

Lesson 3 | September 18, 2022

Human Sinfulness Begins

Study Text: Genesis 3:1 through 4:26

Central Truth: All have sinned and fallen short of glorifying God.

Key Verse: Romans 5:12

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (KJV).

When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned (NLT).

Learning Objectives

- Students will acknowledge that sin and death entered the world through the actions of Satan and human beings.
- Students will recognize that sin puts a barrier between people and God, and that sin must be consistently avoided.
- Students will be challenged to trust God to help them live holy lives before Him.

Introducing the Study

Say: There was a time when the world was perfect—"very good" in the judgment of God. But this wonderful state was ruined when our first parents decided to go against the word of the God who created them. Their disobedience would have worldwide results as they lost their home and their security, and as the entire human race, including their first two children, fell under the power of sin. We would have done the same thing or worse.

Opening Activity—Natural and Spiritual Disaster

Ask. Have you ever been touched by a natural disaster? How did God help you survive?

Say: All of us have at least seen the painful, costly results of natural disasters through television or the Internet. The power of sin brings results even more devastating, but it begins its work invisibly. Temptation pulls people away from obedience. The entire human race has fallen from God's way and find themselves in a spiritual disaster, desperately needing a Savior. (Share your highlights from the following text.) The world is worried about the earth heating up and says it is because of driving cars and raising cattle along with other things.

[Isa 24:1-6 NKJV] 1 Behold, the LORD makes the earth empty and makes it waste, Distorts its surface And scatters abroad its inhabitants. 2 And it shall be: As with the people, so with the priest; As with the servant, so with his master; As with the maid, so with her mistress; As with the buyer, so with the seller; As with the lender, so with the borrower; As with the creditor, so with the debtor. 3 The land

shall be entirely emptied and utterly plundered, For the LORD has spoken this word. 4 The earth mourns [and] fades away, The world languishes [and] fades away; The haughty people of the earth languish. 5 The earth is also defiled under its inhabitants, Because they have transgressed the laws, Changed the ordinance, Broken the everlasting covenant. 6 Therefore the curse has devoured the earth, And those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, And few men [are] left.

God immediately addressed the disaster of sin. He had, since the foundation of the world, decided to send His Son to die for us. For now, He would work to teach humanity about sin's wickedness and establish the sacrificial system to point to Christ.

When people sin, they are not merely acting upon instinct. Rather, they are acting from a condition that entered the human race when Adam and Eve took their eyes off God and focused on Satan's empty promise. Sin and evil are a tragedy brought on by walking away from God. Only a return to God through the death and resurrection of Jesus Christ can sin and evil be overcome.

[Psa 51:1-12 NLT] 1 For the choir director: A psalm of David, regarding the time Nathan the prophet came to him after David had committed adultery with Bathsheba. **Have mercy on me, O God, because of your unfailing love. Because of your great compassion, blot out the stain of my sins. 2 Wash me clean from my guilt. Purify me from my sin. 3 For I recognize my rebellion; it haunts me day and night. 4 Against you, and you alone, have I sinned; I have done what is evil in your sight. You will be proved right in what you say, and your judgment against me is just. 5** For I was born a sinner--yes, from the moment my mother conceived me. 6 But you desire honesty from the womb, teaching me wisdom even there. 7 Purify me from my sins, and I will be clean; wash me, and I will be whiter than snow. 8 Oh, give me back my joy again; you have broken me--now let me rejoice. 9 Don't keep looking at my sins. Remove the stain of my guilt. 10 Create in me a clean heart, O God. Renew a loyal spirit within me. 11 Do not banish me from your presence, and don't take your Holy Spirit from me. 12 Restore to me the joy of your salvation, and make me willing to obey you.

