



Did God Really Say ...? – A Bible Study

Genesis 3

Dr. Martin Luther warned: “Wherever God builds a church, the devil puts up a chapel.” (He didn’t formulate the saying, but he did popularize it. Daniel Defoe, author of Robinson Crusoe, then versified it in memorable English – “Wherever God erects a house of prayer, / The Devil always builds a chapel there, / And ‘twill be found upon examination, / The latter has the largest congregation.”) St. Paul stated it this way: “Satan disguises himself as an angel of light” (2 Corinthians 11:14).

The evil one often impersonates the Almighty. He parades around in sheep’s clothing, the better to prowl for prey. He parrots the words of God that every heart longs for, to lead naïve lambs astray and sucker souls headlong into hell. He simulates the voice of Scripture but taints it with pleasantly scented pollutants and laces it with sugar-coated poison, disguising venomous fangs behind a silver tongue. He even deceives humankind into shaking hands with death and thinking we’ve cheated it, in deals called “abortion” and treaties known as “physician-assisted suicide.”

The ancient serpent still whispers, “Did God really say ...? Didn’t God say rather ...?” Nevertheless, the Good Shepherd’s call also sounds out, close and clear and even now, that wandered-off ones just like us may be saved and believe and be loved and belong. Let’s learn to detect and deactivate a few favorite falsehoods from the father of lies, particularly as they relate to the purpose and worth of human lives.

1. Genesis 1:31 stipulates God beheld humankind as **“very good.”** Read Genesis 1:26-27 and Psalm 139:13-16. Did God really say, “In the image of God He created man”? Did God really say, “Knit together in the womb”? How does this bring joy to surprise pregnancies that some voices call “clump of cells,” “blob of tissue,” “uterine contents,” and “products of conception”?
2. Genesis 2:17 specifies God commanded, **“of the tree of the knowledge of good and evil you shall not eat.”** Refer to John 14:6 and Ephesians 4:4-6. Did God really say, “Every perspective’s equally valid”? What courage does this give in discussing life issues that some voices call “political disagreements,” “personal choices,” “differences of opinion,” and “unnecessary controversies”?
3. Genesis 2:7 assures us God **“breathed into [man’s] nostrils the breath of life.”** Turn to Philippians 2:5-8 and Hebrews 2:17. Did God really say He “became flesh and dwelt among us”? While the devil suggests abortion, how does this Word bestow sanctity even upon little ones conceived in sexual assault or diagnosed with deficiencies before birth?



4. Genesis 3:9 declares God called to the sinning man and woman, **“Where are you?”** Check out 2 Peter 3:9 and 1 Timothy 2:4. Did God really say, “No one goes unwanted”? While the world pressures toward assisted suicide, what comfort does this Word impart to persons experiencing depression or feeling burdensome?
5. Genesis 3:24 proclaims God **“placed the cherubim and a flaming sword... to guard the way to the tree of life.”** Look at Romans 13:4 and 1 Peter 2:17-18. Did God really say, “Government can’t force morals”? How does this provide purpose to our public advocacy and civic activism safeguarding the least of these?
6. Genesis 3:21 instructs us God **“made garments of skins and clothed them.”** Consult John 15:5 and Philippians 2:13. Did God really say, “A person’s value derives from his or her own activities and abilities”? How might this inform our culture’s conversations about persons with intellectual impairments or physical disabilities?
7. Genesis 1:28 directs, **“Be fruitful and multiply.”** Genesis 2:24 also directs, **“[woman and man] shall become one flesh.”** See 1 Corinthians 6:20 and Romans 12:1. Did God really say, “Your body belongs to someone else”? How does this offer more joy than “my body, my choice” – and especially to the exercise of sexuality?
8. Genesis 3:16-17 states, **“In pain you shall bring forth children ... in pain you shall eat of the ground.”** Find Romans 8:18 and 2 Corinthians 12:9. Did God really say, “Pursue whatever makes you happy”? What hope does this supply to those suffering chronic sicknesses or terminal afflictions?
9. Genesis 3:15 promises, **“I will put enmity between [the serpent] and the woman and between your offspring and hers.”** Open 1 John 2:2 and Romans 6:10. Did God really say, “No forgiveness if you end a life”? How does this grant compassion, peace, and healing to consciences carrying guilt and grief over taking part in abortion, embryo experiments, or assisted suicide?



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Yes, God knits human beings together in His own image. The Lord intimately and meticulously makes every human life to be His own precious treasure from fertilization to final breath and even forever. No one’s origin, age, appearance, or abilities can improve or impair the infinite worth and purpose He invests each body with.

2. Genesis 2:17 specifies God commanded, **“of the tree of the knowledge of good and evil you shall not eat.”** Refer to John 14:6 and Ephesians 4:4-6. Did God really say, “Every perspective’s equally valid”? What courage does this give in discussing life issues that some voices call “political disagreements,” “personal choices,” “differences of opinion,” and “unnecessary controversies”?



