



Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of the Sovereignty of God.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

❓ As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Make sure you answer the questions in the box. Also read the material included in the boxes. You are probably getting the hint that boxes are important!

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on **Doctrines** which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge. They are also found on the website @Transformationbiblestudies.org.

You will find instructions in the **Supplemental Materials** on **How to do your text discovery**. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

I would also suggest using sticky notes of some kind to place on each individual lesson.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalms 136 is the classic text for the use of this word.

❖ Appendix

1. In the Appendix, you will find **the text of Genesis**. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter (psalm).

2. Each week there is an activity to help cement in the focus of the lesson.
3. There is also a Short Reading at the end of most lessons on SEEING JESUS. This is for your reading and class discussion. Other lessons will have a name of God or Doctrine.
4. There are Additional Activities included in the Appendix for your continued study.
5. Also record your answers to this question each week: **How has studying this chapter for this week sharpened your understanding of Who God is?**

6. **How do the verses this week encourage you to end well?**
How do these verses this week help show you how to end well?

7. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!

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GENESIS PART 1

ADAM, NOAH, ABRAHAM.

PERFECT MEN OF GOD –NO!!!

MEN USED OF GOD – YES!!!!

JUST LIKE US.

GENESIS PART II

ISAAC, JACOB, JOSEPH

PERFECT MEN OF GOD –NO!!!

MEN USED OF GOD – YES!!!!

JUST LIKE US.

God is not after perfect people; He is looking for and raising up people He can use for His kingdom.

We will study Genesis with that focus in mind. What can we learn about being used by a faithful God.

Remember, this study on Genesis is a resource work. You are to do the study but you may not read every word each week. **Your main task is to meet with the Father** and learn from Him what this book has to speak into your life.

As a resource, you will be able to return to this study and use it for reference throughout your walk with the Lord. Do not get burdened or bogged down with the amount of reading. Some of the reading you will simply leave for another time.

I would suggest reading the introductory material a little at a time. Perhaps read some each week. You decide how much.

As you study this Genesis study, if you ever find yourself becoming under-awed at the majesty of God the Creator, STOP your study and read some of the following: **Ps. 8; Job 38-42; Col 1: 15-18; John 1; 1 John 1; Rev. 4: 11; Rom. 11: 33-36; Prov. 8: 22-31; Ps. 104; Is 40**
These passages should put you back on track.

Genesis gives us the doctrine of God – it is here that we begin to catch a glimmer of Who our God is and we also learn the doctrine of man – demonstrating that from the beginning we are both wonderful and awful. Genesis also has the doctrine of salvation. This book “*provides the theological pillars on which the rest of the Bible stands.*” R. Kent Hughes

“The great Bible teachers have often said that every single thing you need to know about God’s Word and His plan for humanity is in Genesis, and the rest of the Bible merely expands on the themes introduced there.” Christ Centered Exposition

“Genesis is about grace. Genesis, far from being a faded page fallen from antiquity, breathes the grace of God.” Hughes

“Science, when it accurately portrays nature, is describing the work of God.”
NIV John Walton

GENESIS

Introduction to Genesis Study

“Genesis 1-11 is really an overture to the rest of the Bible.” Bible Speaks Today

“Genesis is all about a promise.” Christ - Centered Exposition

As we open this foundational book, get the big picture.

Read Prov. 8: 22-27

John 1: 3

Col. 1: 16

Rom. 11: 36

Heb. 1: 3

God remains God, and in transcendent distinction from what He has made.

Our understanding of the book of Genesis is a foundation which cannot be trivialized. We must strive to develop a comfort with the familiarity of this book. Do we need to understand every point we encounter in this book? No. Do we intend to have every question or confusion answered? Again, no.

But we must constantly ask ourselves, “Who is the God of Genesis and who are His people?”

The driving motivator in the study of this book is the same as all of the books we look into: we must worship the Lord as He is presented in this book.

How do you see the Lord in Genesis right now, before we start digging deeper?

Yes, God is the Creator.

God is the Judge.

God is the Provider.

God is the All-Sufficient One.

God is the God Who sees (El Roi Gen. 16).

God is the Covenant-keeping God.

But can you relate HOW God expresses Himself as the Provider, the Creator, the All-Sufficient One?

Can you see how God is all of these things in your own life today?

Can you relate to others how God is Who He says He is in Genesis?

We will not stress over controversial topics which do nothing but divide believing people. We will arm ourselves with more information, yes, but we will not focus on how to win arguments with disruptors. That only confuses our goal of worship.

As we approach Genesis, our aim will be to worship the Lord Who so graciously has made Himself known.

Genesis is not a science book from the Manward Perspective; it is a book of beginnings from the Godward Perspective.

As we move through this foundational book, we will draw closer to Him above all considerations. But we will also endeavor to uncover current discoveries and applications of entertaining a subject as vast and as majestic as the Creation of Time, Space and the world in which we live.

This should be an exploration worthy of the King!

“Science and religion are not two separate coins to be kept in separate accounts in separate banks. They are rather two sides of the same coin, distinct though inseparable.”

John Walton

Genesis through the Ages

The importance of this book cannot be overstated.

This book, during the time of David, would have given the people opportunity to rejoice as they saw the lines of property coming more and more in line with the prophecy here given to Abraham. Gen. 15: 18 The people had seen the inheritance of the land from the border of Egypt to the Euphrates River more or less fulfilled.

When the exiles to Babylon started to return, they felt that those promises were being fulfilled. Nehemiah 9 The people were returning to the land that was promised long ago to them.

While they had been in exile, they could have drawn comfort from the promises related to the return to their homeland that would soon come to pass.

In fact, *“the overall theme of the entire Pentateuch is God’s covenant with Israel through Moses. It is reasonable to consider the first audience of the Pentateuch to be Israel in the wilderness.”* ESV

“The Bible’s opening, in fact, is more concerned about the WHO of creation than the HOW.” Christ – Centered Exposition

Early Patriarchs

“Since several passages in Genesis serve as teaching against Kena’anim (Canaanite) practices, the book may have been written when Isra’el was about to enter the promised Land (around 1445 and 1406 BCE) Chapters 1-3 describe the creation and fall of man, and 4-11 describe the spread of sin, the judgment of the Flood, and the development of the nations.” The Complete Jewish Study Bible

“Genesis, as the first volume of this first section of the Bible, orients the reader to the rest of the Pentateuch, and thus to the rest of the Bible. It explains in story form the nature and character of God, and the place of man in God’s creation. It offers an analysis of sin and its consequences, and describes God’s reaction to it (and thus shows why the true religion must be redemptive).” ESV

A note:

When you run across repetition, please realize that repetition is an essential part of ancient Near Eastern narrative.

Consider the book of Acts and the repetition of Paul's conversion account in chapters: 9, 22, and 26.

The Names of God

Be aware that we will frequently study the names of God as they are presented to us. Arming yourself with a knowledge of the names of God will bless you tremendously. It is a rare joy to speak to the Lord with the name that He has heard from His people for thousands of years. *"Each name of God is like a curtain on a window. Like other proper names, the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character of God, as well as the relation of God to His people. It represents the Deity as He is known to His worshipers."* The Complete Jewish Study Bible

"There can be scarcely another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished. This very fact is a sign of the greatness and power of the book, and of the narrow limits of both our factual knowledge and our spiritual grasp." Derek Kidner

"The poem of beauty and grandeur which forms the opening chapter of our Bibles is a hymn of praise to the majesty of God the Creator. That is not to say that it was necessarily written as a hymn of worship, rather, that countless believers through the ages have found that this chapter evokes praise. Through its structured harmonies our hearts are tuned to the music of the heavens, and our minds are lifted to contemplate God as the source and sustainer of all that is." The Bible Speaks Today

You may want to stop here and read **Psalm 104** as a praise to our Creator.

The Babylonian *Enuma Elish* talks about many gods, Genesis proclaims a majestic monotheism: there is one God. "Genesis 1 stands detached in rugged simplicity and grandeur." BST

"There is much about the world we live in which we do not and cannot understand. The writer does not attempt, or want, to explain creation. With reverence, he wants to catch us up into its wonder." Bible Speaks Today

We are not concerned with the question of HOW God did it. We would not understand that even if it were explained to us.

For instance, in **Gen. 1: 14**, we find that God speaks the lights in the expanse of the heavens to separate day from night. The writer does not explain that the divine light is not dependent on the luminaries of the sun and moon.

We mistake the purpose of Genesis if we expect it to answer all the questions we, with the benefit of modern science, wish to ask about creation.

Before we begin the Book of Beginnings, write here your view on what the book of Genesis has meant to you up to this point in your life as a believer or a seeker.

Now consider why you are spending time studying this book right now. What is drawing you to a study of this book of beginnings?

Years ago most people were at least somewhat familiar with the story of Creation – Adam and Eve, the Fall, etc. But now, many people have never taken the time to learn about this story because they view it as a myth or just one more legend.

As we approach Scripture, it is always helpful to remain unbiased, open to hearing from the Lord through His holy Writings. So put away all the things you have heard in Sunday School or in sermons, unless these things you have learned over the years are based on solid biblical truth.

“Since communication requires a common ground of understanding, both speaker and audience do what they can to enter that common ground. Language itself is a cultural convention, and since God chose to use language to communicate, He also bound Himself to a culture. This condescension, by definition, required accommodation.” John Walton

Our first division of Genesis will be chapters 1-11. *“Chapters 1-11 contain history on a universal scale.*

Genesis represents the history of the establishment of the covenant. Chapters 1-11 establish the need for the covenant, and chapters 12-50 establish the formation of the covenant.” John Walton

Genesis attempts a revelation of Who God is and what He has done.

“The book is blessing driven. As will be developed throughout the commentary, the blessing of 1: 26 is the core motif of chapters 1-11. That blessing is recapitulated in the covenant blessings offered to Abram in chapter 12, which in turn become the core motif for the remainder of the book. The three aspects of the covenant promises are addressed through the narratives connected to the three patriarchs who are the subjects of the main blocks of text.

As the covenant established in Genesis develops throughout the rest of the Bible, its stages were marked by covenants, or phases of the covenant. God revealed His holiness and character through the law at Mount Sinai as the nation of Israel became God's elect people. God revealed His kingship through the Davidic covenant. Finally, God revealed His salvation through Christ as election became soteriological in nature. Christ fulfills the covenant in that He is the climax of God's revelation. As Messiah He reveals God's kingship perfectly. Christ concludes what Genesis began." John Walton

Tradition tells us that Moses is the author of Genesis. Luke 24: 27; Luke 16: 29 indicate that Moses is the author. For those with other opinions, my only observation would be that no one was there to give argument to the long held view that Moses indeed wrote this. So I will leave it there with those who lived closer to the time of the composition of this work. For those interested in the discussion regarding JEPD theory, I would caution against devoting an enormous amount of time to this because it is a fairly recent theory which develops over time, leaving you with no clear and final resolution.

Look at:

Ex. 17: 14; Deut. 31: 24; Josh. 8: 31; 2 Kings 14: 6; Mark 12: 25; John 1: 45; 5: 45, 47; Rom. 10: 5; 2 Cor. 3: 15

As for structure, "one structure found within Genesis is an introduction (1: 1-2: 3) followed by ten sections (2: 4-50: 26), each of which is introduced by the formula 'these are the generations of' (2: 4; 5: 1; 6: 9; 10: 1; 11: 10; 11: 27; 25: 12; 25: 19; 36: 1, 9; 37: 2)."

"In writing this work for Israel, Moses wished to portray God as the Founder and Creator of all life. The accounts shows that the God Who created the world and all who are in it. Thus the theocracy is founded on the sovereign God of Creation. That nation, her Law, and her customs and beliefs all go back to Who God is. Israel would here learn what mind of God was forming them into a nation." BKC

Bible Knowledge Commentary – *"As with biblical truth in general, this book has been a stumbling block for many who have approached it with preconceived notions or antisupernatural biases. But for those who recognize it as the Word of God, Whom they seek to serve, Genesis is a source of comfort and edification. And by them, the questions and difficulties of the book are approached differently."*

"Both Scripture and tradition attribute the Pentateuch to Moses."

Some feel that the Pentateuch was written by others. JEDP is one source consideration. J recognizes the writer as material from someone who preferred the name of God as Jehovah. "This was supposedly written around 850 BC".

The E material would be designated as belonging to the writer who preferred Elohim as the name of God. Possibly written around 750 BC.

"It was more objective, less concerned with ethical and theological reflections, and given more to concrete particulars."

D and P rounds out the remainder of the material. D for the Deuteronomic school during the reforms of Josiah around 620BC

The “P” source (possibly Ezra) dated anywhere from 570-445 BC. These sources were “concerned with theocracy, genealogies, rituals, and sacrifices.”

Another take on this view: “Passages using the term God (Elohim) were ascribed to the ‘Elohists,’ abbreviated to E; others which spoke of the Lord (Jahveh, Yahweh) were the work of ‘Yahwists,’ J. It was soon decided that there were more than one Elohist, and the initial P (Priestly source) was eventually added to E and J to distinguish the first Elohist from the second. A far-reaching revolution took place however in the 1860’s and 70’s when Graf, followed by Wellhausen, produced arguments for reversing the chronological sequence PEJ to JEP – an upheaval which was more radical for the rest of the Pentateuch than for Genesis, since it put the Levitical law near the end instead of the outset of Israel’s history.”

Derek Kidner

The problem with the JEPD source compilation is the intense lack of unity among scholars.

Another consideration of the structure of Genesis is that of the word toledot – “These are the generations of ...”

Toledot is a phrase very common to Genesis (used a minimum of ten times). In Bible Knowledge Commentary, it is translated as “this is the succession from ...”

This phrase is found throughout the book of Genesis: 1: 1-2: 3; 2: 4-4: 26; 5: 1-6: 8; 6: 9 – 9: 29; 10: 1-11: 9; 11: 10-26; 11: 27-25: 11; 25: 12-18; 25: 19-35: 29; 36: 1-8; 36: 9-37: 1; 37: 2-50: 26

This phrase concerns descendants or generations.

“The toledot headings are ‘the very fabric around which the whole of Genesis has been constructed.” Bible Knowledge Commentary

“One of the hallmarks of Genesis is the heading or title ‘These are the generations of ...’ (2: 4; 5: 1 with slight variant: 6: 9; 10: 1; 11: 10; 11: 27; 25: 12) Each heading functions like a zoom lens by focusing attention on a smaller part of the total picture that has been shown in the preceding section, and the heading thus serves as an introduction to the following section..” ESV Study Bible

“In writing this work for Israel, Moses wished to portray God as the Founder and Creator of all life. The account shows that the God Who created Israel is the God Who created the world and all who are in it. Thus the theocracy is founded on the sovereign God of Creation. That nation, her Law, and her customs and beliefs all go back to Who God is. Israel would here learn what kind of God was forming them into a nation.” BKC

One of the major themes of Genesis is the global plan of redemption. “Abraham was chosen because of his faith, making him the father of all who come to God on the same basis.” Archaeological Study Bible

Two types of genealogies are used in Genesis: linear and segmented.

Genesis has two linear genealogies that cover 10 generations. These play an important role in linking major narrative sections. Segmented genealogies provide branched family trees that usually cover only a few generations. These perform a subsidiary function within the book. They give limited information about characters of secondary interest.

“The theme of Genesis is creation, sin and recreation.” ESV

“Genesis is limited and selective in the information that it conveys; it does not tell readers everything that they could possibly want to know.

It does not tell where Cain found a wife; it does not tell how the serpent came to be God’s enemy.” ESV

Remember, it need not be exhaustive in order to be true.

As you read this important book, DO NOT FALL INTO the quicksand of expecting Genesis to answer all of your questions. That is not why this book was written. God has given us enough answers to live by.

Adam and Eve are presented as real people and not mythological characters.

Also remember that Genesis is not a science book per se but it *“presents a worldview that gives science its proper home.”* ESV

“Even though it is wrong to use Genesis as if it were directly furnishing information in modern scientific form, it is nonetheless crucial to affirm its historical account and its God-centered worldview in order to provide a proper foundation for doing good science.” ESV

“Genesis provides knowledge that cannot be discovered by human investigation. Were it otherwise, there would be no need for Genesis to be a part of the Bible.” ESV

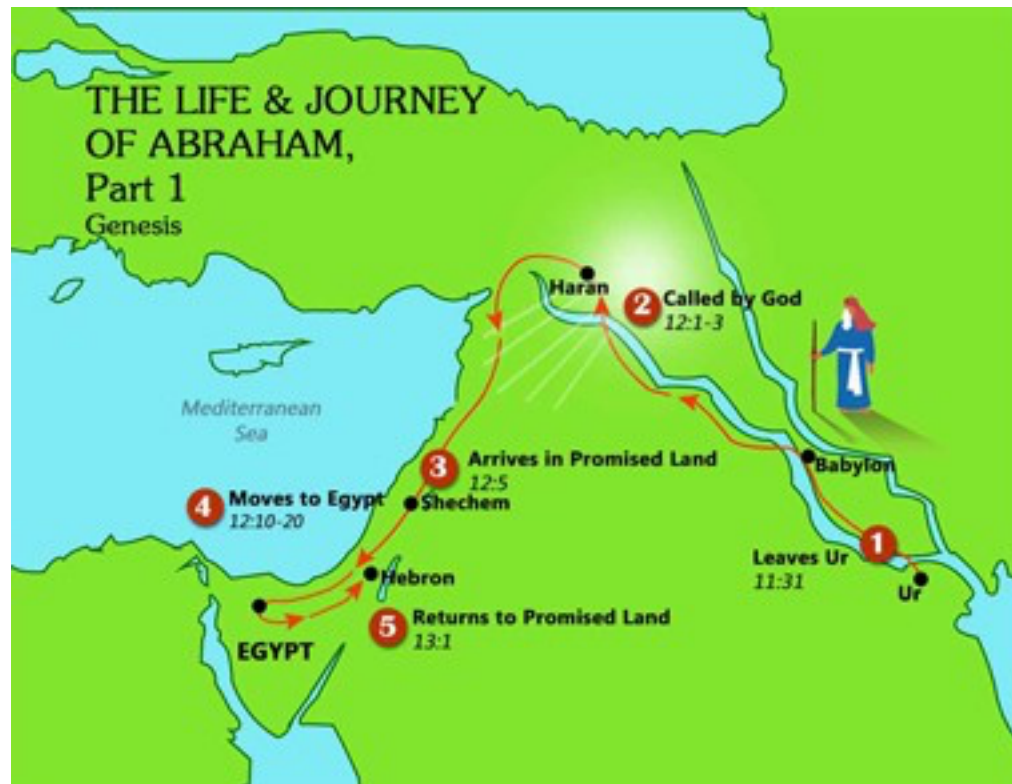
Some notes from Kidner regarding science

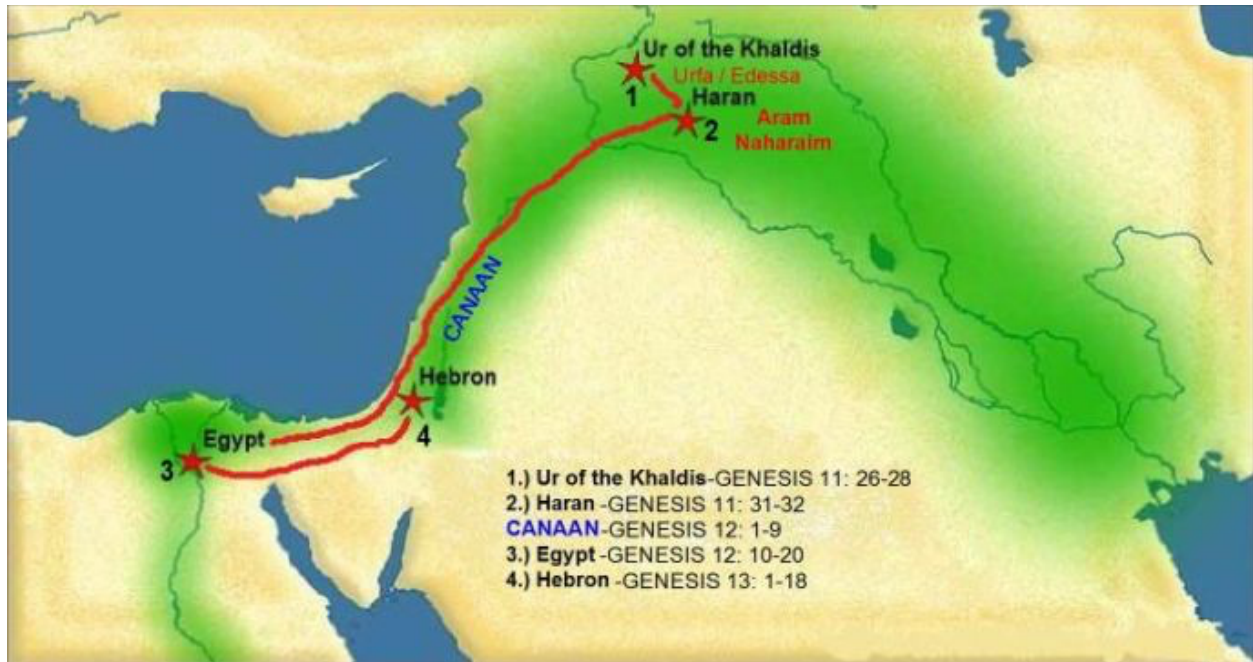
“Various answers to the problem are discussed in B. Ramm, the Christian View of Science and Scripture (Paternoster, 1955), pp. 119-156. Two that have had a wide influence in some Christian circles are (a) the ‘Gap’ theory, which postulates a catastrophic period between Gen. 1: 1 and 1: 3, long enough to produce the main phenomena of geology, after which the world was reconstituted in six days. On this, see the comment and first footnote at Gen. 1: 2 (b) ‘Flood Geology,’ which makes the single year of Noah’s flood the period in which were deposited the sediments and fossils usually considered to have been laid down over many millions of years. This view is expounded in detail in JC Whitcomb and HM Morris, The Genesis Flood; it has not won support amongst professional geologists.”

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**







LESSON ONE “Were you there? Well, Who was there? He alone can tell us about Creation”

Names of God: There is no name of God this week since you have so much extra reading.

Doctrine: God the Creator

Basic Study

Seeing Jesus

Ps. 148: 5

**“Let them praise the name of the LORD,
For He commanded and they were created.”**

“It is no accident that God is the subject of the first sentence of the Bible, for this word dominates the whole chapter and catches the eye at every point of the page: it is used some thirty-six times in as many verses of the story. The passage, indeed the Book, is about Him first of all; to read it with any other primary interest (which is all too possible) is to misread it.” Kidner

The Church today desperately needs an understanding of Who God is.

Genesis begins to answer this question. But a thorough look at the book is necessary – no cursory view of Genesis will help with this understanding. A repeated and in-depth conversation is needed for true understanding and familiarity to occur.

To truly grasp the vast difference between our God and Man is absolutely needed.

Begin to grab hold of a more accurate view of Who God is by grabbing a more accurate view of his nature and His works which comprise two distinct studies.

Historically cultures have created their gods to look like them. Capricious, untrustworthy, lustful, greedy, controlling tyrants – these are typical descriptions of man-made deities, i.e., Greek and Roman gods. Also, in the creation of gods, man always has tried to fabricate gods that could be controlled and manipulated. It becomes easy to think that the deity can be bought. Since man, for so long, had these false ideas of Who God is, it is no wonder that we come to a schizophrenic understanding of Who the true God is. It is work to excise these unworthy thoughts concerning Who God is. But WE MUST DO THE WORK!

We must be taught a new way of thinking. We must read the Bible in a clear, involved and honest way. Do not make the error of reading the Bible in a conventional, lazy way.

Be involved, thorough and truthful; asking questions where questions need to be asked and yielding in areas where there just are no concrete answers at this time. Do not force an understanding or you will never come to the truth. Be ready to bow before the Creator.

“Variation on this theme of ‘in the beginning,’ show that the beginning is pregnant with the end, and the whole process resents to God Who is First and Last.” Kidner

Is. 46: 10

48: 12

Prov. 8: 22f

John 1: 1-3

John 17: 5, 24



Genesis 1

Read this chapter and write your first impressions here.

Normally, I ask you to go back and relate the chapter written before the current chapter. For instance, how does Romans 5 relate to Romans 4. There is no book before Genesis. This is the book of beginnings. How does that cause you to look at Genesis differently than any other book? Really think about this question. I believe you will be surprised by what the Lord shows you.

Now let's look at each paragraph of **Gen. 1**.
Please write below your paragraph summaries.

Genesis 1: 1-5

6-8

9-13

14-19

20-23

24-25

26-31

You think you are familiar with this story. But do not let your prior understanding cloud your perception today. Look at **Genesis 1** with new eyes. Ask the Lord to give you these new eyes so you will not miss anything He has for you today.
What did He show you?

Now you are going to do your **Text Discovery of Genesis 1**.

If you are new to Transformation Bible Study, you will need to examine the Instructions for Text Discovery found in the Doctrines and Supplemental Materials provided for you for free at the site for this study.

When you are doing your Text work, don't expect to see everything. Just be thorough but do not put on yourself the need to be perfect. There is only One Who is Perfect; He will guide you to what He knows is important right now.

You have read many many words ABOUT Genesis, now I want you to devote yourself to the Scriptures themselves. This is where you really hear from the Lord, so never substitute the Lord's Voice for man's voice. Let His Word speak to you.

Normally the Scriptures are found in the Appendix, but this study we will produce each chapter with the appropriate lesson. Nothing is more important than you hearing from the Lord directly from His Word.

Become very familiar with this text.

Mark especially what you learn about God. I use a red marker and place a red triangle over God. Jesus Christ is a red cross and Holy Spirit is a red H S.

Out to the side (right side, for me) I mark what it is that I have learned about God. For instance, God is Creator. God is caring. God is present. God is the One in Control. God is mighty enough to create and sustain all. God cared that man should not be alone. (Gen. 2)

God made man in His image. What even does that mean?

Mark things that you notice, i.e., light was created BEFORE He created the sun, moon and stars.

Mark contrasts and comparisons. Mark areas where you can think of New Testament association with the passage in Genesis.

Record any questions or comments you may have about each passage.

Genesis 1

¹ In the beginning God created the heavens and the earth.

² The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

³ Then God said, “Let there be light”; and there was light.

⁴ God saw that the light was good; and God separated the light from the darkness.

⁵ God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

⁶ Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

⁷ God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

⁸ God called the expanse heaven. And there was evening and there was morning, a second day.

⁹Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

¹⁰God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

¹¹Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so.

¹²The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

¹³There was evening and there was morning, a third day.

¹⁴Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

¹⁵and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

¹⁶God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also.

¹⁷God placed them in the expanse of the heavens to give light on the earth,

¹⁸and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

¹⁹There was evening and there was morning, a fourth day.

²⁰ Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.”

²¹ God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

²² God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

²³ There was evening and there was morning, a fifth day.

²⁴ Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.

²⁵ God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

²⁶ Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

²⁷ God created man in His own image, in the image of God He created him; male and female He created them.

²⁸ God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

²⁹ Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

³⁰ and to every beast of the earth and to every bird of the sky and to everything that moves on the earth which has life, *I have given* every green plant for food”; and it was so.

³¹ God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Key Words:

Key Message:

Now I am going to ask you to do something the flesh will revolt against. BUT DO IT!
You are going to draw. I know. You don't like to do this, but there is a purpose in doing it.
I am terrible at drawing but the Lord speaks to me as I draw like He does at no other time. I
believe He condescends to speak to me at this time because I am making myself like a
little child by doing this. My four-year-old granddaughter draws better than I do yet,
because I desire to hear from the Lord, I will do it.

Break down creation into days. What happens each day.
Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

Day 7

Science is dependent on order and patterns. Find the patterns within each day of creation. This will help to see what is truly important about God's majestic work. It is indicated at the opening of Genesis that when God created the world it laced order and shape.

"One of the striking features of Genesis 1 is its concentration on time. The Creator wishes to divide up time, so that it can be ordered." Bible Speaks Today Ps. 104: 19 *"You have made the moon to mark the season; the sun knows its time for setting."*

What Day would this picture go with?



➤ **Read the Doctrine in the Appendix: God the Creator**

- Do you notice that the Bible does not attempt to prove the existence of God; it just assumes the fact? Why is that important to this text?

The word *bara* (created) may very well express “created out of nothing” that was there, in other words, God created even the materials for all creation. He did this out of nothing *ex nihilo*. But *bara* means more than that; it means also He created something that was new and perfect. Formerly things were formless and void (*tohu wabohu*), but God designated all His creation as good.

Elohim is plural.

“Remarkably, the mystery of the Holy Trinity is embedded in the first three Hebrew words of the text Bereshith bara Elohim because the name ‘God,’ Elohim, is in the plural, and the verb ‘created’ bara is in the singular, so that God (plural) created (singular).” Hughes

Tohu is also defined as “without form” and is used here to mean, in physical terms, a trackless waste.

Deut. 32: 10

Job 6: 18

Job 26: 7 – ‘emptiness’

Is. 24: 10; 34: 11; 45: 18 ‘chaos’

The verb “to create” is in singular form, indicating that God is thought of as one being. “Bara” is always used in the OT with God as the subject. It stresses God’s sovereignty and power.

“The heavens and the earth” This is a merism (a statement of two opposites to indicate a totality). What this is saying is that God created everything there is in all of creation.

“The meaning of created bara is best determined from the Old Testament as a whole (including this chapter), where we find that its subject is invariably God, its product may be either things (Is. 40: 26) or situations (Is. 45: 7, 8), its companion verbs are chiefly ‘to make’ and ‘to form’ (Gen. 1: 26, 27; 2: 7), and its precise sense varies with its context, which may emphasize either the initial moment of bringing into existence (Is. 48: 3, 7: ‘suddenly’, ‘now’) or the patient work of bringing something to perfection (Gen. 2: 1-4; Is. 65: 18). In this opening statement it is possible either to see the whole span of the word, so that verse 1 summarizes the whole passage, or (as I prefer) to take it as stating the beginning of the process.” Kidner

Why is the earth described as formless and empty?

“The expression formless and empty (tohu wabohu) seems also to provide an outline for chapter 1, which describes God’s bringing shape and then fullness to the formless and empty earth.” BKC

“a common expression for a place that is disordered and empty” Hughes

Are you aware that apart from the Lord in our lives, we are empty?

Chaos reigns in the life that is led apart from the Lord.

“Genesis is interested in an organized world, as against a chaotic world... There is a clear establishment of order from disorder.” NIV Commentary

“Just as the Spirit of God fluttered over the dark waters, so He does over the dark hearts of humanity, preparing them for the word of God that will make them into new creations in Christ.” Hughes

2 Corinthians 4:6

⁶For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

“On day one, God created TIME. This is the first of the functions God will use to bring order to the chaos of the cosmos: the orderly and regular sequence of time.” NIV

“Although He has locked us in time for now, He has set eternity in our hearts (Eccl.3: 11). We experience God in time. Many of God’s attributes have their reference point in time. For example, faithfulness and patience can only operate within time.. As a result, God interacts with us in time.” NIV

“Genesis 1 God’s creativity is seen in bringing order out of what is chaotic, reigning in the storm, and containing the power of the waters so that they may give life.” Bible Speaks Today

“The Spirit brings order out of chaos.” Christ – Centered Exposition

1: 2 “Deep” is *tehom*

The word for “day” is *yom* – ESV considers these a description of God’s Day, how that relates to man is unknown.

