



GOOD BIBLE TRIVIA · SUNDAY SCHOOL

Adam and Eve

Genesis 2-3 · King James Version

ADULTS · AGES 18+

HOW TO USE THIS PACK

1. Read the story summary together, then look up Genesis 2-3 in the KJV.
2. Learn the memory verse — say it together a few times.
3. Take the quiz. Answers cite chapter and verse; the answer key is on the last page.
4. Finish with the activity and the discussion. No timer, no pressure — have fun.

Free from Good Bible Trivia — print it, copy it, and share it freely with your class, family, or church. Find more free lessons, quizzes, and Bible-story videos at goodbibletrivia.org.

Memory Verse

“And the LORD God called unto Adam, and said unto him, Where art thou?”

Genesis 3:9 (KJV)

The Story

Genesis 2 narrows from the cosmic scope of chapter 1 to a single man and a single garden. The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The composite is the point: material continuity with the earth, and life that comes directly from God. Man is neither a god in miniature nor merely an animal, and every later question about human dignity and human frailty is anchored in that one verse.

Genesis 2:7

God plants a garden eastward in Eden, grows in it every tree pleasant to the sight and good for food, and sets the tree of life and the tree of knowledge of good and evil in the midst. He puts the man there to dress it and to keep it. Vocation precedes the fall; labour is not part of the curse, though its difficulty later will be. Into that setting comes a single restriction wrapped in extraordinary liberty: of every tree of the garden thou mayest freely eat, but not of one, for in the day that thou eatest thereof thou shalt surely die. [Genesis 2:8-17](#)

Then the first negative verdict in Scripture, and it is not about sin: It is not good that the man should be alone. God brings the creatures to Adam to name, an exercise of delegated authority that simultaneously demonstrates the lack, for Adam there was not found an help meet for him. God causes a deep sleep to fall on him, takes a rib, and builds a woman. Adam's answer is poetry, This is now bone of my bones, and flesh of my flesh, and the narrator draws the conclusion that a man shall leave his father and his mother and cleave unto his wife, and they shall be one flesh.

Genesis 2:18-25

The serpent, more subtil than any beast of the field, works by degrees. He opens not with denial but with distortion, Yea, hath God said, Ye shall not eat of every tree of the garden?, misquoting a generous permission as a blanket ban. The woman defends God but adds to the command, neither shall ye touch it. Only then does the serpent contradict outright, Ye shall not surely die, and impute motive to God, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods. The offer is autonomy: the right to define good and evil rather than receive the definition. [Genesis 3:1-5](#)

The narrator records the appeal in three registers, good for food, pleasant to the eyes, and a tree to be desired to make one wise, before the single decisive verb: she took. She did eat, and gave also unto her husband with her; and he did eat. Every promise is technically kept and entirely betrayed.

Their eyes are opened, and the knowledge gained is of their own nakedness. They sew fig leaves, a covering they can manufacture, and then hide from the voice of the LORD God walking in the garden in the cool of the day, revealing that the deeper problem is not exposure but alienation.

Genesis 3:6-8

God's first move is not accusation but a question: Where art thou? The answers are evasions. Adam blames the woman and, behind her, the God who gave her; she blames the serpent. Judgment is real and specific: the serpent cursed, the woman's sorrow multiplied, the ground cursed for Adam's sake, thorns and thistles, and the return to dust from which he was taken. Yet embedded in the curse on the serpent is the first promise of a deliverer, her seed shall bruise thy head. Then, before exile, mercy in a concrete form: the LORD God made coats of skins and clothed them, a covering God provides at the cost of a life, after which he drives out the man and sets Cherubims and a flaming sword to keep the way of the tree of life. Genesis 3:9-24