[Psa 19:12-13 KJV] 12 Who can understand [his] errors? cleanse thou me from secret [faults]. 13 Keep back thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

[1Jo 1:5-10 KJV] 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse

us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

[1Jo 2:1-2 KJV] 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

Part 1—Sins of the First Humans

Challenging God's Word

Genesis 3:1–7

[Gen 3:1-7 KJV] 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

[Gen 3:1-7 NLT] 1 The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?" 2 "Of course we may eat fruit from the trees in the garden," the woman replied. 3 "It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'" 4 "You won't die!" the serpent replied to the woman. 5 "God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil." 6 The woman was convinced. She

saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too. 7 At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

Say: Temptation may not come all at once; rather, it is often a process in which a person is pulled away from God little by little. **Satan begins by planting doubt about God’s Word in the person’s mind, then becomes bolder and more brazen in his pronouncements.** Eventually, the person wakes up to what has happened—and regrets having strayed far from God’s plan. (Share your highlights from the following text.)

Genesis 3:1 describes the serpent as the “shrewdest” (NLT) of the wild animals. Many other translations use “cunning” to describe the instrument Satan used to pull the first humans into sin.

Satan made a subversive attack on Eve by asking if God had “really” (NLT) prohibited her and Adam from the bountiful fruit of Eden’s trees. The enemy cast doubt on the words God spoke to Eve, eroding her faith in Him.

Eve corrected the serpent by affirming God’s gift of all the Garden’s fruit, with the exception of the tree of knowledge (verses 2–3). **However, she began to drift by claiming that God had prohibited her and Adam from even touching the tree, incurring the same penalty as eating its fruit. Adding to or taking away from God’s word carries serious consequences (Revelation 22:18–19).**

Satan then lied boldly, telling Eve that eating the fruit would not prove fatal (Genesis 3:4). Further, he claimed that God had deprived her of an incredible experience— that of becoming “like God, knowing both good and evil” (verse 5, NLT). By allowing Satan to explain the mysteries of God to her, Eve slipped even farther away from Him.

Ignoring God’s commandment, Eve ate of the fruit and shared it with Adam (verse 6). Instantly their eyes were opened to their nakedness, and their innocence was replaced by shame (verse 7). Satan had not told them the effects of his empty promise. Knowing they had done wrong, they attempted to cover themselves, but would still flee from God’s presence shortly.

Resource Packet Item 1: Between Temptation and Sin

Distribute the case study sheet and divide your class into two or more groups, depending on the number of students. Assign one of the two case studies to each group and allow a few minutes to read and discuss within the groups. Then ask the groups to share their responses and discuss as a class.

Discuss

? How can study of God's Word prepare believers to face temptation?

? What type of lies does Satan aim at Christians? At non-Christians?

Fellowship Broken

Genesis 3:8–13

[Gen 3:8-13 KJV] 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where [art] thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself. 11 And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Say: From the beginning, God had wanted to walk with His people. Sadly, sin entered in almost from the start, forming a barrier between God and those He loves. He forgives sin, but He wants people to recognize their wrong thoughts, feelings, and actions as part of the process. He still longs to have a relationship with His people. (Share your highlights from the following text.)

Genesis 3:8 presents God “walking in the garden in the cool of the day” (KJV) which appears to have been a regular occurrence. Rather than suggesting God had taken human form during these encounters, the word translated “walking” indicates the closeness of fellowship between God and His people (see Leviticus 26:12). **Sadly, after Adam and Eve sinned, they hid from God instead of rejoicing in His presence.**

From the beginning, God has been the one to seek us out in our sin (Genesis 3:9). Through the ministry of Jesus, God took on human flesh to become the sacrifice for sin, thus restoring our relationship with Him (Mark 10:45; Luke 19:10).

Adam confessed knowledge of his nakedness, but did not admit the act which brought this awareness (Genesis 3:10). He was more concerned with shame and hiding from God than he was the guilt of his sin.