This pair of words *“designate a state of material devoid of order, a peopleless wilderness, prior to God’s meticulous work on it.” Baker’s Bible Commentary*

“God’s normal method is to work from the formless to the formed.” Kidner

“God is the sort of God Who comes into confusion and makes things new. He hovers over your darkness and says, ‘Let there be light.’ People of God, take heart!” Bible Speaks Today
“The rhythm of evening beginning the day, in Jewish reckoning, begins here because the darkness over the face of the earth was followed by the first light for the first day. The pronouncement ‘good’ is the first of seven such benedictions.” Hughes

The structure of the days of creation forms two triads:

Day 1 – Light (v. 3)

Day 4 – Luminaries (v. 14)

Day 2 – Sky/water (v. 6)

Day 5 – Fish/fowl (v. 21)

Day 3 – Land, vegetation (vv. 9-11)

Day 6 – Animals and humans (vv. 24-30)

In the first triad God gives the earth form by separating the light of day from the darkness of night, the sea below from the clouds above, and the dry land with vegetation from the sea; in the second He fills these realms. Each triad, moving from sky to earth progresses from a single creative act (vv. 3-5, 14-19) to one creative act with two aspects vv. 6-8, 20-23), to two separate creative acts, each culminating in the earth bringing forth (vv. 9-13, 24-31). The pattern of each day is similar: an announcement (“God said”); a command (“Let there be”); a report (“and it was so”), and evaluation (“It was good”); and a chronological framework (e.g., “the first day”). Reformation Study Bible

Day 3 – Vegetation – *“God brings forth fertility before He creates the sun to show that He alone is the Giver of life. He, not the sun, is the sustainer of life. Ultimately, the vegetation is not dependent on the sun or the phases of the moon but on God.” Christ-Centered Exposition*

What do you learn from the following:

Ps. 74: 13

Is. 27: 1

Is. 51: 9

Jer. 51: 34

Ps. 8

Note that there are sources of light (day 1) in the universe besides sunlight (day four).

“It is appropriate that the One Who is light (1 John 1: 5) should as His first creative act call forth the light to penetrate and push back the darkness.” Baker’s

“In the beginning was the Word {Logos}, and the Word {Logos} was with God and the Word {Logos} was God. He was in the beginning with God.’ The Word of God – the very agent God used to create all things- took on flesh and made His dwelling on earth in the person of Jesus Christ.” The Jesus Bible



Look at

Col. 1: 15-17 as well

¹⁵He is the image of the invisible God, the firstborn of all creation. ¹⁶For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. ¹⁷He is before all things, and in Him all things hold together.

Light is key to the passage here.

For contemporary views of creation when this was written, other cultures saw the sun/moon as deities. But not so with the Judaistic way of seeing things.

For those steeped in Judaism, there was a lesser light and a greater light; but these lights were servants of Almighty God. These were not light proper but carriers of the light. They are lamps and they have duties to perform as servants of the Lord – not as deities themselves.

Does this tell you anything?

- **1: 16** Compare with Isaiah 40: 25, 26 *“The focus of Genesis 1 is on the earth; the focus of the rest of the Bible is on man.”* ESV

Is. 40: 25, 26

“Much of pagan religion worshiped astrological phenomena. In contrast to this, the Holy One of Israel is incomparable in His power v. 12, wisdom v. 13, 14, immensity v. 15-17, sovereignty v. 22-23, and authority v. 25.” ESV

- **1: 21.** ‘sea monsters’

“There may be rebels in His kingdom, but no rivals.” Kidner

- **1: 22**

“Be fruitful and multiply”

Relate this to the command of Jesus to spread spiritually – **Matt. 28: 18-20; Luke 24: 50, 51**

The fact that God makes man in His own image must mean something. What does it mean to you right now where you are?

“God gets into the dirt and forms Adam. Unlike the rest of creation, God molds, rather than speaks, humanity into existence. How does this contribute to humanity’s uniqueness?”

Christ-Centered Exposition

- **1: 26**

“Every creature in creation helps display the glory of God.” CCE

“The dominion over all creatures is ‘not the content but the consequence’ of the divine image (Delitzsch).” Kidner

“God is the supremely ‘self-aware’ One : to be in His image is to be aware of ourselves as His creatures.”

James 3: 7, 8

Heb.1: 3; 2: 6-10

1 Cor. 15: 27, 28

Col. 1: 15

“Work is not a result of the fall; manual labor is prefall.” Baker’s

“Even before Gen. 3, a biblical work ethic is sounded.” Baker’s

- Go to Chapter 2 if you are not doing Digging Deeper
- **Digging Deeper**

“The first three days of creation describe the FORMING of the earth, and the second three describe its FILLING.” Hughes

Shabbat (Sabbath)

This concept of being made in the image of God plays a part in the attitude of Sabbath or Shabbat.

“God’s finished task is sealed in the words He rested 2: 2, 3; literally ‘ceased’; from sabat, the root of sabbath). It is the rest of achievement, not inactivity, for He nurtures what He creates; we may compare the symbolism of Jesus ‘seated’ after His finished redemption (Heb. 8: 1; 10: 12), to dispense its benefits.” Kidner

John 5: 17 – *“My Father is working still.”*

“There is always more to do. Yet without proper rest and refreshment, human strength and creativity fail. In His infinite wisdom, God told the children of Isra’el to recharge themselves physically, emotionally, and spiritually. He demonstrated this principle when He created the universe. What does the Torah teach us when it says that ‘God rested?’ It is to teach us that just as God stopped creating physical things on the seventh day, so is man to stop creating on this day.” The Complete Jewish Study Bible

“All people need the rhythm of sabbath rest, for that is the way God has made the world.” Bible Speaks Today

“The seventh day stands apart in solitary grandeur as the crown to the six days of creation. The seventh day was the first thing to be hallowed in Scripture. It was therefore elevated above the other days and set apart for God Himself. This blessed and holy day has no end. There is no morning and evening. It has existed from the completion of creation and still is.” R. Kent Hughes

“The climax of the Genesis creation story, then, is not the making of mankind but the Sabbath rest of God. Why? Because the primary purpose of the creation account is not WHAT is created but WHO created it.” Christ-Centered Exposition

I consider this Sabbath rest a gift from God. Even today, I believe it is God’s good gift to His people.

God loves numbers, I believe.

In the creation account God is repeated 35 times (7x5), “Heavens” 21 times (3x7), “earth” 21 times. In addition to this, in the Hebrew original the first verse has seven words, and the second has fourteen. The seventh paragraph (the seventh day) has three sentences, each of which has seven words. Cassuto concludes: “This numerical symmetry is as it were, the golden thread that binds together all the parts of the section and serves as a convincing proof of its unity.”

“Human life was created in the image of God. This image was imparted only to humans (2: 7). ‘Image’ (selem) is used figuratively here, for God does not have a human form. Being in God’s image means that humans share, though imperfectly and finitely, in God’s nature, that is, in His communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with Him.” BKC

Toledot is a phrase very common to Genesis (used a minimum of ten times). In Bible Knowledge Commentary, it is translated as *“this is the succession from ...”*

“The toledot headings are the ‘very fabric around which the whole of Genesis has been constructed.’” BKC

“Why should science work at all? The ordered world which we observe and the ordering processes of our scientific minds are both part of the same world. There is a Mind behind the world order and from which our thinking processes derive. The correspondence between our minds and the world we observe is part of the expression of ‘God’s image.’”
Bible Speaks Today

“In Mesopotamia, the gods created humans merely to carry out work for them.” ESV
How is this so very different from the Judeo-Christian view of humans?

“The unity of God is fundamental to biblical theology, as is His almighty power, His care for mankind, and His judgment on sin. It may not always be obvious how these chapters relate to geology and archaeology, but their theological message is very clear.” ESV Look for that!



*“The act of creation is a mystery to us; there is more in it than we can understand. We cannot create by a mere act of the will, and we do not know how God could. To say that He created ‘out of nothing’ is to confess the mystery, not explain it.
As the world-order is not self-created, so also it is not self-sustaining, as God is. The universe is constantly upheld by God; without this activity of the divine Son (Col. 1: 17; Heb. 1: 3), every creature of every kind, including ourselves, would cease to be.
God is not ‘in’ space of time; space and time are dimensions of the created order, and God is not bound by them as we are.*

Knowing that God created us and the world around us is basic to true religion. God is to be praised as the Creator, known from the marvelous order and beauty of His works (Ps. 104). God is sovereign Lord, Whose eternal plan covers all events and destinies without exception. He has power to redeem, recreate, and renew. Realizing that we depend on God for our moment-by-moment existence calls us to live lives of devotion, gratitude and loyalty towards Him.” Reformation Study Bible

Potential Views on the Creative Day

- 1- Some view these as literal, sequential, 24-hour days – the young earth view
- 2- Other scholars, noting that the Hebrew word for ‘day’ (yom) can refer to periods of time – this is the day-age theory
- 3- Still others suggest that literal 24 hour days are intended, but that these days were separated by extended periods of time
- 4- Finally, some scholars argue that the ‘days’ of creation constitute a literary framework (vv. 3-31) designed to teach that God alone is the creator of an orderly universe. This ‘framework hypothesis’ views the days of creation as God’s gracious accommodation to the limitations of human knowledge – an expression of the infinite Creator’s work in terms understandable to finite and frail human beings.”
Reformation Study Bible

“There are 100,000 light years across our own galaxy. There are apparently something like one hundred billion other galaxies, moving apart. The balance needed between many different factors in the early development of the universe we know was so delicate that, just a small change here or there, and this universe would not exist.” Bible Speaks Today

➤ Do your Text Discovery of Gen. 2

Nothing is more important for you to become familiar with than the text of Genesis itself. Spend much time pouring over the text. We never know it as well as we think we do.

“The creation, an all its vast array, is intended to be home to the animals and also a temple worthy of the presence of God. Genesis 1, in fact, describes the universe as the temple of God and Eden like the holy of holies. The creativity of His handiwork set the stage for the worship of His glory. God creates the universe and fills it with His presence. God creates the world with such majesty because He is going to take up residence in it. This picture of the temple points ahead to the way Jesus speaks about Himself as the temple of God (John 2: 18-22). It also foreshadows wonders to come (Rev. 21: 1-4, 22023).” Christ-Centered Exposition

“We have been persuaded to believe that truth about origins can only be packaged in scientific terms that the only cosmological reality is a scientifically informed reality; that if a cosmological text operates outside of the scientific realm, it ceases to be truth. We too easily accept the dictum that the only absolute is science. This presupposition causes us to think that the Bible’s authority would be jeopardized if its revelation fails to address origins in terms that reflect our worldview. This modern arrogance that insists that revelation must be packaged in our terms to be true

betrays us, because even scientific thinking is in constant flux... The solution to this problem must be for us to realize the validity of a reality other than a scientific, structurally oriented one for the communication of truth... Are we so presumptuous as to think that inspired text, to be 'true' must somehow incorporate our view of science into its discussions of origins? One of the consequences of intellectual imperialism is that instead of bringing all knowledge under its dominion, it reduces knowledge to its own dimensions." NIV

A question to ponder

As God continues to create, each day sees the planet moving toward a definite goal: chaotic seas give rise to dry land, giving rise to vegetation capable of sustaining life, leading to the establishment of animal and human life. What does this contribute to a discussion of God's providence and sovereignty?

God chooses to rest or enjoy His creation on the seventh day. In what ways is rest a part of the holy order He has created? How is rest an act of worship?

"We can only rediscover who we are as we come to understand Who God is. He is utterly and eternally coherent. When He drew order out of chaos and made the world functional, He created coherence and established meaning for the cosmos and for each life."

"In creation theology, ordaining purpose is biblically more central than making things. We should rather focus on the meaning and purpose of cosmic and human existence... Our role in subduing and ruling must be seen as a function of stewardship, not ownership. This world is not ours to dispose of as we will. That management is not with our own benefit in mind, but with the mindset that this is God's world."

NIV John Walton

Genesis

2 Thus the heavens and the earth were completed, and all their hosts.

² By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴ This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven.

⁵ Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent rain upon the earth, and there was no man to cultivate the ground.

⁶ But a mist used to rise from the earth and water the whole surface of the ground.

⁷ Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

⁸ The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

⁹Out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

¹¹The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

¹²The gold of that land is good; the bdellium and the onyx stone are there.

¹³The name of the second river is Gihon; it flows around the whole land of Cush.

¹⁴The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

¹⁵Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.

¹⁶The Lord God commanded the man, saying, "From any tree of the garden you may eat freely;

¹⁷but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

¹⁸ Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

¹⁹ Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.

²⁰ The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

²¹ So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

²² The Lord God fashioned into a woman the rib which He had taken from the man and brought her to the man.

²³ The man said,

“This is now bone of my bones,

And flesh of my flesh;

She shall be called Woman,

Because she was taken out of Man.”

²⁴ For this reason a man shall leave his father and his mother and be joined to his wife; and they shall become one flesh.

²⁵ And the man and his wife were both naked and were not ashamed.

Key Words:

Key Message:

Have you ever wondered why we have a story of creation?

“The creation story was intended to shatter the allure of the false gods of Israel.”

Christ-Centered Exposition

“It is misleading to call this a second creation account, for it hastens to localize the scene, passing straight from the world at large to ‘a garden ... in the east;’ all that follows is played out on this narrow stage.” Kidner

Now let’s zero in on some details.

- **Gen. 2: 1-3**

Why is it significant that God called the seventh day holy, blessed it and set it apart? This is not a trick question. I am not trying to get you to agree with me; I just want you to consider what this means.

“Here before the Fall it (the Sabbath) represented the perfect Creation, sanctified and at rest. After the Fall this rest became a goal to be sought.” BKC

“The seventh day is the first thing in the Torah to which God imparts His holiness and so sets apart to Himself (Ex. 2:- 11). It summons mankind to imitate the pattern of the King and so to confess God’s lordship and their consecration to Him.” Reformation Study Bible

“God’s purpose for the earth is that it should become His dwelling place. God’s activities on this day (He finished, rested, blessed, made it holy), all fit this delightful pattern. The concept of the earth as a divine sanctuary, which is developed further in 2: 4-25 and runs throughout the whole Bible.” ESV

In pagan mentality, it was far more likely for the deity to pronounce a space as holy. Yet here, God pronounces Time as holy. Why is that important?

Now **compare Gen. 2** in the description of creation. Why do you think we have Gen. 2? What would be missing if we only had the account in Gen. 1?

“Everything God created thus far is called ‘good’ or ‘very good.’ The seventh day alone is called ‘holy’ (2: 1-3) It is significant that the word ‘holy’ is applied in Scripture first to the concept of time, not to space. Pagan mentality would place a premium on space and holy places; time and history are viewed as cyclical.” Baker’s

For those of you who love to find chiasms (check in terms), there is one here in **Ge. 2: 4**.

ABC C'B'A' Heavens A earth B When they were created C in the day that the Lord made C'
earth B' heavens A'

Chiasm is a Hebrew literary device that uses a mirroring concept.

"The use of 'Yahweh' throughout this passage underlines the personal and relational nature of God." ESV

Some believe this verse is where the new chapter should begin. It opens with the important phrase, "This is the account" *toleot*. It opens with the glorious name of LORD God. It is not *"a second creation account because it centers on a localized scene; everything here happens in Eden."* Hughes

This verse is written in chiasmic parallelism (ABBA) and that forbids separation.

A the heavens and the earth

B when they were created

B' when the Lord God made

A' the earth and the heavens

- **2: 4** – "the first time He uses the personal name Yahweh to refer to God." CCE.

"The Christian hope is not redemption FROM the body but redemption OF the body."

Reformation Study Bible

"Beautifully, Yahweh-Elohim combines the Creator and Covenant-Redeemer aspects of God into one magnificent name. Here, in the immediate context of the Sabbath, which for Israel became a day to celebrate God as Creator (Es. 20: 11) and as Redeemer (Deut. 5: 15), the name Yahweh-Elohim – the Lord God – proclaims both these realities. So for our own hearts, we must remember that whenever we come across the title 'the Lord God' in Scripture, it signifies God our Creator and our Covenant-Redeemer. How utterly beautiful 'the Lord God' is!" R. Kent Hughes

- **2: 7**

"The wordplay in Hebrew, 'man' (Hebrew adam) and 'ground' (Hebrew adamah), shows man's close connection with the ground 2: 5, 15; 3: 19, and underlies Paul's later teaching that the first Adam was fashioned in a natural body for an earthly existence. The heavenly Son of Man (Dan. 7: 13) shared in this earthly state in order to secure for fallen man a spiritual body of imperishable glory in the resurrection of the redeemed. (1 Cor. 15: 42-49)." Reformation Study Bible

Compare with:

Job 4: 19; 10: 8

Ps. 90: 3; 103: 14; 104: 29; 146: 4

➤ **Digging Deeper**

“In the context, however, the emphasis falls on the prohibition rather than the properties of the tree. It is shown to us as forbidden. It is idle to ask what it might mean in itself; this was Eve’s error.” Kidner

“The illicit taking of this fruit involved the assertion of human autonomy, the attempt to know all apart from God. Man must live by faith in God’s word and not by a professed self-sufficiency of knowledge (Deut. 8: 3; Ezek. 28: 6, 15-17).” RSB

Tree of Life

Prov. 3: 18

11: 30

13: 12

15: 4

Rev. 2: 7

22: 2, 14, 19

- **2: 9** “The tree of the knowledge of good and evil”

One popular interpretation of this phrase is this “good and evil” means everything (a merism), and what was forbidden was the attempt to know everything.

Another possibility is that the knowledge of good and evil means the ability and power to determine what is good and what is evil. Of course, God alone has the authority to do this.

“In order for the tree to be at the centre, the man himself cannot be at the centre... Life is guaranteed by this one prohibition. Life and liberty are found only within God’s gracious law.” Bible Speaks Today

“There, he says, the ‘tree of life’ bears fruit every month (Rev. 22: 1-3). The second coming of the new and better Adam will one day restore the glory of Eden lost in the fall of man.”
CCE

- **2: 10-14**

Describe the rivers in this passage.

- **2: 15-17**

What does God say to Adam?

“Since this command comes before Adam sinned, work did not come as a result of sin, nor is it something to be avoided. Productive work is part of God’s good purpose for man in creation.” ESV

“Labor is a part of God’s good design for humankind.” Christ-Centered Exposition

- **2: 15** *“To cultivate and care for it”*

“The Hebrew word for ‘work’, avodah, is the same of ‘manual labor’ and ‘worshipping God.’ The picture we see here of the human’s work is that it was also a form of worship.”
The Complete Jewish Study Bible

- **2: 17**

“This is the first time the idea of death is introduced in the Bible.” Christ-Centered Exposition

- **2: 17** “You” is singular in **2: 16, 17** which provides the basis for Paul’s use of Adam as a representative head of the human race, parallel to Christ **1 Cor. 15: 22; Rom. 5: 12-19.**

The word “you” is plural in **3: 1-5**, where the woman’s statement shows that she has appropriated the command for herself.

2: 18-25

What occurs here?
Describe details.

“man” is adam

Eden means “steppe” or “open field”

- **2: 18**

Did Adam decide it was not good to be alone?
Who did?
What does that tell you?

“Lest any imagine that ‘helper’ is a diminishing or servile term, it must be understood that it is the name used to describe God as the helper of Israel (Ex. 18: 4; Deut. 33: 7; 1 Sam. 7: 12; Ps. 20: 2; 121: 1, 2; 124: 8). God declared that help was on the way from one who would be both like and unlike the man – one whose corresponding differences would make man complete for what God intended him to do. The woman would made it possible for man to do what he could never do alone.” Hughes

In ancient times, *“things did not exist unless they were named.”* NIV Commentary

“In ancient times, when a king named something or someone, he was thereby claiming dominion or ownership over that possession or individual.” Archaeological Study Bible

How does chapter two make the text more understandable. What if the writer had gone from chapter one to chapter three?
What does chapter two add, as far as comprehension?

Tree of Knowledge of Good and Evil

“By their obedience or disobedience, the human couple will come to know good and evil by experience. Experience gained by ‘fearing the Lord’ Prov. 1: 7 is wisdom, while that gained by disobeying God is slavery. ‘In the day’ implies fixed certainty rather than absolute immediacy.” ESV

“At the heart of this test is a question: Who will define good and evil – God or us?” CCE

- **2: 23** – *“They ‘left’ their parents in the sense of putting their wife’s welfare before that of their parents.”* ESV

“Adam’s rapturous cries are the first human words quoted in the Bible.” Huhges
Man=ish woman=isha

I. Cleave. דָּבַק *dabaq* to cling, stick, stay close, cleave, keep close, stick to, stick with, follow closely, join to, overtake, catch

1. (Qal)

- A. to cling, cleave to**
- B. to stay with**

2. (Pual) to be joined together

3. (Hiphil)

- A. to cause to cleave to**
- B. to pursue closely**
- C. to overtake**

4. (Hophal) to be made to cleave

What does it mean to you to ‘cleave’? You are to cleave to the Lord as well Deut. 10: 20; 11: 22; 13: 4.

What did you see about God this week that you just HAVE to worship?

Reflect on your Lord:

Adam is placed in a deep sleep as his bride is taken from his side. Jesus is in deep agony as His side is pierced as He hangs on the cross; By God's design, another bride – the church – comes from His side.

Pause and consider all the many sacrifices He has made to make you His own.

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

➤ **Record your Chapter Summaries in the Appendix.**

➤ **Find a hymn of worship song that goes along with this lesson.**

➤ **Seeing Jesus**

In what way do you see Jesus in this first week of Genesis?

Personal Activity:

What is the most overwhelming thing to you about God the Creator at this point?

What does it prompt you to do?

Class Activity

Share with someone your answer to the above question.

➤ **Write a One Word summary of this first lesson in the Appendix on the List.**

➤ **Find a hymn or worship song that relates to Genesis 1 and 2.**

➤ **LESSON 2 If God is Sovereign, Why Did He Allow Sin?**

Doctrine: Sin

Do your Text Discovery of Gen. 3

What does Genesis 3 have to say to you from Almighty God for today?

God is speaking to you. Are you hearing Him?

For instance, God is showing me that He is committed to making me all I am supposed to be. This means that having health, wealth, happiness may not be my greatest needs. What I really might need today is grace to face the day without health.

Grace is far more needed than health for me.

“After the question ‘Does God exist?’ the next question that can shape your life most deeply is ‘Why did God create the world?’ The short answer that resounds through the whole Bible like rolling thunder is this: God created the world for His glory.”

The Jesus Bible Is. 43: 6-7

“Scientists now say that there are more stars in the universe than there are words and sounds that all humans of all time have ever spoken. Why is it so gigantic?”

The Jesus Bible

Answer: Ps. 19: 1 – “The heavens declare the glory of God.” Is. 43: 7

“God created the world for His glory. God did not create out of need. He did not create the world out of a deficiency.” The Jesus Bible

As you work on your Text Discovery, ask questions. Like, why was Eve susceptible to the serpent?

Where was Adam when Eve was being tempted?

Could God have protected them from this temptation?

Also, begin to pick up on contrasts/comparisons throughout the text.

See if you find any patterns of behavior.

There is a big one in this chapter: blaming others.

Think of God’s perspective through this whole ordeal. What must God have thought about His creations and their decisions.

Don’t be concerned with who was at fault as much as just simply make observations.

What do you learn about God/man.

Doctrine:

What You Learn about Man:

3 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

²The woman said to the serpent, “From the fruit of the trees of the garden we may eat;

³but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

⁴The serpent said to the woman, “You surely will not die!

⁵For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

⁷Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

⁸They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

⁹Then the Lord God called to the man, and said to him, “Where are you?”

¹⁰He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”

¹¹And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”

¹²The man said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.”

¹³Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

¹⁴The Lord God said to the serpent,
“Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly you will go,
And dust you will eat
All the days of your life;

¹⁵And I will put enmity
Between you and the woman,
And between your seed and her seed;

He shall bruise you on the head,
And you shall bruise him on the heel.”

¹⁶To the woman He said,

“I will greatly multiply
Your pain in childbirth,
In pain you will bring forth children;
Yet your desire will be for your husband,
And he will rule over you.”

¹⁷Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;

Cursed is the ground because of you;
In toil you will eat of it
All the days of your life.

¹⁸“Both thorns and thistles it shall grow for you;

And you will eat the plants of the field;

¹⁹By the sweat of your face

You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return.”

²⁰ Now the man called his wife's name Eve, because she was the mother of all *the* living.

²¹ The Lord God made garments of skin for Adam and his wife and clothed them.

²² Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

²³ therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

²⁴ So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

Key Words:

Key Message:

3: 1-7

"There are only four chapters in the Bible where Satan is not implicitly present in the world, the first two and the last two.

Where was Adam during all this? (Look closely at v. 6) What does that tell you?

"In verse 1-5 Satan addressed Eve with the plural 'you,' which implies Adam's presence. Adam passively watched everything." Huhges

The Hebrew word for 'serpent' may be connected with an adjective/noun meaning 'bronze' (suggesting something that is shiny), or with a verb meaning 'to practice divination.'"

Baker's

List the things you can find about the serpent.

"It deliberately misquotes God as saying that the couple must not eat of any tree in the garden." ESV

What do you learn about Eve?

How is she tempted?

"From Adam and Eve's sin we learn that sin takes hold when we begin. To doubt God's word and God's goodness." Huhges

"God uses words to create; the serpent uses them to destroy. What might this suggest about how Christians should use the power of words?" Christ-Centered Exposition

"The tempter begins with suggestion rather than argument." It smuggles in the assumption that God's word is subject to our judgment." Kidner

"The text does not indicate when or how the serpent became evil. As the narrative proceeds, it becomes clear that more than a simple snake is at work here; an evil power is using the snake. (God declared everything to be created 'good' at the end of each day's creation.) Clearly evil entered the created world at some unknown point after God's work of creation was completed. Likewise, nothing in the Bible suggests the eternal existence of evil." ESV

“The serpent called God’s trustworthiness into question, undermining God’s character and goodwill toward His creation.” The Jesus Bible

“The serpent deceived them (Adam and Eve) into believing they could sin without consequences – which is still how Satan often works.” Christ-Centered Exposition

“Seeing that she did not die, he partook. Adam was not fooled, as was Eve (1 Tim. 2: 14). His rebellion was an informed, eyes-wide-open, self-serving rejection of God and His word. Unspeakable rebellion.” Huhges

“The doctrine latent in this chapter, that ‘sin came into the world through one man and death through sin’ (Rom. 5: 12), emerges in sharp focus only in the New Testament.” Kidner
“According to Isidore Epstein, ‘Judaism denies the existence of original sin...’ True, the idea that the sin of Adam had brought death on all mankind is not unknown in Jewish teaching, but the reference is invariably to physical death and is not to be confused with the spiritual death from which in Christian doctrine none can be saved except through faith in the risen Savior. Man can therefore achieve his own redemption by penitence...”

Judaism The Messianic Idea in Israel (Kidner exposes this teaching in his commentary on Genesis)

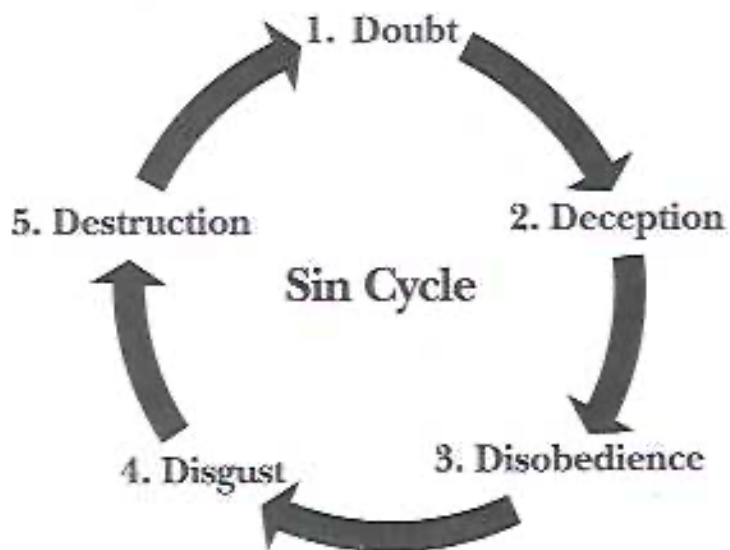


Figure 1: The Sin Cycle

Consider the cycle that takes place with every sin.

“The woman submits to a beast.

The man submits to the woman.

And no one submits to God.” Christ-Centered Exposition

- Read the Doctrine on Sin found in the Appendix.

“In the Bible, death is the reverse of life – it is not the reverse of existence. To die does not mean to cease to be, but in biblical terms it means, ‘cut off from the land of the living,’ It is a diminished existence ... sin immediately penetrated every sphere of their being.” Hughes Rom. 3: 9-18

“Hebrews 12 challenges us not to look inward at our sin but to look upward at our Savior. Shame focuses on our sin. Freedom focuses on His salvation. Shame focuses on our past. Freedom focuses on our future. Shame is defined by our failures. Freedom is defined by our faith.” CCE

“It took the work of the last Adam to bring home to us our full downfall in the first Adam.” Kidner

“God made the first man the representative for all his posterity, just as He was to make Jesus Christ the representative for all God’s elect. (Rom. 5: 15-19; 8: 29, 30; 9: 22-26). This divinely chosen arrangement, whereby Adam determined the destiny of his descendants, has been called the ‘covenant of works,’ though this precise phrase does not occur in Scripture.” RSB

In regard to the fateful decision to partake of the fruit, “the issue was whether Adam would let God determine what was good and bad, or would seek to decide that for himself, in disregard of what God had said.”

The French philosopher Pascal said that the doctrine of original sin seems an offense to reason, but once accepted it makes total sense of the human condition. He was right; and the same thing may and should be said of the Fall narrative itself.

Reformation Study Bible

3: 8-13

What happens here?

What is Adam’s response?

What is Eve’s response?