Quiz

1. What two elements combine in the making of man in Genesis 2:7?
 - A. Water and light
 - B. The dust of the ground and the breath of life
 - C. Fire and spirit
 - D. Clay and the word
2. What was the man put in the garden to do?
 - A. To dress it and to keep it
 - B. To name the rivers
 - C. To build an altar
 - D. To rest from labour
3. What is the first thing in Scripture that God calls not good?
 - A. The serpent
 - B. The forbidden tree
 - C. That the man should be alone
 - D. The darkness
4. What are the names of the four rivers that parted from Eden?
 - A. Pison, Gihon, Hiddekel, Euphrates
 - B. Jordan, Kishon, Arnon, Jabbok
 - C. Nile, Tigris, Orontes, Litani
 - D. Kidron, Besor, Zered, Yarmuk
5. How does the serpent misrepresent God's command in his opening question?
 - A. He says there was no command
 - B. He recasts a generous permission as a blanket ban
 - C. He adds a second tree
 - D. He quotes it exactly
6. What does the woman add to God's command when she repeats it?
 - A. Nor plant it
 - B. Nor look upon it
 - C. Neither shall ye touch it
 - D. Nor speak of it
7. What motive does the serpent impute to God?

- A.** That God is unable to stop them
- B.** That God has forgotten the command
- C.** That God knows their eyes shall be opened and they shall be as gods
- D.** That God will not notice

8. What is God's first recorded word to the man after the transgression?

- A.** Where art thou?
- B.** What hast thou done?
- C.** Come forth
- D.** Thou art cursed

9. Whom does Adam ultimately implicate in his answer to God?

- A.** The serpent alone
- B.** Himself alone
- C.** The woman whom God gave to be with him
- D.** No one

10. What promise is embedded in the curse pronounced on the serpent?

- A.** The garden shall be restored
- B.** The seed of the woman shall bruise his head
- C.** The ground shall be blessed
- D.** The man shall not die

11. What was pronounced upon the ground for Adam's sake?

- A.** It shall yield nothing
- B.** It is cursed, bringing forth thorns also and thistles
- C.** It shall be covered with water
- D.** It shall be given to another

12. Why did Adam call his wife's name Eve?

- A.** Because she was taken out of man
- B.** Because she was the mother of all living
- C.** Because she named the animals
- D.** Because she kept the garden

Go Deeper

Discuss as a group.

1. Adam and Eve manufacture a covering of fig leaves, and God replaces it with coats of skins. Compare what each covering costs and what each can actually accomplish. How does this first substitution set the pattern that the rest of Scripture develops?
2. The judgment in Genesis 3 is real and unreversed in the chapter, yet a promise of deliverance sits inside the curse itself, and God clothes the guilty before he exiles them. Discuss how judgment and mercy are held together here without either being softened, and what that means for how a church speaks about sin.

Reflect & Apply

1. The temptation succeeds not by denying God's word outright but by first distorting it and then questioning God's motive behind it. Trace the movement from Yea, hath God said to Ye shall not surely die to for God doth know. Where in your own thinking does suspicion of God's goodness do more damage than open unbelief would?
2. Work, marriage, and God's presence all exist before Genesis 3, which means the curse damages good things rather than creating them. How does distinguishing what was broken from what was always bad change the way you approach labour, family, and the body?
3. God asks Where art thou? of a man he could plainly see. The question invites confession rather than extracting information. How does that pattern of questioning shape the way confession, accountability, and pastoral care should be handled among believers?

Go Deeper — Cross-References

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”

Romans 5:12 (KJV)

*“For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive.”*

1 Corinthians 15:21-22 (KJV)

Answer Key

1. B. The dust of the ground and the breath of life (Genesis 2:7)
2. A. To dress it and to keep it (Genesis 2:15)
3. C. That the man should be alone (Genesis 2:18)
4. A. Pison, Gihon, Hiddekel, Euphrates (Genesis 2:11-14)
5. B. He recasts a generous permission as a blanket ban (Genesis 3:1)
6. C. Neither shall ye touch it (Genesis 3:3)
7. C. That God knows their eyes shall be opened and they shall be as gods (Genesis 3:5)
8. A. Where art thou? (Genesis 3:9)
9. C. The woman whom God gave to be with him (Genesis 3:12)
10. B. The seed of the woman shall bruise his head (Genesis 3:15)
11. B. It is cursed, bringing forth thorns also and thistles (Genesis 3:17-18)
12. B. Because she was the mother of all living (Genesis 3:20)