God questioned Adam and Eve—had they eaten from the tree of knowledge? Then, He let them state their case (verse 11). **Although God knows our sins, He wants us to confess our sins before Him. Unwilling to assume responsibility, Adam blamed Eve. In addition, he also blamed God, by calling Eve “the woman you gave me” (verse 12, NLT).**

In similar fashion, Eve shifted the blame to the serpent and ignored her own willful sin (verse 13). God had given our first parents so many blessings in the Garden of Eden; but instead of receiving and extending these blessings, they allowed themselves to be tempted into taking the sole thing God had forbidden.

Discuss

? What happens when we attempt to shift the blame for our sin onto others?

? Read 1 John 1:9–10. Why do you suppose God wants us to confess our sins before Him?

? How can God use us to seek out those who need His grace and forgiveness?

Part 2—Hope in Spite of Failure

Sin Judged

Genesis 3:14–20

[Gen 3:14-20 KJV] 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.

Say: Adam and Eve each tried to shift blame. The serpent was silent. All were guilty, and all were judged. God's grace would result in a continued life of purpose for Adam and Eve, but a life marked by the pain and hardship brought on by sin. (Share your highlights from the following text.)

Genesis 3:14 states that God judged the serpent—it would now crawl on its belly and “grovel in the dust” (NLT). Related to the judgment of the serpent, verse 15 contains the Bible’s first messianic prophecy. Hostility would exist between the serpent and the woman, between the serpent’s offspring and the woman’s. The serpent’s offspring are all those who follow Satan, and the woman’s offspring are those who follow God. This hostility would climax with the death and resurrection of Jesus Christ. Satan would bruise Christ’s heel—Christ was crucified and died on the cross. Then Christ would bruise Satan’s head—Christ’s resurrection defeated Satan and conquered death, the consequence of the first temptation and sin.

For Eve, the blessing of childbearing would remain, but would be marked by painful labor (verse 16). And the husband whom she drew into sin with her would now rule over her.

For Adam, the ground would still yield crops, but only through his difficult struggle (verse 17). Adam would also need to fight the “thorns and thistles” (verse 18, NLT) that threatened to choke his crops. In a final blow to Adam as caretaker of the earth, he would return to the dust of his origin (verse 19). Satan’s lie—that sin would not result in death—was now painfully exposed.

In a moment showing God's continued grace in judgment, Adam “named his wife Eve, because she would be the mother of all who live” (verse 20, NLT). **Adam believed God’s promise that Eve’s Offspring would defeat the serpent’s offspring, and right the wrong which began when sin entered the world.**

Discuss

? Why do you suppose God foretold Jesus' sacrifice, when His people would not understand His words for centuries afterward?

? How does the message of the gospel take the fear out of our return to dust??

Judgment and Grace

Genesis 3:21 through 4:2

[Gen 3:21-24 KJV] 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.

[Gen 4:1-2 KJV] 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.

Say: Our God is the God of salvation. He covered Adam and Eve after their sin was exposed, and He prevented them from living forever in this sinful state. He also helped them establish a life after they had failed, a life with the joy of family. Like Adam, all of us have sinned, but God's grace covers our sin through the blood of His Son, Jesus Christ. (Share your highlights from the following text.)

The God who works judgment also works salvation. God covered the sin and shame of our first parents by making clothing for them from animal skins (Genesis 3:21). The fact that animals were killed in the process points forward to the sacrifices that God would later stipulate for sin (Hebrews 9:22).

After their sin ruined Adam and Eve's innocence, God would not let them live forever in darkness and rebellion. Ironically, if they had not sinned by eating from the tree of knowledge, they could have eaten from the tree of life and lived forever (Genesis 3:22). Eternal life came later by the sacrifice of Jesus Christ; but for now, human beings were expelled from the Garden of Eden (verse 23) and doomed to suffer death.

To ensure that Adam and Eve could not return to the Garden and eat from the tree of life, God placed cherubim as angelic guardians to the east of Eden (verse 24). He also gave the cherubim a "flaming sword which turned every way, to keep the way of the tree of life" (KJV).