Revolt against heaven- **Rom. 1: 23; 6: 23**

“The temptation to eat from the ‘tree of the knowledge of good and evil’ was to seek wisdom without reference to the word of God. It was an act of moral autonomy –

deciding what is right without reference to God's revealed will. Adam and Eve desired wisdom, but they sought it outside of the word and will of God. They usurped God's role in determining what is right and wrong." Hughes

"The freedom not to trust God becomes the doorway to the loss of freedom itself."
Bible Speaks Today

<i>"God will taste poverty and death before 'take and eat' become verbs of salvation."</i> Kidner

- **3: 8**

"Throughout Scripture, the Tabernacle (Mishkan) is a symbol of Adonai's perpetual desire to dwell with His people. Anthony Hoekema says, 'Human beings reflect God, Who exists not as a solitary being but as a being in fellowship.'"
The Complete Jewish Study Bible

Relate this (Gen. 3: 1-8) passage to 1 John 2: 15-17

➤ **Digging Deeper**

"The serpent mentioned in this prophecy is not a mere reptile, since he is described as an individual with intelligence, speech, and awareness of God. Romans 16: 20 identifies the serpent of Genesis 3: 15 as Satan: 'God, the source of shalom, will soon crush the Adversary under your feet.' Havah (Eve) was deceived by the serpent and his craftiness... for the Adversary himself masquerades as an angel of light (2 Cor. 11: 3, 14) Revelations 12:9 makes it even clearer: 'The great dragon was thrown out, that ancient serpent, also known as the Devil and Satan (Adversary), the deceiver of the whole world.' Although Genesis 3: 15 does not specify a name for the descendent of the woman, the New Testament clearly connects this first messianic prophecy to the Messiah, Yeshua." The Complete Jewish Study Bible

"As their loving and protective Father, Adonai is therefore with Adam and Havah, reminding them that communion can exist only in relationship with Him." CJSB

"The story does not end in death; rather, the seeds of salvation are sown in Eden's soil." The Jesus Bible

3: 14-19

To whom does the Lord speak and what does He say?

3: 15 is called by many as the protoevangelium – the first announcement of the gospel.
Why is it called that?

“God’s judgment of sin is interrupted by a stunning picture of His grace.” The Jesus Bible

Compare this verse to the following references.

Read the below and then write a summary.

Heb. 2: 14

1 John 3: 8

Matt. 12: 29

Mark 1: 24

Luke 10: 18

John 12: 31; 16: 11

1 Cor. 15: 24

Co. 2: 15

Relate also to:

Num. 24: 17

1 Sam. 17: 49

3: 20-21

What happens here?

“The name Eve celebrates the survival of the human race and victory over death.” The man named his wife Eve, because she was the mother of all the living. Here we see the grace of God yet again.

“This starts a pattern of sacrificial substitution in the Bible in which sins are covered through the shedding of blood (Heb. 9: 22).” Christ-Centered Exposition

“The Bible (from the garden of Eden to the ultimate garden in the Holy City at the end) is a story of grace.” Hughes

“Adonai’s covering (kapporah) was a symbol that through the sacrifice to come- and in the coming Messiah – humanity would be freed from its brokenness, sin, and shame.”

The Complete Jewish Study Bible

“While they do not cease to exist physically, they are expelled from the garden-sanctuary and God’s presence. Cut off from the source of life and the tree of life, they are in the realm of the dead.” ESV

3: 22-24

When does God give garments to the sinners, before or after they are sent out of the garden?

What does that mean?

What does that show you about God?

“Throughout the Old Testament one of the meanings of ‘to atone’ is ‘to cover.’” Baker’s

Why does God banish Adam and Eve from the Garden He had originally made for them?



“Their choice is to disregard God’s instructions, an act of willful rebellion that has terrible consequences for the world of creation.” ESV

“The cherubim, God’s multiform and awesome thronebearers in Ezekiel (10: 15), are seen elsewhere as symbolic guardians of the holy of holies, their forms embroidered on the veil that barred access to it, and modelled above the ark (Es. 36: 35; 37: 7-9). At the death of Christ this veil was rent in two (Matt. 27: 51) and the way to God thrown open (Heb. 10: 19-22) in fact as well as symbol.” Kidner

Read the following quote and write your response to it.

“The word of the Lord brought life and order; the word of the serpent brought chaos and death.”

Read **Rom. 5: 12-21** and relate to the Genesis passage we are studying here.

“God demonstrates His grace that instead of resolving the chaos of sin through judgment and destruction, He chose a path of reconciliation and restoration.” John Walton NIV

➤ **Do your Text Discovery of Gen. 4**



Doctrine:

What You Learn about Man:

⁴ Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a manchild with *the help of* the Lord.”

² Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

³ So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground.

⁴ Abel, on his part also brought of the firstlings of his flock and of their fat portions.

And the Lord had regard for Abel and for his offering;

⁵ but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

⁶ Then the Lord said to Cain, “Why are you angry? And why has your countenance fallen?

⁷ If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

⁸ Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

⁹ Then the Lord said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?”

¹⁰ He said, “What have you done? The voice of your brother’s blood is crying to Me from the ground.

¹¹ Now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.

¹² When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth.”

¹³ Cain said to the Lord, “My punishment is too great to bear!

¹⁴ Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.”

¹⁵ So the Lord said to him, “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And the Lord appointed a sign for Cain, so that no one finding him would slay him.

¹⁶ Then Cain went out from the presence of the Lord, and settled in the land of Nod, east of Eden.

¹⁷ Cain had relations with his wife and she conceived and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

¹⁸ Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

¹⁹ Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

²⁰ Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock.

²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

²² As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

²³ Lamech said to his wives,

“Adah and Zillah,

Listen to my voice,

You wives of Lamech,

Give heed to my speech,

For I have killed a man for wounding me;

And a boy for striking me;

²⁴ If Cain is avenged sevenfold,

Then Lamech seventy-sevenfold.”

²⁵ Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, *she said*, “God has appointed me another offspring in place of Abel, for Cain killed him.”

²⁶ To Seth, to him also a son was born; and he called his name Enosh. Then *men* began to call upon the name of the Lord.

Key Words:

Key Message:

Genesis 4

“We can uncover the message of Genesis by focusing on the picture of God that it offers. The church is desperately in need of recovering the view of God offered by Genesis. The concept of original sin is less about genetics and more about the generous dose of paganism inside each one of us. Genesis led a revolution against the universal human proclivity to fabricate gods that could be controlled and manipulated. In the ancient world this was accomplished by people making gods in their own image. Prophets tried to disabuse Israel of this view of deity only to find that it coursed unabated through their veins, and we are their descendants.” John Walton

“Out of hatred for God. Murder is an act of hatred. Toward God for making or accepting another who offends us or troubles us or is favored with gifts and honors we do not have or stands in our ways.” Hughes

- **4: 1-5**

Is there any indication that one offering is inferior to the other?

From the Bible do we know why God accepted Abel’s offering and not Cain’s?

What was the response of Cain?

Are both offerings legitimate?

“Both offerings are recognizable parts of the later Levitical system.

“Did sacrifice arise from the natural religious instinct of humankind, whether or not guided by the Spirit of God, or did it originate in a distinct divine appointment?” CCE
Answer this as best you can at this point.

“It is argued that Abel’s faith was based upon a specific command of God in the past, without which the sacrifice would have been a response to mere superstition.”

Archaeological Study Bible

Do you agree or disagree with that statement?

“The worshiper and his offering are inseparable; by faith Abel was commended as a righteous man when God spoke well of his offerings; without faith neither Cain nor his offerings were pleasing to God. (Heb. 11: 4, 6)” RSB

- **4: 6-8**

What do these verses tell you?

Does God care if Cain is downcast? How do you know?

In the end, does it appear that sin has mastered Cain?

“Cain’s fundamentally bad heart can be seen in his resentment toward his brother and in his uncooperative answers to God in the rest of the passage. Several NT texts derive legitimate inferences from this narrative, namely, that Cain demonstrated an evil heart by his evil deeds (1John 3: 12).”

Compare to:

Matt. 23: 35

The murder of Abel demonstrates that Cain hates Abel but more significantly, he hates God.

- **4: 9-15**

What does it mean that the blood of Abel was crying out to the Lord from the ground?

Compare to: Rev. 6: 9, 10

Luke 18: 7, 8

Heb. 12: 24

What does **Heb. 11: 4** mean to this discussion of Abel/Cain?

“Whereas Abel’s blood cried out for vengeance (Is. 26: 21; Matt. 23: 35; Rev. 6: 10), Christ’s blood cries out for forgiveness.” RSB

Does Cain repent of his sin?

Did Adam and Eve repent of their sin?

What does that mean to you?

- **4: 16**

Where did Cain go?

Nod sounds like the word for “to wander.”

- **4: 17-24**

What is the purpose of this section, in your opinion?

“The faithful by contrast look for a heavenly city (Phil. 3: 20; Col. 3: 1-4; Heb. 11: 10, 16; 12: 22; 13: 14).” RSB

- **4: 25, 26**

What does it mean that “people began to call upon the name of the Lord?”

Had they no relationship with the Lord prior to this?

“The subject of chapter 4 is the spread of godless society.”

“The way of Cain” **Jude 11** – what does that mean?

- **4: 17-18**

The name “Nod” is related to the words for “restless wanderer.”

What becomes of a society that rebels against God and leaves the land of blessing in angry defiance of His laws?

What do you learn about these two ways this week?

The way of Cain –

The way of Christ –

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

**Seeing Jesus Was Jesus in the Garden of Eden?
If He was, what was He doing?**

Seeing Jesus - Could Jesus have stopped Cain from killing Abel? Why didn't He?

Personal Activity:

How does Satan work on you? Does he question God with you? Does he accuse you? Does he burden you with things that are not your responsibility?
How can you defend against the attacks of Satan?

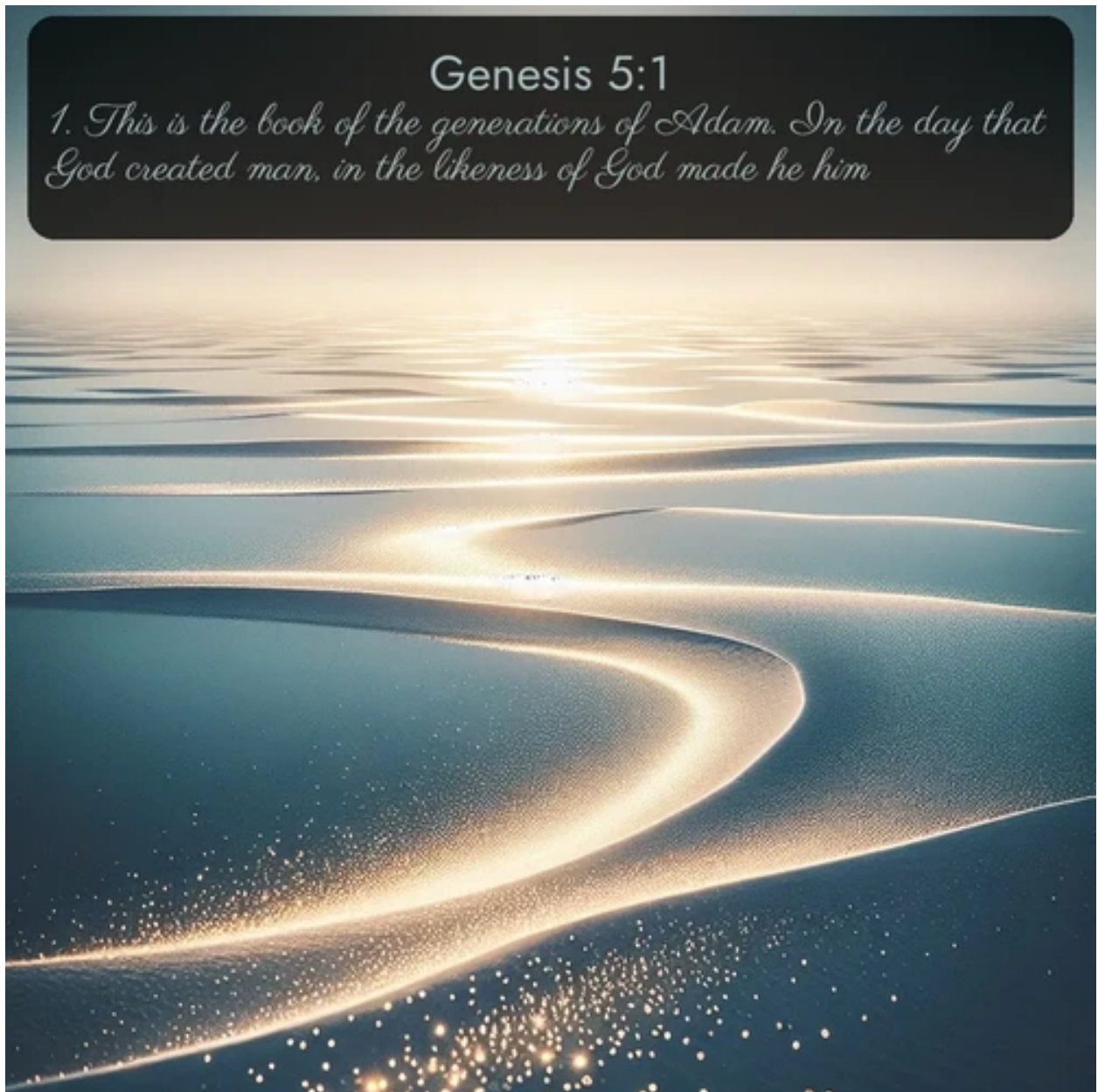
Class Activity

Share with someone your answer to the above question.

LESSON 3 Genesis 5 and 6 “Why Didn’t God Give Up on Man?”

Doctrine: Doctrine of Man

“The reason Genesis 5 is in the Bible is to demonstrate how God fulfills His word so that eventually Christ ‘would be the firstborn among many brother’ (Rom. 8: 29). Every name in it is pointing ahead to Jesus, the name above all names (Phil. 2: 9).” Christ Centered Exposition



Do your work on Text Discovery chapter 5.

Doctrine:

What Do You Learn about Man:

5 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

² He created them male and female, and He blessed them and named them Man in the day when they were created.

³ When Adam had lived one hundred and thirty years, he became the father of *a son* in his own likeness, according to his image, and named him Seth.

⁴ Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters.

⁵ So all the days that Adam lived were nine hundred and thirty years, and he died.

⁶ Seth lived one hundred and five years and became the father of Enosh.

⁷ Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had *other* sons and daughters.

⁸ So all the days of Seth were nine hundred and twelve years, and he died.

⁹ Enosh lived ninety years and became the father of Kenan.

¹⁰ Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had *other* sons and daughters.

¹¹ So all the days of Enosh were nine hundred and five years, and he died.

¹² Kenan lived seventy years and became the father of Mahalalel.

¹³ Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had *other* sons and daughters.

¹⁴ So all the days of Kenan were nine hundred and ten years, and he died.

¹⁵ Mahalalel lived sixty-five years and became the father of Jared.

¹⁶ Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had *other* sons and daughters.

¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

¹⁸ Jared lived one hundred and sixty-two years and became the father of Enoch.

¹⁹ Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters.

²⁰ So all the days of Jared were nine hundred and sixty-two years, and he died.

²¹ Enoch lived sixty-five years and became the father of Methuselah.

²² Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters.

²³ So all the days of Enoch were three hundred and sixty-five years.

²⁴ Enoch walked with God; and he was not, for God took him.

²⁵ Methuselah lived one hundred and eighty-seven years and became the father of Lamech.

²⁶ Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had *other* sons and daughters.

²⁷ So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

²⁸ Lamech lived one hundred and eighty-two years, and became the father of a son.

²⁹ Now he called his name Noah, saying, “This one will give us rest from our work and from the toil of our hands *arising* from the ground which the Lord has cursed.”

³⁰ Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had *other* sons and daughters.

³¹ So all the days of Lamech were seven hundred and seventy-seven years, and he died.

³² Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

Key Words:

Key Message:

5: 1-32

“In the description of each generation, the same literary structure is followed:

- 1) The age of the father at the birth of the firstborn
- 2) The name of the firstborn
- 3) How many years the father lived after the birth of his son
- 4) A reference to the fathering of other children
- 5) The father’s total life span.

“Two things need to be said about these individuals. First, there is close or exact similarity between some of the names in the Sethite list (5: 1-32) and some of the names in the Cainite list (4: 17-24). There is, for example, a Cainite Lamech (4: 18-24) and a Sethite Lamech (5: 25-28), a Cainite Enoch (4: 17) and a Sethite Enoch (5: 21). Also, names like Irad (4: 18) and Jared (5: 15), Methushael (4: 18) and Methuselah (5: 21) are very close to each other. These similarities do not force us, however, to assume that the respective genealogies are imaginary, or that both chapters 4 and 5 are dependent on a stock genealogy. Two separate lines, with two names common to each, are traced.” Baker’s

Methuselah’s is longest (969 years). Some would dismiss these figures as totally impossible. While they are indeed high, the numbers are quite ordinary when laid alongside another document from the ancient world known as the Sumerian King List (ca. 2000BC). It begins with an introductory note about the origin of kingship. Then it gives a list of eight pre-flood kings who reigned a total of 241,200 years. One of these kings, Enmenluanna, reigned 43,200 years. The shortest reign is 18,600 years. Furthermore, it is difficult to distinguish whether some of the earlier entries in the king list are gods, mortal,

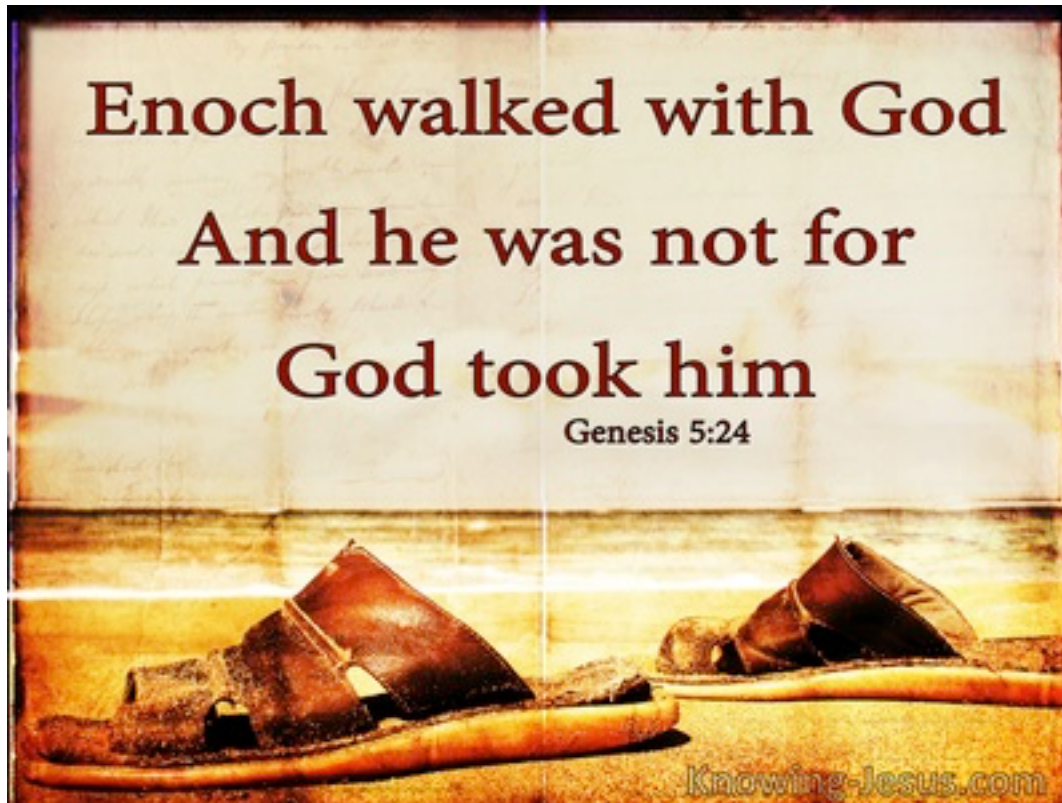
or both. The farther one goes back, the less the distinction between deity and humanity is maintained. Not so in Genesis 5.

and a Sethite list (5: 1-32) and some of the names in the Cainite list
“The Cainite Lamech was taunting the curse (4: 24), whereas the Sethite Lamech was moaning under the curse, looking for comfort from his son Noah (5: 29).” BKC

“One of the names in this passage is well known – Enoch. It is not without significance that he is the seventh (the perfect position) in this genealogy. Unlike everyone else in the chapter, whose death is recorded, Enoch is ‘taken away.’ Perhaps long life is not the greatest blessing one can experience. To be elevated into God’s presence is better. It is ironic that the one man in Genesis who does not experience death (Enoch) fathers history’s oldest individual (Methuselah). That Enoch walked with God is a virtue and a privilege he shares with Noah (6z:9) and is one we are all urged to emulate (Mic. 6: 8).” Baker’s
As for long years of life, *“the Sumerian King List from Mesopotamia attests to the longevity of the ancient people. Apparently the environment before the Flood enabled people to live longer.” BKC*

According to ESV Study Bible, Methuselah possibly died in the year of the flood.
May not include this
The second item of interest in chapter 5 is the unusually long life spans.

“The genealogy of Cain gives no ages, since his line, being cursed by God, would have no eternal history.”
“Evil Lamech, the man who worshiped his sword, was number seven in the Cainite genealogy, while here, Enoch, the man who ‘walked with God,’ is number seven in the Sethite genealogy. These two are placed in eternal antithesis. They are Hell and Heaven – exponential death and unbounded life. There is wisdom for all in the life of Enoch.” Hughes
The expression ‘walking with God’ was saying *“that walking with the Lord was a step above mere living.”*



“God took Enoch about halfway between Adam and the flood.” Hughes

“By growing in Christ, you become more like God. When this happens you can begin to walk with God. As you draw nearer through the gift of divine intimacy, you will walk closer and closer to the heart of God. And one day you will be no more, for God will take you to Himself.” Hughes

- Read the Doctrine of Man found in the Appendix.

➤ **Do your Text Discovery of Gen. 6**

Doctrine:

What You Learn about Man:

6 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

²that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

³Then the Lord said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years.”

⁴The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

⁵Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

⁶The Lord was sorry that He had made man on the earth, and He was grieved in His heart.

⁷The Lord said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

⁸But Noah found favor in the eyes of the Lord.

⁹These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

¹⁰Noah became the father of three sons: Shem, Ham, and Japheth.

¹¹Now the earth was corrupt in the sight of God, and the earth was filled with violence.

¹²God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

¹³Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

¹⁴Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

¹⁵This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

¹⁶You shall make a window for the ark and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

¹⁷Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

¹⁸ But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you.

¹⁹ And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.

²⁰ Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive.

²¹ As for you, take for yourself some of all food which is edible, and gather *it* to yourself; and it shall be for food for you and for them.”

²² Thus Noah did; according to all that God had commanded him, so he did.



Genesis 6

- Read Gen. 6: 1-4

What is happening in these 4 verses?

Can you tell why God is angry?

What facts can you collect here?

Some view the “sons of God” as angels (most likely fallen angels), some see it as a reference to the godly line of Seth and the ungodly line of Cain (daughters of Cain). However you view this, it was not God’s best for the line that would bring us the Messiah. “Whatever the correct interpretation, the union is illicit, for God is provoked.” Baker’s

“The N’filim literally means ‘fallen ones.’” The Complete Jewish Study Bible
Num. 13: 33

“These human offspring are also the spiritual offspring of Satan (3: 15), empowered by demons (Deut. 32: 17).” RSB

There appears to have been an effort here to demonize marriage and thwart the plan of God to send a Messiah.

While we rejoice in sharing a covenant relationship with the Lord, we must remember there are two sides to the covenant. God blesses those with whom He is in covenant but He also must act in covenant faithfulness and pass judgment on sin. This chapter culminates with the promise of covenantal judgment. **6: 13-18.**

“They were probably powerful rulers who were controlled (indwelt) by fallen angels... It is known from Ezekiel 28: 11-19 and Daniel 10: 13 that great kings of the earth have ‘princes’ ruling behind them – their power is demonic.” BKC

How does this passage relate to:

2 Pet. 2: 4-5

Jude 5-6

- **6: 5-8**

The plot unfolds more here. What do we learn is about to happen?

“The story of Noah pictures in miniature the entire biblical narrative of the judgment of God against sin and the redemption of God’s people through judgment. The Noahic narrative

points toward the future salvation-through-judgment concept found in the Old Testament that culminates in the person and work of Christ.” Christ-Centered Exposition

Read Heb. 11: 7

“Remembering that this description is anthropopathic (God is depicted in terms of the human experience of knowledge and emotion), we must also recognize that the immutable and sovereign God deals appropriately with changes in human behavior.” Reformation SB

“God’s ‘grace’ is always His unmerited favor, and Noah’s integrity could not earn God’s acceptance (Rom. 3: 10-12). God saved Noah, as He saves us, as an unconditional gift, which Christ would later purchase with His own blood. Even so, Noah seems to be a type of Christ: just as Noah represented his family, so Christ represents the whole family of God.” Reformation Study Bible

Relate this passage to **Luke 17: 26 and Matt. 24: 37-39**

Our only hope is in the grace of God.

- **6: 9-12**
- **Toledot 3 – 6: 9- the end of chapter 9.**

Also the flood story divides into halves, with the second half being a mirror image of the first, but in reverse order. This shows the great care Moses took in the writing of this. Chiasmus.

A God resolves to destroy the corrupt race 6: 11-13

B Noah builds an ark according to God’s instructions 6: 14-22

C The Lord commands the remnant to enter the ark 7: 1-9

D The flood begins 7: 10-16

E The flood prevails 150 days and the mountains are covered 7: 17-24

F God remembers Noah 8: 1a

E’ The flood recedes 150 days, and the mountains are visible 8: 1b-5

D’ The earth dries 8: 6-14

C’ God commands the remnant to leave the ark 8: 15-19

B’ Noah build an altar 8: 20

A’ The Lord resolves not to destroy humankind 8: 21-22

Why does Noah find favor with God?

2 Pet. 2: 5 we find that Noah was a “*preacher of righteousness.*”

What is the condition of the earth?

"The righteousness is not based on his works or lack of sinfulness but on his faith (Heb. 11: 7) God's favor is the foundation of Noah's faith." Christ-Centered Exposition

- We can learn something from **Gen. 6: 8 and 9**.

We see that Noah finds favor with God. THEN we are told why he found favor.

God does not always tell us the why. But when He does, we must really pay attention.

"Divine favor is not something Noah wins; it is something he finds. The essence of favor or grace is that it cannot be defined by the recipient's worthiness. It always comes from another source. To say that Noah (or any of us) found grace is to say grace found Noah (or us)." Baker's

"Not that Noah never sinned (9: 20-23), but that his devotion to God and His commandments was unchallenged (2 Sam. 22: 24)." RSB

"The statement that 'Noah was a righteous man' is the first mention of righteousness in the Bible and sets the standard that righteousness comes by faith." Hughes Gen. 6: 9

This is given further clarity in the New Testament:

Rom. 1: 17; 3: 21, 22; 5: 17, 19; 2 Cor. 5: 21; Phil. 3: 9; Titus 3: 5; Heb. 11: 7; 2 Pet. 1: 1

"The whole process is presented as the undoing of creation and then the 're-creation' of the earth as it emerges from the flood." ESV

"The first Creation with Adam is paralleled here by the second with Noah. Much as the dry land appeared from the receding water (1:9), so here the waters abated until the ark came to rest on Ararat (8:4). When Noah was finished with the ark God commissioned him to be fruitful and multiply (9: 1) and to have dominion over the earth (9: 2), just as He had told Adam (1: 26, 28). Adam's nakedness was a sign of righteousness (2: 25), Noah's was one of degradation (9: 21)." Bible Knowledge Commentary

- **6: 14**

"The ark's general features and name – for it is called a 'chest,' not a ship – emphasizes its sole purpose, to provide shelter and orderly existence for a variety of creatures." Kidner

#3722 כָּפַר

I. To pitch = Kpr – 'to cover', also the root of this word is used for 'to atone' to cover, purge, make an atonement, make reconciliation, cover over with pitch

1. (Qal) to coat or cover with pitch

2. (Piel)

A. to cover over, pacify, propitiate

B. to cover over, atone for sin, make atonement for

C. to cover over, atone for sin and persons by legal rites

3. (Pual)

- A. to be covered over
- B. to make atonement for
- 4. (Hithpael) to be covered

“Just as Noah had been given detailed instructions for the ark, even down to specifications regarding clean and unclean animals. These parallels suggest suggest that Moses saw a comparison between the salvation in the ark of Noah during the forty days and forty night of rain and the salvation in the presence of the tabernacle during the forty hears in the wilderness.” Hughes

Now for more artwork
Draw the ark using the dimensions given in the text.

“A flood story, included in the Epic of Gilgamesh, has been found in the Mesopotamian literature.” ESV

Is this a negative or a positive for the truth of the biblical account? Support your answer.

“The existence of such stories elsewhere indicates that the Bible indeed preserves the memory of a momentous event, as does the Mesopotamians account.” ESV

What becomes a massive theme throughout Scripture is introduced here: covenant.

Gen. 6: 17

“God sovereignly rules over the Flood.” RSB

Ps. 29: 10

- **Gen. 6: 18**

Noah was sustained for over a century simply and fully by the word of God.

The promise of God is enough. We must cling to the promise of God and nothing else. Even when our culture marches the other way, we go the way that God has prescribed for us.

This is the first occurrence of “covenant” (berith) In Genesis, though the concept itself and related terms are present earlier: 2: 4; 2: 8-17; 2: 24; 3: 1-24. RSB

Begin recording everything you find out about covenant.

“This lays the foundation for the Law. It is a theological interpretation of the historical traditions behind the formation of the covenant with Israel at Sinai.” BKC p. 20

“The entire Book of Genesis turns on the motifs of blessing and cursing. Blessing and cursing envelop man from his beginning.” BKC

Recall chapter 1 when the waters above and below the firmament were separated (1: 6, 7). Now in a massive act of de-creation they were unleashed back into chaos.” Hughes

“Stories of great flooding are found in most parts of the world, from Europe to the South Seas, and from the Americas to the Far east. Only in Africa are they noticeably rare.” Kidner

What does the fact of multiple flood narratives (Mesopotamian, Sumerian, Assyrian, Akkadian, Babylonian) across many cultures tell you?

While there are flood stories from other cultures, this appears to be the only ship which was actually seaworthy. What are your thoughts on that?

“The Flood shows the extent to which God will go to help bring about holiness and rest on the earth.” BKC

Ps. 29: 10

Can you name another event that shows God’s full commitment to create a holy people?

“The narrative divides into three sections: the commission to Noah to build the ark and preserve life (6: 9-7: 5), the destruction of all flesh outside the ark (7: 6-24), and the sacrificial worship by Noah after the Flood (8).” BKC

“To preserve life Noah had to take on board two of every kind of animal, but for food and for sacrificing he had to bring seven pairs of each kind of clean animal (7: 2).” BKC

This episode in spiritual understanding is crucial.

“The meeting place of heaven and earth is Jesus Christ: and the two ‘places’ meet in us who are ‘in Christ’: In Him we are brought into ‘God’s place.’ In Him we are ‘raised ... up with Him and seated ... with Him in the heavenly places in Christ Jesus’ (Eph. 2: 6). But this, we need to remind ourselves, is ‘by grace’ Eph. 2: 8. By God’s grace, the boundary between heaven and earth is breached, and we are welcomed into fellowship with the Father, through Christ in the Spirit, and can walk in His love, His light, and His wisdom (Eph. 5: 2, 8, 15).” Bible Speaks Today

Compare this passage with **Is. 54: 9, 10**

“There is no security for Noah anywhere but in the ark.” BST
Where is our only security?

