



# FOUNDATION BIBLE SCHOOL ARCHIVES

**TOPIC: THE MAN & WOMB-MAN**

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## TABLE OF CONTENTS

CREATION OF THE SPIRIT OF MAN	1
AGE DIFFERENCE IN MARRIAGE	1
HELP MEET PROVIDED	2
THE FOUR REQUIREMENTS FOR THE CREATION OF WOMAN	3
FIRST MARRIAGE	3
MAN'S FAILURE: TEMPTATION AND THE FALL	4
THE FIRST TWO(2) THINGS THE SERPENT DID	5
THE TWO(2) MIXED UP WORD OF THE WOMAN	5
A THOUSAND YEARS AS ONE DAY	5
THE THREE FOLDS OF TEMPTATION	6
RESULT OF DISOBEDIENCE	7
GOD'S USUAL VISIT	8
LIFE AFTER SIN	11
TREE OF LIFE; LESSON	12

- Işakoso ara ẹni pipe (eph. 2; gal. 5)
- Ẹtọ si igi iye (Gen 3: 22-24)
- Ile ọgba (Gen 2: 15; 3: 22-24)
- Ogo Ọlọrun (Rom 3: 23)
- Ododo ati iwa-mimọ otitọ (eph. 4: 22-24)
- Gbogbo awọn anfani ti isokan pipe pẹlu Ọlọrun (Rev. 21: 1-7; 22: 1-3)
- Ilera pipe (Gen. 3: 16-19; Mt 8:17; 1 Pet 2:24)

### **CCCSPUI FBS EKA**

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## AWỌN ẸKỌ

1. Aigbọran si ọrọ ọlọrun le jẹ ki aye eniyan kun fun ibanujẹ, Adamu fun apeṣere.

### 2. AKIYESIAWỌN IGBESE MEFA NI ISUBU ENIYAN

- Iṣeyemeji si ọrọ Ọlọrun (Gen. 3: 1)
- Fifi si ati yiya ọrọ ọlọrun pada (Gen.3: 2-3)
- Tako ọrọ ọlọrun (Gen 3: 4; ọba 18: 4, 20-24; rom 6: 16-23; 8: 1-13; 1 Kor 3: 16-17; 6: 9-11; gal; 5: 19-21; 6: 7-8; 2 Tim 2:12; jas 2: 9-10)
- Ṣiyejuwe ọrọ Ọlọrun (Gen 3: 6; 2 Kor 11: 3; 1 Tim 2:14)
- Irekoja ọrọ Ọlọrun (Gen. 3: 6)
- Awọn abajade ti ẹṣe si ọrọ ọlọrun (Gen. 3: 6-19; Rom 5: 12-21; Jas 1: 13-15)

### 3. AKIYESI OHUN TI ENIYAN SỌNU NI ISUBU

- Ẹmi, ara ati iye ainipekun (is. 59: 2; rom 5: 12-21; eph 2)
- Ibatan pẹlu Ọlọrun (isa 59: 2)
- Idapo pẹlu awọn ẹranko (Gen. 9: 2)
- Ijọba rẹ lori ohun gbogbo (Orin Dafidi 8)
- Ominira lodo satan (jn.14: 30; 2 Cor. 4: 4; eph. 6: 10-18; Rev. 12: 9)
- Ẹri okan pipe ninu Ọlọrun (Gen. 2:25; 3: 7)
- Agbara kunkun lati se rere (Gen 6: 5-7; rm 7)

## CREATION OF THE SPIRIT OF MAN

*Gen 1:26 "God said, Let Us make man in Our image, after Our likeness..."*

**T**o have dominion over the fish of the sea, and over the fowl of the air and over the cattle and over all the earth, and over every creeping things that creepeth upon the earth." And to have dominion over the work of His hand such as the Sun, the Moon and the Stars (Ps 8). Man was assigned in Gen 2:15 to dress and keep the Garden of Eden before his fall in the Garden of Eden.

"Gen 1:27" stated clearly that the Creation of mankind was not male only at first; He created the spirit of man and woman. God knows that creating a male will require a female with time, since He was the one who created the animal male and female and watched them live, thus, He knew fully well, that for a male, a female is required. Although, God created the spirit of man and woman at the same time but their forming was not at the same time.

*Ecc 3:1 "to everything there is a season, a time for every purpose under the heaven"*



When God created Adam in Gen 2:7-8 and placed him in Eden to carry out His instructions, Adam must have lived for days, months or years, we can't really tell, because the Scriptures did not give any details concerning it, but according to Gen 2:18, we will understand that God must have seen and noticed how lonely Adam was, thus, a requirement of an help meet for him who will be similar to him to nullify loneliness was needed.

### AGE DIFFERENCE IN MARRIAGE

- Gen. 12: 4-5. Abraham had married Sarah before the age of 75yrs.
- Gen. 25: 20. Isaac was 40yrs when He married Rebekah.
- Gen. 26: 34. Esau was 40yrs when he got married. Jacob was above 47yrs when he was given Leah as wife.
- Gen. 41:45-46. Joseph was 30yrs when he got married.
- Exo. 2:21. Moses was above 40yrs when he was given Zipporah as wife Acts 7:23-29.

**W**e will observe that none of the personalities listed got married, not until at least, the age of 30yrs (male). If Abraham, being 75yrs old, had married Sarah at the age of 30yrs or 40yrs, then

Sarah would be 20yrs or 30yrs. Thence, the fact that a male and a female can get married at the age of 30 and 20 respectively is backed up in the scripture.

Notwithstanding, we do understand that marriage is not something we jump into heedlessly lest we live the rest of our life miserably. Yet the scripture teaches us in 1 Cor 7:25-40 to get married only if it will be difficult to keep yourself PURE (virgin), instead of committing fornication or Adultery. The Bible teaches that whoever partakes in these deeds will not inherit the kingdom of Christ and of God. Eph.5: 3-7 says "let no man deceive you with empty words, for because of these things the WRATH OF GOD comes upon the sons of disobedience, therefore, do not be partakers with them." (Eph. 5:5-7; Heb. 12:16; Heb. 13:4).

"Gen 2: 8-9" And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. The verse 8 of this chapter clearly revealed to us that Adam was formed long before the Garden was planted.

Therefore, when Adam was formed, he must have been outside the Garden for some time, though, the time was not stated until when God planted a Garden eastward in Eden and then directed Adam into the Garden to live and work by dressing it and keeping it, just like an office. Here, he named all the animals which God brought to him in the Garden. God wanted to see what he will call them v19.

**HELP MEET PROVIDED**

God must have seen how hard Adam has been working in the Garden of Eden Day and Night for days, months or years. Then God saw that it was time for Adam to have an help meet to assist him through his work in keeping and dressing of the Garden "v18 And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him."



Then, God caused a deep sleep to fall upon Adam v21 (which links us to the reason why every man must be drugged to sleep before any operation on the body commences). When Adam had slept, the Lord began His operation on him by removing one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from Man, He made into a woman.

V21: si Adamu ati fun iyawo re ni Oluwa Olurun da awo ara ti o fi wo won. lati ori ese yii a yoo rii daju pe lati gba awon awo ara, eranko nilo lati pa ni akoko pelu itokasi ni Gen 4: 4 nigbati Abeli mu akobi agbo-eran lati rubo si olurun. sugbon eyi nyorisi wa lati se iwadi lori bi o ti mo bi a ti mo nipa awon rubo, awon eranko. nitori naa, lati v21, olurun ko le pa eranko tabi agbo kan lati gba aso awo ara lati odo re, sugbon lati tun ko eniyan bi o se le rubo awon eranko si owun, nitori naa, n se alaye siwaju nipa fifihan



apeere ti bi aso se le se awo ara awon eranko.

