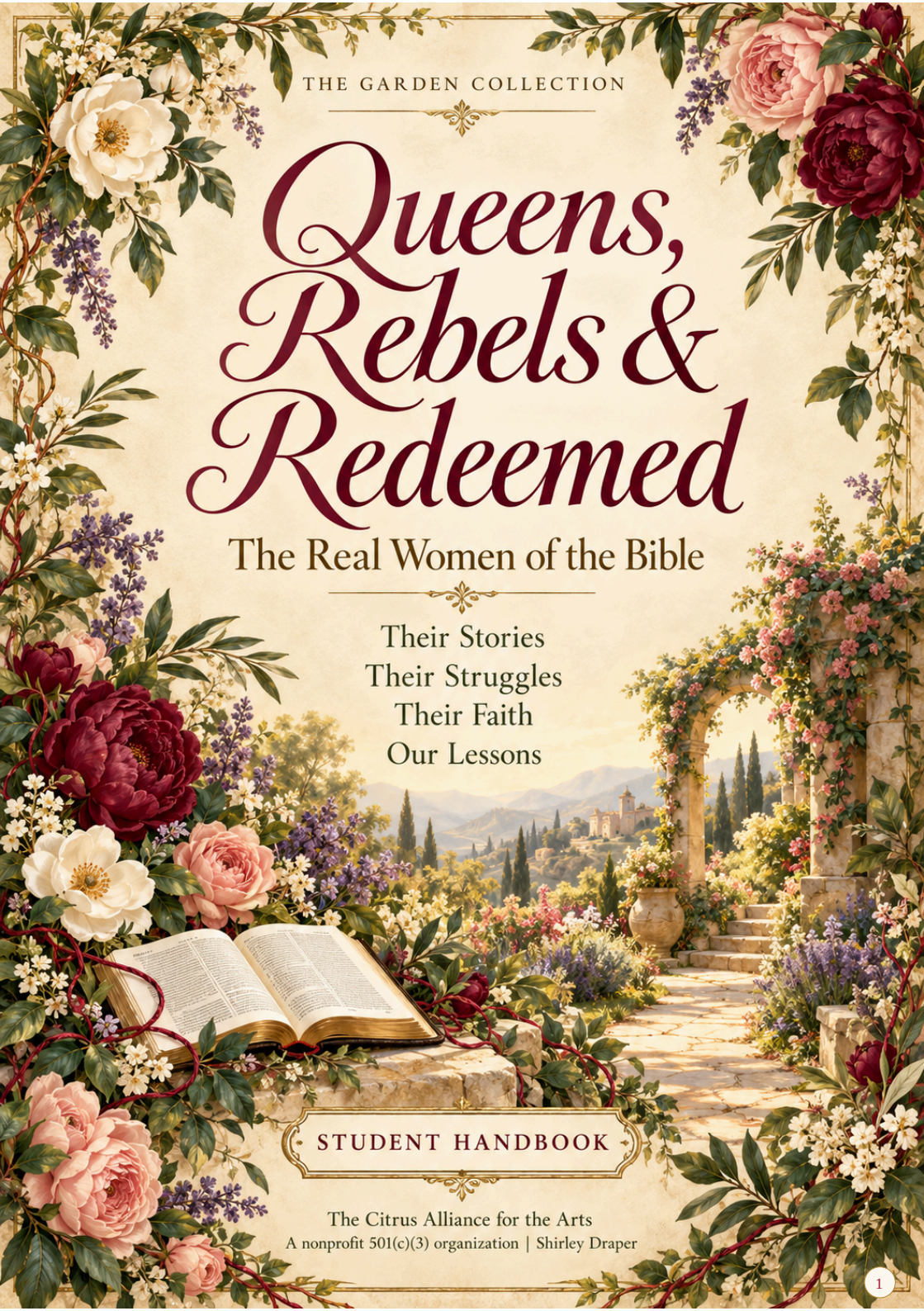




THE GARDEN COLLECTION

Queens, Rebels & Redeemed

The Real Women of the Bible

Their Stories
Their Struggles
Their Faith
Our Lessons

STUDENT HANDBOOK

The Citrus Alliance for the Arts
A nonprofit 501(c)(3) organization | Shirley Draper

THE GARDEN COLLECTION

EVE

More Than the Apple

Genesis 1-4

1 MEET HER

Created in God's image, Eve begins her story with dignity and belonging.