- **6: 20**

“God’s power can be discerned in the animals’ coming to Noah.” RSB

- **6: 22**

“The ancient Mesopotamian flood stories focused on human heroes or mighty men such as Utnapishtim, the only survivor of the flood in the Gilgamesh Epic. By contrast, the Genesis account focuses on God and mentions only Noah’s obedience (7: 5, 9, 16).”

Reformation Study Bible

The *toledot* of Noah – Blessings and Curses

In this section there is a new beginning out of a watery world, parallel in many ways to chapter 1: the destructions of a violent world in chaos, the gracious provision of redemption so that man can sail into the new world, the appearance of dry land for a fresh beginning, the Noahic Covenant, and blessing on Noah and his sons (parallel to that of Adam). Here the race began anew.” BKC

The Flood came

“There were gigantic upheavals and shiftings of the earth’s crust which caused the oceans’ floors to rise and break up their reservoirs of subterranean waters.” (v. 11 – Unger’s Archaeology)

“The waters flooded the earth for 150 days. The 40 days were part of the 150 days, with apparently lighter rain falling (or subterranean water upheavals continuing for another 110 days).” BKC

“The ark rested in the mountain of Ararat 150 days after the rains began. Assyrian records may identify such a name in Armenia of eastern Turkey.” BKC

“After it was clear that the earth was suitable for habitation, the eight people and all the animals left the ark. This was 377 days after they had entered it (7: 11; 8: 13-14).” BKC

“Rest” is a key word in these chapters. The dove cannot find rest and then apparently does find rest as the land appears. The ark “rested” at v. 4. *“When the ark came to rest on Ararat, this was more than a physical landing on dry ground. It was a new beginning: the world was clean and at rest.”* BKC

What can you learn from the New Testament?

1 Pet. 3: 20, 21

2 Pet. 3: 6, 7

Luke 17: 26ff

“God has saved Noah and his family, but salvation is not the same as transformation.”
Bible Speaks Today

“In contrast to the ordering work of the Creator in Genesis 1, here in 6: 12 we see the author describing a world in which that work is being reversed. He is a thoroughgoing turning back to corruption, disorder and chaos. For what God decreed was to be destroyed 6: 13 had already in truth destroyed itself 6: 11-12.” Bible Speaks Today.

What you learn about God in this chapter:

God is described as “grieving, feeling sorry, He smells the pleasing odour of the sacrifice.

DO you learn any more about God in this chapter?

Weekly Application Questions

1. How has studying this chapter for this week sharpened your understanding of Who God is?

**How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus - How is Jesus our ark of salvation from the flood of death and sin?

Activity – Describe Jesus as your ark.

Class Activity – Explain Jesus as your ark to someone else

LESSON 4 Genesis 7 and 8 – “OK We Are on the Ark. Now What?”

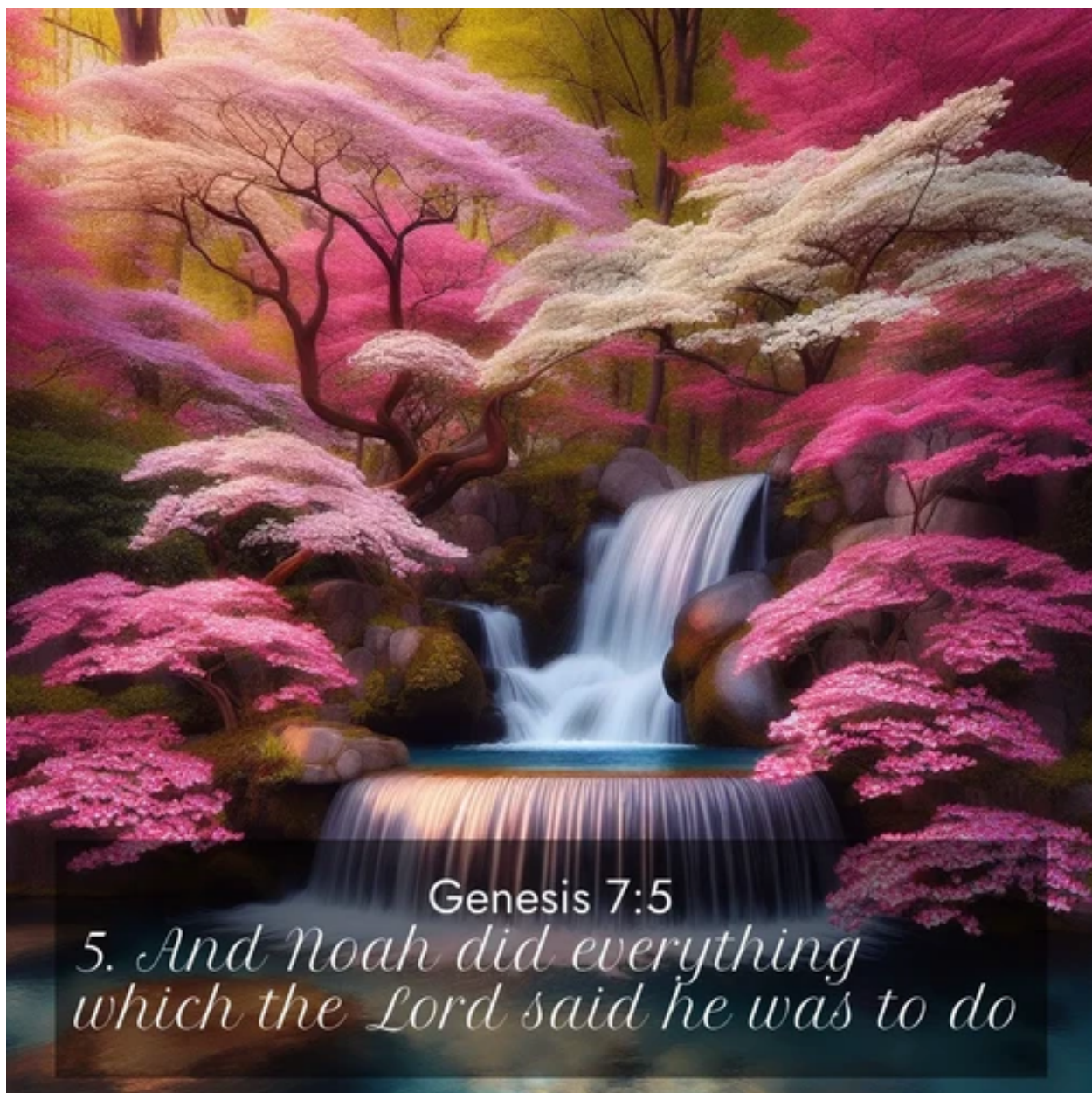
Names of God: Elohim Finding God’s Peace in the Midst of the Storm.

There is no Digging Deeper this week as it is a relatively short lesson and hopefully you will be able to do it all.

➤ Do your Text Discovery of Gen. 7

- I. Noah and God’s Judgment 6: 1-22
 - A. The purpose of God’s judgment 6: 1-7
 - B. The patience of God’s judgment 6: 8-16
 - C. The promise of God’s judgment 6: 17-22
- II. Noah and God’s Rescue 7: 1-8: 19
 - A. God rescues us from the penalty of His judgment 7: 1-16
 - B. God rescues us from the power of His judgment 7: 17-24
 - C. God rescues us from the presence of His judgment 8: 1-19
- III. Noah and God’s Covenant 8:20-9: 29
 - A. The Lord and the covenant with creation 8: 20-22
 - B. The Lord and the covenant with Noah 9: 1-11
 - C. The Lord and the sign of the covenant 9:12-17
 - D. The Lord and the lineage of the covenant 9: 18-29

“Jesus refers back to Noah’s story as an example of the judgment of God coming at the end of time (Matt. 24: 37-38; Luke 17: 26-27). The ‘coming of the Son of Man’ will be much like ‘the days of Noah’ in that people were ‘eating and drinking’ and living their lives unaware of what was about to take place.”



Genesis 7:5

*5. And Noah did everything
which the Lord said he was to do*

Doctrine:

What You Learn about Man:

⁷ Then the Lord said to Noah, “Enter the ark, you and all your household, for you *alone* I have seen *to be* righteous before Me in this time.

² You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;

³ also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

⁴ For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”

⁵ Noah did according to all that the Lord had commanded him.

⁶ Now Noah was six hundred years old when the flood of water came upon the earth.

⁷ Then Noah and his sons and his wife and his sons’ wives with him entered the ark because of the water of the flood.

⁸ Of clean animals and animals that are not clean and birds and everything that creeps on the ground,

⁹ there went into the ark to Noah by twos, male and female, as God had commanded Noah.

¹⁰ It came about after the seven days, that the water of the flood came upon the earth.

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.

¹² The rain fell upon the earth for forty days and forty nights.

¹³ On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark,

¹⁴ they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.

¹⁵ So they went into the ark to Noah, by twos of all flesh in which was the breath of life.

¹⁶ Those that entered, male and female of all flesh, entered as God had commanded him; and the Lord closed *it* behind him.

¹⁷ Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth.

¹⁸ The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.

¹⁹ The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.

²⁰ The water prevailed fifteen cubits higher, and the mountains were covered.

²¹ All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;

²² of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.

²³ Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.

²⁴ The water prevailed upon the earth one hundred and fifty days.

Key Words:

Key Message:

Gen. 7

Gen. 7: 1-5

7: 1 “righteous”

Tzaddik is the word used for ‘righteous.’ It means “innocent from sin.” The CJSB

What does the Lord communicate to Noah?

Is God loose with His instructions or very specific?

What does that show you?

As for specifics, is there an inconsistency between Gen. 6 which tells Noah to bring in two of every creature and in chapter 7 we read that he is to bring seven?

Can you explain that?

What do you know about clean and unclean animals?

On the distinction between these animals, Look at:

Lev. 11: 1-47

Deut. 14: 4-20

Notice the use of repetition – this is a common ancient characteristic of epic composition.

- **7: 6** – the flood, entry into the ark (7: 7-9), the flood (7: 10-12), entry into the ark (7: 13-16). Actually there are two references to the flood's beginning: verse 10 and verse 11. The additional data given in verse 11 are about the two sources of the rain: the springs of the great deep and the floodgates of heaven. But verse 12 refers only to the second of these." Baker's

"There were corresponding gigantic upheavals and shiftings of the earth's crust which caused the oceans' floors to rise and break up their reservoirs of subterranean waters."

Unger, Archaeology

- **7: 11**

"But the flood acted to effect a reversal of creation when 'all the fountains of the great deep burst forth, and the windows of the heavens were opened,' engulfing the earth again in a wild watery chaos." Hughes

- Notice in **v. 16**, God commands the family to enter the ark, but the Lord shuts them in.

Any thoughts on why that might be?

"Noah can't shut the door to his own boat. But God steps in to do what man can't do on his own. This verse is significant because it points to the truth of salvation – that it is all of God. Those God calls, He keeps." Christ-Centered Exposition

"God's Fatherly touch, at the very brink of judgment. The same care that saw this matter through carries our salvation to its conclusion." Kidner

Which verses focus on the inside of the ark and the outside of the ark?

13-16, 17-24?

Some see the utter destruction outside the ark as symbolic of the utter destruction outside of the Garden after the fall. Do you see that?

The rain is forty days. Is that significant?

“Throughout Scripture this number signifies times when God is testing or refining His people. Israelites are in the wilderness 40 years (Num. 14: 33). The beginning of Jesus’s ministry is marked by His spending 40 days in the wilderness where He was tested and tempted by Satan. (Matt. 4: 1-11)” Christ-Centered Exposition

150 days is how many months?

So what is the period of time that took place before the floodwaters started to diminish?

Where else would you be if you were not on the ark?

What does that mean for the Christian today?

Genesis 8

- Do your Text Discovery of Gen. 8
- Read the Names of God: Elohim found in the Appendix.



8 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

²Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;

³and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.

⁴In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

⁵The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

⁶Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

⁷and he sent out a raven, and it flew here and there until the water was dried up from the earth.

⁸Then he sent out a dove from him, to see if the water was abated from the face of the land;

⁹ but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her and brought her into the ark to himself.

¹⁰ So he waited yet another seven days; and again he sent out the dove from the ark.

¹¹ The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

¹² Then he waited yet another seven days and sent out the dove; but she did not return to him again.

¹³ Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

¹⁴ In the second month, on the twenty-seventh day of the month, the earth was dry.

¹⁵ Then God spoke to Noah, saying,

¹⁶ “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

¹⁷ Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.”

¹⁸ So Noah went out, and his sons and his wife and his sons’ wives with him.

¹⁹ Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

²⁰ Then Noah built an altar to the Lord and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

²¹ The Lord smelled the soothing aroma; and the Lord said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.

²² “While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,
And day and night
Shall not cease.”

Key Words:

Key Message:

“The narrative divides into three sections: the commission to Noah to build the ark and preserve life (6: 9-7: 5), the destruction of all flesh outside the ark by water (7:6-24), and the sacrificial worship by Noah after the Flood (chap. 8).” BKC

“The Flood shows the extent to which God will go to Help bring about holiness and rest on the earth. Only one other event shows that holiness among people is the object for which God will sacrifice everything else – the crucifixion of His Son.” BKC

8:1 What does it mean that “God remembered Noah?”

“God” here is Elohim and not Lord God.

➤ **Read the Names of God: Elohim**

Other places where God remembers:

9: 15; 19: 29; 30: 22; Ex. 2: 24; 32: 13; Ps. 25: 6-7; 74: 2

Compare to:

Jeremiah 2: 2

31: 20

God remembered Noah – “implies focusing on the object of the memory (Noah), which then results in positive action.” CJSB

“‘Remembering’ in this sense is not about God’s memory but His mission.” CCE

“God’s remembering always implies His movement toward the object ... The essence of Go’s remembering lies in His acting toward someone because of a previous commitment.” Hughes

8: 6-12

“In verses 6-` 2 the story focuses on the patience of Noah as he waited for God’s deliverance in mounting monotony.” Hughes

Ruakh – spirit or Spirit

“While the context normally enables the reader to distinguish ruakh meaning ‘wind’ or ruakh meaning Spirit, the present verse intentionally echoes Gen. 1: 2”. ESV

“God breathes new life into a new creation.” CCE

“God’s instructions to Noah are reminiscent of Ch. 1.” ESV

- **8: 16 “Go Out”**

“Since the Flood was a type of Christian baptism (1 Pet. 3: 20, 21), the coming of Noah and his family out of the ark may be thought of as their emerging out of the waters of death into a new life (John 5: 28, 29; 11: 43; Rom. 6: 3-6). They prefigure the new humanity who prevail over evil (Rev. 21: 7).” Reformation Study Bible

Upon leaving the ark, what was the focus of Noah? How do you know?

- **8: 20-22**

“A pleasing aroma to the Lord”

“This reference to the divine sense of smell anthropomorphically portrays the pleasure God takes in the worship of His people (Ezek. 20: 41; Eph. 5: 2; 2 Cor. 2: 15, 16).”

What will you give to the Lord?

Heb. 13: 15

Prov. 3: 9

“There are seventy-three instances in the Old Testament where God is said “to remember.” This remembrance moves God to send a wind over the earth. One Hebrew word (ruach) translates ‘wind’ and ‘Spirit.’ Twice the divine ruach encounters the waters, first restraining them, now evaporating them.” Baker’s

There is a comparison made between the watery chaos of the creation and the destruction of a violent world in the Flood. The Lord provides redemption for both Adam and Eve and Noah. They are similar in that the Lord offers them the ability to “God and multiply.”

“The waters flooded the earth for 150 days; the 40 days were part of the 150 days, with apparently lighter rain falling or subterranean water upheavals continuing for another 110 days.” BKC

2 Pet. 3: 3-7, there is a distinction between the former heavens and earth. The former were created in the beginning and were destroyed in a universal flood. The ‘present heavens and earth’ are reserved for fire and are kept for judgment and the destruction of ungodly men.’

2 Pet. 3: 13 affirms that believers ‘wait for new heavens and a new earth’ to come. This understanding is foundational to God’s covenant with Noah.” CJSB

“Malachi 4: 2 conjures up the sheer physical joy of release after confinement, but Noah’s first thought is Godward.” Kidner

Weekly Application Questions

- 1. How has studying this chapter for this week sharpened your understanding of Who God is?**

**2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus How does Jesus help you to find the ark for salvation and then live on the ark until the storm is over?

LESSON 5 Genesis 9 and 10

**“Are We Trying Creation a Second Time?”
Yes, But Are the Results the Same?**

➤ Do your Text Discovery of Gen. 9

This time on your Discovery, ask lots of questions. Record them at the bottom of the page or on separate paper.

Look for parallels here and with the Genesis 1, 2 story. Mark the common points.

Also What does God establish and what does He remember? What is the difference?

In Chapter 10, see if you can find any patterns.

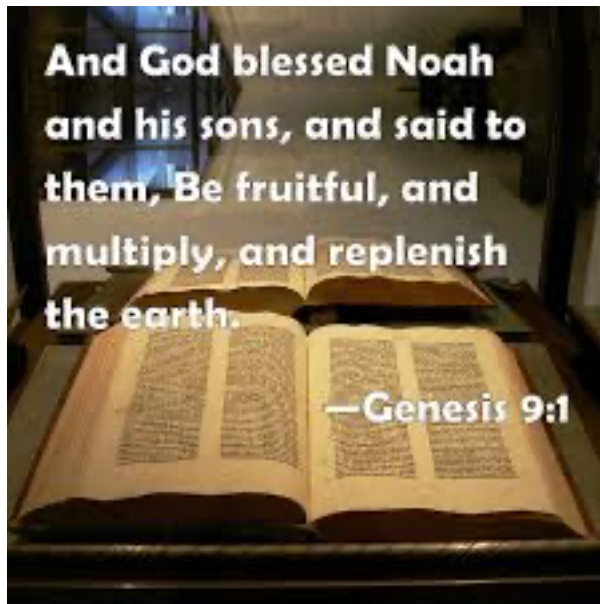
What is the general movement of man as he progresses? Is he moving forward or backward?

Is this new endeavor hopeless? Is it bound to end in disappointment as well?

What is God trying to do?

What is man trying to do?

What do we see here in these two chapters that point to the future with Jesus?



Doctrine:

What You Learn about Man:

⁹ And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.

² The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

³ Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

⁴ Only you shall not eat flesh with its life, *that is*, its blood.

⁵ Surely I will require your lifeblood; from every beast I will require it.

And from every man, from every man’s brother I will require the life of man.

⁶ “Whoever sheds man’s blood,

By man his blood shall be shed,

For in the image of God

He made man.

⁷ “As for you, be fruitful and multiply;

^[f] Populate the earth abundantly and multiply in it.”

⁸ Then God spoke to Noah and to his sons with him, saying,

⁹“Now behold, I Myself do establish My covenant with you, and with your descendants after you;

¹⁰and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

¹¹I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”

¹²God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

¹³I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

¹⁴It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,

¹⁵and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

¹⁶When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

¹⁷And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

¹⁸Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

¹⁹ These three *were* the sons of Noah, and from these the whole earth was populated.

²⁰ Then Noah began farming and planted a vineyard.

²¹ He drank of the wine and became drunk and uncovered himself inside his tent.

²² Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

²³ But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

²⁴ When Noah awoke from his wine, he knew what his youngest son had done to him.

²⁵ So he said,

“Cursed be Canaan;

^[1] A servant of servants

He shall be to his brothers.”

²⁶ He also said,

“Blessed be the Lord,

The God of Shem;

And let Canaan be his servant.

²⁷ “May God enlarge Japheth,

And let him dwell in the tents of Shem;

And let Canaan be his servant.”

²⁸ Noah lived three hundred and fifty years after the flood.

²⁹ So all the days of Noah were nine hundred and fifty years, and he died.

Key Words:

Key Message:

“As almost a second Adam (9: 1) he steps into a virgin world washed clean by judgment, and the spectacular deliverance in the ark is seen as a mere preliminary to salvation proper, which is a new creation.” Kidner

Read Gen. 9: 1-7

How is this like Gen. 1?

Is Noah like a second Adam?

What does that mean?

- **9: 5-7**

9: 5-7 shows how important it was that man not destroy man; life is very precious. This is important for God to establish after the great devastation of the Flood. It must be crystal clear that God values every life. Life is sacred to God.

“Human life is to be valued so highly that it is protected by this system of punishment because God made man in His own image, and to murder another human being is to murder what is most like God.” ESV

- **9: 8-17**

“The sacrifice of Noah after the flood (8: 20-21) is called a burnt offering and is closely connected with the covenant of God described in Gen. 9: 8-17.” Archaeological Study Bible

God now proceeds to establish His covenant with Noah (8-11) and even with the animals.

“The covenant is unilateral, meaning that it is one that puts all the obligations on God and no obligations on man. It is a covenant in which the Almighty binds Himself to a certain course of action – never again to destroy the earth by a deluge.” Baker’s

God further gives a sign of this covenant. What is the sign?

God will “see” the bow in the sky and remember.

“Seeing” is a recurrent theme at this time.

Gen. 6: 5, 12 God saw the wickedness. Now for the future, God will see and consider the fate of man.

זָכַר to remember zakar #2142

I. to remember, recall, call to mind

1. (Qal) to remember, recall
2. (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind
3. (Hiphil)
 - A. to cause to remember, remind
 - B. to cause to be remembered, keep in remembrance
 - C. to mention
 - D. to record
 - E. to make a memorial, make remembrance

9: 12-17

God’s rainbow as a sign of the covenant

We see the glory of God through His rainbow.

Ezek. 1: 28

Rev. 4: 3

The story of **9: 18-27** focuses on Noah's nakedness and not on his drunkenness. Here again you see the importance of "seeing."

"To the ancients even seeing one's father naked was a breach of family ethic. The sanctity of the family was destroyed, and the strength of the father was made a mockery. Ham apparently stumbled on this accidentally, but went out and exultingly told his two brothers, as if he had triumphed over his father." BKC

- **9: 25**

"Noah's words referred to the nation of Canaanites that would come from Ham through Canaan. That is why, in God's program to bless Israel, the Canaanites were condemned. They were to be judged by God through the Conquest because their activities were in the same pattern and mold as their ancestor Ham." BKC

"Since it confines the curse to this one branch within the Hamites, those who reckon the Hamitic peoples in general to be doomed to inferiority have therefore misread the Old Testament as well as the New." Kidner

What is there in your life right now that you are NOT seeing?
Give some time to this question; it is life changing.

-

Why do you think this blight on the record of a righteous man is included here?

- **9: 24-29** – Noah refers here to the future Canaanites that would come from Ham. These later Canaanites would be judged because they were going to take the same evil intent of Ham.

"Verses 24-29 actually set the foundation for Israel's foreign policy in the land (Deut. 20: 16-18)." BKC

- **9: 26**

"With this doxological blessing Noah acknowledges God as the Author of life and extends the blessing to Shem." RSB

Yet notice v. 26 – it is the Lord Who is to be blessed!

“The narrator subordinates the human actors to the divine actor. It is Yahweh, rather than Shem, who is praised.” Hughes

Have you ever considered what the earth looked like as the eight people left the ark? What was the condition of the earth? Were their carcasses all over the land?

Were their dead animals everywhere? Behold, the devastation of sin!

“Nevertheless when Noah stepped into the new world washed clean by the flood, he brought sin with him.” Hughes



Genesis10

- Do your Text Discovery of Gen. 10

These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.



Genesis 10:32

SHEM

HAM

JAPHETH

Knowing-Jesus.com



10 Now these are *the records of* the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

²The sons of Japheth *were* Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

³The sons of Gomer *were* Ashkenaz and Riphath and Togarmah.

⁴The sons of Javan *were* Elishah and Tarshish, Kittim and Dodanim.

⁵From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

⁶The sons of Ham *were* Cush and Mizraim and Put and Canaan.

⁷The sons of Cush *were* Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah *were* Sheba and Dedan.

⁸Now Cush became the father of Nimrod; he became a mighty one on the earth.

⁹He was a mighty hunter before the Lord; therefore it is said, “Like Nimrod a mighty hunter before the Lord.”

¹⁰The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

¹¹ From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,
¹² and Resen between Nineveh and Calah; that is the great city.

¹³ Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim
¹⁴ and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.

¹⁵ Canaan became the father of Sidon, his firstborn, and Heth

¹⁶ and the Jebusite and the Amorite and the Girgashite

¹⁷ and the Hivite and the Arkite and the Sinite

¹⁸ and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the
Canaanite were spread abroad.

¹⁹ The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as
Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha.

²⁰ These are the sons of Ham, according to their families, according to their languages, by
their lands, by their nations.

²¹ Also to Shem, the father of all the children of Eber, *and* the older brother of Japheth,
children were born.

²² The sons of Shem *were* Elam and Asshur and Arpachshad and Lud and Aram.

²³ The sons of Aram *were* Uz and Hul and Gether and Mash.

²⁴ Arpachshad became the father of Shelah; and Shelah became the father of Eber.

²⁵ Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

²⁶ Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah

²⁷ and Hadoram and Uzal and Diklah

²⁸ and Obal and Abimael and Sheba

²⁹ and Ophir and Havilah and Jobab; all these were the sons of Joktan.

³⁰ Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.

³¹ These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.

³² These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

Key Words:

Key Message:

“Not every nation known to the Old Testament is enrolled here, but enough are present to make the point that mankind is one, for all its diversity, under the one Creator.” Kidner

Nimrod becomes a key figure. Nimrod means “we shall rebel.” RSB
Write down everything you learn about him.

In these first ten chapters of Genesis, what do you see about God and about man?

God

Is patient – had many occasions to annihilate man

Man

constantly wants to go his own way

Noah's descendants fill the earth

"The Japhethites (**10: 1-5**) are peoples most remote from Palestine, and most of the nations/places mentioned here are in the Mediterranean islands and Asia Minor. We recognize names like Magog and Meshek from the book of Ezekiel. Javan represents early Greeks (Ionians) in the Aegean area. Madai represents the Medes. The Kittites are to be associated with Cyprus, and the Rodanites are from the island of Rhodes, by the southwest coast of Turkey.

Notice that **verse 9** marks the only occasion of the mention of the Lord. "Nimrod was a mighty hunter before the Lord."

From which son of Noah does Nimrod descend?

"Nimrod looks out of antiquity as the first of 'the great men that are in the earth,' remembered for two things the world admires, personal prowess and political power."

Kidner

Next of the sons of Noah is Shem. "This section (10: 21-32) is last in this list because it is the most crucial of the three. In this section we discover the name Eber, the connection of which with 'Hebrew' should be obvious." Baker's

When **Gen. 10: 25** says that the earth was divided, we are not completely sure as to what the refers.

There are numerous possibilities.

The division of the languages during the time of Nimrod.

It may mean that the Semitic groups (Japheth, Ham and Shem) were divided into branches.

"Or, because Peleg is related to an Akkadian word meaning 'canal', it may mean that Peleg was involved in the construction of irrigation canals." Baker's

"It is not incidental that Jesus sends out seventy (or seventy-two) disciples (Luke 10: 1). Jesus is reflecting the Genesis 10 list of the seventy nations in the then-known world, sending His disciples into every part of that world." Baker's

- **Gen. 10: 1**

“These are the generations of ...’ This distinctive formula marks the start of a new section in Genesis.” ESV

- **10: 11-20**

Relate to Is. 11: 10-12

- **10: 14** Philistines

“The Philistines, one of the Sea Peoples, came to Egypt by way of Crete (Caphtor, Amos 9: 7), before settling in Palestine. The connection here with Egypt is apparently geographical rather than genealogical.” RSB

- **10: 17** “Mizraim” is the Hebrew word for Egypt.” CCE

“Genesis 10 saves the best for last because it is preparing for the promise of the Messiah and the purpose of our mission to run through Shem and his offspring. Genesis 10 anticipates our unstoppable mission in several ways.” CCE The mission of Jesus. Heber is the ancestor from whom we get the name “Hebrew.” Peleg is another key name. His names draws attention to the qualifier mentioned alongside his name – ‘for during his days the earth was divided.’ Christ Centered Exposition considers this a play on words with the meaning of his name in a way that foreshadows the Tower of Babylon story in Genesis 11. Consider the genealogy in **Luke 3: 35**.

“When these two descendants are spotlighted in the genealogy, how does that anticipate the unstoppable mission of Jesus? The genealogy of Jesus in Luke 3 gives us the answer. In the long list of names, both Peleg and Eber are mentioned in Luke 3: 35. From Eber, the man whose name became synonymous with the Hebrews, the hope of the Hebrews will come. From Peleg, the man whose name means ‘divided,’ a Messiah would come who would break down the dividing wall of hostility and reconcile us to God and one another in fulfillment of Abraham’s promise.” CCE

- **10: 24**

“Arpachshad” – “The third son of Shem and the first born after the Flood (11: 10), he was the ancestor of many Semitic tribes, including the Hebrews (Luke 3: 36).” Reformation Study Bible

“The list of Noah’s descendants contains 70 names – a number that symbolized for the ancients totality and completion. It should be noted that the list is incomplete and apparently representative. The author penetrated selectively into various lines in order to achieve his final number.” Archaeological Study Bible

“God’s providence encompassed all the nations. Indeed, seventy peoples are included here – a numerical symbol of fulness and wholeness. God’s blessing covers the whole earth.” Bible Speaks Today

“Pentecost is a reversal of Babylon.” Christ-Centered Exposition
Explain that quote.

LESSON 6 Genesis 11 and 12 “Why Will a Covenant Make the Difference?”