**IGI IYE**

Igi iye gbodo se pataki nipa funfun ni, ni iye ayeraye ni a ni ailopin. lati Gen 2:16, Olurun pase fun okunrin naa pe, ninu gbogbo igi ti ogba ni o le je larowo. ni ibe, Adamu ati Efa ni eto lati je ninu eso ti igi iye. ti won ba ti se be,gege bi awon kerubu 'se setoju igi iye ayeraye lati ma je ki won lehin ti won se, eso ti rere ati buburu ni ko ba dipo re, sugbon niwon igba ti won ti je eso ti rere ati buburu, igi iye nilo lati ni idaabobo odo won, ki won ma ba je ninu re ki won si wa laaye laelae ninu irora ati ijiya, nitori naa, won padanu iye ainipekun ninu isubu.



Kristi ni o mu wa pada sodo re (2 Tim 1:10). igi iye yoo ti je ki eniyan elesese paapaa wa laaye laelae ni ara, nitori naa Oluwa olurun ran jade kuro ninu ogba eden nipa didari won jade, o si fi awon kerubu si ila-oorun ti ogba Eden pelu ida ase-ina eyiti o yipada ni gbogbo ona lati toju ona si igi iye ayeraye naa ati won jade kuro ninu re lati lo sise ninu ile ibiti o ti jade wa.



Lati eṣe kẹrinla a o loye pe ejò nrin ṣaaju iṣubu lati orọ ti ọlọrun sọ fun ejò naa pe “eruku ni iwọ yoo jẹ ni gbogbo oṣo igbesi aye rẹ lati eṣe yii paapaa ni ọdun egberun ọdun ti ejò yoo tun gbe egún naa lehin no ti yọ kuro ninu awon ẹranko miiran (Isa 65:25)

**A**ti si obinrin na, Ọlọrun sọ pe, ibanujẹ rẹ ati aboyun rẹ yoo di pupọ, ati pe iwọ yoo bi awon omọ rẹ ninu ibanujẹ. botilejẹpe, egun naa yọ kuro ni ile tuntun, ki yoo si irora ninu ibimọ fun iran ti n bọ (Rev. 21: 3-7), nigbati awon omode yoo wa ni gbogbo ayeraye lehin ọdun egberun ọdun (Gen. 8:22; 9:12; Isa 59:21; Dan 7: 13-14; Lk 1: 32-33; Rev. 11:15; 21:24). Pẹlupẹlu, ọlọrun sọ, pe ife rẹ yoo wa labẹ oko rẹ, o tumọ si boya o ti kọ oko rẹ ati pe yoo gbero rẹ ninu awon iṣe oṣo iwaju rẹ (orin 7:10), nitori naa okunrin jẹ ori fun obirin (1 Cor 11: 3-12; Eph 5:22).

Si Adamu, a yoo loye bi Ọlọrun ti gegun fun ile nitori rẹ, bi o tilẹ jẹ pe egun yoo yọ kuro ninu ile tuntun (Rev. 21: 1-7; 22: 3). O ṣe pataki lati ṣe akiyesi pe egun naa kon ṣe lori ẹda onipin nikan, ṣugbọn lori awon ẹranko, ile ati gbogbo awon iṣelọpọ rẹ (Gen. 3: 17-19; Rom 8: 19-23; Rev. 21: 4; 22: 3)

Gẹgẹ bi Gen. 3:19. o sotele pe eniyan ti n ṣiṣe takuntakun ni lati farada ni ṣiṣe laaye labẹ egún. awon eroja pupọ ni lati jẹ ajeji ati jẹ ki o jiya fun eṣe rẹ. laala lile ni lati fọ lilu ni ara, nitorinaa, nikhin ti o yorisi iku rẹ (Ecc. 3:20; 12: 7; Orin Dafidi 103: 4; 1Cor 15: 21-28). Ahoro, Agan, ẹpo, majele, kokoro ati gbogbo awon egun miiran ti o fa iponju ni lati ṣafikun si ijiya eniyan titi ti yoo fi pada de ile ti egún funrararẹ. botilejẹpe, ni ile tuntun, ko si egun; gbogbo nkan yoo ri bi o ti ṣaju iṣote lucifa ni agbaye adamite (Act 3: 21; Rev 22: 3). Idi Pataki Kristi ni iṣe Egberun ọdun yoo jẹ lati mu gbogbo iṣote ati eegun kuro ni ile, ki eniyan le ṣe iṣe akoko ti iranlọwọ fun ọlọrun lati ṣakoso awon oran ti Agbaye (1Cor 15: 24-28; Eph 1: 10; Rev 20:22).

**IGBE AYE LEHIN ESE**

**A**damu si pẹ iyawo rẹ, Efa, nitori o jẹ iya gbogbo ohun alààyè; gbogbo alàye, akọ tabi abo, ti o wa lati ọdọ Efa. nigba gbogbo, awon ibeere ma wa nipa ibi ti kaini ti fe iyawo rẹ? ni ibamu si eṣe yii a yoo loye pe lati ibere, awon arakunrin ati arabinrin ti obi kan naa, Ọlọrun gba laaye lati ṣe igbeyawo, titi di igba ti ọlọrun fi tako ni (lev18). Adam ati Efa ni awon omokunrin ati omobinrin (4: 1; 5: 4; 6: 1). awon igbeyawo akoko wa laarin awon arakunrin ati arabinrin lati bere ije-ije naa. lehin eyini, nini iyawo si awon ibatan to ni di ewo (lev18). ni otito pe Gen 3:20 sọ pe, “Adamu pe oruko iyawo rẹ ni Efa; nitori o jẹ iya gbogbo alàye,” jẹ eri pe o ni iduro fun iyawo agin fun Kaini ni funrararẹ.

Note; It was this time woman was formed, not created, because she had already been created long ago.

**THE FOUR REQUIREMENTS FOR THE CREATION OF WOMAN**

- The Spirit, Gen 1:27
- The Soul, Gen 2:22
- The Body, Gen 2:22
- The Rib of Man. Gen 2:22

**A**lthough, the woman was completed but God's breath of life was needed to help the Spirit, the soul, the rib and the body to function together and after God's breath of Life on her, she became a living soul "Gen. 2:7". Then God brought her to Adam.

**FIRST MARRIAGE**

**W**hen Adam saw her (Being a prophet and one who has the Holy Spirit living in him), he said, this is now bone of my bones (the rib) and flesh of my flesh (the body).



With these two things, he called her Woman because she was taken out of man.

The Hebrew word for woman is "ISH SHAH". ISH stands for man, literally meaning She-Man; Womb-Man; Man with the womb or Female-Man, because she was taken out of man v23.

Woman is said not to have been taken out of man's head to be lord over him, nor from his feet to be trampled upon, but from his side to be equal with him, from under his arm to be protected by him, and from near his heart to be loved by him.

Now, after the marriage, when a man has been joined with his wife, then he has the full right supported by God to leave his father and his mother and cleave unto his wife. Departing from his father and his mother does not necessarily mean he is rejecting them or ignoring them (Eph 6:1-4, on the contrary, it means accepting a new responsibility and living in harmony with your wife. Then the coming together of the husband and wife makes them "One Flesh (Heb 13:4)", to be joined together and not to be separated by any man (Mk 10:6-9), and to abstain from any form of idolatry or sexual immorality 1 Cor 7:1-9; 10-16; Mt 19:3-10; Eph 5:22-33; Col 3:18-25; 1 pet 3:1-7; 1 Cor 6:12-20; 1 Cor 5:9-13."

And they both walked naked around the Garden of Eden, and were not ashamed because "where there is no sin, there is no shame. They were both pure and innocent; righteous and perfect beings before God, until the fall of man.