Humanity's gifts of marriage and procreation remained. Eve rejoiced in the birth of her son, Cain, and glorified God for helping her (Genesis 4:1, NLT). In rejoicing specifically that her firstborn was a man, she may have hoped for fulfillment of God's promise of a serpent-crushing male offspring (see Genesis 3:15). **Cain would be, as his father Adam, a tiller of the ground (Genesis 4:2). His brother Abel would become a shepherd—an occupation used repeatedly in the Bible to picture God's love and care for His people. Abel's name, in Hebrew, which occurs only here and Ecclesiastes, means "breath" or "vanity." His name may have anticipated the shortness of his life, or the shortness of human lifespan.**

Resource Packet Item 2: I Can Trust My Shepherd

Distribute the work sheet and ask students to share how God has led and provided for them as their Shepherd.

Discuss

? Was God keeping Adam and Eve from the tree of life an act of judgment, or of grace? Why?

? How can we glorify God whenever a child is born? Why is this important??

Part 3—Acceptable Versus Unacceptable Worship Abel Murdered Over Worship

Genesis 4:3–16

[Gen 4:3-16 KJV] 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. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Cain said unto the LORD, My punishment [is] greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] every one that findeth me shall slay me. 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. 16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Say: The actions we perform in worship reflect our attitudes. Do we worship in a way that honors God for who He is and what He has done? Or do our actions glorify ourselves or someone else instead of God? Worship is a matter of the heart, and God's people must check their hearts when coming before Him. (Share your highlights from the following text.)

It is apparent that Adam and Eve taught their sons about God's goodness, holiness, and worthiness to be worshiped. In Genesis 4:3, Cain brought God some "fruit of the ground" (KJV) as an offering. Abel brought "the best portions of the firstborn lambs" (verse 4, NLT) he had shepherded.

Resource Packet Item 3: Principles for Godly Worship

Distribute the work sheet and ask someone to read each of the passages aloud. Look for the principles for worship found in each passage.

God looked not merely at the offerings, but at the heart of each worshiper (verses 4–5). No special description is given of Cain's offering, but Abel gave God the best part of his best animals. Further, Abel gave his offering in faith; there is no apparent evidence that Cain did the same (see Hebrews 11:4). Abel's faith demonstrated his right standing before God (see Matthew 23:35). **When God responded differently to the two offerings, Cain became angry, and was tempted to sin (Genesis 4:6). God warned Cain and encouraged him to master sin's temptations (verse 7).**

Ignoring God's warning, Cain lured Abel into the field and murdered him (verse 8). Soon afterward, God entered the situation and began to question Cain (verses 9–10). The spilled the blood of Abel testified of Cain's act of violence against his brother, made in God's image (see Genesis 9:6). While Adam grew crops by hard physical work, Cain's efforts would be wholly unrewarded (Genesis 4:11–12). In addition, Cain would become a "homeless wanderer" (Genesis 4:12, NLT). Cain cried out, not in repentance, but in complaint, recognizing his fourfold banishment—from the land, from God himself, from home, and from society (verses 13–14). He also feared that people would be provoked to murder him.

However, God reserved the right of punishment for himself. He promised "sevenfold punishment" (verse 15, NLT) for any prospective murder of Cain. He also put a mark on Cain—something on Cain himself, or a phenomenon in his surroundings—to warn possible attackers. Walking away from God, Cain settled in Nod, meaning "wandering" (verse 16).

Discuss

? Think about the offerings you give to God. Do they reflect your love and commitment to Him?

? In what ways should believers examine their hearts when giving to God?

Worship Restored

Genesis 4:23-26

[Gen 4:23-26 KJV] 23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. 25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Say: Cain went out from God's presence and started a family. Sadly, instead of his descendants living a life of thankfulness for God sparing Cain, a mindset of entitlement concerning God's grace may have resulted. (Share your highlights from the following text.)