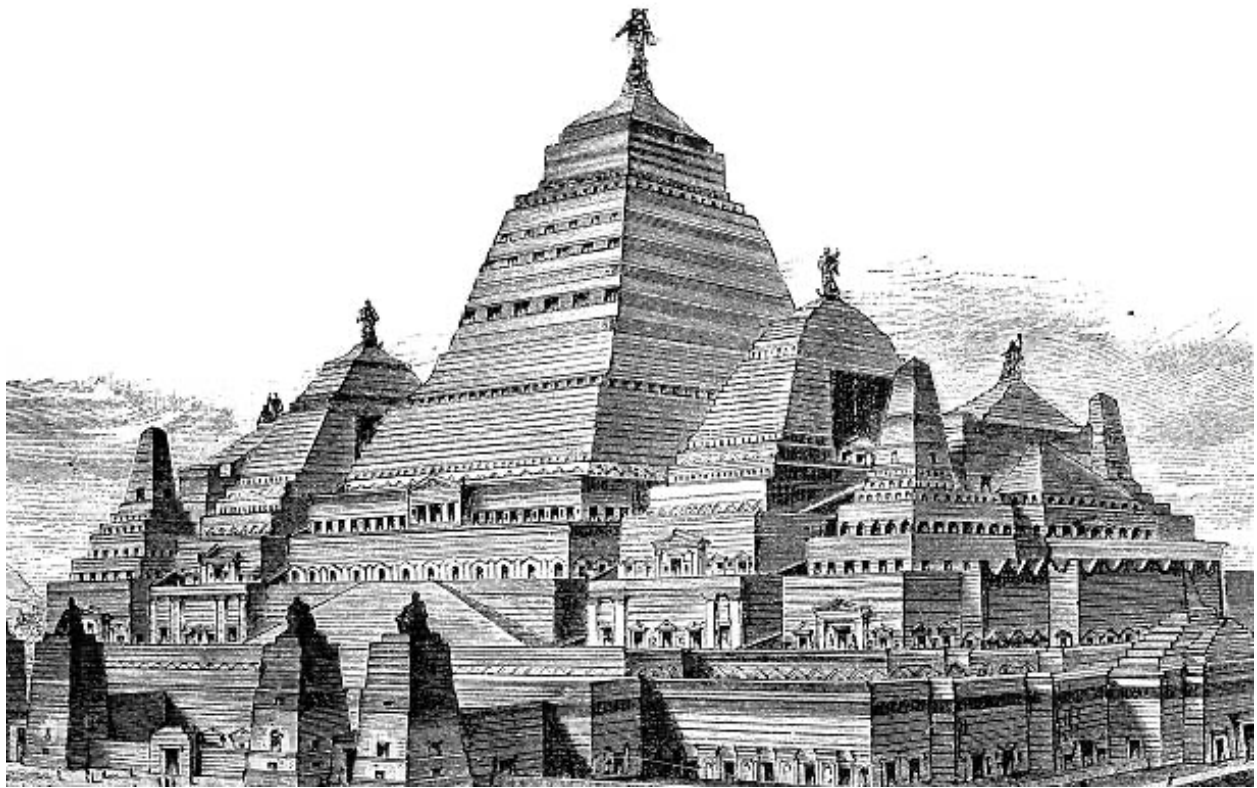
Doctrine: Covenant

As you study this week and ponder, continue to ask yourself this question: Man is hopeless, why will a covenant make a difference and give man what he needs?

Genesis 11

- **Do your Text Discovery of Gen. 11**

Babylonian ziggurat



Doctrine:

What You Learn about Man:

11 Now the whole earth used the same language and the same words.

²It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

³They said to one another, “Come, let us make bricks and burn *them* thoroughly.” And they used brick for stone, and they used tar for mortar.

⁴They said, “Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

⁵The Lord came down to see the city and the tower which the sons of men had built.

⁶The Lord said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

⁷Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.”

⁸So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.

⁹Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth.

¹⁰These are *the records of* the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

¹¹and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters.

¹²Arpachshad lived thirty-five years, and became the father of Shelah;

¹³and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters.

¹⁴Shelah lived thirty years, and became the father of Eber;

¹⁵and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.

¹⁶Eber lived thirty-four years, and became the father of Peleg;

¹⁷and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.

¹⁸ Peleg lived thirty years, and became the father of Reu;

¹⁹ and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

²⁰ Reu lived thirty-two years, and became the father of Serug;

²¹ and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters.

²² Serug lived thirty years, and became the father of Nahor;

²³ and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters.

²⁴ Nahor lived twenty-nine years, and became the father of Terah;

²⁵ and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters.

²⁶ Terah lived seventy years, and became the father of Abram, Nahor and Haran.

²⁷ Now these are *the records of* the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

²⁸ Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

²⁹ Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

³⁰ Sarai was barren; she had no child.

³¹ Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

³² The days of Terah were two hundred and five years; and Terah died in Haran.

Key Words:

Key Message:

“These first eleven chapters of Genesis have stressed again and again that there is no hope for sinful human beings outside the gracious blessing of God.” Bible Speaks Today

“The Table of Nations presents the nations as of one blood, multiplying under God’s blessing (9: 1), while the Tower of Babel narrative presents the nations as confused due to divine judgment (11: 1-9)” RSB

“In chapter 10, as a preface to chapter 11, the spread of the people points to God’s blessings, in verses 1-9 of chapter 11 the scattering of the people points us to God’s judgment.” Bible Speaks Today

“Logically, the gathered world in 11: 1-9 ought to precede the scattered world in chapter 10. And, in fact, it does because the order here is thematic and not chronological. And the reversed order is a stroke of genius because the absurdity of the attempt to build the tower and remain as one people (chapter 11) is framed by the present reality of nations spread over the whole earth (chapter 10).” Hughes

“This episode is significantly more important than its length suggests. It presents a unified humanity using all its resources to establish a city that is the antithesis of what God intended when He created the world. The tower is a symbol of human autonomy, and the city builders see themselves as determining and establishing their own destiny without any reference to the Lord.

“As a city Babylon symbolizes humanity’s ambition to dethrone God and make the earth it own.

“The opening description of the whole earth having one language indicates that the present episode is not placed chronologically after the events narrated in chapter 10, which specifically mention nations and languages. This incident, however, may have occurred during the broad period covered in chapter 10, especially if it is linked to the naming of Peleg in 10: 25.” ESV

The Babel event occurred five generations after the Flood. BKC

“In not wanting to scatter over the earth, the people again were showing that they did not trust God for their security.” The Jesus Bible

“This passage explains how the nations came to be scattered across. The face of the ancient world.” BKC

“We are invited to see what happens to community life when whole communities step outside the ways of God.” Bible Speaks Today

Nimrod’s name means “we shall rebel.”

“The account is structured in antithetical parallelism and chiasm. Everything that mankind proposed in the first half (Gen. 11: 3-4) was disposed of in the second (vv. 5-9), almost an undoing or reversal of their activity, even to the extent of parallel expressions. The narrative hinges on the central fact, ‘the Lord came down.’” BKC

“Shinar is the land of Babylonia. The tower the people want to build is probably a ziggurat, a seven-staged tower.” Baker’s

Those of Shinar wish to build a tower so to make a name for themselves – they want to memorialize themselves. The Babylonians themselves call their city bab-ili or bab-liani, ‘gate of the gods,’ which is reflected in the Greek Babylon.” Baker’s

“Throughout Scripture Babylon became evocative of the human pride and godlessness that attracts the judgment of God.” Hughes

Is. 14: 3, 4, 13-15; Zeph. 3: 9

“A reversal of Babel and a sign of the last days when all who call upon the name of the Lord will be saved Acts 2: 6-21

- **V. 2** “They journeyed east” is a phrase that indicates trouble because in Genesis “east” or “from the east” is associated with movement away from God. Adam and Eve were expelled from the Garden of Eden, the cherubim guarded the garden from the east; Lot left Abraham and traveled eastward to his destruction; Abrahams’ sons by Keturah were sent away to the east. Here the tower story depicts the people’s migration to the east as rebellion.

- **Gen. 11: 4-5**

“‘Adonai came down’ is an anthropomorphic expression revealing that nothing the people had done had escaped His attention.”

11: 10 The genealogy of Shem

“According to Rabbi J.H. Hertz, ‘The main purpose of the First Book of the Torah is giving a complete account of the founders of the Hebrew race, Avraham, Yitzchak (Isaac) and Ya’akov (Jacob) and their children. Abram is traced back through ten successive generations to Shem, the son of Noah” (39). The Complete Jewish Study Bible

“Like Cain in their isolation from God, these proud sinners feared dislocation, and perhaps one another as well (4: 14).” Reformation Study Bible

- **11: 5-9**

“Any community in which God Himself is banished from the centre, people very soon discover that there is nothing left to bind ‘them to each other.’” Bible Speaks Today

Compare **Gen. 11: 1-9** with **Zeph. 3: 9-11**. What similarities do you see?

- **Gen. 11: 10-32**

“Here is another ten-generation genealogy stretching from Shem to Terah/Abraham. A possible connection between 11: 1-9 and 11: 10-32 is that in the former section some people wanted to make a name for themselves and 11: 10-32 is the family tree of Shem.”

- **Gen. 11: 27-32**

Terah was an idolater, worshiping other gods **Josh. 24: 2. Terah worshiped Nanna, the moon god.**

11: 27 gives us a new heading, *“identified by the expression ‘these are the generations of,’ introduces the next main section of Genesis.”* ESV

“Terah’s tiny, inbred family were moon worshipers residing in the leading center of lunar religion.” Hughes

Abram’s faith was extraordinary! “Abram was asked to believe in the dark.”

- **11: 27**

“After this introduction he is not mentioned again, probably because he did not share Abraham’s faith.” RSB

- **11: 31, 32**

- **11: 31 – This is the first reference to “the land of Canaan.”**

“Haran was an important crossroads and commercial center in the ancient Near East.” ESV

“The two parallel genealogies together record a total of twenty generations from Adam to Abram. As you read through this genealogy, the most notable difference is the absence of the refrain ‘and he died,’ which occurs eight times in chapter 5. Genesis 5 stressed that death prevailed in the race, whereas Genesis 11 ‘stresses a movement away from death toward the promise, and it stresses life and expansion.’” Hughes

“O Lord, what now? Will You, O Lord, leave the people who we believe are the fruit of Your gracious blessing to Noah – will You leave them scattered, confused and separated from You and from one another? O Lord, what now? It is when we come to ask that question that we are ready for what now follows in chapter 12.” Bible Speaks Today

Genesis 12

➤ **Do your Text Discovery of Gen. 12**



Doctrine:

What You Learn about Man:

12 Now the Lord said to Abram,

“Go forth from your country,

And from your relatives

And from your father’s house,

To the land which I will show you;

²And I will make you a great nation,

And I will bless you,

And make your name great;

And so you shall be a blessing;

³And I will bless those who bless you,

And the one who curses you I will curse.

And in you all the families of the earth will be blessed.”

⁴So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

⁵Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

⁶ Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite *was* then in the land.

⁷ The Lord appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the Lord who had appeared to him.

⁸ Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord.

⁹ Abram journeyed on, continuing toward the Negev.

¹⁰ Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.

¹¹ It came about when he came near to Egypt, that he said to Sarai his wife, “See now, I know that you are a beautiful woman;

¹² and when the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will let you live.

¹³ Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you.”

¹⁴ It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.

¹⁵ Pharaoh’s officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh’s house.

¹⁶ Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

¹⁷ But the Lord struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.

¹⁸ Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife?

¹⁹ Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."

²⁰ Pharaoh commanded *his* men concerning him; and they escorted him away, with his wife and all that belonged to him.

Key Words:

Key Message:

"There was something very exceptional about the experience of Abraham and Sarah, expressly because the Lord was establishing with them his everlasting covenant. It was imperative that they should learn the lesson of trust in their God, by which all their descendants were to live, and by which salvation was to be secured for all, to this day. Paul argues this point very fully in Romans 4: salvation 'depends on faith, in order that the promise may rest on grace and be guaranteed to all Abraham's descendants ... for he is the father of all' (Rom. 4: 16) It is hard to see how so important a principle could be established without the testings, which in Abraham's case involved a lengthened lifespan, and unusual generative powers in old age. The continued vigour of the patriarchs 'shows that this was no mere postponement of death but a spreading-out of the whole life process,' not for its own sake but to establish the cornerstone of salvation, faith, and its close association with life more abundant." Bible Speaks Today

“The history of redemption, like that of creation, begins with God speaking: his, in a nutshell, differentiates Abram’s story from his father’s. The call to forsake all and follow finds its nearest parallels in the Gospels (which are in some ways nearer the patriarchal pattern than was the Law – (Gal. 3), And Abram’s early history is partly that of his gradual disentanglement from country, kindred and father’s house, a process not completed until the end of chapter 13.” Kidner

“Fellowship between God and the humans He created is part of God’s original intention, and not some strange activity, reserved for those mystically inclined.” Bible Speaks Today

The background material from Bible Speaks Today tells us that Abraham was *“put into a world of developed culture and commerce. He originated in a city, Ur, and though he deliberately avoided city life in Canaan he was well acquainted with the sophistication of life within the close-packed population of a city.” Bible Speaks Today*

- **Gen. 12: 1** says *lekh l’kha* This phrase carries a weight of urgency= *“Go, go forth by yourself, do not hesitate – but go immediately!”*

“The sages all concur that Avram’s departure and the abandonment of his old was abrupt. This is comparable to Yeshua’s call to the disciples who immediately left their nets to follow Him (Matt. 4: 20).” CJSB

“The place where God will reveal Himself in a fuller way is not Haran but a hitherto unknown country, away to the south-west, on the route to Egypt. There is a sense in which every believer has to abandon the past, make an about-turn and start afresh in the service of Jesus.” Bible Speaks Today

The name Terah is related to the Hebrew for “Moon.” *“Having left the moon cult behind him (Terah) in Ur he came to it again in Haran, and failed to make the decisive break with idolatry. ‘Where he halted he also died.’” Bible Speaks Today*

“The covenant between God and Abraham (often referred to as the Abrahamic covenant) occupies the central focus of the next several chapters of the Bible. Genesis 12 begins with a vital prologue that sets the stage for the promises and ceremonies that would follow. They testify to the irrevocable nature of the promises of God.” The Jesus Bible

“Covenants in Scripture are solemn agreements, negotiated or unilaterally imposed, that bind the parties to each other in permanent defined relationships, with specific promises, claims, and obligations on both sides. God’s covenant rest on His promise, as is clear from His covenant with Abraham.” RSB

“The failure of the Israelites to keep His covenant showed the need for a new covenant that would bestow the power to obey (Jer. 31: 31-34; 32: 38-40; Gen. 17: 7; Ex. 6: 7; 29” 45, 46; Lev. 11: 44, 45; 26: 12).” Reformation Study Bible

Hebrews 7-10 will later explain how God will inaugurate a better covenant based on a better sacrifice, based on better promises offered by a better high priest in a better sanctuary and results in a better hope just as Abraham *“hoped for a better country, that is a heavenly one Heb. 11: 16, 40.”*

The ultimate purpose of the covenant is that God is gathering and sanctifying His people.
Rev. 7: 9

“The covenant framework embraces the entire economy of God’s sovereign grace.”
Reformation SB

God was calling Abraham and his descendants to be ‘holy’ or ‘set apart’ (*kadosh*) for His use. CJSB

“Covenanting with God in response to His covenanting with us should be a regular devotional exercise for all believers, both in private and at the Lord’s Table.” RSB

- **12: 2, 3** “You will be a blessing”
Compare to Gal. 3: 8, 16

Explain how Jesus is a blessing to ALL nations.

“It was grace from the beginning- in both primeval and patriarchal history. It always will be grace. There is only one way that fallen humanity can be saved – the Genesis way – by faith. There never has been another.” R. Kent Hughes

- **12: 6 “Moreh” means “teacher”**
“A large tree was often a prominent feature at a sacred place, and the ‘great tree of Moreh’ was located at a famous pagan sanctuary at Shechem in central Canaan. Abram built an altar to the true God there.” Archaeological Study Bible

“God’s first word to Abram is an imperative: LEAVE!” Baker’s
There are three things he is to leave: country, people, father’s household.
There is a contrast between Gen. 11: 4 “we make a name for ourselves” and Gen. 12: 2 “I will _____.”

What are all the “I wills” of God?

“While the passage begins with an act of obedience, it is clear that the covenant is based on the promises of God.” The Jesus Bible

First, God speaks. What does He say? **Gen. 12: 1-3**

“God called Abram out of a pagan world and made astounding promises to him.” BKC
This marks a real turning point with the book of Genesis. One man is focused on as the one who will be a source of blessing for the entire world.
Next Abram journeys 12: 4-6

Then God appears, then Abram worships **12: 7**

“Abram the pilgrim became Abram the builder, building neither a tower nor a city, but an altar. The only architecture that remained from Abram’s life were altars.”

Read Heb. 11: 8-10

Write here one of these three verses that speaks to you the most.

“Abram had to feel his way forward (8, 9) without a special revelation at every step, guided like us largely by circumstances... Yet all the indications are that Abram did not stop to enquire, but went on his own initiative, taking everything into account but God.” Kidner

“The paragraph begins with the promise to make for Abram a great name and concludes with Abram calling on the Lord’s name.” Baker’s

“This is the first of a number of manifestations of God to the patriarchs. These are often associated with divine promises.” ESV

Notice the altars constructed by the patriarchs at different locations.

Gen. 13: 18; 22: 9; 26: 25; 33: 20; 35: 7. *“They are a common feature of the patriarchal period because no central sanctuary existed before the exodus from Egypt.” ESV*

12: 9 Negeb means “south.”

Historically, what occurs in **Gen. 12: 10**?

What does this show you about Abram and about God?

“Abram’s going to Egypt was not so much an intentional sin as it was a reflexive turn to his own devices. He did not deny God; he simply forgot Him. He forgot how great God is.” Hughes

We will see again later how Abram tries to “help” God keep His promises.

A man as great as Abraham had trouble with trusting the Lord’s plan and ability.

Where do you act as though the Lord needs you to “help” Him?

“As is common in biblical stories, the narrator gives no direct evaluation of the participants’ actions, leaving the reader to figure out the ethical questions. In this passage, the first readers (Israel following Moses) would have seen how God kept His promise to Abram, in spite of all threats, and in spite of the morally dubious actions even of Abram himself.” ESV

“Modern archaeologists and geologists have found evidence of a massive 300-year drought cycle that occurred during the end of the third millennium B.C. – the time period to which Abram traditionally is dated.” ASB

- **Gen. 12: 13-20**

How does God work in rescuing Sarah from her dilemma?

How does this event mirror **Ex. 9: 1-5**?

Abram may not have been faithful, but God would always be faithful.

“Abram seeks to meet his own needs through means of earthly protection rather than by asking for and expecting the eternal protection of God.” Christ-Centered Exposition

Do you ever follow this example of Abram and seek the protection of the world?
Why?

Abram went to Egypt. Is it always wrong to go to Egypt?

Read Matt. 2: 13-15

What is the difference?

“Abraham, the great man of faith, knew what it was to desert the way of faith, and experience fear and fell into temptation... The danger of shortage in Canaan was to be preferred to the moral and spiritual dangers he had hardly been aware of when he went to Egypt.” Bible Speaks Today

Like Abraham, we are most susceptible when we trust our own reasoning instead of the Lord’s reasoning.

Claiming our Inheritance

“Our New Testament heritage is even more astonishing, for God has ‘blessed us in Christ with every spiritual blessing in the heavenly places (Eph. 1: 3), and only by conscious application of that truth in our particular circumstances do we begin to enter into our inheritance.” Bible Speaks Today

“Genesis 1 as a whole is intended to show that the miserable condition of humanity that motivates the covenant in chapter 12 is not the result of some defect in God’s creative work. On the contrary, God made everything just right and set it up to function properly within His purposes.” NIV

- **12: 17**

“This event (plagues) prefigures the exodus from Egypt when God punishes another pharaoh for his mistreatment of Abram’s descendants.” ESV

Read Acts 7: 1-18

When Stephen teaches from **Genesis 12**, recounting the promises of God, why is this passage in Genesis so perfect to convict the people of Jerusalem concerning the Lord Jesus as the Promised Messiah?

The promise was never fulfilled in Abraham’s time, nor the time of Christ. *“This promise of a new place finds its fulfillment in Christ through the restoration of Eden that arrives through the coming of a new creation.”*

“Abram doesn’t just experience the promise of God but also the presence of God. With this first appearance of God made to a man since the fall, a biblical pattern is set in place: the presence of God brings the promise of God. He says, ‘To your offspring I will give this land.’ The term translated offspring is the exact same word used in the first messianic promise in Genesis 3: 15.”

Christ-Centered Exposition

Some helpful insights: “In a closed universe, everything is explained by cause and effect at a purely material level. Science is possible; God is excluded. Science is possible, but there is little need to appeal to God, except for the initial act of creation. The controlled universe reflected in the Bible, however, has God as both its creator and its sustainer/ruler. He creates in an ordered way, and sustains and rules it in an ordered way, so that science is possible; but He is not bound by what He has created, so He is at perfect liberty to do things another way, with the result that miracles are possible.” D.A. Carson, *The Gagging of God*

“More than ever we need a theology that recognizes God’s role in holding in check the chaos of our world as He sustains the cosmos moment by moment. If we see the world in

terms of science and nature on one side and God on another, we are going to end up with a worldview problem.” NIV John Walton

- ☐ True faith believes the bare word of God
- ☐ True faith steps out on God’s word.
- ☐ True faith follows wherever God’s word directs.
- ☐ True faith builds altars and worships wherever it goes.
- ☐ True faith proclaims the name of the Lord.

- Read the Doctrine: Covenant found in the Appendix.

Weekly Application Questions

1. How has studying this chapter for this week sharpened your understanding of Who God is?

**2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- Record your Chapter Summaries in the Appendix.
- Find a hymn of worship song that goes along with this lesson.

Seeing Jesus – Explain how Jesus fulfills Gen. 12: 2, 3 as a blessing to the world.

Class Activity: Express to someone in class how Jesus fulfills this promise.

LESSON 7 Genesis 13 and 14 “Can I Trust God’s Promises?”

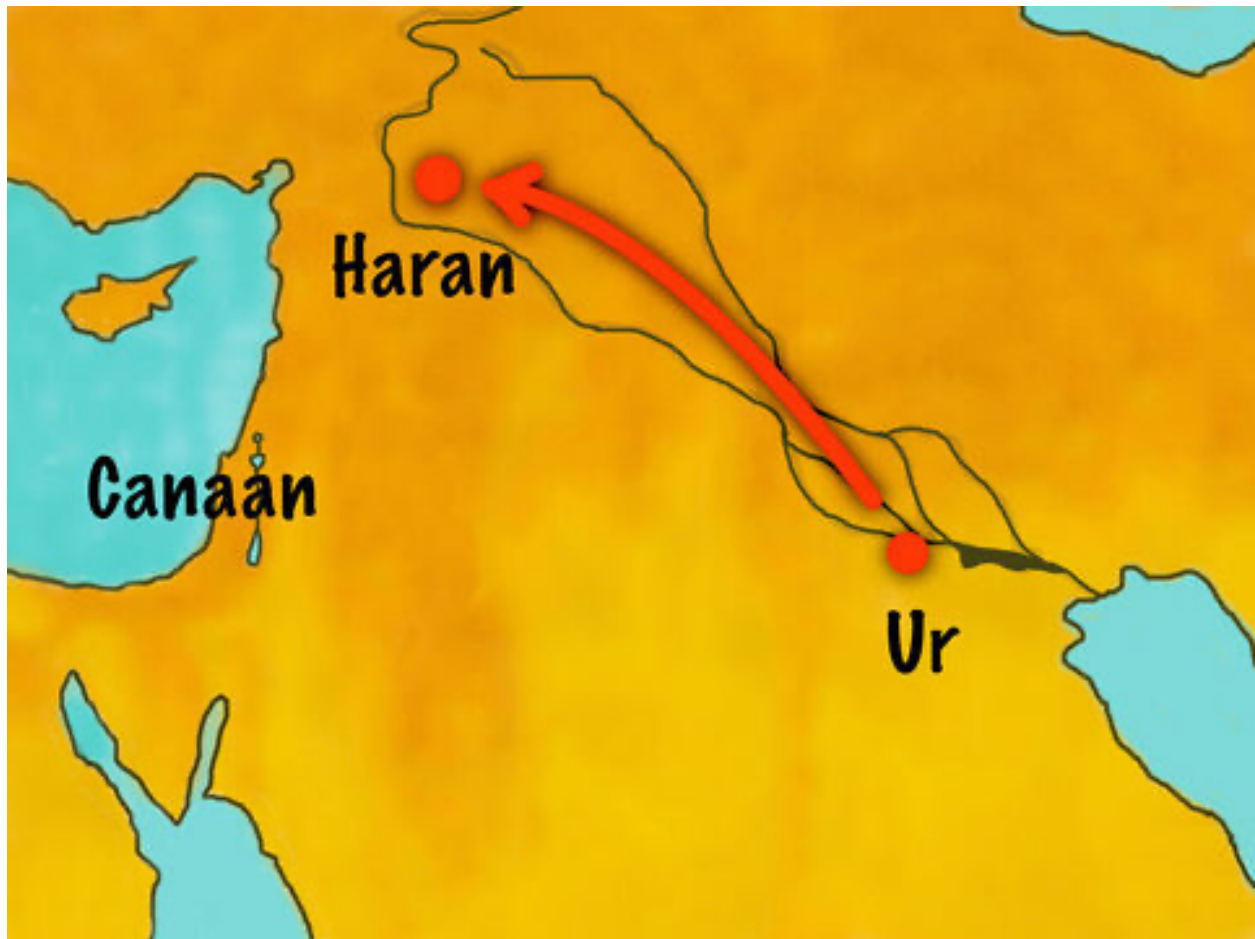
Abraham was able to give Lot the first choice because Abraham knew that God was truly in charge and God would see to it that Abraham got what God had intended to give him.

Names of God: El Elyon

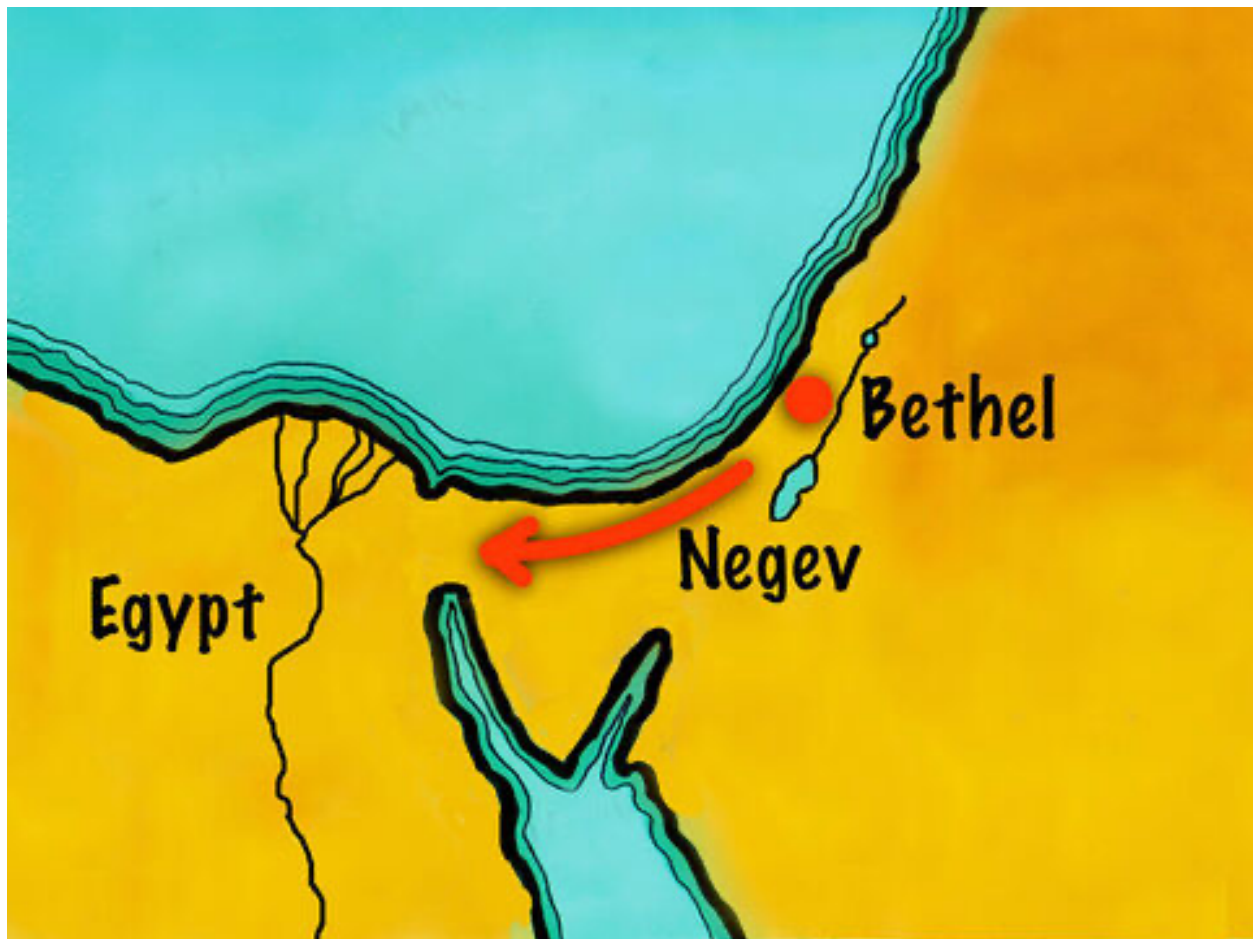
➤ Do your Text Discovery of Gen. 13

Abraham’s 1,500-mile journey was fueled by faith. Did Abraham have a map? Think about that for a while.

“Faith is always tested. The tests may not be as immediate as Abram’s but they always come.” Hughes







“Perfect, sinless Jesus Christ, descended from Abraham, is the offspring intended here. One day soon, He will enter the promised land of salvation and usher a new people into a new creation!” Christ-Centered Exposition

For this Text Discovery focus on whatever is becoming your favorite part of text work: key words, contrasts, lists, questions, historical and cultural points of reference, character assessment, patterns, or anything that shows you more of the spiritual truths that you are now seeing.

Always feel free to check the written instructions for doing the Text Discovery found in the appendix and online.

13 So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him, and Lot with him.

² Now Abram was very rich in livestock, in silver and in gold.

³ He went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

⁴ to the place of the altar which he had made there formerly; and there Abram called on the name of the Lord.

⁵ Now Lot, who went with Abram, also had flocks and herds and tents.

⁶ And the land could not sustain them ^[a]while dwelling together, for their possessions were so great that they were not able to remain together.

⁷ And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land.

⁸ So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.

⁹ Is not the whole land before you? Please separate from me; if to the left, then I will go to the right; or if to the right, then I will go to the left."

¹⁰ Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—*this was* before the Lord destroyed Sodom and Gomorrah—like the garden of the Lord, like the land of Egypt as you go to Zoar.

¹¹ So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other.

¹² Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.

¹³ Now the men of Sodom were wicked exceedingly and sinners against the Lord.

¹⁴ The Lord said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;

¹⁵ for all the land which you see, I will give it to you and to your descendants forever.

¹⁶ I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.

¹⁷ Arise, walk about the land through its length and breadth; for I will give it to you.”

¹⁸ Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the Lord.

Key Words:

Message:

The Negev is the desert region south of Palestine.
What takes place in the first 7 verses of this chapter?

A *rib* (contention) broke out between Abram's herdsmen and those of Lot.
13: 8-13

יִבּוֹ **rib** #7378 strife, controversy, dispute

1. strife, quarrel
2. dispute, controversy, case at law

What does Abram do and what does Lot do?

How does Lot make his choice?

How do you make decisions?
Based on what criteria?

How is Abram able to let Lot make this decision? Why is Abram so trusting?
What does Abram know?

"Faith in God's sovereignty gave Abraham the freedom to be generous." RSB 14: 19, 20

"Confident and unthreatened, he was selfless and generous. The contrast between the two narratives could not be more defined. In the former, Abram was consumed with survival. In the present, he risks all in light of the promise." Hughes

The wisdom of Abram

"This wisdom sprang from his faith. By faith he had already renounced everything; he could afford to refresh the choice: and by faith he had opted for the unseen; he had no need to judge, as Lot did, 'by the sight of his eyes.'" Kidner

13: 14-18

Now what does the Lord say to Abram?