2 HER WORLD

Eden is a place of provision, relationship, and responsibility.



3 HER STRUGGLE

Temptation leads to disobedience, hiding, and blame.



4 HER ENCOUNTER WITH GOD

God calls, questions, and provides clothing. Genesis 3:15 points toward hope.



His Daughters from the Beginning

From the beginning, God reveals His love for His daughters and the vital place of women in His purpose.

Questions for Reflection

- ♥ Where am I hiding?
- ♥ What truth about God's character do I need to remember?

Bespoke Materials

From Hiding to Hope: a botanical collage with layered paper, Mod Podge, vellum, and decorative washi tape.

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Before We Meet the Women

Before we begin with Eve, we need to understand the book that tells her story. The Bible did not arrive as one bound book. Its writings were produced, preserved, copied, collected, and translated across many centuries.

Our goal is not to memorize a long list of dates. It is to understand the roots of the Bible in our hands and to see how one great story runs through it.

THE BIG STORY

Creation → Fall → Covenant → Redemption → Restoration

Fill in as we study:

The Old Testament/Hebrew Bible is primarily written in _____ with some _____.

The New Testament is written in _____ Greek.

The Hebrew Scriptures - TaNaKh

The Jewish Scriptures are traditionally arranged in three major sections. The first letters of their Hebrew names give us the word TaNaKh.

1. TORAH - Teaching / Law

Christians also call these five books the Pentateuch.

1. _____
2. _____
3. _____
4. _____
5. _____

Notes

2. NEVI'IM - The Prophets

Three groupings to remember:

- _____ Prophets
- _____ Prophets
- The _____

3. KETUVIM - The Writings

This varied collection includes books of poetry, wisdom, history, prophecy, and the Five Scrolls. In the traditional Jewish count, Ketuvim contains _____ books.

T + N + K = _____

Why 24 Books and 39 Books?

The traditional Jewish Bible counts 24 books. The Protestant Old Testament counts 39 books. Much of the underlying material corresponds, but books are divided and arranged differently.

For example, books Christians divide into 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles are counted differently in the Jewish arrangement. The Twelve Minor Prophets are counted together as one book in the traditional Jewish count.

WRITE IT DOWN

Jewish Scriptures: _____ books

Protestant Old Testament: _____ books

What surprises you about the way the Bible is arranged?

Notes

Greek, Manuscripts & the Septuagint

As Greek became widely used in the ancient Mediterranean world, Jewish Scriptures were translated into Greek. This collection is commonly called the Septuagint, often abbreviated LXX. The Torah was translated first; other books followed over time.

Before the printing press, biblical texts were copied by hand. Manuscripts from different times and places can be compared by scholars as they study the history of the text.

DIGGING UP OUR ROOTS - THE DEAD SEA SCROLLS

Beginning in 1947, ancient Jewish manuscripts were discovered in caves near the Dead Sea. Among them were biblical manuscripts and other Jewish writings. They were not a lost Bible; they gave scholars much older manuscript evidence to examine.

Fill in: Septuagint = _____ translation of Jewish Scriptures.

The New Testament & the Early Church

The New Testament writings were composed in the first century and circulated among early Christian communities. Our New Testament contains 27 books.

Fill in the groups:

The four _____
 The book of _____
 The _____ / Epistles
 The book of _____

Notes

BEYOND THE BIBLICAL PAGE - THE DIDACHE

The Didache, or Teaching of the Twelve Apostles, is an early Christian writing usually dated to the late first or early second century. It gives us a window into early Christian moral instruction, baptism, fasting, prayer, Eucharistic practice, traveling teachers, and church life.

Important: The Didache is historically valuable, but it is not part of the New Testament canon.

How Did We Get an English Bible?

For centuries, Scripture was copied and translated in many languages. The story of the English Bible includes important milestones.