No, God does not endorse a variety of viewpoints. In repeating His teachings, we know that we speak the truth in love. These words and realities come not from our minds but from the mouth of God. The Holy Spirit accompanies our witness with God's power to change hearts and save lives. He delivers nothing less than repentance and forgiveness, resurrection and heaven.

3. Genesis 2:7 assures us God “**breathed into [man’s] nostrils the breath of life.**” Turn to Philippians 2:5-8 and Hebrews 2:17. Did God really say He “became flesh and dwelt among us”? While the devil suggests abortion, how does this Word bestow sanctity even upon little ones conceived in sexual assault or diagnosed with deficiencies before birth?

Yes, God incarnates Himself to share our human nature. This means we may respect all children as gifts and receive them as privileges. The Savior who assumed our sorrows and endured our ailments has united the life of God to each human body, however abbreviated or unusual their existence. He wills each one for His glory and the benefit of neighbors in His mysterious wisdom and great compassion.

4. Genesis 3:9 declares God called to the sinning man and woman, “**Where are you?**” Check out 2 Peter 3:9 and 1 Timothy 2:4. Did God really say, “No one goes unwanted”? While the world pressures toward assisted suicide, what comfort does this Word impart to persons experiencing depression or feeling burdensome?

Yes, God wants every member of our race in His household and family unto eternity. And He leads the people of His Church as the Body of Christ to love them each as well. Jesus’ crucifixion demonstrates that nobody ever suffers alone. So the communion of saints not only surrounds but also sympathizes with broken hearts, and they count it an honor to share both delights and distresses the way God Himself does.

5. Genesis 3:24 proclaims God “**placed the cherubim and a flaming sword... to guard the way to the tree of life.**” Look at Romans 13:4 and 1 Peter 2:17-18. Did God really say, “Government can’t force morals”? How does this provide purpose to our public advocacy and civic activism safeguarding the least of these?

No, God does not excuse rulers from legislating ethics. He authorizes and obligates political leaders to maintain a safe, fair, and free society by suppressing harm and promoting welfare. Even apart from Scripture, science and reason perceive that nature has afforded human beings special significance that we must defend without discrimination. As both conscientious Christians and responsible citizens, we protect the most vulnerable among us and insist that laws do the same for the common good.



6. Genesis 3:21 instructs us God “**made garments of skins and clothed them.**” Consult John 15:5 and Philippians 2:13. Did God really say, “A person’s value derives from his or her own activities and abilities”? How might this inform our culture’s conversations about persons with intellectual impairments or physical disabilities?

No, God does not calculate a person’s importance from productivity. His own work of creating proclaims all human beings special. His labor of redeeming proves every person precious. His activity of calling pronounces each one priceless. Humankind has intrinsic value—because—of who(se) they are—not simply instrumental value—because of what they do. His grace achieves no less through compromised bodies than it does through uncompromised ones, even if it’s invisible to us.

7. Genesis 1:28 directs, “**Be fruitful and multiply.**” Genesis 2:24 also directs, “[**woman and man**] shall become one flesh.” See 1 Corinthians 6:20 and Romans 12:1. Did God really say, “Your body belongs to someone else”? How does this offer more joy than “my body, my choice”—and especially to the exercise of sexuality?

Yes, God bequeaths our bodies not only to Himself but also to each other in Christ. We have identity in community where nobody bears troubles on one’s own and nobody celebrates triumphs on one’s own. Rather than the poverty of indulging ourselves, we enjoy the richness of aiding others in survival and salvation with our bodies. And our sexuality offers a special way to serve our Lord, our spouse, and our offspring.

8. Genesis 3:16-17 states, “**In pain you shall bring forth children ... in pain you shall eat of the ground.**” Find Romans 8:18 and 2 Corinthians 12:9. Did God really say, “Pursue whatever makes you happy”? What hope does this supply to those suffering chronic sicknesses or terminal afflictions?

No, God does not advocate a pain-free, pleasure-filled existence for anyone. He pursues what’s best for humankind instead of just what’s easiest. He loves enough to make us get better and not just feel better. His death provides purpose to all our pain: sacrifice and selfless servanthood. And His resurrection promises He will get us through it until He makes it right afterward and better than before.

9. Genesis 3:15 promises, “**I will put enmity between [the serpent] and the woman and between your offspring and hers.**” Open 1 John 2:2 and Romans 6:10. Did God really say, “No forgiveness if you end a life”? How does this grant compassion, peace, and healing to consciences carrying guilt and grief over taking part in abortion, embryo experiments, or assisted suicide?



No, God has not designated abortion or assisted suicide as unforgivable sins. He loves the survivors and supporters of these procedures as much as the victims. Jesus has already undergone all the punishment and atoned for every iniquity. Repentance and confession receive His forgiveness and that releases from the weight of regret. The whole Church on earth and heaven's host rejoice together at this reconciliation!



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