At this stage, Abram still has no children.

Lot's choice was purely by sight.

Cities of the Plain:

Zoar: Is. 15: 5

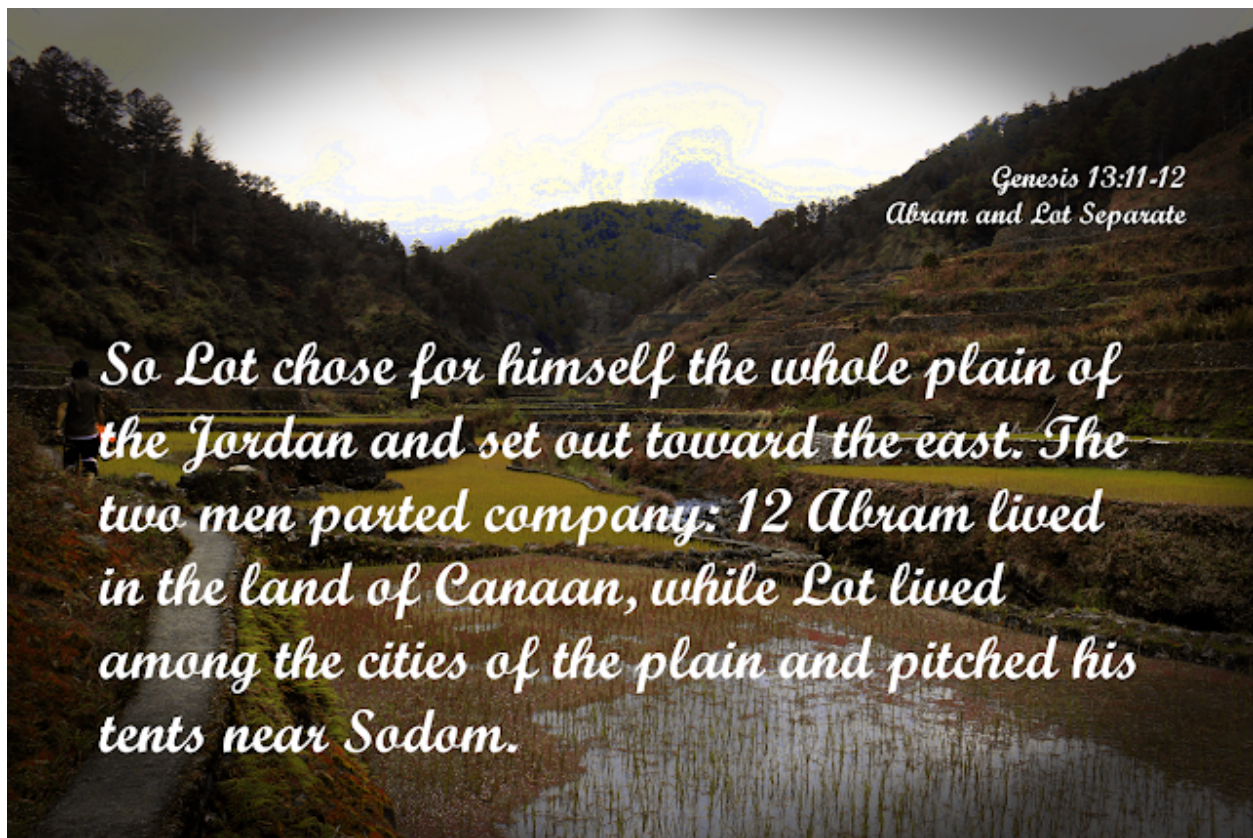
Jer. 48: 34

- **13: 15**

“God fulfilled the promise through Joshua (Josh. 21: 43-45), but not completely (Josh. 13: 1-7); even more so through David and Solomon (1 Kin. 4: 20-25; Neh. 9: 8), but still not completely (Ps. 95: 11; Heb. 4: 6-8; 11: 39, 40)... The land promises are consummated forever in the new heavens and new earth (Heb. 11: 39, 40; Rev. 21: 1-22: 6). Reformation

- **13:18**

The oaks of Mamre are around 20 miles south of Bethlehem. This area became the chief area of Abraham's movements for much of his life. But *“tent and altar epitomized his way of life.”* Kidner



“And because he walked in faith, God made the promise even clearer. As he looked north, south, east, and west, Abram took it all into his heart. Whether he looked up at

***the starts or down at the dust, he was assured that he would be the father of a great nation. His tour of the land was a victory tour. He worshiped God.
How this calls us to believe God's word, to see the unseen, and to live in magnanimity!***
Hughes

Coming soon ...

As king of righteousness and king of peace, Melchizedek bridges two key kingly ingredients. *"It was a significant link between the two concepts, for there can be peace only where there is righteousness."* Bible Speaks Today

Ps. 110

Heb. 5: 6-11

Heb. 6: 20- Heb. 7: 1- 15-17



Melchizedek blesses Abraham after rescuing Lot

Genesis 14

- **Do your Text Discovery of Gen. 14**

“Malki-Tzedek (Melchizedek) is described as a divinely empowered judge, a supernatural deliverer, and the one who awards their inheritance to the righteous.”

The Complete Jewish Study Bible

- **Read the Names of God: El Elyon in the Appendix.**

14 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of ^{1a}Goiim,

²that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

³All these came as allies to the valley of Siddim (that is, the Salt Sea).

⁴Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.

⁵In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim,

⁶and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.

⁷Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.

⁸And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim,

⁹against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.

¹⁰ Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

¹¹ Then they took all the goods of Sodom and Gomorrah and all their food supply and departed.

¹² They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.

¹³ Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.

¹⁴ When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.

¹⁵ He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.

¹⁶ He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.

God's Promise to Abram

¹⁷ Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).

¹⁸ And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

¹⁹ He blessed him and said,

“Blessed be Abram of God Most High,
Possessor of heaven and earth;

²⁰ And blessed be God Most High,
Who has delivered your enemies into your hand.”
He gave him a tenth of all.

²¹ The king of Sodom said to Abram, “Give the people to me and take the goods for yourself.”

²² Abram said to the king of Sodom, “I have sworn to the Lord God Most High, possessor of heaven and earth,

²³ that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, ‘I have made Abram rich.’

²⁴ I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share.”

Key words:

Key Message:

Read Gen. 14: 1-12

Who is in trouble here?

Why is he in danger?

Who is the first prisoner of war mentioned in the Bible?

“Down in Egypt his lack of trust in God had reduced him to a small-hearted, self-focused man. But back in Canaan, repentant and trusting God, he exemplified a greatness of spirit and generosity of soul in his dealings with his nephew Lot.” Hughes

14: 13-16

Note in v. 13 how Abram is referred.

How do you see Abram responding to this crisis?

Abram is far more than a nomad. He has how many men at his disposal to employ as soldiers?

Abram pursued the invaders 140 miles from his home in Hebron. Then he went on another 100 miles north of Dan and north of Damascus in order to bring back Lot and the others.

“In fact, Abram’s rescuing Lot from the enemies of God in Genesis 14 anticipates the son of Abraham’s rescuing humanity from the ultimate enemy of God in Acts 2.”

Christ -Centered Exposition

“This is the first occurrence of the term ‘Hebrew’ in the Bible and is probably used here to denote the ethnicity of Abram.” ESV

“The home was the first and most effective agency for religious training. During the nomadic life of the patriarchs education was purely a domestic activity, and the parents were the teachers.” Abraham was charged with the responsibility of training his children and his household to walk in the ways of the lord (18: 19; Ps. 78: 5-7)”

Archaeological Study Bible

- **14: 17-24**

“Just as Melchizedek mediates between God and Abram, Christ stands before the Father and mediates on behalf of His people (1 Tim. 2: 5).” CCE

- **14: 20**

We have the first instance of a tithe offering in the Bible.

- **14: 22**

“In ancient times raising one’s hand was a standard oath-taking practice. (Deut. 32: 40; Rev. 10: 5-6) ASB

This passage has long-reaching impact on the future of God’s people.

Here we find out about Melchizedek.

List everything you learn about this mysterious character.

Who is this mysterious figure?

Genesis is a book filled with genealogies and ancestral records, this man appears without any family acknowledgement. **Hebrew 7: 3**

“By contrasting Abram’s reactions to the kings of Sodom and Salem, this passage underlines his reliance on God rather than on military might in order to gain possession of Canaan.” ESV

How does that contrast make a point?

Read Ps. 110:1-4

Is. 9: 6-7

Heb. 5: 6, 10

Heb. 7: 1-10

Compare the ‘bread and wine’ of **Gen. 14: 18** to **Luke 22: 19-20**.

“The book of Hebrews presents Jesus Christ, from the royal line of David, as belonging to the ‘order of Melchizedek’ and therefore superior to the Levitical priests (Heb. 5: 5-10; 6: 20-7: 17).” ESV

Matt. 22: 44

Luke 20: 41-44

This is the first reference to a priest in the Bible, and it predates the Levitical priesthood of Israel. What do we learn about priests from **Heb. 7: 22-25**?

“Melchizedek” means “My king is righteous.”

What do you find out about Melchizedek in **Heb. 7: 11-22**?

What is important about the response of Abram? **14: 23, 24**

Why is Melchizedek such an important figure, yet in so few places in Scripture?

“The writer is simply using a rabbinical method of interpretation from silence. His point is that the Genesis account does not mention Melchizedek’s parents or genealogy or when he was born or died, thereby giving a type of what would be fleshed out in the qualifications of Christ.” *Hughes*

Also, do not miss that God is referred to as El Elyon, God Most High.
Read this name of God.

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus

“Our commitment to the ultimate King should lead to our investment in the kingdom. When we embrace the way of the kingdom, it should drive us to invest in the work of the kingdom. This passage points ahead to the reality that Jesus is the new and better Melchizedek, Who is both the perfect King Who defeats our enemies through His unstoppable power and the perfect priest Who delivers us from our sin through His infinite mercy.”

Christ-Centered Exposition

How is Jesus your perfect King, your perfect Priest, your perfect Prophet?
List here all the ways that Jesus fulfills these three roles.

Class Activity: Tell someone in class how Jesus fulfills this in your life today.

LESSON 8 Genesis 15 and 16 “How Can I go from Trusting God Fully to Forgetting God?”
How to Learn to Trust God and Never Forget Him Again!
Names of God: El Roi

There is no Digging Deeper because this week’s lesson is not overly long.

➤ **Do your Text Discovery of Gen. 15**

“All Abram got for his labors was God. That’s all!

God was teaching Abram to be satisfied with Him as enough – our all in all. Abram’s foes now extended from the Euphrates to the Nile. Yet God was to say, “I am your shield.” No enemy would ever be strong enough to defeat the Lord.

Read the beginning of chapter 16.

Abram sets out without any clear understanding of where he is going. How is this an exercise in faith?

The faith we see in Chapter 15 is amazing.

How did Abraham so quickly forget God’s promises and listen to his wife Sarai (in chapter 16)?

Sarai did not have the faith but why didn’t Abraham remain faithful?

15 After these things the word of the Lord came to Abram in a vision, saying,

“Do not fear, Abram,

I am a shield to you;

Your reward shall be very great.”

²Abram said, “O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?”

³And Abram said, “[^e]Since You have given no offspring to me, one born in my house is my heir.”

⁴Then behold, the word of the Lord came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.”

⁵And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”

⁶Then he believed in the Lord; and He reckoned it to him as righteousness.

⁷And He said to him, “I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to possess it.”

⁸He said, “O Lord God, how may I know that I will possess it?”

⁹So He said to him, “Bring Me a three year old heifer and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

¹⁰Then he brought all these to Him and cut them in two and laid each half opposite the other; but he did not cut the birds.

¹¹ The birds of prey came down upon the carcasses, and Abram drove them away.

¹² Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror *and* great darkness fell upon him.

¹³ *God* said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

¹⁴ But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

¹⁵ As for you, you shall go to your fathers in peace; you will be buried at a good old age.

¹⁶ Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

¹⁷ It came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces.

¹⁸ On that day the Lord made a covenant with Abram, saying,

“To your descendants I have given this land,

From the river of Egypt as far as the great river, the river Euphrates:

¹⁹ the Kenite and the Kenizzite and the Kadmonite

²⁰ and the Hittite and the Perizzite and the Rephaim

²¹ and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Key Words:

Key Message:

Have God's promises been fulfilled quickly?

What does that mean to you today?

God's timing is perfect. Does that simple truth ring true to you?

"Visions were an ancient mode of revelation (Num. 12: 6), and often occurred at night (v. 5; 1 Sam. 3: 1-3; Job 33: 14-16)." RSB

Why does God tell Abram not to be afraid? Why would Abram be possibly afraid?

"He (Abraham) could expect fierce retaliation for his daring attack, and he was understandably afraid." Bible Speaks Today

By the way, this is the first time in Scripture someone is told not to fear.

"Trust is to be in the person of God; hope is in the promise." Kidner

Does God offer to give Abram more men to fight for him?

What does God offer to do so that Abram does not need to be afraid?

What is Abram most concerned about here?

How does God address Abram's concerns?

God's first word to Abram was about Himself and then He speaks to Abram about himself. Why is that important? How is it important for us today?

Gen. 15: 6 Write this verse here.

What do you find out about the future of man here?
Has it turned out to be true?

Note where else this verse is located, especially in the New Testament.

Rom. 4: 3, 22

Gal. 3: 6

James 2: 23

"Romans 4 confirms what Genesis 15 clarifies: our righteousness doesn't depend on our behavior but our beliefs; it doesn't depend on our fruit but our faith. The gift of saving faith is not based on what we do but on what God has done for us." CCE

"Unbelief comes readily, whereas faith fears a disappointment and tends to hesitate." But Abram was convinced in the depth of his being that the Lord was true and His word valid.
Bible Speaks Today

"This verse provides the early core doctrine of justification by faith." Reformation SB

These New Testament references solidify that *"Justification has always been by faith. This story and the argument of Romans 4 present faith not as a crowning merit but as readiness to accept what God promises. Note that Abram's trust was both personal (in the Lord) and propositional (the context is the specific word of the Lord in verse 4 and 5)." Kidner*

“Here the narrator underlines the significance of faith, in that before Abram has proved himself righteous by his deed, he is counted (that is regarded) as righteous because of his faith.” ESV

“It is important to note that it wasn’t Abram’s own righteous living or good deeds that made him righteous in God’s eyes; it was simply faith.” The Jesus Bible

- **Gen. 15: 7-20**

“Ancient royal covenants often began with the self-identification of the king and a brief historical prologue.” ASB

“The Lord ensures that Abram knows His identity, His proved reliability and His continuing work in His servant. God’s faithfulness was the foundation rock on which Abram could rely.” Bible Speaks Today

“I am the LORD (7), Yahweh, the One Who is (for the name is connected with the verb ‘to be’ and is explained as ‘I AM’ in Exod. 3: 14, he is the source of all life, the unchanging one, controller of humanity’s destiny, and therefore will able to design salvation.” BST

“The Abrahamic Covenant did not give Abram redemption; it was a covenant made with Abram who had already believed and to whom righteousness had already been imputed.” BKC

- **v. 11** *“The ‘birds of prey’ (Gen. 15: 11) signify their enemies (unclean nations.)”* ESV

See what awaited the one who failed the covenant. **Jer. 34: 18, 19**

v. 12 – “a deep sleep came over Abram.” Compare this with the deep sleep that came over Adam as a new wife was prepared for him. How do both passages relate?

- **v. 13** *“Know for certain”*

Has God ever spoken like this to you?

God does want us to know things for certain; that is why He has made sure that we have His Word to us. **Look at 1 John 5: 13** and see what God wants you to know without a doubt.

- **v. 17** – The smoking fire pot and the torch

“Two elements that were connected with sacrificial ritual in the ancient world. These images are part of the ‘burning’ motif that describes God’s zeal and judgment in the world. Fire represents the consuming, cleansing zeal of Yahweh as well as His unapproachable

holiness, which are interrelated .” BKC

“Faith is the outstanding topic throughout the Abram narrative, there is evidence here that Faith is the primary response required by God of everyone, before the coming of Christ as well as after.” BST

Now I am going to ask you to do something the flesh will revolt against. BUT DO IT!
You are going to draw. I know. You don't like to do this, but there is a purpose in doing it.
I am terrible at drawing but the Lord speaks to me as I draw like He does at no other time. I believe He condescends to speak to me at this time because I am making myself like a little child by doing this. My four-year-old granddaughter draws better than I do yet, because I desire to hear from the Lord, I will do it.

Draw these verses **Gen. 15: 7-19**

Drawing unlocks something in us which cannot be unlocked any other way.
As you draw, talk to the Lord.

“The Hebrew verb ‘to believe’ is the source of ‘amen.’ Whenever one believes, he is saying ‘amen.’” Baker’s

Because Abraham believed God’s promise, what did God credit to his account?

- In **Gen. 15: 13-16**, Who is in charge? Who determines that these things will indeed occur?

Read Gal. 3: 7-9

Rom. 4: 1-3

Read 15: 7-16

What do you learn about God here?

Now go through and explain the process of God making a covenant with Abram.
This is a ritual. What was the significance of this ritual?

What was God's part and what was Abram's part?

Another example of this type of covenant is found in **Jer. 34: 18**.
What do you find out there?

"Abram cuts the animals and God cuts the covenant, all of which leads to the cutting of circumcision in chapter 17. The penalty for failing to be circumcised, in turn, is to be 'cut off.'" 17: 14 Baker's

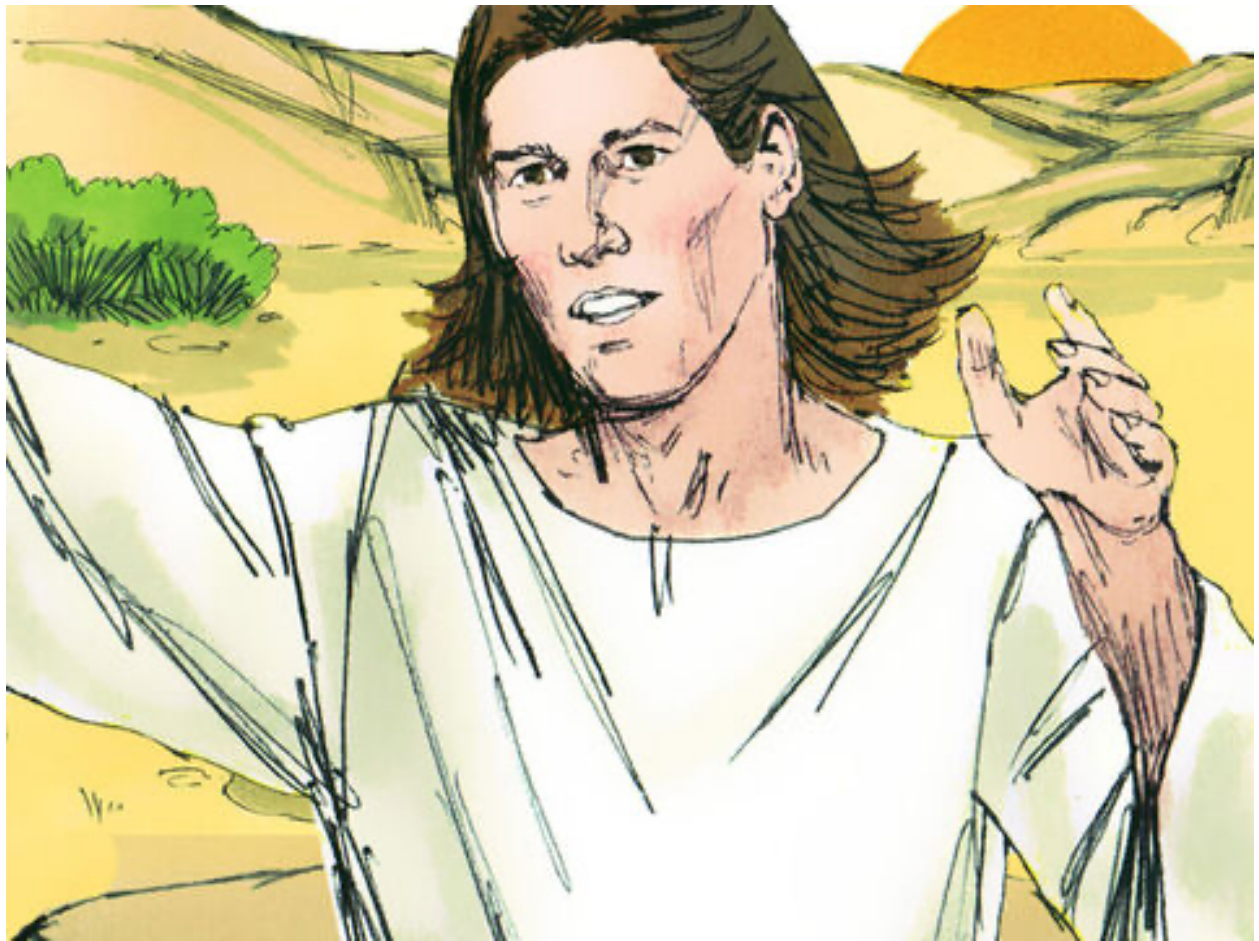
"These fiery elements can only be symbols of God Himself, for in the Bible fire represents the presence of God. The ritual here is dramatic." Baker's

God is essentially saying, may what has happened to these animals happen to Me if I am not faithful to My word.

Genesis 16

- Do your Text Discovery of Gen. 16





Doctrines:

What You Learn about Man:

16 Now Sarai, Abram's wife had borne him no *children*, and she had an Egyptian maid whose name was Hagar.

² So Sarai said to Abram, "Now behold, the Lord has prevented me from bearing *children*. Please go in to my maid; perhaps I will obtain children through her." And Abram listened to the voice of Sarai.

³ After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

⁴ He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.

⁵ And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the Lord judge between you and me."

⁶ But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

⁷ Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur.

⁸ He said, “Hagar, Sarai’s maid, where have you come from and where are you going?” And she said, “I am fleeing from the presence of my mistress Sarai.”

⁹ Then the angel of the Lord said to her, “Return to your mistress, and submit yourself to her authority.”

¹⁰ Moreover, the angel of the Lord said to her, “I will greatly multiply your descendants so that they will be too many to count.”

¹¹ The angel of the Lord said to her further,
“Behold, you are with child,
And you will bear a son;
And you shall call his name Ishmael,
Because the Lord has given heed to your affliction.

¹² “He will be a wild donkey of a man,
His hand *will be* against everyone,
And everyone’s hand *will be* against him;
And he will live to the east of all his brothers.”

¹³ Then she called the name of the Lord who spoke to her, “You are a God who sees”; for she said, “Have I even remained alive here after seeing Him?”

¹⁴ Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

¹⁵ So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to him.

Key Words:

Key Message:

These arrangements sound odd to us in the twenty-first century, but in ancient times, these would have been not unusual at all. The unnecessary part in this story of Abraham is the fact that God had already told Abraham that God would do this with Sarai. Hagar was unnecessary.

From man's point of view, this was an option, but from God's point of view, this was unfaithfulness, and it would cause untold misery over the years.

Briefly what takes place in **16: 1-7?**

"It is the angel of the Lord who meets Hagar in the wilderness; this is the first time he appears in the Bible. But in verse 13 the text says that it is God Who speaks with her. The angel of the Lord and the Lord – distinct, yet the same. All sorts of explanations, usually along the lines of from-critical concerns (what was the original form of the story?), have been offered to explain this 'incongruity.' Might we see here, as we saw in the 'us' of 1: 26 and 11: 7, a hint of God's trinitarian nature?" Baker's

"But the deeper issue is not Sarai's broken body but her broken trust in God." CCE
"Like his forefather Adam in Eden, Abram thus abandons his leadership over his family and capitulates to his wife's unhealthy desire." CCE

Some scholars have designated the phrase "THE angel of the Lord" as referring to the pre-incarnate Christ.

What are your thoughts on this?

The name of Ishmael means *"El (God) has heard."*
Ishmael is referred to as a *'wild donkey of a man.'*
He will be a wanderer and a warrior.

What happens in **16: 7-14?**

16:13-14

Hagar names God in this passage.

She names the place where God provides for her and her son - Beer Lahai Roi – “well of the Living One Who sees me.”

“The angel of the Lord is now disclosed to have been the Lord Himself.” Kidner

Hagar was running away from Sarai and she ran into the God Who Sees her.

➤ **Read the article on the name of God, El Roi.**

Meditate on the name of God El Roi –
How is our Lord your El Roi, God Who sees you?

This section of narratives show us what a struggle Abram experienced while he waited for God’s promises to be fulfilled.

The growth of faith is never easy.

“When the way of faith (which involved patient waiting) was abandoned and the way of human calculation was taken, Abram was caught up in a chain of causes and effects that would trouble him for years to come.” BKC

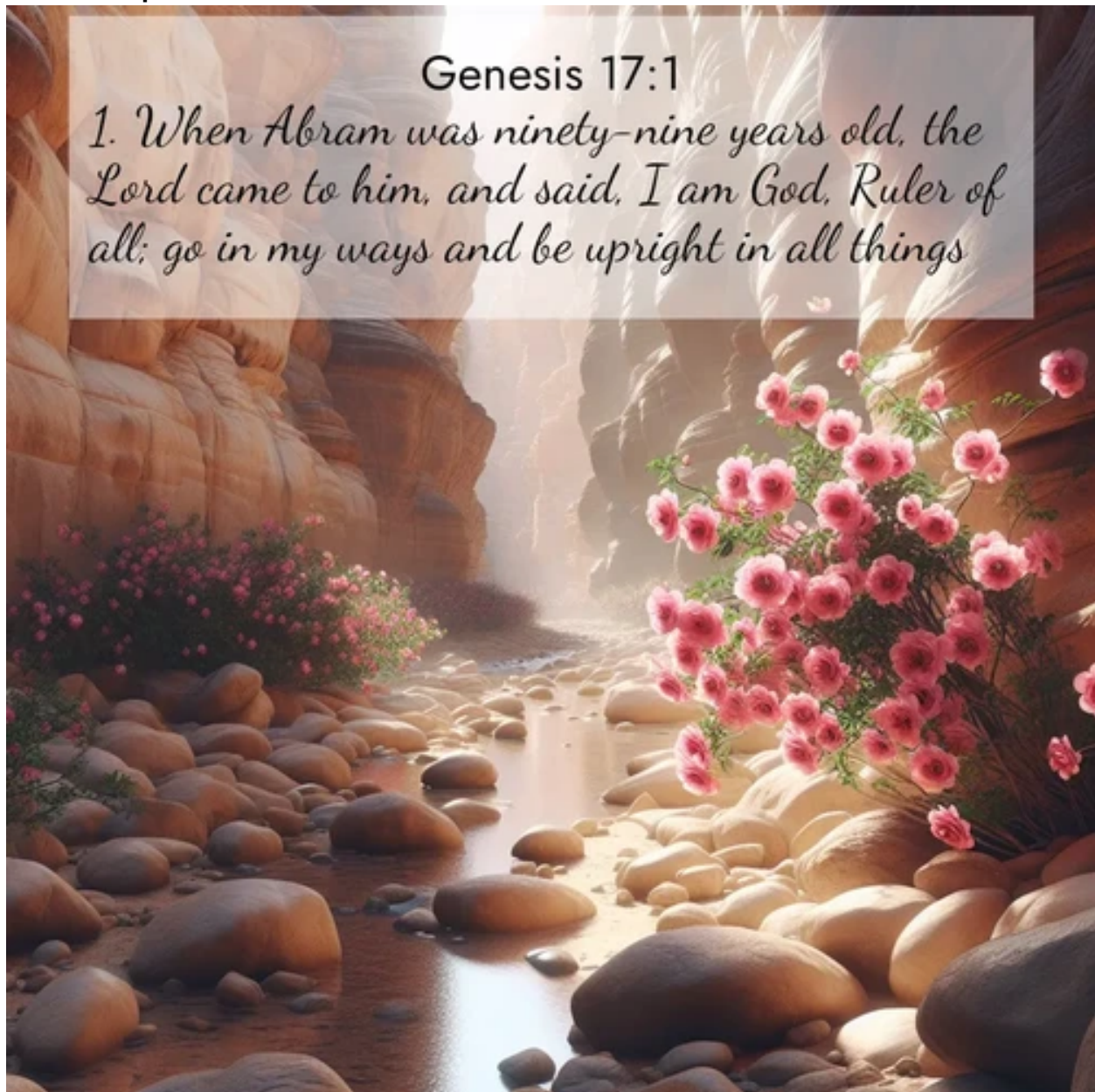
Who named Hagar’s child? **V. 11**

“One is pledged to a Master, only secondarily to a way of life.” Kidner

LESSON 9 Genesis 17 and 18
Names of God: El Shaddai

“Why Does Abraham Need a New Identity?”

- Do your Text Discovery of Gen. 17
- Then Read the Name of God El Shaddai found at the end of the lesson on Chapter 17.



Genesis 17:1

1. When Abram was ninety-nine years old, the Lord came to him, and said, I am God, Ruler of all; go in my ways and be upright in all things

Doctrine:**What You Learn about Man:**

17 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him,

“I am God Almighty;

Walk before Me, and be blameless.

²“I will establish My covenant between Me and you,

And I will multiply you exceedingly.”

³Abram fell on his face, and God talked with him, saying,

⁴“As for Me, behold, My covenant is with you,

And you will be the father of a multitude of nations.

⁵“No longer shall your name be called Abram,

But your name shall be Abraham;

For I have made you the father of a multitude of nations.

⁶I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.

⁷I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.

⁸I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

⁹God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.

¹⁰This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

¹¹And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

¹²And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.

¹³A *servant* who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

¹⁴But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

¹⁵Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. ¹

⁶I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a *mother of nations*; kings of peoples will ^[m]come from her.”

¹⁷Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a *child*?”

¹⁸And Abraham said to God, “Oh that Ishmael might live before You!”

¹⁹ But God said, “No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.

²⁰ As for Ishmael, I have heard you; behold, I will bless him and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.

²¹ But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.”

²² When He finished talking with him, God went up from Abraham.

²³ Then Abraham took Ishmael his son, and all *the servants* who were born in his house and all who were bought with his money, every male among the men of Abraham’s household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.

²⁴ Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

²⁵ And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

²⁶ In the very same day Abraham was circumcised, and Ishmael his son.

²⁷ All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

Key Words:

Key Message:

“As a name of God, El is used chiefly in poetry and prophecy, rarely in prose, and then usually with some attribute attached, as ‘a jealous God’ El Qanna. El Elyon (God Most High), El Chai (living God) El Roi (God of seeing), El-Elohei Yisra’el (God, the God of Isra’el), and El Gibbor (Mighty God).” CJSB

God is referred to as El Shaddai – what does that mean?

The fact that God is Almighty means something. What does it mean to you?

Are you El Shaddai?

Then why do we live as though we are mighty enough to control our lives?