Wycliffe tradition - late 1300s English translations associated with John Wycliffe and his followers, made from the Latin Vulgate.

William Tyndale - 1520s-1530s Translated the New Testament from Greek and portions of the Old Testament from Hebrew. His wording strongly influenced later English Bibles.

Then came: Coverdale Bible • Great Bible • Geneva Bible • Bishops' Bible • King James Version (1611)

OUR VISUAL TIMELINE

Oral Tradition → Scrolls & Manuscripts → Hebrew Scriptures → Septuagint → New Testament Writings → Early Church → Manuscript Copies → Printing Press → English Bible → The Bible in Our Hands

Notes

Follow the Scarlet Thread

The Bible contains many books, voices, genres, generations, and historical settings, yet Christians read Scripture as one unfolding redemptive story.

The scarlet thread in our Garden Collection will remind us to watch for moments of promise, preservation, covenant, sacrifice, deliverance, family lineage, and redemption.

The Garden → The Promise → The Generations → The Covenant → The Cross → Redemption

REFLECT

What changes when you remember that the Bible in your hands has been copied, preserved, translated, studied, and passed from generation to generation?

Next: We enter the Garden and meet Eve.

Eve: More Than the Apple

BLAME IT ALL ON MY ROOTS

A fuller participant lesson with bespoke materials to keep in your A5 book.

1. Scripture Reading

Genesis 1:26-31; 2:18-25; chapter 3; 4:1-16, 25-26. Read these passages in your own Bible. For the group reading, focus on Genesis 2:18-25; 3:1-13, 15, 20-21.

Notes

2. Meet Her

What if we have been telling her story without seeing the whole woman? We often leave Eve standing beneath a tree, holding a piece of fruit. But before the fruit, there was a woman created in the image of God. Before the hiding, there was belonging. Before the brokenness, there was a good world and a relationship without shame.

Eve is the first woman in Scripture, Adam's wife, and the woman later named the mother of all living. Her story includes dignity, temptation, responsibility, loss, motherhood, and the possibility of life beyond failure. She is more than a cautionary tale. She stands at the beginning of our human story.

Carry this question through the lesson: What does her story reveal about yours?

3. Her World

Eve's world begins in Eden, a garden planted by God. Genesis describes trees that are beautiful and good for food, a river, and the tree of life and the tree of the knowledge of good and evil. This is a world of provision, relationship, and responsibility. God gives the man work in the garden before sin enters the story.

Genesis 1 places male and female together within God's blessing and calling. Both bear His image. Both belong within His purpose for the earth. In Genesis 2, the man's aloneness is described as not good. The woman enters the story as the answer to that aloneness, a corresponding helper and partner.

The Hebrew expression often transliterated *ezer kenegdo* describes help corresponding to him. The word for help is also used elsewhere in Scripture for God's help. Being called a helper does not make Eve a person of lesser worth. Adam recognizes her as bone of his bones and flesh of his flesh.

Notes

The man and woman are naked and unashamed. There is no need to perform, cover up, or defend themselves. That detail helps us understand how deeply the next chapter changes their experience.

Read carefully

Genesis gives us no date for Eve's life, no childhood biography, and no detailed description of her appearance. We can imagine the garden, but we must distinguish imagination from what Scripture actually tells us.

4. Her Story

The serpent approaches the woman with a question that recasts God's command. The conversation moves from what God has said to whether His word can be trusted. The serpent denies the announced consequence and presents the forbidden fruit as a doorway to something desirable.

Eve sees that the tree is good for food, pleasing to the eyes, and desirable for wisdom. She takes and eats. She gives fruit to her husband, who is with her, and he eats too. Both disobey. Both discover that the promised freedom has brought a painful awareness of nakedness.

Together they sew fig leaves into coverings. When they hear God in the garden, they hide. Their first attempt to deal with shame is to cover themselves; their next is to avoid the One who made them.

God calls to the man and questions both the man and the woman. Adam shifts blame toward Eve and even toward God, who gave her to him. Eve says that the serpent deceived her. God addresses the serpent, the woman, and the man. Their choices have consequences for relationships, childbearing, work, and life itself.