Cain took a wife and became a father (Genesis 4:17). Five generations later, his descendant Lamech married two wives, and, like Cain, took another man's life. In Genesis 4:23, he confessed to his wives, Adah and Zillah. Many Bible translations present verses 23–24 in poetic form, reflecting their nature as Hebrew poetry. When Lamech said he has killed a "man," then said "young man" (verse 23, NLT), the second line repeats and expands on the first line. Lamech killed one person, not two.

Lamech admitted his guilt, but claimed self-defense (verse 24). God had promised Cain that He would avenge his murder seven times. **But because Lamech killed in self-defense, he felt he should be avenged seventy-seven times if he were murdered. Lamech's attitude seemed to be arrogant and was the direct opposite of the attitude of Christ, who taught abundant forgiveness (Matthew 18:21–22).**

Adam and Eve lost Abel when Cain murdered him, and lost Cain when he fell under God's judgment. However, our God restores in the aftermath of sin's results. Eve named their next son Seth, likely meaning "granted," for God had given them another son to take the place of Abel (Genesis 4:25). Seth named his own son "Enosh," meaning "man" or "humankind" (verse 26). Abel had been murdered when his brother became jealous of God's response to his worship. Worship was then restored as people began to "call upon the name of the Lord" (verse 26, KJV).

Discuss

? What are some ways that people abuse God's forgiveness?

? Can you list some biblical examples of God restoring what had been lost?

What Is God Saying to Us?

Say: Sin spoils, ruins, and destroys everything it touches. By taking her eyes off God and His command, and placing them on the promises of Satan, Eve fell away from obedience and fell into sin. Adam, who was with her, offered no opposition to her course of action, but willingly followed after in rebellion against God. Immediately, they felt the fallout of their decision: They stood ashamed of their nakedness. Satan had promised Godlike knowledge; rather, Adam and Eve now fled from the possibility of seeing their loving Creator. Although their lives would now be marked by pain and anguish, God covered their shame. And He promised that, through Eve, One would come who would fully and finally defeat Satan and sin's results.

Living It Out

Ministry in Action

- Ask God to help you take responsibility for your own sin, and the harm it has caused.
- Examine your heart for any hidden sin and confess it, trusting God to forgive you through Jesus Christ.
- Look for opportunities for forgiveness and reconciliation in relationships that have suffered from bitterness or jealousy.

Daily Bible Readings

Monday:

The Sin of Lamech.
Genesis 4:19–24

[Gen 4:19-24 KJV] 19 And Lamech took unto him two wives: the name of the one [was] Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle. 21 And his brother's name [was] Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain [was] Naamah. 23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Tuesday:

Sinful by Natural Birth.
Psalm 51:1–10

[Psa 51:1-10 KJV] 1 [[To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.]] Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from

mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin [is] ever before me. 4 Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden [part] thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; [that] the bones [which] thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me.

Wednesday:

Human Propensity To Sin.
Psalm 58:1–5

[Psa 58:1-5 NIV] 1 For the director of music. To the tune of "Do Not Destroy." Of David. A miktam. Do you rulers indeed speak justly? Do you judge people with equity? 2 No, in your heart you devise injustice, and your hands mete out violence on the earth. 3 Even from birth the wicked go astray; from the womb they are wayward, spreading lies. 4 Their venom is like the venom of a snake, like that of a cobra that has stopped its ears, 5 that will not heed the tune of the charmer, however skillful the enchanter may be.

Thursday:

Neither Serve nor Obey Sin.
Romans 6:6–12

[Rom 6:6-12 NIV] 6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin-- 7 because anyone who has died has been set free from sin. 8 Now if we died with Christ, we believe that we will also live with him. 9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. 10 The death he died, he died to sin once for all; but the life he lives, he lives to God. 11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its evil desires.

Friday:

Christ Died for Our Sins.
1 Corinthians 15:1–4

[1Co 15:1-4 NIV] 1 Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. 3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the

Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures,

Saturday:

Christ Cleanses Us of Sin.

1 John 1:5 through 2:2

[1Jo 1:5-10 KJV] 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

[1Jo 2:1-2 KJV] 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.