‘I will make My covenant between Me and you.’ “The word b’rit (covenant) is found no less than thirteen times in this chapter, emphasizing the fact that the covenant is the central idea of Gen. 17.” CJSB

God tells Abram to be “blameless.” *Tamim* in Hebrew, this word also refers to sacrifices which are to be without blemish, blameless. Noah is referred to as Tamim. 6:9

Abram would go many years with apparently no new word from the Lord. From **16: 16 to 17: 1** is thirteen years with no recorded word from the Lord.

After a significant silence the Lord appears to Abram as El Shaddai.
Read the article on this particular name of God.

How does God speak to Abram here in **Gen. 17: 1**?

v. 3 – “Abram’s prostration before God, unlike Adam’s arrogance, acknowledged the master-servant footing of the covenant. It rooted the matter in the truth; in such soil the relationship could grow to its full stature of friendship (Jmes. 2: 23)

What does God further inform Abram of concerning the covenant?

The Lord tells Abram that his name will be changed.
Why does the Lord change his name?

Abram means “father is exalted.”
Abraham means “father of many nations.”
The Lord says “I will” a lot. Why is that important?

“A new name indicates a new destiny.” Baker’s

“The righteousness granted to Abraham preceded the law and preceded circumcision; it depended on neither but depended instead on his belief in God’s promises. In the same way Christians are reckoned righteous because they believe that God raised from the dead the Lord Jesus Christ (Rom. 4: 22-25).” Bible Speaks Today

17: 6-8

What are the promises here?

God tells Abraham to walk, be blameless, keep, and circumcise.
What do those instructions tell you about God?

What is God’s part?

Heb. 11: 10

Verse 9-14

What do these verses focus on?

“So the physical marking of circumcision was intended to serve as a daily reminder of the spiritual marking of faith.” Christ-Centered Exposition

But circumcision was always meant to be a spiritual marking as well. **Deut. 30: 6**

17: 11

This ‘mark would not normally be visible to others. The nature of the sign suggests that it was intended to focus attention on the importance of Abraham’s offspring, the royal line through which blessing would come.” ESV

Also look at: **Is. 42: 5-7.**

Circumcision will be a confirming sign. By this symbol the people would gain a ready and constant connection to their God.

Is this part of the covenant an option?

“Unbelief is described as having an uncircumcised heart. Circumcision is referred to as a symbol of purity, separation and loyalty.” BKC

Look at:

Deut. 10: 16

Deut. 30: 6

Jer. 9: 26

Ezekiel 44: 7-9

Are we still to be circumcised?

Let's look at the New Testament

Rom. 2: 25-29

1 Cor. 7: 18-19

Gal. 6: 15

“The name changes of the patriarch and matriarch show they are under God's rule (1: 5) and are called to a new destiny and mission.” RSB

Also the new names of Abram and Sarah would constantly remind them of God's promises coming true.

In what way is this part of the covenant a seal or a mark to the covenant and what does that seal mean?

- **17: 10**

By this ritual the organ of procreation was consecrated to God (Lev. 19: 23). More importantly, God wanted the heart and ear consecrated to Him (Deut. 1: 16; 30: 6; Jer. 4: 4; 6: 10; Ezek. 44: 7, 9). Mere circumcision in the flesh is inadequate to please God (17: 11-14).” RSB

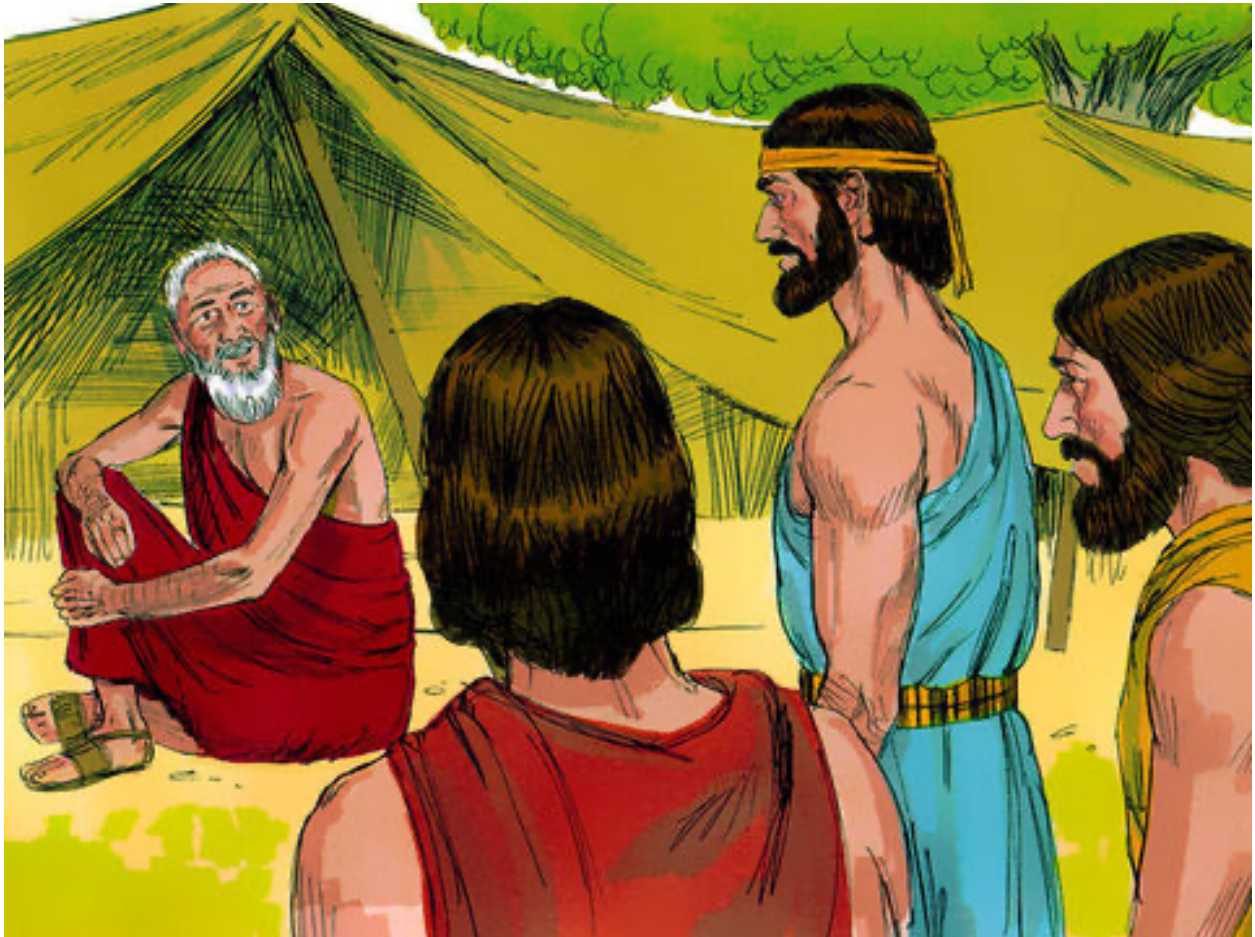
The sign speaks of God’s claim on the “male sexual activity and procreation, which is the key to the fulfillment of God’s covenant.” Baker’s

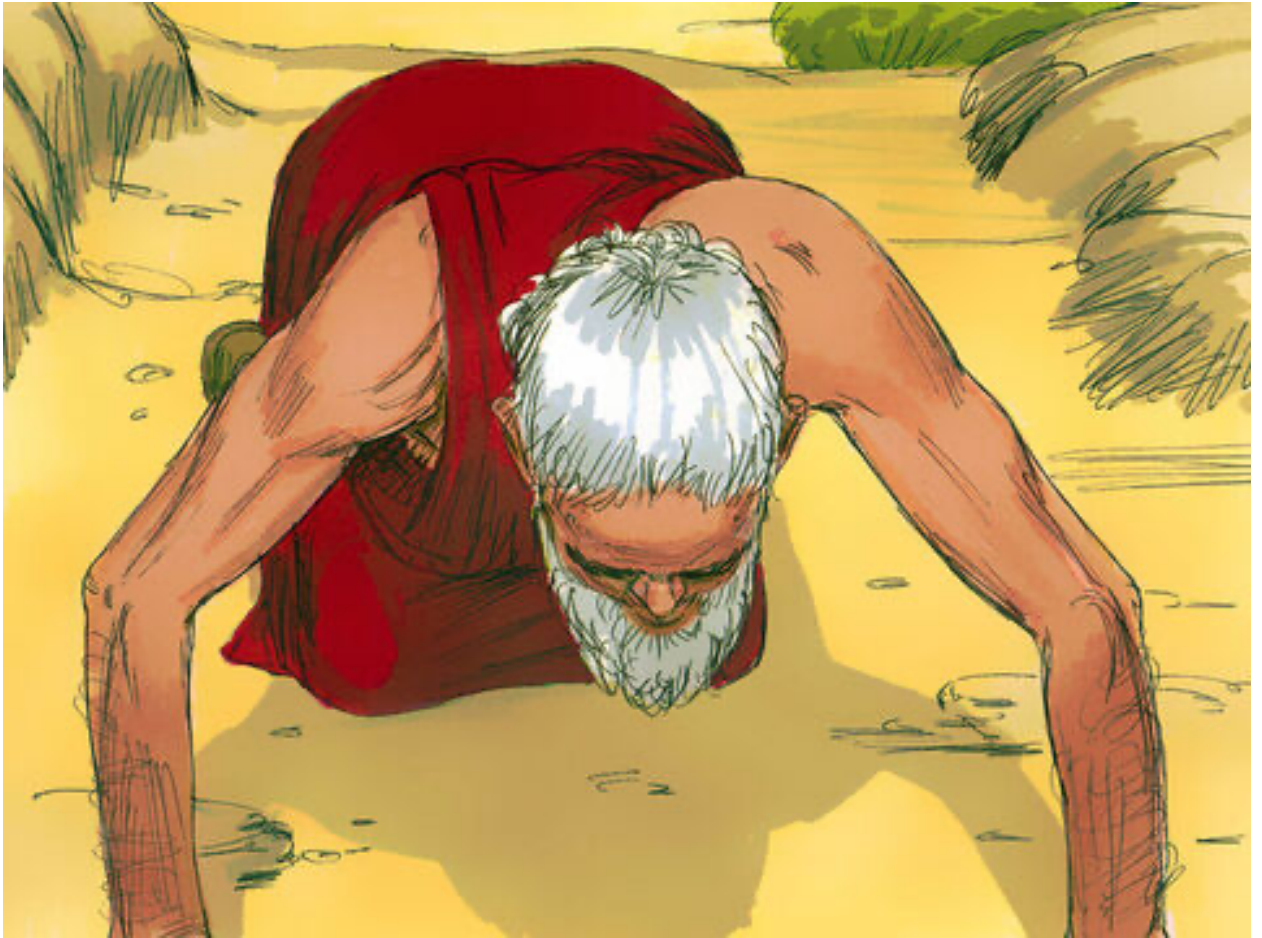
Sarah is the name of Abraham’s wife now. No longer Sarai.

God will bless Ishmael but the covenant will be with Isaac alone.

Genesis 18

- Do your Text Discovery of Gen. 18





Doctrines:

What You Learn about Man:

18 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.

²When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he ran from the tent door to meet them and bowed himself to the earth,

³and said, “My Lord, if now I have found favor in Your sight, please do not pass Your servant by.

⁴Please let a little water be brought and wash your feet, and rest yourselves under the tree;

⁵and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant.” And they said, “So do, as you have said.”

⁶So Abraham hurried into the tent to Sarah, and said, “Quickly, prepare three measures of fine flour, knead *it* and make bread cakes.”

⁷ Abraham also ran to the herd and took a tender and choice calf and gave *it* to the servant, and he hurried to prepare it.

⁸ He took curds and milk and the calf which he had prepared and placed *it* before them; and he was standing by them under the tree as they ate.

⁹ Then they said to him, “Where is Sarah your wife?” And he said, “There, in the tent.”

¹⁰ He said, “I will surely return to you at this time next year; and behold, Sarah your wife will have a son.” And Sarah was listening at the tent door, which was behind him.

¹¹ Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing.

¹² Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”

¹³ And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I indeed bear *a child*, when I am so old?’

¹⁴ Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son.”

¹⁵ Sarah denied *it* however, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.”

¹⁶ Then the men rose up from there and looked down toward Sodom; and Abraham was walking with them to send them off.

¹⁷ The LORD said, “Shall I hide from Abraham what I am about to do,

¹⁸ since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?

¹⁹ For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.”

²⁰ And the LORD said, “The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

²¹ I will go down now and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know.”

²² Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.

²³ Abraham came near and said, “Will You indeed sweep away the righteous with the wicked?”

²⁴ Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not spare the place for the sake of the fifty righteous who are in it?

²⁵ Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth deal justly?”

²⁶ So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account.”

²⁷ And Abraham replied, “Now behold, I have ventured to speak to the Lord, although I am *but* dust and ashes.

²⁸ Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?” And He said, “I will not destroy *it* if I find forty-five there.”

²⁹ He spoke to Him yet again and said, “Suppose forty are found there?” And He said, “I will not do *it* on account of the forty.”

³⁰Then he said, “Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?” And He said, “I will not do *it* if I find thirty there.”

³¹And he said, “Now behold, I have ventured to speak to the Lord; suppose twenty are found there?” And He said, “I will not destroy *it* on account of the twenty.”

³²Then he said, “Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?” And He said, “I will not destroy *it* on account of the ten.”

³³As soon as He had finished speaking to Abraham the LORD departed, and Abraham returned to his place.

Key Words:

Key Message:

What do you learn about God from this chapter?

God is the Lord of Life and of Death.

Who appeared to Abraham v. 1?

- **Gen. 18: 3** the Lord is referred to here as “Adonai.” This means “My Lord.”

Why is that important here?

“There is good reason to believe that theophanies before the incarnation of Christ were visible manifestations of the pre-incarnate Son of God.” Archaeological Study Bible

Where do you last see the two companions to the Lord (which verse)?

What do the visitors know about Abraham, even though they are strangers?

- **18: 6-8** could be an example of **Hebrews 13: 2**.

Abraham does not know about his visitors, but they know all about him!

What is Sarai's response to the news of her pregnancy?

Sarai needs to see beyond her lord (Abraham) and sees her Lord.

- **18: 9-15** Sarah was listening

"Sarah was persisting in unbelief, not merely reacting in astonishment. Her purely sensual comment (12b) adds to the impression that her interest in the covenant and promise was still shallow." Kidner

The child would be born in spite of her unbelief.

"Despite her initial skepticism, Sarah too came to believe the promise (He. 11: 11) and joined her husband in faith) Rom. 4: 14-25)." RSB

- **v. 14 Compare to Jer. 32: 17-27; Zech. 8: 6; Luke 1: 37**

Note: the two angels continue on the Sodom but the Lord does not.



Abraham observes the ancient Near Eastern custom of hospitality. His behavior forms a direct contrast with the behavior in this regard with the Sodomites.

Abraham shares a covenant meal with the Lord

To eat together was important for fellowship, peace offerings and treaties. *“When the Lord was ready to specify the fulfillment of the covenantal promise, He came in person and ate in Abraham’s tent.”* BKC

Further, God will make known to Abraham His plans concerning Sodom.

Ezek. 16: 48-50

God considers Abraham more than a servant, perhaps even a friend.

James 2: 23

2 Chron. 20: 7

Is 41: 8

John 15: 15

What does God do in **Gen. 18: 21**?

18: 22-33

Here is a section of Scripture where Abraham is negotiating with God concerning the destruction of Sodom.

Why does Abraham care about Sodom? DO you?

The dominant them of this section is justice.

Read the following and see if they add any understanding.

Jer. 20: 16; 23: 13

Hos. 11: 8

Luke 17: 28-32

Ezek. 16: 53, 55

Abraham had earlier saved the people of Sodom from bondage to the invaders. Abraham cared what happened to them.

What does this section show you about Abraham?

“Abraham was wrong in supposing that the righteous cannot suffer the same tragedies as sinners.” Hughes
Do you agree with this statement?

Luke 13: 4, 5

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?**
How do these verses this week help show you how to end well?

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus: Whenever we see the Lord appear to someone in the Old Testament, it is possibly an appearance of Jesus before His incarnate state.

What does that make you think of in regards to Hagar?
Are you jealous that she likely had an early and personal connection with Jesus?
Are you glad that He was able to comfort and encourage a lonely and outcast woman?
Do you long for conversations with Him like Hagar had? Well, start talking!!! He is ready to talk with you right now!

Class Activity: discuss the above possible Christophany with someone in class.

· Hebrew Names of God ·

אל שדי

EL SHADDAI - GOD ALMIGHTY

El Shaddai means the all sufficient God. It's a word reflecting on His strength, majesty, and power. When translated into English, it is usually rendered as: God Almighty. "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty." (Psalm 91:1)

STUDYING THE NAMES OF GOD

EL SHADDAI

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name.

Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called "Abraham." This new name changes

Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the “being” or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3

When God speaks to you as *El Shaddai*, what is your response?

What does *El Shaddai* mean?

Almighty God

El is the name for “god.” Many middle eastern languages use this term for “god.” This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen.17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram’s help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai’s names; God makes certain requirements of Abraham.

No longer called Abram, this man’s **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham’s part as well. No longer must Abraham endeavor to accomplish God’s work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you “helping” God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign.

From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules.

Rev. 4:2, 8, 11 John says, “Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... ‘Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.’ Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied in Him alone or is there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God’s sovereignty:

“Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other.” Deut. 4:39

“Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?” Job 12:9, 10

“Why do you complain against Him that He does not give an account of all His doings?” Job 33:13

“Behold, let me tell you, you are not right in this, for God is greater than man.” Job 33:12

“Then the LORD answered Job out of the whirlwind and said, ‘Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it?’” Job 38:1-5

“Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: ‘I am the first and I am the last, and there is no God besides Me.’” Is. 44:6

“Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, ‘What are you doing?’ Or the thing you are making say, ‘He has no hands’?” Is 45:9

“The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet.” Nahum 1:3

A.W. Tozer quotes follow:

“The life of the Christian is bound up in the sovereignty of God.”

“God’s sovereignty means that if there’s anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians.”

“God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes.”

“God could never be sovereign without the power to bring about His will or the authority to exercise His power.”

Weekly Application Questions

1. How has studying this chapter for this week sharpened your understanding of Who God is?

**2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus: How has Jesus been Almighty God to you?

Perhaps if we saw Him as Almighty God we would be more inclined to “walk before Him and be blameless.”

Gen. 17: 1

Look at 17: 5. Has God changed your name? Has your identity changed by your relationship with Jesus?

Class Activity: talk with someone in class about how the Lord has changed your identity.

LESSON 10 Genesis 19, 20 “Does God Like to Destroy?”
God likes to do what must be done in order to make things righteous.

- **Do your Text Discovery of Gen. 19**



Doctrines:

What Do You Learn about Man:

19 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his* face to the ground.

²And he said, “Now behold, my lords, please turn aside into your servant’s house, and spend the night, and wash your feet; then you may rise early and go on your way.” They said however, “No, but we shall spend the night in the square.”

³Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

⁴Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

⁵and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

⁶But Lot went out to them at the doorway, and shut the door behind him,

⁷and said, “Please, my brothers, do not act wickedly.

⁸Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof.”

⁹ But they said, “Stand aside.” Furthermore, they said, “This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them.” So they pressed hard against Lot and came near to break the door.

¹⁰ But the men reached out their hands and brought Lot into the house^lwith them, and shut the door.

¹¹ They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied *themselves trying* to find the doorway.

¹² Then the *two* men said to Lot, “Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place;

¹³ for we are about to destroy this place, because their outcry has become so great before the Lord that the Lord has sent us to destroy it.”

¹⁴ Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, “Up, get out of this place, for the Lord will destroy the city.” But he appeared to his sons-in-law to be jesting.

¹⁵ When morning dawned, the angels urged Lot, saying, “Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.”

¹⁶ But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord *was* upon him; and they brought him out, and put him outside the city.

¹⁷ When they had brought them outside, one said, “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away.”

¹⁸ But Lot said to them, “Oh no, my lords!

¹⁹ Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

²⁰ now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved.”

²¹ He said to him, “Behold, I grant you this request also, not to overthrow the town of which you have spoken.

²² Hurry, escape there, for I cannot do anything until you arrive there.” Therefore the name of the town was called Zoar.

²³ The sun had risen over the earth when Lot came to Zoar.

²⁴ Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven,

²⁵ and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

²⁶ But his wife, from behind him, looked *back*, and she became a pillar of salt.

²⁷ Now Abraham arose early in the morning *and went* to the place where he had stood before the Lord;

²⁸ and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

²⁹ Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

³⁰ Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

³¹ Then the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of the earth.

³² Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father."

³³ So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

³⁴ On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."

³⁵ So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

³⁶ Thus both the daughters of Lot were with child by their father.

³⁷ The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.

³⁸ As for the younger, she also bore a son and called his name Ben-ammi; he is the father of the sons of Ammon to this day.

Key Words:

Key Message:

- **19: 1**

“The two angels are clearly distinguished from the Lord Himself.” Kidner

“The city gateway served as the administrative and judicial center where legal matters were discussed and prosecuted. Treaties witnessed by the city elders at the gate were as legally binding as written contracts are today.” Archaeological Study Bible

“At this early point in Scripture the sin of sodomy is branded as particularly heinous. The law was to make it a capital offence, grouped with incest and bestiality (Lev. 18: 22; 20: 13), and the New Testament is equally appalled at it (Rom. 1: 26, 27; 1 Cor. 6: 9; 1 Tim. 1: 10).” Kidner

Having presented this, it is also important to say that this sinner is not beyond loving acceptance. There is no place for rejection of the person who has engaged or struggles with this particular sin, regardless of the climate of the church at this time.

Do not compound this sin with the sin of a lack of grace.

What do you find out about the sexual depravity of Sodom?

What do you think about v. 8?

In their culture, this response would have been the last resort for Lot.

But to dishonor your guests was not an option. *“As host he must allow no harm to come upon his guests while they are under his roof. That was an ancient Near Eastern law of hospitality.” Baker’s*

What happens to Lot?

What happens to the visitors?

What happens to the men of Sodom?

“Blindness” – same word as **2 Kings 6: 18** also involves angels.

How does **Ezek. 16: 49** relate to this passage?

What the New Testament has to say about this passage:

2 Pet. 2: 7-8

Jude 7

“It seems that even though he anticipates the impending judgment, it is difficult for him to abandon the familiar and follow God by faith.” CCE

Lot was willing to stay in Sodom and just continue “preaching” righteousness. He could not get Sodom out of his heart.

Are you playing with the world?

Do you find it difficult to remove worldly things from your life at the expense of your purity?

- **19: 16**

“Even Lot is slow to grasp the seriousness of the situation. Of necessity, in a display of divine mercy, the men physically pull Lot and his family out of the city.” ESV

How can you tell that Lot’s family had succumbed to the evil influence of Sodom?

- **19: 20**

“Divine grace, not human righteousness, is the ultimate basis of salvation.” Hughes

- **19: 24**

“The very names Sodom and Gomorrah are known to this day to be marks of heinous sin and immorality.” The Jesus Bible

- **19: 28** How can Abraham know what had happened to Sodom?

Lot and his family are warned about God's judgment on Sodom and are given a chance to escape. (19: 12-19) But Lot's sons-in-law ignore his warning. Lot asks to flee to Zoar (which means "small"). What happens next?

"Only verses 24 and 25 describe the actual catastrophe. The disaster is a combination of volcanic activity and earthquake." Baker's

Why, in verse 29, does God spare Lot?

The Moabites and Ammonites would become constant enemies of Israel. Perhaps because of the influence of Sodom.

Four major motifs are in this chapter: God's swift judgment on the vile Canaanites, Lot's close attachment to the wicked society, God's merciful sparing of Lot from the doom and 'the rebirth of Sodom' in the cave." BKC

The Ammonites are the ones who will worship Molech and offer children as sacrifices to him.

God's people could always know that the Lord will judge evil and there is a folly to becoming attached to wickedness.

Lots of destruction here, so read only 5, unless you are a glutton for punishment!

Deut. 29: 23

Ps. 11: 6

Is. 13: 19

Amos 4: 11

Zeph. 2: 9

Luke 17: 30-32

1 John 2: 15, 17

Matt. 11: 24

19: 24-25

“This judgment on Sodom and Gomorrah, the flood of ch. 6-9, and the later destruction of the Canaanites when the people of Israel entered the Promised Land (Deut. 20: 16-18), all vividly demonstrate God’s righteous wrath against sin, His mercy in rescuing the godly from destruction, and the certainty of the final judgment to come (2 Pet. 2: 4-10).” ESV

- **19:37, 38**

“The Moabites and Ammonites were rejected by God not because of their questionable lineage but because they mistreated Israel (Deut.2: 9, 19; 23: 3-6; Neh. 13: 1,2).” RSB

“The cave of Moab’s conception, therefore, points ahead to the tomb of the Messiah’s resurrection. God works through the brokenness of what happened in the cave to prepare the way for the One Who rescues us from our own brokenness.” CCE

Genesis 20

➤ Do your Text Discovery of Gen. 20

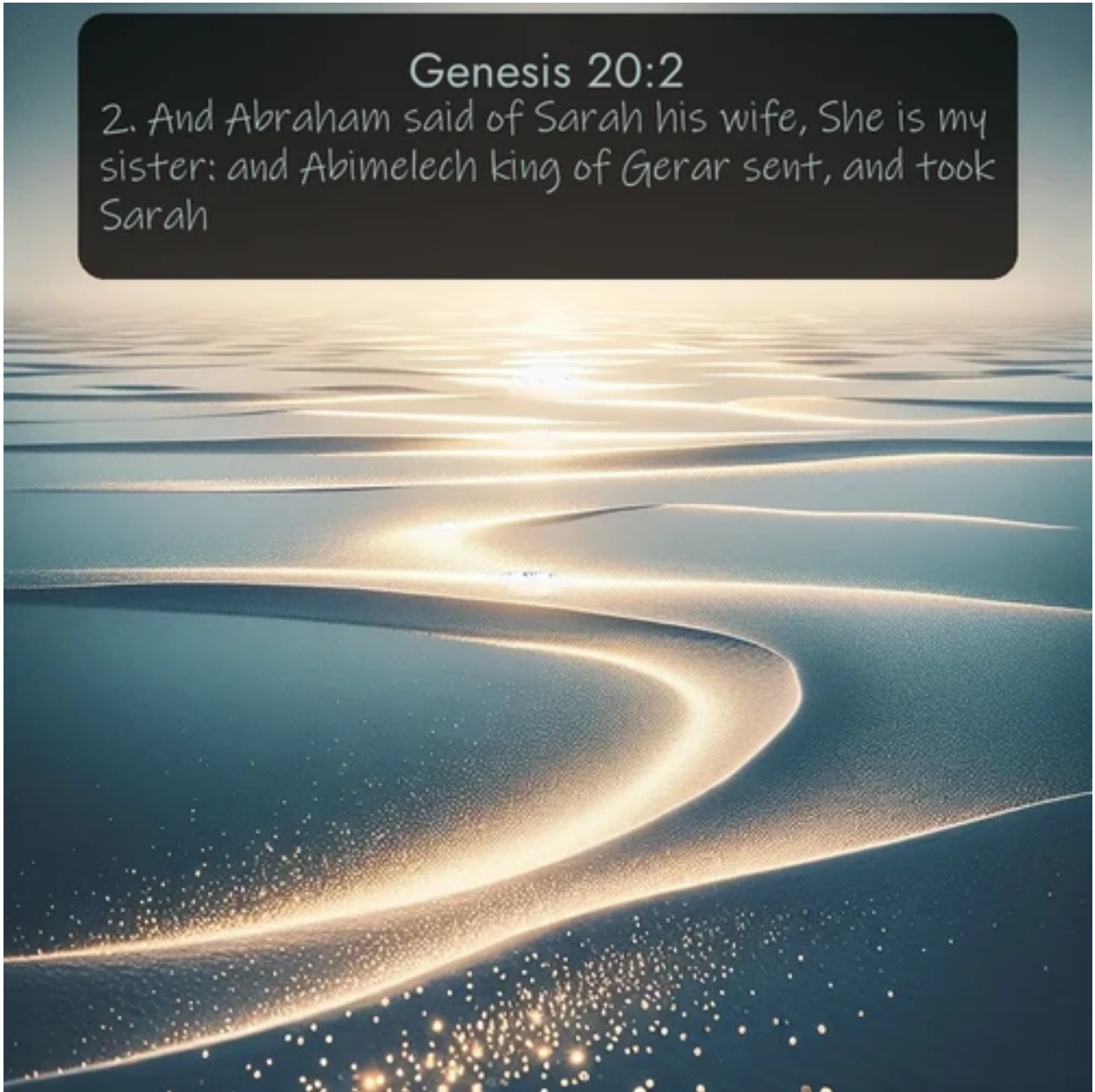
20: 7 ‘He is a prophet.’

“In calling Abraham a ‘prophet’ (nav’i), God defines the call He had given to him. Nav’i is from a Hebrew root meaning ‘to bring forth.’ The Bible’s prophets are those who bring forth God’s words and teachings.” According to Rabbi Abraham J. Heschel, ‘The prophet’s essential task is to declare the word of God.’” CJSB

20: 7 is the first use of this term (prophet) in the Bible.

Genesis 20:2

2. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah



Doctrine:

What Do You Learn About Man:

20 Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar.

²Abraham said of Sarah his wife, “She is my sister.” So Abimelech king of Gerar sent and took Sarah.

³But God came to Abimelech in a dream of the night, and said to him, “Behold, you are a dead man because of the woman whom you have taken, for she is married.”

⁴Now Abimelech had not come near her; and he said, “Lord, will You slay a nation, even *though* blameless?

⁵Did he not himself say to me, ‘She is my sister’? And she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands I have done this.”

⁶Then God said to him in the dream, “Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.

⁷Now therefore, restore the man’s wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore *her*, know that you shall surely die, you and all who are yours.”

⁸So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened.

⁹Then Abimelech called Abraham and said to him, “What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done.”

¹⁰And Abimelech said to Abraham, “What have you encountered, that you have done this thing?”

¹¹Abraham said, “Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife.

¹²Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;

¹³and it came about, when God caused me to wander from my father’s house, that I said to her, ‘This is the kindness which you will show to me: everywhere we go, say of me, “He is my brother.”’”

¹⁴Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.

¹⁵Abimelech said, “Behold, my land is before you; settle wherever you please.”

¹⁶To Sarah he said, “Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared.”

¹⁷Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore *children*.

¹⁸For the Lord had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham’s wife.

Key Words:

Key Message:

Does God send Abraham to Gerar?

Gerar was near the coast and about 50 miles south of Hebron, in the land of the Philistines.

Does God tell Abraham to call Sarah his sister?

Is verse 11 a proper excuse for Abraham's actions?

Three times in the Bible God appears in a dream to non-Israelites: Gen 31: 24 (Laban), Numbers 22: 12 (Balaam), and here.