**MAN'S FAILURE: TEMPTATION AND THE FALL**

*"Rev 12:12" Therefore rejoice, o heavens and you who dwell in them! Woe to the inhabitants of the earth and the sea for the devil has come down to you, having great wrath, because he knows that he has a short time."*  
*"1pet 5:8-9" Be sober, be vigilant: because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world."*

Now the serpent was more cunning than any beast of the field. Although the type of serpent was not noted in the bible, but from the vision of our Rev. Founder Pastor S.B.J Oshoffa, he saw a serpent (COBRA by specimen) and was told that this was the serpent that deceived mankind. From v1, it was stated that the serpent spoke to Eve, thus, leading to questions on "whether serpents have the ability to speak before the fall of man". To answer this question biblically, Matt 19:26 says, "but Jesus looked at them and said to them, "with men this is impossible, but with God "ALL THINGS" are possible." Man can be granted the ability to speak with animals and at the same time, hear them speak. Adam and Eve had the spirit of God in them that can enable them to do many things.

One in the spirit is widely open to many things, even the mysteries of life, and by the reason of the presence of the Holy Spirit residing in an individual, one can be granted the grace to speak to animals, just as Ballam spoke to his donkey in "Num 22:28-30", and our Rev. Founder Pastor S.B.J Oshoffa who heard the words of a dove saying Luli! Luli!, meaning Grace has come. In the same manner, Adam being the first man with the spirit of God and his wife, had the ability to speak to not just serpents, but all animals, since he has dominion over them and it's his responsibility to keep and watch the Garden of Eden.



But the serpent was more cunning than all of the beasts of the field and this became a great advantage for Lucifer to use as a tool against mankind.

- iwọ o si sọ ni egungun rẹ v15; ifihan. 1:18

**Awọn ojuami kini si ikefa:** ti wa si imuse ati pe yoo ṭesiwaju lati mawa si imuse titi ayeraye

**Ojuami ikeje:** ni a ti ṣe ni apakan nigba ti Jesu Kristi ṣegun Satani nipase agbelebu (Col 2: 14-17) ṣugbọn imuse ikehin yoo wa ni ija Amagedon (Rev 19:11 -20: 3) ati ni opin ijagun odun (Rev 20: 7-11).

**Ojuami ikejo:** ṣe patapata nigbati a kan Kristi mo agbelebu. ko pa a lara bi o ti le je pe o dabi enipe a ṣegun ni pipa, nitori ko ṣeeṣe fun iku lati pamo pe ki o mawa ni aye (Jn 10:18; Act 2: 23-36).

O ṣeṣe ni igigirise ti ara re, ṣugbọn Satani ni Jesu Kristi ṣegun patapata ati agbara re run bi igba ti o ba ti lu ori ejò kan lulẹ (3:15; Col 2: 14-17; Rom 16:20; Rev 20: 7-10)

Irugbin ti obinrin naa, kii se iru-omọ okunrin naa ni a le toka si wiwa iranse, omọ olorun, ati Maria (Gen. 3:15; Isa 7:14; 9: 6-7; 11: 1; mt 1; Lk 1: 31-35; Jn 1:14; Rm 1: 1-3; 8: 3; Gal 3: 16-19; 4: 4; Phil 2: 5 -11; 1Tim 3:16; 2Tim 2: 8; Heb 1: 1-8; 2: 9-18; 1 Jn 4: 1-6; ifihan 5: 5). omọ Bibi inu wundia je okan ninu awon ekọ ti o se pataki julọ ninu gbogbo eto Olorun, eyiti ko ni igbagbo ninu re ati ni iku, isinku ati ajinde ti Jesu Kristi, eniyan ko le ni igbala (1 Cor 15: 1-8; 1Jn 4: 1-6)

**AWỌN OTITỌ MEEDOGUN NIPAEJÒ TIEDEN (3: 1)**

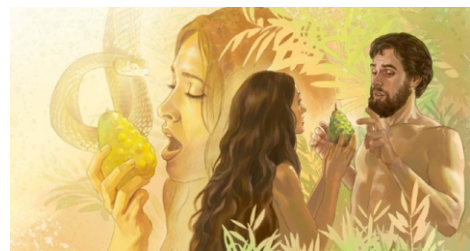
1. Je eranko kan ninu oko (3: 1)
2. Ni arekereke diẹ ju gbogbo awon miiran lo (3: 1)
3. Olorun ni o sẹda re (3: 1)
4. Ejò, kii se satani (3: 1)
5. Ni agbara lati soro (3: 1-6)
6. Ni agbara ironu (3: 1-6)
7. Ni agbara arekereke (3: 1-6)
8. Ni oye ero olorun (3: 1-6)
9. Rin taara saaju isubu (3:14)
10. Ori gbogbo eranko (3: 1, 14)
11. Lagbara ti ota (3:15)
12. Sunmo eniyan ninu ogba eden (3: 1-15)
13. Gbe lori ibaraenisoro (3: 1-6)
14. Ni egun ju gbogbo eranko lo (3:14)
15. Ejò ti a lo gege bi irinse lati owọ satan tan eniyan je (3: 1-19)

- baba alaiṣe (emi ọlọrun) (Rom 8: 3)
- Jijẹ eso ti ewọ (2:17; 3: 6; Rom 5: 12-21)

## IBEWÒ ỌLỌRUN NIGBA GBOGBO

**A**damu ati Efa gbọdọ ti ma reti ọlọrun bi igba gbogbo, bi o ṣe jẹ ilana deede rẹ lati bẹwo wọn, ṣugbọn nisisiyi wọn jẹbi. Nigba ti nwon gbọ ohun OLUWA Ọlọrun ti nrin ninu ọgba ni itura ojo ni irọṣẹ, ni aimọ ohun ti wọn yo ṣe, Adamu ati Efa fi ara wọn pamọ kuro niwaju rẹ. Eyi jẹ ohun ajeji, ni afiwe si awọn ojo miiran nigba ti ọlọrun Oluwa yoo rin sinu ọgba ati pe ko ni lati wa, tabi pe Adamu ṣaaju ki o to pade rẹ. sibesibe, Ọlọrun pe si Adamu ati beere pe, nibo ni o wa? lẹhin naa, Adamu dahun pe, nigba ti o gbọ ohun rẹ ninu ọgba, beru ba mi (nitori ẹbi) ati pe mo fi ara mi pamọ nitori mo wa ni ihoho. Ọlọrun si wi pe tani o so fun ọ pe iwọ wa ni ihoho? iwọ a jẹ ninu igi na nibiti mo paṣe fun ọ pe iwọ ko gbọdọ jẹ?

Adamu si dahun pe, “*obinrin ti iwọ fun ni lati wa pẹlu mi, o fun mi ninu eso igi naa, emi si jẹ*”. Ohun ti Adamu tumọ nipa esi rẹ ni pe:



- o fẹ lati bo eṣe rẹ nipasẹ titari ẹbi naa si obinrin naa. ti a ba tun wo lo, esi rẹ tun tumọ si, “ti ko ba ti ṣe Ọlọrun ti o fun ni obinrin naa, kii yoo ti deṣe”, nitori naa, o fi ẹbi naa sori ọlọrun.

Ọlọrun si wi fun obinrin na pe, “*Kini eyi ti iwọ ṣe?*”

Efa si dahun pe “*ejo dāmu mi, mo si jẹ.*”

- Bi o tile je pe Efa jẹwọ jije, o tun sọ pe ko ye ki a da owun lẹbi. nipa sisọ pe “ejo paraku mi.”

Lati esi Adamu ati Efa, a yoo ṣe iwari pe fifibi awọn ẹlomiran fun iṣe wa jẹ ọkan ninu awọn iwa ti ọkunrin ati obinrin.