Notes

The garden is lost, but their story does not end there. God clothes them before they leave. After the judgments, Adam names his wife Eve because she will be the mother of all living. Life is still part of the story, even with death now ahead.

Her Story Beyond the Garden

Genesis 4 brings Eve into the world of motherhood. At Cain's birth, she speaks of the Lord's help. Abel is also born. Later, Cain kills Abel, and the fracture that began in the garden reaches into the family.

Genesis does not record Eve's words when Abel dies. We should not invent a speech for her. Yet the death of one son at the hands of another places devastating loss within her family story. The woman named for life lives in a world touched by death.

When Seth is born, Eve speaks again. She understands his birth as God appointing another offspring in place of Abel, whom Cain killed. Seth does not erase Abel's life or undo the loss. His birth marks a continuing family story in which Eve still recognizes God's involvement.

Follow the Scarlet Thread

In Genesis 3:15, God announces enmity between the serpent and the woman, and between their offspring. The verse speaks of a blow to the serpent's head and a wound to the offspring's heel. Within Genesis, it introduces continuing conflict with evil. Christians have long read it as an early promise pointing forward to Christ's victory.

The scarlet thread in our book is a visual reminder of God's unfolding work of redemption. It is our study symbol; Genesis does not mention a literal scarlet thread in Eve's story. We follow the promise through generations and covenants toward Jesus.

Notes

5. What We Often Miss

She bears God's image before she fails.

Genesis 1:27 gives male and female the same dignity as God's image bearers. Eve's disobedience matters, but it is not the first thing Scripture tells us about womanhood.

The fruit is never called an apple.

Genesis calls it fruit. The apple belongs to later artistic and popular tradition, rather than the wording of the passage.

Adam also eats and bears responsibility.

Genesis 3:6 says her husband was with her when she gave him the fruit. It does not tell us every detail of where he stood throughout the conversation. It does clearly tell us that he ate.

The clothing is part of the story.

God makes garments for the man and woman in Genesis 3:21. His provision does not remove the consequences, but judgment is not the only action He takes.

Her story continues after Eden.

We hear Eve speak of God at the births of Cain and Seth. The woman often remembered only for taking fruit also lives through family beginnings, loss, and renewed hope.

Our reading habit: Separate what Scripture states, what we reasonably infer, and what later tradition adds.

6. Her Struggle

At the heart of the temptation is trust. Will Eve receive God's word as good, or accept another voice's explanation of what God is withholding? What looks desirable begins to weigh more heavily than what God has said.

Notes

Her struggle becomes painfully familiar: desire, deception, disobedience, shame, and the urge to hide. Genesis takes her responsibility seriously. Deception does not make the choice harmless, and consequences do not make her less human.

Outside Eden, the struggle extends into a broken family world. Her story asks us to consider both our own choices and the grief we experience because of choices made by others.

7. Her Encounter with God

God meets the hiding humans with questions. He calls them into an encounter with the truth. His questions expose fear, disobedience, and blame. He does not pretend that nothing has happened.

Yet God also provides clothing, and His words to the serpent open a horizon beyond the immediate judgment. Eve encounters a God who judges evil and continues to act within the lives of the people He made.

For us, coming out of hiding begins with honesty. We can name what we have done and what we fear. God's holiness calls us to repentance; His mercy gives us reason to turn toward Him.

8. What Her Story Says to Us Today

Receive your God-given dignity.

Your value begins with your Creator. Eve's story reminds us to see women as whole people who bear God's image, rather than reducing them to a failure, a role, or a stereotype.

Pay attention to the voices shaping you.

A voice can make distrust sound like wisdom. When a thought presents God as withholding good or makes disobedience seem harmless, bring it back to Scripture. Ask what God has actually said.

Notes

Take responsibility without hiding.

Blame may protect our pride for a moment, but it cannot restore relationship. We can acknowledge our choices, seek forgiveness, and accept the work of change.

Hold grief and hope together.

Eve's story gives no promise that faith removes every loss. It shows a life continuing after deep rupture. Hope does not require us to pretend that grief is small.

Think about what you pass on.

