, such as Abraham, Isaac, Jacob and David. But the greatest function in this regard is to provide a genealogy of Jesus Christ, the One through whom we have reconciliation with God and by whom came the means to fulfill our incredible human potential.

Third, the genealogies can provide instruction and, sometimes, even show apparent divine involvement. When we examine the meaning of the roots of the names in the Genesis 5 genealogy, we find something interesting. Some of the roots are still debated by linguists, but most are settled. *Adam* comes from a root meaning “red earth” or “man,” who came from the earth. *Seth* comes from a root meaning “appointed.” *Enosh* comes from a root meaning “mortal.” *Cainan*, or more properly *Kenan*, comes from a root meaning “spear” or “sorrow.” *Mahalalel* comes from two roots meaning “praised” or “blessed” and *El*, “God,” and thus means “blessed of God” or “blessed God.” *Jared* comes from a root meaning “descend” or “come down.” *Enoch* comes from a suggested root meaning to “inaugurate,” “dedicate,” “start up,” or even

to "train" or "teach." *Methuselah* comes from two roots meaning either "man" and "weapon" or perhaps "death" and "shall bring," thus possibly meaning "his death shall bring." *Lamech* comes from a suggested root meaning "powerful" or "wild" or perhaps "lamenting" or "despairing." And *Noah*, as is well-known, comes from a root meaning "to bring rest, relief or comfort." Putting all the names together and using the possible meanings that fit, we have, "Man [is] appointed mortal sorrow, [but] the blessed God shall come down teaching, [and] his death shall bring [those] despairing rest." While we should not place too much emphasis on this, especially since the root meanings are not certain, it is interesting nonetheless."

Day 6 - FRIDAY: October 28th

Genesis 6

Daily Deep Dive:

Chapter 6, verses 1 to 4, has been a difficult set of scriptures that has puzzled many and produced some weird ideas that are false. But what is it saying?

The first question we have to explore is "who are the sons of God" of verse 2? Due to the fact that sons of God can refer to angels (Job 1:6, 2:1, 38:7) many have proposed that fallen angels came down and bread with mankind's women. This is false. Why, angels are spirit beings, not flesh, and would go against the principle found in Genesis 1 that by God's design his creation produces "according to it's kind". There is no scriptures about angels reproducing and we know they don't marry. Notice what Jesus Christ Himself told us in Luke 20:34-36 "**The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.**"

What else could it mean? Let's start by seeing who else are called "sons of God" in the Bible:

Mat 5:9 Blessed are the peacemakers, For they shall be called sons of God.

Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

From these scriptures we find that those who are true followers of God, those who are obedient, have faith (like even Abraham did Gal 3:6-9) and who God is working with, these are referred to in scripture as sons of God. Does this fit the context? Remember at the end of chapter 4 that it tells us that "men began to be called by the name of God". The story then shifts in chapter 5 to giving us the descendants from Adam to Noah, but then rejoins the story from the end of chapter 4. For a moment, let's pretend that the descendant chapter was removed.

We would flow right from finding out that righteous people began be known as God's people right into the fact that women were being born and that these "sons of God" took daughters from mankind. To me, the clear understanding is that God's righteous people (from the line of Seth) began to intermarry with those who did not follow God (descendants of Cain) and over time resulted in mankind completely losing their way (except for one man (Noah)).

Before we talk about "giants" it's important to know that the bible translates 7 different groups as "giants" Here is what Adam Clarke's commentary states: "It may be necessary to remark here that our translators have rendered seven different Hebrew words by the one term giants, viz., nephilim, gibborim, enachim, rephaim, emim, and zamzummim; by which appellatives are probably meant in general persons of great knowledge, piety, courage, wickedness, etc., and not men of enormous stature, as is generally conjectured."

In verse 4, the word for giant is "Nephilim" or Hebrew ("nephil"). Were they giants? Yes. In Number 13:33 we read this about the "Nephilim". "There we saw the giants ("Nephil") (the descendants of Anak came from the giants "Nephil"); and we were like grasshoppers in our own sight, and so we were in their sight."

I like how the Easy to Read Version (ERV) puts verse 1 through 4.

The number of people on earth continued to increase. When these people had daughters, the sons of God saw how beautiful they were. So they chose the women they wanted. They married them, and the women had their children. Then the LORD said, "People are only human. I will not let my Spirit be troubled by them forever. I will let them live only 120 years." During this time and also later, the Nephilim people lived in the land. They have been famous as powerful soldiers since ancient times.

My conclusion is that there is no reason to read something bizarre into this passage.

How sad that mankind rejected their Great Creator and brought Him to the point He was so sad and sorry that He was going to simply destroy it all. Thankfully, there was a man who found God's favor and grace!

Day 7 - SATURDAY: October 29th

Genesis 7

Daily Deep Dive:

In verse 2 Noah is instructed to take 7 pair of clean animals and 1 pair of unclean animals aboard. We see no explanation needed to Noah about clean and unclean animals. Some consider the food laws outlined in the Law of Moses to be done away with and assume they came to pass at Mt. Sinai. However, we find clean and unclean animals discussed here and since we see animal sacrifices all the way back at Cain & Abel, we would understand that God would have already outlined which animals were clean for sacrifices and food. The clean and unclean animal laws are a part of God's unchanging law, and still in place for Christians today.

There are many who scoff at this Biblical account, but God says it happened. I don't have to understand every in and out to have faith that He said He did it and He did.

Here's a link to the Genesis 7 Bible Reading Program for those who would like to read more today:

<https://www.ucg.org/bible-study-tools/bible-commentary/bible-commentary-genesis-7>

Troy Phelps

Pastor – San Francisco Bay Area & Petaluma California

513-376-2005 | <http://www.ucg.org>



United Church of God
an International Association