Ni igba yen Oluwa Ọlọrun ge egún fun ejo pẹlu asọtẹlẹ oriṣiriṣi mejọ ti o sọ pe:

- Egún ni fun ju gbogbo ẹran lọ v14
- egun ni fun ju gbogbo ẹranko lọ v14
- lori ikun rẹ ni iwọ o ma lọ ni gbogbo ojo aye rẹ v14
- eruku ni iwọ o ma jẹ ni gbogbo ojo aye rẹ v14; Jẹ 65:25
- emi o fi ọta laarin iwọ ati obinrin naa v15
- emi o fi ọta silẹ laarin iru-omọ rẹ ati iru-omọ rẹ v15
- irú omọ obinrin na yio si ṣẹ ọ li ori v15; Rm. 16: 20; ifihan. 20: 1-18)

satan must have been waiting for Eve to come towards the tree so that he could tempt her and immediately when the opportunity came forth, he grabbed it and "questioned" the woman immediately by misinterpreting the word of God saying, "Hath God said ye shall not eat of every tree of the Garden?"

## The first two (2) things the serpent did

1. Question the Woman
2. Misquote God's Word.

**A**nd the woman answered the serpent by adding to the Word of God in Gen. 2:16-17 "when the Lord God commanded the man, saying, of every tree of the garden thou may freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eat thereof thou shalt surely die."

But what the woman said about God's word was that

Gen. 3: 3: "God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die."

## The two mixed up word of the woman was

1. Addition
2. Misquoting

- The Addition to the word of God from the woman was "Neither shall ye touch it" which was not in the Original word of God in Gen 2:16-17.
- And the misquoted word of God from the woman was "LEST YE DIE" which implies doubt as to whether the penalty would be executed. "Lest ye die should have been quoted as "Shalt surely die".

## A THOUSAND YEARS AS ONE DAY

**A**nd the serpent said unto the woman, ye shall not surely die: which is a DIRECT LIE against the Word of God that says in Gen 2:17 "...For in the day that thou eat thereof thou shalt surely die".

Yes some said they died that day spiritually, but there was more to it. Although they died spiritually, Adam and eve also died physically that very day and were buried (they were not able to see the next day).

According to 2 peter 3:8 "but, beloved, do not forget this one thing that with the Lord, one day is as a thousand years, and a thousand years as one day."



Adam lived up to 930 years and died. If a day is equivalent to 1000 years in God's sight, therefore Adam and Eve never lived up to a day before God. And not just Adam and Eve, but also their descendants never lived up to 1000 years on earth without death. The oldest man that ever lived was Methuselah and he died at the age of 969 years.

Logically, if 1 day = 24 hrs and 24 hrs can be divided into five parts such as:

12a.m	to	4:59a.m	is	Midnight
6a.m	to	11:59a.m	is	Morning
12p.m	to	3:59p.m	is	Afternoon
4p.m	to	6:59p.m	is	Evening
7p.m	to	11:59p.m	is	Night

Then, if 1000 years = 1 day = 24 hours, therefore;

0	to	200 years	is	Midnight
201 years	to	400 years	is	Morning
401 years	to	600 years	is	Afternoon
601 years	to	800 years	is	Evening
801 years	to	1000 years	is	Night

Therefore, we can conclude that Adam died in the night of the very day he was created by God.

### THESE ARE THE 3 FOLDS OF TEMPTATION:

- Lust of the flesh (v6; 1jn 2:15-17)
- Lust of the eyes (v6; 1jn 2:15-17)
- The pride of life (v6; 1jn 2:15-17)

The woman was deceived by these three categories of temptation (1 Tim 2:14), because when the woman began to think through what the serpent had said, then she looked at the tree again in a different way for the first time and:

- Saw that the tree was good for food. (Lust of the flesh – v6; 1jn 2:15-17)
- It was pleasant to the eye (Lust of the eyes – v6; 1jn 2:15-17)
- A tree to be desired to make one wise (Pride of Life – v6; 1jn 2:15-17).



With all these thoughts in her mind, she yielded to the serpent (devil) and took of the fruit and ate, and also gave to her husband who was with her. Adam was definitely with her when the

34-35; Prov 31), gbogbo awon wonyi je apakan ti ohun ti o mu obinrin ni iwa rere.

Igba pipe die, awon iyawo ko si labẹ isakoso oko won lati ibere, kii sin se titi di igba ti olurun pase re ni Gen 3:16.

ni ibamu si awon onidajo 4: 4, awon aya die tun wa bi Deborah

O je okan ninu awon onidajo israeli sugbon ti o gbe ojuse ti o tobi ju awon obinrin lo, nitori pe lati je olododo ati oninurere, o nilo lati se awon ipa meji ti o munadoko, eyiti o je:

1. Ojuse iyawo
2. Ojuse ti oludari

bi o tile je pe, ipa yii je irurun die fun wundia tabi obinrin ti o nife lati wa ni eyokan lehin iku oko re. gege bi 1 Cor. 7: 32-40; nitori arabinrin oun yoo nigba gbogbo bikita fun ohun gbogbo ti Oluwa; ki o le je mimo ninu ara ati ni emi.

### ABAJADE AIGBORAN

Ireti ti Efa lori shi oju ti yatọ si ohun ti o rii. Efa nreti lati ri ati mo awon nkan ti o koja o wun ti o le ri saaju, eyiti o dabi ti Olurun ti o rii ti o mo ohun gbogbo, sugbon o je ibanuje pupo fun, nipa riiri ara re ati oko re ni ihoho. awon mejeeji si kun fun itiju (2:25) si ara won, nitori naa, won ran ewe lati bo ihoho won.

Ibanuje nla ati imofo ni fun won pe ejo naa tan won lati je ninu eso ti yoo je ki oju won le shi si awon ohun ti aye, 1Jn 2:15 ati pe won le di eru re ninu ese (Joh 8:34), 2 Pet 2:19a "nitori eniti o ba segun eni, oun naa ni isi so ni di eru."

Nitori naa, won padanu mimo-Olorun won (agbara lati se awon nkan ni ona Olurun tabi awon nkan bi tire) atipe won wa ni oye ara eni, iyen ni pe, won padanu agbara lati se rere, won si ni agbara lati se buburu. nitori naa, dipo ki won dabi Olurun, won di alaimo si Olurun. Adamu si padanu ipo iru alaise ologo ati ipo laije bi.

### AWON OHUN MEJI TI ESE TI ADAMU DA NI:

- Gbigbo ebe iyawo re lati je eso eewo. irisi ariyanjiyan ti won ni, bawo ati nigba ti Adamu se ba won, tabi iye wo ti o tako saaju ki o to farada ni a ko mo. Alaye ti Adamu le ti gbe niya si Efa ati ko ni a ni omo kii se atoka si ninu bibeli. ti Adamu ba ti gbe gege bi ilana ti Olurun ti se fun-un, iba ti bi omo ati pe awon omo re yoo ni isiro bi olododo, nitori a ka pe ese ti koja lori awon omo nipase baba, kii se iya (Ex 20: 5; Eze. 18: 2-4; Rom 5: 12-21). Iya yoo ti je kiki ona fun bibi omo alainse wa si agbaye. Ni ona kanna bi bibi ti Kristi se je alaise nipase iya elese ati



lehin naa, ti egberun odun ba je ojo Kan ati ti ojo Kan ba je wakati merin-le-logun, nitori naa;

0

Igba odun -le-kan (201years)

Irinho odun -le-kan (401 years)

Egbeta odun -le-kan (601years)

Egberin odun -le-kan (801years)

- Igba odun (200years) si je Oru

- Irinho odun (400years) si je aaró

- Egbeta odun (600years) si je Osán

- Egberin odun (800 years) si je iròḗḗ

- Egberun odun (1000 years) si je Alè

nitorinaa, a le pinnu pe eniyan ku ni Alè ojo naa gan ti olorun sèda e.