Around our table, women of different ages bring different experiences. We can learn from one another, recognize the influences we have inherited, and choose what we want to cultivate for the women who come after us.

Take this with you: Your worst moment need not be the final word of your story. Turn toward the God who calls you into truth and hope.

9. Questions for Reflection

Choose two or three questions for conversation around the table. The others can be considered at home. No one needs to share a private experience.

1. Which detail helps you see Eve as a whole person?
2. Where do you see God's goodness being questioned in the temptation? What helps you recognize a distorted voice today?
3. What do God's questions and His provision of clothing reveal about Him?
4. What influence have you inherited, and what would you like to pass on to another generation?

Notes

5. What does her story reveal about yours?

10. Closing Prayer

Father, thank You for creating us in Your image and giving our lives dignity and purpose. Help us recognize the voices that distort Your goodness. Give us courage to tell the truth about our choices and to come out of hiding. Meet us in our grief, teach us to trust You, and grow in us what will bless the next generation. Thank You for the hope of redemption through Jesus. Amen.

Then We Create

FROM HIDING TO HOPE

A mixed-media botanical collage: torn papers, translucent layers, a Scripture focal point, and a scarlet thread. Create a small piece of art to keep with your Eve lesson.

Use a restrained palette of warm cream, sage, muted blush, and touches of gold. Let one botanical image be the focal point. Uneven paper edges and partially hidden words create depth; leave some space open so the composition can breathe.

The meaning in the layers

The garden: a botanical image recalls creation and belonging.

The covering: a vellum layer recalls the movement from hiding to God's provision of clothing.

The promise: a scarlet thread beside Genesis 3:15 points toward the hope of redemption.

These are artistic symbols for reflecting on the lesson. The collage is our response to Scripture, rather than a literal picture of every event.

Notes

Bespoke Materials

FROM HIDING TO HOPE

Allow: 20-25 minutes to compose and assemble, plus drying time. Prepare precut bases and a selection of paper pieces before class.

Materials for each woman

One sturdy cardstock or mixed-media paper base, about 10 x 15 cm (4 x 6 inches); cream and patterned paper scraps; a photocopied book-page fragment; vellum; one botanical paper image; matte Mod Podge; a small flat brush; scissors; a pen; a Scripture label; scarlet thread; and decorative washi tape. A small gold paper accent is optional.

Compose and layer

- 1. Build a paper palette.** Choose two or three coordinating papers and one flower or foliage image. Tear the papers into irregular pieces.
- 2. Arrange before gluing.** Overlap the scraps on the base. Place the botanical image slightly off center. Keep one area open for the Scripture label.
- 3. Adhere the paper.** Lift each piece, brush a thin layer of Mod Podge beneath it, and smooth it down. Add a light coat over the paper layers. Avoid heavy buildup.
- 4. Add the focal image.** Adhere the botanical image so it bridges two background papers. Let part of the background remain visible.
- 5. Prepare the vellum.** On the vellum, write *From Hiding to Hope*. Let the ink dry.

Notes

Finish Your Collage

A translucent covering

When the glued layers are dry, attach the vellum along one narrow edge with decorative washi tape. It becomes a liftable flap over part of the collage. Attach vellum after the wet layers have dried to keep its surface cleaner and flatter.

The Scripture focal point

Write *Genesis 3:15 - Hope begins here* on a small cream label. The phrase is our reflection, not a quotation of the verse. Add the label where it is easy to read. Secure a short scarlet thread beside it with decorative washi tape on the back, leaving the thread visible on the front.

The final touch

Add one small gold paper detail if desired. Stop while the botanical image and Scripture label still stand out. Follow the Mod Podge container's drying and curing directions. Keep the collage separate from book pages until fully dry and no longer tacky.

Keep it with your lesson

Slip the finished collage into an A5 binder pocket. A fully dry piece can also be kept loose beside Genesis 3 in your Bible. Keep Mod Podge and adhesive on the art piece, away from Bible pages.

Reflect while you create

Where am I hiding? What truth is God inviting me to receive? What hope do I want this piece to help me remember?

My response: Because God _____, I will _____.

Notes