## WONYI NIAWON IDANWO META:

ifekufe ti ara (v6; 1jn 2: 15-17)

ifekufe ti oju (v6; 1jn 2: 15-17)

Igberaga ti igbesi aye (v6; 1jn 2: 15-17)

**W**on tan obirin na nipase awon ona idanwo meta wonyi (1 Tim 2:14), nitori nigbati obinrin naa bere lati ronun nipa ohun ti ejò naa ti so, lehin naa o tun wo igi naa ni ona miiran fun igba akoko ati:

- si ri pe igi naa dara fun ounje. (ifekufe ti ara - v6; 1jn 2: 15-17)
- dara ni oju (ifekufe ti oju - v6; 1jn 2: 15-17)
- igi ti o dara lati se yon ni ologbon (igberaga ti igbesi aye - v6; 1jn 2: 15-17).



**P**elu gbogbo awon ero wonyi ninu okan re, o jowo ara re fun ejò (esu) o si mu eso naa o si je, o tun fun oko re ti o wa pelu re. Adam wa pelu re dajudaju nigbati ejò n se amunisin re, ti o pa irò fun, o ye ki o ti soro ki o daabo bo iyawo re ati ijoba re dipò ti o foju pa awon ibaraenisoro won.

Eyi nyorisi idi ti aposteli Paul so ni 1 Cor 14: 33-35; 1 Tim 2: 8-15) "Je ki obinrin ko ni ipalolo pelu gbogbo ifakale. Emi ko gba yonda fun obinrin lati ko tabi lati ni ase lori okunrin, sugbon lati wa ni ipalolo.

Nitori a ti koda Adamu ni akoko, lehin naa ni Efa, ati pe a ko tan Adamu sugbon arabinrin na ni a tan je, o si shubu sinu irufin re."

Nitori naa o se pataki pupo fun gbogbo eniyan lati ni emi pupoju ati agbara lati je ki idile won ni ibamu. oko gbodo je oludari ni ile, lati nife, se atunse ati se itosona ebi, pelu iyawo ati awon omò re. nigbati ti iyawo yoo teriba fun oko, ti o rii bi ori, adari ati oluko ninu emi ati nipa ti ara (1Cor 11: 1-16; 1Cor 14:

Serpent was manipulating her and lying to her, he should have spoken up and protected his wife and his dominion instead of ignoring their conversations.

This leads us to the reason why Apostle Paul said in 1 Cor 14:33-35; 1 Tim 2:8-15) "let a woman learn in silence with all submission. And I don't permit a woman to teach or to have authority over a man, but to be in silence.

For Adam was formed first, then Eve, and Adam was not deceived but the woman being deceived, fell into transgression."

Therefore it is very important for every man to be extremely spiritual and strong to keep the family firm. The husband is meant to be a leader in the house, to Love, Correct and Guide the family, including the wife and children. While the wife is to be submissive to the husband, seeing him as his head, leader and teacher spiritually and physically (1cor 11:1-16; 1cor 14:34-35; Prov 31), all these are part of what makes a woman virtuous.

Although, wives were not subdued or controlled by their husband from the beginning, not until when God commanded it in Gen 3:16.

According to Judges 4:4, there are still some wives like Deborah who was one of the judges of Israel but carried a greater responsibility than other women, because for her to be righteous and virtuous, she needs to carry out two roles effectively, which are:

1. The responsibility of a wife
2. The responsibility of a leader

Though, this role is a little bit easy for a virgin or a woman who prefers to remain single after the death of her husband. According to 1 Cor. 7:32-40; because she will always care about the things of the Lord; that she may be holy both in body and in spirit.

## RESULT OF DISOBEDIENCE

**E**ve's expectation on eyes opening was different from what she saw. Eve was expecting to see and know things beyond the way she could, being like God who sees and knows all things, but she would have been so disappointed, only to see herself and her husband naked. They both became ashamed (2:25) of themselves, thus, making aprons of fig leaves to cover their nakedness.

What a great pity and disappointment that the serpent only deceived them to eat of the fruit that will enable their eyes to be opened to things of the world, 1Jn 2:15 and that they might become his slave in sin (Jn 8:34), 2 Pet 2:19a because.. "for by whom a person is overcome, by him also he is brought into bondage."

Therefore, they lost their God-Consciousness (ability to do things in God's way or things like Him) and gained Self-Consciousness, that is to say, they lost the power to do good, and gained the power to do evil. Thus, instead of becoming like God, they became unlike Him. Adam lost that glorious sinless and innocent state.

The 2 folds of sin committed by Adam are:

- Listening to the pleas of his wife to eat the forbidden fruit. The form of argument they had, how and when Adam met them, or to what extent he resisted before he yielded is not known. The theory that Adam could have lived separated from Eve and not have children is not biblical. If he had lived according to the plans God had for him, he might have conceived and his children would have been accounted as righteous, for it was reckoned that sin is passed on to the descendants by the father, not the mother (Ex. 20:5; Eze. 18:2-4; Rom. 5:12-21). The mother would have merely been the means of bringing sinless children into the world in the same sense that Christ was born sinless by a sinful mother and a sinless father (God's spirit) (Rom. 8:3)
- Eating of the forbidden fruit (2:17; 3:6; Rm. 5:12-21)

**GOD'S USUAL VISIT**

Adam and eve must have been expecting God as usual, as it is His normal routine to visit them, but now they were guilty. When they heard the voice of the Lord God walking in the garden in the cool of the day which was evening, knowing not what to do, they hid themselves from His presence. This was so unusual, compared to other days when the Lord God will walk into the garden and He doesn't have to look for or call out to Adam before meeting him. Nevertheless, God called out to Adam and asked, where art thou? Then, did Adam replied saying, that when he heard His voice in the garden, he was afraid (because of guilt) and that he hid himself because he was naked. Then, God said who told thee that thou was naked? Hast thou eaten of the tree where of I commanded thee that thou shouldst not eat?

And Adam replied, saying, "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat". What Adam meant by his response was that:

- He wanted to cover his sin by pushing the blame to the woman. On the other hand, his response also meant, "If God had not given him the woman, he would not have sinned", thus, putting the blame on God



**Ọrọ Meji Ti Obinrin Naa Dapọ Ni**

1. afikun

2. yiya ọrọ pada

- afikun si ọrọ ọlọrun lati ọdọ obinrin naa ni "bẹni ẹyin kò gbọdọ fọwọkan" eyiti ko si ninu ojulowo ti ọrọ ọlọrun ni Gen 2: 16-17.
- ati yiya ọrọ pada ti Ọlọrun ti obinrin naa sọ ni "ki ẹyin ki o má ba ku" eyiti o tumọ si iyemeji boya iya-ẹṣẹ yoo pa. "Oyẹ ki o sọ wipe "Iwo yoo kú nitõtọ" dipo "ki ẹyin ki o má ba ku".

**ẸGBẸRUN ỌDUN BI ỌJỌ KAN**

Ejo si wi fun obinrin naa pe, dandan ni pe iwọ ki yo ku: eyiti o je iro taara si oro Ọlọrun ti o so ninu Gen 2:17 "... nitori ni ojo ti iwo ba je ninu re, kíkú ni iwọ o kú".

Bẹni diẹ sọ pe wọn ku ni ojo yẹn nipa ti ẹmi, şugbọn diẹ sii wa. bi o tile je pe wọn ku nipa ti ẹmi, Adamu ati Efa tun ku nipa ti ara ni ojo yẹn gan, wọn si sin (wọn ko ni anfani lati ri ojo keji).

*Gege bi peteru keji ori keta ẹse kejo "şugbọn, olufe, maşe gbagbe ohun kan yii, pe ojo kan loḍo Oluwa bi egberun odun li o ri, ati egberun odun bi ojo kan."*

Adamu gbe fun ẹḍegberun ati oḡbọn odun laaye o si ku. ti o ba je pe ojo kan je egberun odun niwaju Ọlọrun, nitorina Adamu ati Efa ko gbe ojo kan pari niwaju ọlọrun. atipe kii şe Adamu ati Efa nikan, şugbọn gbogbo iran awọn ko gbe titi di egberun odun lori ile alaye laisi iku. agbalagba okunrin ti o dagba laye je Metusela o si kú ni egberun odun o din mọkanlelogbọn.

ni oḡbọn, ti o ba je pe ojo kan je = wakati merinlelogun atipe wakati merinlelogun le pin si awọn ẹya marun bii:

- 12 a.m si 4:59 a.m je Ọru
- 5 a.m si 11:59 a.m je ààrọ
- 12 p.m si 3:59 p.m je Ọsán
- 4 p.m si 6:59 p.m je irọḗḗ
- 7 p.m si 11:59 p.m je Alẹ

ejò naa ba Efa soro, nitorinaa, eyi mu wa lo si awon ibeere lori "boya awon ejò ni agbara lati soro saaju isubu eniyan". lati dahun ibeere yii ninu bibeli mattheu 19:26 so pe, "sugbon Jesu wo won o si wi fun won pe, "pelu eniyan eyi ko see se, sugbon pelu olurun "ohun gbogbo ni see se." a le fun eniyan ni agbara lati soro pelu awon eranko ati nigba kan naa, gbò orò won. Adam ati Efa ni emi olurun ninu won eyiti o le fun won ni anfani lati se opolopo ohun.

okan ninu emi wa ni sisi opolopo awon ohun, paapaa awon ohun ijinle ti igbesi aye, ati nipa idi ti wiwa ti emi mimo ti o ngbe ni eni kookan, eniyan na ni oore-ofe lati ba awon eranko soro,gege bi Balaamu ti so fun ketekete ni "numeri 22: 28-30", ati OLUŞO wa. Oludasile Oluşo-Agutun S.B.J Oshoffa ti o gbò orò ti eye adaba ti o wi luli! Luli!, itumo: oore oofe de. Ni ona kanna, Adamu ati iyawo re je eniyan akoko pelu emi ti olurun, ti won ni agbara lati ba ejò soro, kii si se ejò nikan, sugbon gbogbo awon eranko, niwon igba ti won ni ase lori won ati pe won je ojuse won lati toju ati so ogba eden.



sugbon ejò naa je, olugbon ju gbogbo awon eranko inu ogba naa, ni idi eyi o di anfani nla fun lucifa lati lo bi irinse si gbogbo iran eniyan.

Satani gbodo ti maa nduro fun Efa lati wa si ona igi, ki o le dan wo ati lesekesese nigbati anfani jade, o "beere" lowo obinrin naa lesekesese nipa yiya orò Olurun pada lati le so bayi wi pe, "Nje Olurun so pe iwò ko gbodo je ninu gbogbo igi ti ogba?"

**Ohun Akoko Meji Ti Ejò Naa Se**

- 1. bere orò lowo obinrin naa
- 2. yiya orò Olurun pada.

Obinrin naa si da ejò lohun nipa fifikun orò Olurun ni Gen. 2: 16-17 "nigbati Oluwa Olurun pase fun okunrin naa, pe, ninu gbogbo igi ogba ni o le je larowoto; sugbon ti igi ti rere ati buburu, iwò kii yoo je ninu re; nitori ni ojo ti iwò ba je ninu re iwò o kú nitooto." Sugbon ohun ti obinrin naa so nipa orò olurun niyen Gen. 3: 3: "Olurun ti so wipe, iwò ki yoo je ninu re, beni ki iwò ki o fi owò kan, ki o ma ba ku."

Then God said unto the woman "what is this that thou hast done?" And Eve replied that "the serpent beguiled me, and I did eat." *Though Eve acknowledged eating, she also claimed that she was not to be blamed. By saying "the serpent beguiled me."*

From the response of Adam and Eve, we will discover that blaming others for our actions is one of the traits of the natural man and woman.

And the Lord God cursed the serpent with 8 different prophesies saying:

- You are cursed above all cattle v14
- You are cursed above all beast v14
- Upon your belly you shall go all the days of your life v14
- Dust you shall eat all the days of your life v14; Isa 65:25
- I will put enmity between you and the woman v15
- I will put enmity between your seed and her seed v15
- The seed of the woman shall bruise your head v15; Rm.16: 20; Rev. 20:1-18)
- You shall bruise His heel v15; Rev. 1:18

- Points 1-6: *Are being fulfilled and will continue to come into fulfillment till all eternity*
- Point 7: *Was partially fulfilled when satan was defeated through the cross (Col 2:14-17) but the final fulfillment will be at Armageddon (Rev 19:11 -20:3) and at the end of the millennium (Rev 20:7-11).*
- Point 8: *Was fulfilled completely when Christ was crucified. He was not crushed by seeming defeat in being killed, for it was impossible that He should be held in death (Jn 10:18; Act 2:23-36).*

*He was merely wounded as a heel is bruised, but satan is to be completely defeated and his power destroyed as when a serpent's head is crushed (3:15; Col 2:14-17; Rom 16:20; Rev 20:7-10)*

*The seed of the woman, and not the seed of the man could only refer to the coming of the messiah, the Son of God, and Mary (Gen. 3:15; Isa. 7:14; 9:6-7; 11:1; Mt. 1; Lk. 1:31-35; Jn. 1:14; Rm. 1:1-3; 8:3; Gal. 3:16-19; 4:4; Phil. 2:5-11; 1Tim. 3:16; 2Tim. 2:8; Heb. 1:1-8; 2:9-18; 1 Jn. 4:1-6; Rev. 5:5.). The virgin birth is one of the most essential doctrines of the whole plan of God, which without faith in it and in the death, burial and resurrection of Jesus Christ, one cannot be saved (1 Cor 15:1-8; 1Jn 4:1-6)*



### The 15 facts about the serpent of Eden (3:1)

- 1) He was a beast of the field (3:1)
- 2) More subtle than all others (3:1)
- 3) Created by God (3:1)
- 4) A serpent, not satan (3:1)
- 5) Had ability to speak (3:1-6)
- 6) Had reasoning powers (3:1-6)
- 7) Had deceptive powers (3:1-6)
- 8) Had knowledge of God's plan (3:1-6)
- 9) Walked upright before the fall (3:14)
- 10) Head of all animals (3:1, 14)
- 11) Capable of enmity (3:15)
- 12) Close to man in Eden (3:1-15)
- 13) Carried on conversation (3:1-6)
- 14) Cursed above all animals (3:14)
- 15) A literal snake that was used as a tool of satan to deceive man (3:1-19)

From v14 we will understand that the serpent was walking up right before the fall from the word of God toward the serpent saying "dust shalt thou eat all the days of thy life from this verse Even in the millennium the serpent will still bear the curse after it is removed from other animals (Isa 65:25)

And unto the woman, God said, greatly shall your sorrow and conception be multiplied, and you shall bring forth children in sorrow. Though, the curse will be removed in the New earth, there should be no pain in childbirth for the coming Generation (Rev. 21:3-7), when children will be in all eternity after the millennium (Gen. 8:22; 9:12; Isa. 59:21; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15; 21:24). Furthermore, God said, that her desire shall be subject to her husband, implying perhaps that she had learned her lesson and would consider him in her future actions (Song 7:10), therefore man is now the head of the woman (1 Cor. 11:3-12; Eph. 5:22).

Unto Adam, we will understand how God cursed the ground for his sake, though the curse will be removed in the new earth (Rev. 21:1-7; 22:3). It is important to note that the curse was not only upon the rational creation, but also upon animals, the ground and all its produces (Gen. 3:17-19; Rom. 8:19-23; Rev. 21:4; 22:3)

According to Gen. 3:19. It foretells the hard labor man was to endure in making a living under the conditions of the curse. The very elements were to be abnormal and make him suffer for his sin. Hard labor was to

### IGBEYAWO AKOKO

**N**igbati Adamu rii obinrin naa (gege bi woli ati okan ti o ni emi mimo ninu re), o so pe, eyi ni eegun, egungun mi (egungun ni) ati eran ara mi (ara).



pelu awon nkan meji wonyi, o pe ni arabinrin re nitori a mu jade lati ara okunrin.

oro hebrew fun obinrin ni "ISH SHAH". ISH duro fun okunrin, itumo oro gangan itumo-arabinrinkunrin; okunrin ti o ni ile-omo, okunrin ti o loyun tabi obinrin okunrin, nitori a mu obinrin naa jade ninu okunrin ese keta-le-logun.

*Won ko so pe a yo obirin kuro lati ori okunrin lati je oluwa lori re, tabi lati ese re lati te, sugbon lati egbe re lati ba dogba pelu re, lati abe apa re lati ni aabo nipase re, ati lati sunmo okan re lati nife nipase re.*

*Ni bayi, lehin igbeyawo, nigbati okunrin ba ti darapo mo iyawo re, lehinna o ni eto ni kikun nipase Olorun lati fi baba ati iya re sila ki o faramo aya re. ilokuro lodu baba re ati iya re ko tumo si pe o ko won tabi ko pa won sila (Eph 6: 1-4, ni ilodiisi, o tumo si gbigba ojuse tuntun ati gbe ni ibamu pelu aya re lehinna wiwa papo ti oko ati iyawo se won ni "ARA KAN (Heb 13: 4)", lati darapo mo kii eniken kan mase pin won ni ya (Mk 10: 6-9), ati lati yago fun eyikeyi iwa iborisa tabi iwa agbere 1 Cor 7: 1-9; 10-16; Mt 19: 3-10; Eph 5: 22-33; Col 3: 18-25; 1 Pet 3: 1-7; 1 Cor 6: 12-20; 1 Cor 5: 9-13. "*

Awon mejeeji si wa ni ihooho ninu ogba eden, ati pe won ko tiju nitori "nibiti ko si ese, ko si itiju. Won je olotito ati alailese; awon olododo ati eniyan pipe niwaju olorun, titi isubu Adamu.

### IKUNA ENIYAN: IDANWO ATI ISUBU

Ifihan 12:12 "Nitori naa e maa yo, eyin orun, ati eyin ti nge inu won. Egebi ni fun aye ati okun! nitori Eshu sokale to yin wa ni ibinu nla, nitori o mo pe igba kukuru sa li oun ni. "

"1Pet 5: 8-9" E maa wa li airkoja, e maa sora; nitori esu ota yin, bi kiniun ti nke ramuramu, o nrin kaakiri, o n wa eniti yio pajeri kiri. Eniti ki eyin ki o ko oju ija si pelu iduro shinsin ninu igbagbo, ki eyin ki o mo pe iya kan naa ni awon ara yin ti mbe ninu aye nje.

**N**i bayi, ejo naa kun fun etan ju gbogbo eranko toku lo. bi o tile je pe iru ejo naa ko sese akiyesi ninu bibeli, sugbon lati iran ti OLUŞO wa. Oludasile Oluşo-Agutun S.B.J Oshoffa, o ri ejo kan (Sebe (Cobra) nipa apeere) a si so fun pe eleyi ni ejo ti o tan eniyan je. lati ese Kini, şalaye pe



panşaga. Bibeli ko wa pe eniken ti o ba kopa ninu awon ise wonyi ko ni jogun ijoba Kristi ti Olorun. Eph.5: 3-7 so pe “maşe je ki eniken ki o fi awon oro asan tan o, nitori nkan wonyi ni ibinu Olorun de sori awon omo aigboran, nitorinaa, maşe je alabapin pelu won.” (Eph. 5: 5-7; Heb. 12:16; Heb. 13: 4).

“Gen 2: 8-9” Oluwa Olorun gbin ogba kan ni ila-oorun ni Eden; nibi li o si fi okunrin na ti o ti mo si. ese kejo ti ori yii fi han gbangba fun wa pe a şeda eda eniyan şaaju ki o to gbin ogba naa. nitorinaa, nigba ti a şeda adamu, o gbodo ti wa ni ita ogba fun igba die, botilejepe, a ko so akoko naa titi di igba ti Olorun gbin ogba kan ni ila-oorun ni eden ati dari eniyan sinu ogba no lati gbe ati şişe nipa şişeşo re ati fifi re, be ofiisi.

nibi, o daruko gbogbo awon eranko ti Olorun mu wa fun ninu ogba. Olorun fe wo ohun ti yoo pe won ese kinkan-din-logun.

### IPESÉ OLUIRANLÓWỌ

Olorun gbodo ti rii bi Adamu ti n şişe lile ninu ogba ti eden lojumọ ati ale fun awon ojo, tabi oşu tabi odun. Olorun si rii pe akoko ti to fun adamu lati ni oluiranlowo lati pade re lati se iranlowo fun u nipase ise re ni şise ninu ogba “ese keji-din-logun Oluwa Olorun si so pe, ko dara pe okunrin naa ki o wa nikan; emi o se iranlowo fun lati pade re.”



Nigba naa, Olorun mu ki oorun jinle kun Adamu ese kinkanlelogun (eyiti o se idi ti gbogbo eniyan gbodo lo oogun lati sun şaaju ise abe eyikeyi lori ara). nigbati adamu ti sun, Oluwa bere ise abe lori re nipa yiyo okan ninu awon egungun re o si fi eran ara dipore, ati ogagun eyiti Olorun Oluwa ti gba lati odokunrin, o so di obinrin.

Akiyesi: Asiko yii ni a mo obinrin naa, ko se Işeda re, nitori a ti şeda re tele.

### AWON OHUN MERIN FUN IŞEDA OBINRIN

- Emi, Gen 1:27
- Okan, Gen 2:22
- Ara, Gen 2:22
- Egungun Okunrin. Gen 2:22

Bi o tile je pe, o ti pari obinrin naa şugbon imi ti Olorun nilo lati se iranlowo fun Emi, Okan, Ara ati Egungun lati şişe po ati lehin imi Olorun lori re, o di alaye Okan “Gen 2: 7”. lehinna Olorun mu u wa si Odokunrin Adamu.

break him down physically, thus, finally resulting in his death (Ecc. 3:20; 12:7; Ps. 103:4; 1Cor. 15:21-28). Deserts, barrenness, weeds, poisons, germs and every other form of curses causing adversity were to add to man's punishment until he would finally return to the cursed ground himself. Although, in the new earth, there will be no more curse; everything will be as it was before Lucifer's rebellion in the adamite world (Act 3:21; Rev 22:3). The purpose of Christ in the 1000years reign will be to rid the earth of all rebellion and curses, so that man can carry out his original assignment of helping God to administer the affairs of the universe (1cor 15:24-28; Eph 1:10; Rev 20:22).

### LIFE AFTER SIN

Adam named his wife, Eve, because she was the mother of all living beings; every living soul, male or female, came from Eve. Often, questions do come up about where Cain got his wife? According to this verse we will understand that from the very beginning, brothers and sisters of the same parent are allowed by God to get married, until when God forbid it in Lev18. Adam and Eve had sons and daughters (4:1; 5:4; 6:1). The first marriages had to be between brothers and sisters in order to get the race started. After that, getting married to close relatives was forbidden (Lev18). The fact that Gen 3:20 says, "Adam called his wife's name Eve; because she was the mother of all living," is proof enough that she was responsible for Cain's wife as well as for Cain himself.

V21: unto Adam also and to his wife did the Lord God make coats of skins and clothed them. From this verse we will observe that to get coats of skins, an animal needs to be killed first with reference to Gen 4:4



when Abel brought the firstborn of the flock to be sacrificed to God. But this leads us to inquire on how Abel knew about the sacrifices of animals. Therefore, from v21, God might not have killed an animal or a flock just to get a

coat of skins from it, but to also teach Adam how to sacrifice animals to Him, thus, explaining further by showing him an example of how clothes can be made out of the skin of animals.

## TREE OF LIFE

**T**here must have been an inherent virtue in the tree of life for the purpose of preserving life indefinitely. From Gen 2:16, God commanded the man saying, of every tree of the garden thou mayest freely eat. Thence, Adam and eve had the right to freely eat from the fruit of the tree of life. If they had done so, just as the cherubims' had guarded the tree of life from being eaten, they might have been guarding the fruit of knowledge of good and evil, but since it's the other way round, the tree of life needs to be protected from them, lest they eat of it and live forever in pain and torture, thus, losing eternal life in the fall.



**I**t is Christ who brings it back to him (2 Tim 1:10). The tree of life would have caused even the sinful man to live forever physically, therefore the Lord God sent him forth from the garden of Eden by driving them out and He placed at the east of the garden of Eden, Cherubim and a flaming sword which turned every way to keep the way of the tree of life and they were sent out of the garden of Eden to till the ground from whence he was taken.

## LESSONS

**1)** Disobeying God's word can make life miserable, Adam for example.

### **2) NOTE THE 6 STEPS IN MAN'S FALL**

- Doubt of God's word (Gen. 3:1)
- Adding to and misquoting God's Word (Gen.3: 2-3)
- Contradicting God's Word (Gen. 3:4; Eze. 18:4, 20-24; Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; 6:7-8; 2 Tim. 2:12; Jas. 2:9-10)

## ÈDA TI ÈMI ENIYAN

*Gen 1:26 "Ọlọrun sọ pe, jẹ ki a şeda eniyan ni aworan wa, lehin iri wa..."*  
**L**ati ni agbara lori ẹja okun, ati lori ẹiyẹ oju-ọrun ati lori ẹran ati lori gbogbo ile, ati lori gbogbo ohun ti nrakò lori ile. Ati lati ni aşẹ lori işẹ ọwọ oluwa gegebi oorun, oşupa ati awon irawo (Orin Dafidi 8) eniyan ni a yan ni Gen 2: 15 lati toju oğba eden şaaju işubu eniyan ninu oğba eden.

"Gen 1:27" şalaye kedere pe ẹda eniyan kii şe akọ nikan ni akọko; o da ẹmi okunrin ati obinrin. ọlọrun mo pe şişeda okunrin yoo nilo obinrin pelu akoko, nitori pe oun ni ẹniti o şeda ẹranko ni akọ ati abo ti o wo won laaye, nitori naa, o mo ni kikun, pe fun akọ, obirin nilo. bi o tile je pe, ọlọrun şeda ẹmi ti okunrin ati obinrin ni akoko kanna şugbon dida won ko si ni akoko kanna.

*Ecc 3: 1 "si gbogbo igba ni akoko wa fun, akoko fun gbogbo ikan labe orun"*



Nigbati Ọlọrun şeda adamu ni Gen 2: 7-8 ti o si fi sinu oğba eden lati şe awon ilana re, Adamu gbodo ti gbe fun ojo, tabi oşu tabi odun, a ko le so gangan, nitori iwe-mimo ko so alaye ni kikun nipa re, şugbon gege bi Gen 2:18, a o loye pe ọlọrun gbodo ti ri ati şe akiyesi bi Adamu ti da wa, nitori naa, ibeere ti iranlowo fun Adamu to je iru ti re lati dawo idawa duro.

## IYATỌ OJO-ORI NINU IGBEYAWO

Gen. 12: 4-5. Abraham ti fe Sarah şaaju aadarinleamarun odun (75yrs).

Gen. 25: 20. Isaac je ogoji odun nigbati o fe Rebekah.

Gen. 26: 34. Esau je ogoji odun nigbati o se igbeyawo.

Jacob ti ju eetadinladota odun ki won to fun ni Leah gege bi aya.

Gen.41:45-46. Joseph je oğbon odun nigbati o se igbeyawo.

Exo. 2:21. Moses ju ogoji odun ki won to fun ni zipporah gege bi aya "Acts.7: 23-29."

**A**yoo şe akiyesi pe ko si okan ninu awon eniyan ti o se akoyo ti iyawo, titi di o kere ju, oğbon odun ni ojo-ori (okunrin). ti o ba je pe Abraham, ti nse eni aadarin marun odun, ba fe sarah ni ojo-ori oğbon odun tabi ogoji odun, lehin naa sarah yoo je omogun odun tabi oğbon odun. nitori naa, otito pe akọ ati abo le şe igbeyawo ni ojo-ori oğbon odun ni okunrin ati ogun odun ni obinrin şe afeyinti ni iwe-mimo.

Laigbagbe, a ye wa pe igbeyawo kii şe nkan ti a fo sinu li şora ki a ma ba gbe iyoku igbesi aye wa ni ibanuje. sibesibe iwe-mimo ko wa ni 1 Cor 7: 25-40 lati şe igbeyawo ti o ba nira lati mu ara duro (wundia), dipo agberè tabi

## ATỌKA AKOONU

ĘDA TI ĘMI ENIYAN	1	<ul style="list-style-type: none"><li>• Misinterpretation of God's word (Gen. 3:6; 2 Cor. 11:3; 1 Tim. 2:14)</li><li>• Transgression of God's Word (Gen. 3:6)</li></ul>
IYATỌ ỌJỌ-ORI NINU IGBEYAWO	1	<ul style="list-style-type: none"><li>• Results of transgressing God's Word (Gen. 3:6-19; Rom. 5:12-21; Jas. 1:13-15)</li></ul>
IPESE OLUIRANLỌWỌ	2	
AWỌN OWUNELO MĘRIN FUN IŞEDA OBINRIN	2	
IGBEYAWO AKỌKỌ	3	<ul style="list-style-type: none"><li>• Communion with God (Isa. 59:2)</li><li>• Fellowship with animals (Gen. 9:2)</li><li>• His dominion over all things (Ps. 8)</li></ul>
IKUNA ENIYAN: IDANWO ATI ISUBU	3	
OHUN AKỌKỌ MEJI TI EJÒ NAA ŞE	4	<ul style="list-style-type: none"><li>• Freedom from satan (Jn.14: 30; 2 Cor. 4:4; Eph. 6:10-18; Rev. 12:9)</li></ul>
ỌRỌ MEJI TI OBINRIN NAA DAPỌ NI	5	<ul style="list-style-type: none"><li>• Perfect God-consciousness (Gen. 2:25; 3:7)</li><li>• Full power to do good (Gen. 6:5-7; Rm. 7)</li><li>• Perfect self-control (Eph. 2; Gal. 5)</li></ul>
ĘGBĘRUN ỌDUN BI ỌJỌ KAN	5	
WỌNYI NI AWỌN IDANWO MĘTA	6	<ul style="list-style-type: none"><li>• Right to the tree of life (Gen. 3:22-24)</li><li>• Garden home (Gen. 2: 15; 3:22-24)</li><li>• God's glory (Rom. 3:23)</li><li>• Righteousness and true holiness (Eph. 4:22-24)</li></ul>
ABAJADE AIGBỌRAN	7	
IBEWÒ ỌLỌRUN NIGBAGBOGBO	8	
IGBE AYE LĘHIN ĘŞE	10	<ul style="list-style-type: none"><li>• All benefits of perfect union with God (Rev. 21:1-7; 22:1-3)</li></ul>
IGI IYE	11	<ul style="list-style-type: none"><li>• Perfect health (Gen. 3:16-19; Mt. 8:17; 1 Pet. 2:24)</li></ul>
AWỌN ĘKỌ	12	

### 3) NOTE WHAT MAN LOST IN THE FALL

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Dake's and Holman dictionary; bible  
pictures: google links and  
CCCSPUI Bible Coordinator.



# ILE-IWE BIBELI IPILE IFI NKAN PAMO SI

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