- **20: 1-18**

“Gerar was an important caravan centre on the border between Canaan and Egypt, but it was also a royal city, where Abimelech was king.” Bible Speaks Today

“The actions of Abraham here thus betray the fact that he is more fearful of the nations than he is faithful to God's promise.” CCE

“Abimelech's actions place in jeopardy the fulfillment of God's promise to Abraham that Sarah will bear him a son.” ESV

The name “Abimelech” means “my father is king.” Note Gen. 26: 1-2 as well.

Ps. 34 carries this name as well. Very likely this was a royal name, much like Pharaoh.

“On the brink of Isaac's conception (18: 10-14; 21: 1,2) the program of redemption through the seed of Abraham was placed in jeopardy.” RSB

- **20: 3-6**

“Throughout Genesis dreams are often used as a medium of divine revelation. (see 28: 12; 31: 10-11; 37: 5-9; 40: 5-8; 41: 1)” Esv

- **20: 7**

Abraham is the first person to be designated a prophet.

Ps. 115:15

Sarah's beauty is not mentioned here, perhaps there was another reason for her being desirable.

Concerning Sarah's alliance with Abimelech: *"To Abimelech she was marriageable for her wealth and for the alliance that would be cemented with her 'brother,' as Abimelech's further approach to Abraham for a covenant, when this move had failed, suggests in 21: 22ff."* Kidner

"Abraham's relapse into faithless scheming, as at other moments of anticlimax, carries its own warning. Here is the very Promise put in jeopardy, traded away for personal safety... verse 13 shows that Abraham had made this precaution his policy."

- **20: 11**

"Abraham's response betrays both his lack of faith in God and his misjudgment of the people of Gerar." ESV

- **20: 14-16**

"Abimelech's generosity, on top of his innocence, contrasts sharply with Abraham's self-serving deception regarding the truth about Sarah." ESV

When Abraham lies to Abimelech, he misrepresents the character of God to the nations. How might Christians do that today?

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

➤ **Record your Chapter Summaries in the Appendix.**

➤ **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus:

LESSON 11 Genesis 21 and 22

Genesis 22 “Does God Approve of Child Sacrifice? How Do You Know?”

Names of God: Jehovah-jireh

➤ Do your Text Discovery of Gen. 21

Doctrine:

What Do You Learn about Man:

21 Then the Lord took note of Sarah as He had said, and the Lord did for Sarah as He had promised.

²So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him.

³Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

⁴Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

⁵Now Abraham was one hundred years old when his son Isaac was born to him.

⁶Sarah said, “God has made laughter for me; everyone who hears will laugh with me.”

⁷And she said, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

⁸The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

⁹ Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

¹⁰ Therefore she said to Abraham, “Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac.”

¹¹ The matter distressed Abraham greatly because of his son.

¹² But God said to Abraham, “Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.

¹³ And of the son of the maid I will make a nation also, because he is your descendant.”

¹⁴ So Abraham rose early in the morning and took bread and a skin of water and gave *them* to Hagar, putting *them* on her shoulder, and gave *her* the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.

¹⁵ When the water in the skin was used up, she left the boy under one of the bushes.

¹⁶ Then she went and sat down opposite him, about a bowshot away, for she said, “Do not let me ^[k]see the boy die.” And she sat opposite him and lifted up her voice and wept.

¹⁷ God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, “What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is.

¹⁸ Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him.”

¹⁹ Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.

²⁰ God was with the lad, and he grew; and he lived in the wilderness and became an archer.

²¹ He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

²² Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do;

²³ now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned."

²⁴ Abraham said, "I swear it."

²⁵ But Abraham complained to Abimelech because of the well of water which the servants of Abimelech had seized.

²⁶ And Abimelech said, "I do not know who has done this thing; you did not tell me, nor did I hear of it until today."

²⁷ Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.

²⁸ Then Abraham set seven ewe lambs of the flock by themselves.

²⁹ Abimelech said to Abraham, “What do these seven ewe lambs mean, which you have set by themselves?”

³⁰ He said, “You shall take these seven ewe lambs from my hand so that it may be a witness to me, that I dug this well.”

³¹ Therefore he called that place Beersheba, because there the two of them took an oath.

³² So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.

³³ *Abraham* planted a tamarisk tree at Beersheba, and there he called on the name of the Lord, the Everlasting God.

³⁴ And Abraham sojourned in the land of the Philistines for many days.

Key Words:

Key Message:

Genesis 21

What happens in this chapter that is of consequence concerning the Messiah?

- **v. 8-14**

How does this family dynamic relate to the present day?

“It was ultimately God’s faithfulness – not human effort – that brought forth Isaac.”

The Jesus Bible

“Sarah, throughout, is no visionary: she has faith (Heb. 11: 11), but her bent is domestic and physical – no doubt providentially, for Isaac had the ordinary needs of a child, who must be enjoyed for himself as well as for his destiny.” Kidner

- **21: 8-21**

“The discord, trivial as it seemed at first glance (11), came from a fundamental rift which time would disclose and the New Testament expound as the incompatibility of the natural and the spiritual (ps. 83: 5, 6; Gal. 4: 29). Sarah spoke more truly than she knew.” Kidner

- **21: 12** *“through Isaac shall your offspring be named”*

“Sarah’s words, though spoken in anger, happened to accord with God’s purpose, and were for that reason upheld.” Bible Speaks Today

“Even though Ishmael is older than Isaac, God confirms that Isaac will take priority over Ishmael (17: 19). The importance of this is picked up in Rom. 9: 7 and Heb. 11: 18.” ESV 21: 14

“Yeled” is the Hebrew word for a “young teen.”

- **21: 17-18**

“Ishmael” means “God hears.”

- **21: 22-23**

“Abimelech attributes Abraham’s success to God.” ESV

It is important to see what the New Testament has to offer enlightenment regarding the Old Testament.

See what you learn:

Gal. 4: 21-31

Saba – to swear or take an oath occurs three times in the passage. V. 23-24, 28-30, 31. This word is the key to the passage.

Beer saba (*Beer sheba*) means the “well of the oath” or possibly “well of seven” Well (sheba) and seven (shebu’ah) are very similar words.

The story in **21: 22-34** reveals that Abraham was blessed of God and even some pagans realized this. The motif of the well appears again **16: 14; 21: 19**. God provided water – a symbol of blessing – out of the wilderness even barren land.

Abraham now has an understanding with Abimelech concerning his rights in the land.

“Hagar’s life had been full of trouble, and it was not of her making. It all stemmed from Abraham’s lapse of faith in decamping to Egypt, and from his later disobedience. Does our

disobedience ever fail to damage and sadden the life of someone else? And does the Lord ever fail to be gracious to those we have hurt?"

Bible Speaks Today

"Archaeological evidence from various sites in Canaan points to the possibility that some people from the Aegean region (esp. Crete and Cyprus) may have already been settled in southwest Canaan. This raises the possibility that Abraham and Isaac (see ch. 26) had dealings with people who came from the same area as the later Philistines. The name "Philistines" is normally associated with non-Canaanites from the Aegen region who inhabited southwest Canaan from about 1180 B.C. onward – nearly a thousand years after Abraham's time." ESV So the referral to "Philistines" is somewhat anachronistic.

- **21: 33**

We have here the name of God El Olam – the Everlasting God You may wish to read this in the Names of God, found on the website.

"His planting of the tree was a symbol of fruitfulness and prosperity. Abraham memorialized God as the source of his prosperity. It also demonstrated his rootedness in the land where he indeed stayed 'many days.'"

"The title 'Everlasting God' (el olam) as a divine designation is unique in the Bible. Abraham's use of it has to do with the eternal nature of the events in chapters 20, 21 – namely, Isaac's birth and a covenant relationship that is eternal. Abraham's God was the Everlasting One Whose will for man cannot be thwarted. This awesome view of God would now inform all of Abraham's dealings. It was this exalted understanding that would be tested in his offering up of Isaac, and that also would help him to stand." Hughes

Testing produces faith

Job

Esther

David

In Jesus' time Peter's innate confidence in his own abilities caused him to declare to Christ, 'I will lay down my life for You' (John 13: 37). But after his failure (Luke 22: 60-62) came his great faith and strength as displayed from Pentecost onward to his death."
Hughes

➤ **Do your Text Discovery of Gen. 22**

22 Now it came about after these things, that God tested Abraham, and said to him,

“Abraham!” And he said, “Here I am.”

²He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”

³So Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

⁴On the third day Abraham raised his eyes and saw the place from a distance.

⁵Abraham said to his young men, “Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.”

⁶Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

⁷Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?”

⁸Abraham said, “God will ^[a]provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

⁹Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood and bound his son Isaac and laid him on the altar, on top of the wood.

¹⁰Abraham stretched out his hand and took the knife to slay his son. ¹¹But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”

¹²He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”

¹³Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.

¹⁴Abraham called the name of that place The Lord Will Provide, as it is said to this day, “In the mount of the Lord it will be provided.”

¹⁵Then the angel of the Lord called to Abraham a second time from heaven,

¹⁶and said, “By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son,

¹⁷ indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

¹⁹ So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

²⁰ Now it came about after these things, that it was told Abraham, saying,

“Behold, Milcah also has borne children to your brother Nahor:

²¹ Uz his firstborn and Buz his brother and Kemuel the father of Aram

²² and Chesed and Hazo and Pildash and Jidlaph and Bethuel.”

²³ Bethuel became the father of Rebekah; these eight Milcah bore to Nahor, Abraham’s brother.

²⁴ His concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.

Key Words:

Key Message:

For the first time the verb “test” occurs in the Bible.

“As a test it was designed to prove faith. And for it to be a real test, it had to defy logic; it had to be something Abraham wanted to resist.”

22:11 “Here I am .”

So also Moses (Ex. 3: 4)

Samuel (1 Sam. 3: 4)

Isaiah (Is. 6: 8)

See also Christ’s own words to the same effect (Heb. 10: 7; Ps, 40: 7, 8)

The Binding of Yitz’chak and the Coming Messiah

The account of the binding of Yitz’chak, the Akedah, is read every year at Rosh-HaShanah with the blessing, ‘Remember in our favor, O Lord our God, the oath which You have sworn to our father Avraham on Mt. Moriyah, consider the binding of his son Yitz’chak upon the altar when he suppressed his love in order to do Your will with a whole heart.’ CJSB

“To fear God means to reverence Him as sovereign, trust Him implicitly, and obey Him without question.” BKC

Beersheba to Mount Moriah was about 50 miles.

Another reference to Mount Moriah 2 Chron. 3: 1 What else do you learn here?

The main point in 22: 9-14 is not about atonement; it is the portrayal of an obedient servant worshiping God in faith at great cost.

True worship is costly.

- **22: 1-19**

“The passage conveys two truths for its original audience: 1 – it shows the kind of faith that Abraham had and commends it for Israel; and 2 – it shows that ‘substitution’ is a part of the ‘atoning sacrifices’ that God will direct Israel to offer.” ESV

- **22: 2**

“According to 2 Chron. 3: 1, Solomon constructed the temple on Mount Moriah in Jerusalem. While Gen. 22 does not specify that the sacrifice of Isaac took place at or near Jerusalem, v. 14 possibly implies such a connection.” ESV

“Even the location of the sacrifice, ‘the land of Moriah’ is significant (Gen. 22: 2). It is the future location of the temple, where the sacrificial system will be used for generations (2 Chron. 3: 1)

- **22: 4**

“It requires about two days to travel on foot from Beersheba to Jerusalem, a distance of about 45 miles. Elsewhere, two days also represents the time set aside to prepare for a special encounter with God on the third day (see Ex. 19: 11). Perhaps this sets the pattern for the significant ‘third day’ (Matt. 16: 21; 1 Cor. 15: 4).” ESV

- **22: 6**

Relate this verse to **Isaiah 53: 7, 10**

- **22: 13** “burnt offering”

“In Genesis such sacrifices are associated with solemn promises made by God (see 8: 20-22) The fact that ram died in the place of Isaac has led many Christian interpreters to see introduced here the principle of substitutionary atonement, which would later become a reality in the substitutionary sacrificial death of Christ on the cross, as the ‘Lamb of God, Who takes away the sin of the world.’” (John 1: 29) ESV.

*“In Genesis such sacrifices are associated with solemn promises made by God (8: 20-22).”*ESV

We all must be willing to answer the question put to us. **Micah 6: 6-8**

What does the Lord require of us?

The easy answer to this is: Anything that stands between you and the Lord, anything that competes with your absolute loyalty to Him.

What is vying for your devotion to the Lord?

What causes you to place anything or anyone above Him?

You must grapple with this question every day; once early in your Christian walk is not sufficient. Your turning to Him with this question must be daily.

22: 14 *“The mountain (or hill) of the Lord”*

Ps. 24: 3

Is. 2: 3

Zech. 8: 3

➤ **Read the Names of God: Jehovah-jireh in the Appendix.**

- **22: 14** *"In the mount ... it will come clear."*

*"To obey is to find new assurance, as Abraham had discovered in **13: 14ff**; note too the new promise in **17c**. The best comment on God's oath is in **Hebrews 6: 16-18**." Kidner*

"Abraham envisioned the doctrine of the resurrection when as yet there had been nothing in history to suggest it. In this way he perhaps began to see Christ's day (John 8: 56). Here was a bold, original, informing faith! Hughes

"Abraham's 'God will provide for Himself' is at the same time a declaration of trust, and expression of hope, and a prophecy of the future."

- **22: 15-18**

"Genesis as a whole is interested in tracing a single unique line of offspring that will eventually bring forth a special King Who will rule over the Gentiles." ESV

"We see that the God Who tests is also the God Who provides. When God tests you, He will provide for you."

"God had now sworn an oath by Himself that every promise would come to pass! Again the writer of Hebrews explains the weight of God's action: 'For when God made a promise to

Abraham, since he had no one great by whom to swear, He swore by Himself, saying, 'Surely I will bless you and multiply you.' And thus Abraham, having patiently waited, obtained the promise.'" Hebrews 6: 13-15



“God’s promise to Abraham demonstrated the “vast mission of the nation of Israel. They were a chosen nation, not merely for their own blessing, but so that through them God would declare and demonstrate His glory to every other nation as well. As God’s chosen people, a new and holy nation purchased by Christ’s blood, the church serves as a light to the nations by obeying God.” (1 Pet. 2: 9-10) The Jesus Bible

Weekly Application Questions

- 1. How has studying this chapter for this week sharpened your understanding of Who God is?**

**2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- **Record your Chapter Summaries in the Appendix.**
- **Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus:

LESSON 12 Genesis 23 and 24 “The Cycle of Life: Sarah Dies, Abraham Dies, Rebekah Gives Birth to Esau and Jacob”

Doctrine: Sovereignty

➤ **Do your Text Discovery of Gen. 23**

Doctrines:

What Do You Learn about Man:

23 Now Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

²Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.

³Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,

⁴“I am a stranger and a sojourner among you; give me a burial site among you that I may bury my dead out of my sight.”

⁵The sons of Heth answered Abraham, saying to him,

⁶“Hear us, my lord, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead.”

⁷So Abraham rose and bowed to the people of the land, the sons of Heth.

⁸And he spoke with them, saying, “If it is your wish *for me* to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me,

⁹that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site.”

¹⁰ Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; *even* of all who went in at the gate of his city, saying,

¹¹ “No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead.”

¹² And Abraham bowed before the people of the land.

¹³ He spoke to Ephron in the hearing of the people of the land, saying, “If you will only please listen to me; I will give the price of the field, accept *it* from me that I may bury my dead there.”

¹⁴ Then Ephron answered Abraham, saying to him,

¹⁵ “My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead.”

¹⁶ Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.

¹⁷ So Ephron’s field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

¹⁸ to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

¹⁹ After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

²⁰ So the field and the cave that is in it, were deeded over to Abraham for [\[m\]](#)a burial site by the sons of Heth.

Key Words:

Key Message:

“Listen to me, you who pursue righteousness, who seek the Lord: Look to the rock from which you were hewn and to the quarry from which you were dug. Look to Abraham your father and to Sarah who gave birth to you in pain; when he was but one I called him, then I blessed him and multiplied him.” Hughes

“‘These all died in faith:’ the importance of the chapter lies in this. By leaving their bones in Canaan the patriarchs gave their last witness to the promise, as Joseph’s dying words made clear Gen. 50: 25. ‘While they themselves were silent... the sepulcher cried aloud, that death formed no obstacle to their entering on the possession of it’ (Calvin).” Kidner

Heb. 11: 11

Heb. 11: 13

“The deaths that touch our lives, especially those that are close to us, are meant to make us look by faith beyond the present material world to the architectures of Heaven, to the eternal foundations laid by God.” Hughes

“By faith when Joshua conquered the promised land, he buried Joseph’s body in fulfillment of the same principle in a plot of land earlier purchased by Joseph’s father Jacob (Josh 24: 32).”

“Tragically, ancient Israel gained the land and then lost it – when they became more interested in the land than in the One Who had promised it.”

The mark of a true believer is to desire a better country.

“Our citizenship is in heaven, and from it we await a Savior, The Lord Jesus Christ, Who will transform our lowly body to be like His glorious body, by the power that enables Him even to subject all things to Himself.” Phil. 3: 20. 21

“For the thing that are seen are transient, but the things that are unseen are eternal.”
2 Cor. 4: 18

- **23: 4**

“Even after 62 years of semi-nomadic existence in Canaan, Abraham has no permanent location to call his own ... he was looking for a city ‘whose Designer and Builder is God.’”
(Heb. 11: 9-10) ESV

“By acquiring this plot of land, Abraham not only establishes future rights to it for his family but puts down a marker that his descendants are to be associated with the land of Canaan, as God had already promised (12: 7; 13: 14-17; 15: 18-21).” ESV

Kiriath-arba (Hebron) is the last city in which Sarah lives.

Sarah is *“the only woman in the Genesis narrative whose lifespan is given: 127 years.”*CCE

“According to the Hittite law code one who bought a field from another had to assume feudal obligations for the field. By requesting only a part, Abraham is trying to avoid these obligations.” Baker’s

“Nowhere in this event is God involved. He never addresses Abraham after chapter 22.”
Baker’s

Bedouin bargaining is taking place in this passage. Buyer beware!

“The point of this event was to ensure that the cave and field would be Abraham’s possession. When Abraham bought this cave, he was renouncing Paddan Aram, that is, northwest Mesopotamia (25: 20). By buying the land for his dead, he was forced to realize that God’s promises do not end with this life.” BKC

“As the excessive price requested (v. 15) and Abraham’s offer of money indicate, Ephron’s offer to give the cave and field was part of the Near Eastern bargaining ritual. The seeming generosity of the offer was probably intended either to obligate Abraham to respond with a gift of even greater value (if accepted).” RSB

“Hittite law stipulated that if a property owner sold only part of his property, he (the original and principal landowner) was still required to pay all dues (taxes) on the land. But if he sold the entire tract, the new owner had to pay the dues.” Archaeological Study Bible

24: 2

“One of the most frequently used words in Scripture , occurring over 1,600 times, is ‘hand.’ Besides its literal use, it occurs in numerous figurative senses as well. To put one’s hand

under another's thigh as in verses 2, 9 and 48: 29 meant to take a solemn oath, evidently related to covenant obligations.” Archeological Study Bible

“Although Ephron’s initial response is to offer the field and cave to Abraham for free, this may not have been his true intention, because the second time he offers it, he also casually injects what he would consider a fair price (v. 15).

It is important that Abraham buy the property because an actual sale ensures that Abraham has full legal title to the burial plot.” ESV

While hard to discern if this price was overly high, it is likely so. Consider **1 Kings 16: 24 and Jer. 32: 9**

“Abraham’s purchase of the field and cave meant that his descendants would own this land in perpetuity. Abraham, Isaac, Jacob, Rebekah, and Leah would later be laid to rest in this cave.” ESV

Read Hebrews 11: 39-40

Also read Hebrews 11: 8-19

As Abraham in hope bought a grave site in the land, so believers today have a hope beyond this life.

The Burial of Sarah



Genesis 24

➤ Do your Text Discovery of Gen. 24

Doctrine:

What You Learn about Man:

24 Now Abraham was old, advanced in age; and the Lord had blessed Abraham in every way.

²Abraham said to his servant, the oldest of his household, who had charge of all that he owned, “Please place your hand under my thigh,

³and I will make you swear by the Lord, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,

⁴but you will go to my country and to my relatives, and take a wife for my son Isaac.”

⁵The servant said to him, “Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?”

⁶Then Abraham said to him, “Beware that you do not take my son back there!

⁷The Lord, the God of heaven, who took me from my father’s house and from the land of my birth, and who spoke to me and who swore to me, saying, ‘To your descendants I will give this land,’ He will send His angel before you, and you will take a wife for my son from there.

⁸ But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there.”

⁹ So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

¹⁰ Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master’s in his hand; and he arose and went to Mesopotamia, to the city of Nahor.

¹¹ He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water.

¹² He said, “O Lord, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham.

¹³ Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

¹⁴ now may it be that the girl to whom I say, ‘Please let down your jar so that I may drink,’ and who answers, ‘Drink, and I will water your camels also’—*may she be the one* whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness to my master.”

Rebekah Is Chosen

¹⁵ Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

¹⁶ The girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

¹⁷ Then the servant ran to meet her, and said, "Please let me drink a little water from your jar."

¹⁸ She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.

¹⁹ Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking."

²⁰ So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

²¹ Meanwhile, the man was gazing at her ^[a]in silence, to know whether the Lord had made his journey successful or not.

²² When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her ^[h]wrists weighing ten shekels in gold,

²³ and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

²⁴ She said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."

²⁵ Again she said to him, “We have plenty of both straw and feed, and room to lodge in.”

²⁶ Then the man bowed low and worshiped the Lord.

²⁷ He said, “Blessed be the Lord, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the Lord has guided me in the way to the house of my master’s brothers.”

²⁸ Then the girl ran and told her mother’s household about these things.

²⁹ Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.

³⁰ When he saw the ring and the bracelets on his sister’s wrists, and when he heard the words of Rebekah his sister, saying, “This is what the man said to me,” he went to the man; and behold, he was standing by the camels at the spring.

³¹ And he said, “Come in, blessed of the Lord! Why do you stand outside since I have prepared the house, and a place for the camels?”

³² So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

³³ But when *food* was set before him to eat, he said, “I will not eat until I have told my business.” And he said, “Speak on.”

³⁴ So he said, “I am Abraham’s servant.

³⁵ The Lord has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

³⁶ Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has.

³⁷ My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

³⁸ but you shall go to my father's house and to my relatives, and take a wife for my son.'

³⁹ I said to my master, 'Suppose the woman does not follow me.'

⁴⁰ He said to me, 'The Lord, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

⁴¹ then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

⁴² "So I came today to the spring, and said, 'O Lord, the God of my master Abraham, if now You will make my journey on which I go successful;

⁴³ behold, I am standing by the ^[a]spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

⁴⁴ and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the Lord has appointed for my master's son.'

⁴⁵ “Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, ‘Please let me drink.’

⁴⁶ She quickly lowered her jar from her *shoulder*, and said, ‘Drink, and I will water your camels also’; so I drank, and she watered the camels also.

⁴⁷ Then I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him’; and I put the ring on her nose, and the bracelets on her wrists.

⁴⁸ And I bowed low and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had guided me in the right way to take the daughter of my master’s kinsman for his son.

⁴⁹ So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left.”

⁵⁰ Then Laban and Bethuel replied, “The matter comes from the Lord; so we cannot speak to you bad or good.

⁵¹ Here is Rebekah before you, take *her* and go, and let her be the wife of your master’s son, as the Lord has spoken.”

⁵² When Abraham's servant heard their words, he bowed himself to the ground before the Lord.

⁵³ The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

⁵⁴ Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master."

⁵⁵ But her brother and her mother said, "Let the girl stay with us *a few* days, say ten; afterward she may go."

⁵⁶ He said to them, "Do not delay me, since the Lord has prospered my way. Send me away that I may go to my master."

⁵⁷ And they said, "We will call the girl and consult her wishes."

⁵⁸ Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

⁵⁹ Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men.

⁶⁰ They blessed Rebekah and said to her,

"May you, our sister,

Become thousands of ten thousands,

And may your ^[u]descendants possess

The gate of those who hate them."

⁶¹ Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed.

Isaac Marries Rebekah

⁶² Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev.

⁶³ Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

⁶⁴ Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.

⁶⁵ She said to the servant, “Who is that man walking in the field to meet us?” And the servant said, “He is my master.” Then she took her veil and covered herself.

⁶⁶ The servant told Isaac all the things that he had done.

⁶⁷ Then Isaac brought her into his mother Sarah’s tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother’s death.

Key Words:

Key Message:

“The account of how Rebekah becomes Isaac’s wife forms one of the longest episodes in the book of Genesis. Displaying exceptional narrative skill, the author highlights how God controls events so that, after a long journey from Canaan to northern Mesopotamia, Abraham’s servants is guided to Rebekah. “The journey from Hebron, where Sarah was buried (23: 19), to Nahor [in the district of Haran], where Rebekah lived (24: 10), was approximately 550 miles or 900 km along ancient routes, a journey that would have taken approximately 21 days to travel; a man traveling alone could go an average of 25 miles a days or so, faster than a caravan, whose travel speed would be about 17-23 miles per day.” ESV

“The story, told with unobtrusive artistry, gives living form to the charge ‘in all thy ways acknowledge Him, and He shall direct thy path’ (Prov. 3: 6).” Kidner

“This is, in fact, the first recorded prayer for guidance in the Bible.” CCE

“Notably, this unnamed servant is the first person described in Scripture as asking for divine guidance at a critical juncture. His prayer will also be described later as a spontaneous prayer – ‘in my heart’ (v. 45).” Hughes

“When something is stated twice in close proximity in the Bible, it emphasizes the point being made. Rhythm and repetition are two important elements of good Hebrew writing style.” The Complete Jewish Study Bible

Look in this chapter for how God shows His hesed love.

God was the sole cause of all the events in the story.

God was deliberately behind the scenes, directing the acts.

Much like the book of Esther, you see the hand of God without hearing the voice of God.

“God orchestrated the events to ensure that Isaac received a wife and the promise of a descendant who would bring universal blessing to mankind.” The Jesus Bible

“This story of Abraham and Isaac is one of the most shocking and memorable narratives in all of Scripture. And yet in its outcome, it is one of the greatest stories describing the loyalty of God to His covenant and the foreshadowing of His plan to save the world, In Genesis 3: 15, God made a promise to destroy evil and redeem humanity through the offspring of the woman.” The Jesus Bible

“Everything about Isaac’s life was the result of God’s supernatural plan and provision. Against all odds Sarah, Abraham’s wife, became pregnant with Isaac, despite being 90 years old. And now, in spite of all that Isaac represented, God asked Abraham to surrender his beloved son.” The Jesus Bible

“In a similar sense, Jesus carried out a mission to bring His bride to Himself. No distance or cost or improbability would keep Him from getting His bride. He came from heaven to earth in order to rescue His church. He paid a price for His bride that exceeded the greatest kingly riches imaginable, His blood secured her as His own.” The Jesus Bible

- **24: 2 the chief steward**

“This chief steward is one of the most attractive minor characters of the Bible.” Kidner

For reference to the instructions of Abraham: Deut. 7: 3, 4; 1 Kings 11: 4; Ez. 9

- **24: 12-14**

“The meeting of Abraham’s servant and Rebekah was framed in prayer (vv. 26, 27).” RSB

- Read the Doctrine on God's Sovereignty found in the Appendix.

“The servant (like Abraham) has faith in the Lord and prays for guidance. The conditions set by the servant reveal that he is seeking a wife who has a generous and caring disposition similar to that of God Who shows steadfast love to Abraham (v. 12). The specific request in v. 14 is not the ordinary way to ask for guidance – the servant might better have asked for wisdom to discern the best wife for Isaac rather than to probe into what God had providentially appointed. Nevertheless, God graciously honors the request as his means or directing events.” ESV

**What Rebekah offers to do for the servant of Abraham could potentially amount to over 100 trips to the well for the camels!
This is the Lord!**

The narrative in Genesis 24 records no word from God, no miracle, no prophetic oracle – yet God is moving.

“The rehearsal of the story may be tedious to our western ears, but by ancient conventions it was essential.” Hughes

- **24: 26, 27**

“This servant’s first thought is for the Lord, his second for his employer (v. 27b), and his final one, with unaffected delight, for himself: ‘He led me – me – straight to the house of my master’s brothers.’” Kidner

“In the longest speech in Genesis, the servant attempts to convince Rebekah’s family that they should allow their daughter to be taken to a foreign land to marry a man they do not know.” CCE

**The Lord appears to desire to make it known that He is blessing well beyond one people, but the world itself through Abraham.
God in fact chose this very bride for Isaac.
All the details of this event are just too perfectly orchestrated for it to be an accident.**

Where is Isaac when he first meets Rebekah?
--

**In v. 62-67 Isaac and Rebekah meet for the first time. He is out in the field meditating.
24: 63**

Isaac is one of two husbands in Genesis said to love his wife. The other is his son Jacob (29: 18, 30)

“‘And he loved her’ is the first reference to marital love in the Bible.” Hughes

Abraham lived another 35 years after Isaac's marriage (21: 5; 25: 7, 9, 20).

"This story, and all of Scripture, teaches us that our lives are not ruled by chance or fate but by God." Hughes

Weekly Application Questions

- 1. How has studying this chapter for this week sharpened your understanding of Who God is?**

- 2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

- Record your Chapter Summaries in the Appendix.**
- Find a hymn of worship song that goes along with this lesson.**

Seeing Jesus: How does the faithful servant of Abraham remind you of the faithfulness of Jesus? In what way has Jesus been utterly faithful to you?

Class Activity: Tell someone of the faithfulness of Jesus to you.

**LESSON 13 Genesis 25 – God’s Covenant Passes to Another
Summary of Genesis Part 1**

➤ **Do your Text Discovery of Gen. 25**

Doctrine:

What You Learn about Man:

25 Now Abraham took another wife, whose name was Keturah.

² She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.

³ Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.

⁴ The sons of Midian were Ephah and Epher and Hanoah and Abida and Eldaah. All these were the sons of Keturah.

⁵ Now Abraham gave all that he had to Isaac;

⁶ but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.

⁷ These are all the years of Abraham’s life that he lived, one hundred and seventy-five years.

⁸ Abraham breathed his last and died in a ripe old age, an old man and satisfied *with life*; and he was gathered to his people.

⁹Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,

¹⁰the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.

¹¹It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi.

Descendants of Ishmael

¹²Now these are *the records of* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;

¹³and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam

¹⁴and Mishma and Dumah and Massa,

¹⁵Hadad and Tema, Jetur, Naphish and Kedemah.

¹⁶These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.

¹⁷These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.

¹⁸They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.

Isaac's Sons

¹⁹ Now these are *the records of* the generations of Isaac, Abraham's son: Abraham became the father of Isaac;

²⁰ and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.

²¹ Isaac prayed to the Lord on behalf of his wife, because she was barren; and the Lord answered him and Rebekah his wife conceived.

²² But the children struggled together within her; and she said, "If it is so, why then am I *this way*?" So she went to inquire of the Lord.

²³ The Lord said to her,

"Two nations are in your womb;

And two peoples will be separated from your body;

And one people shall be stronger than the other;

And the older shall serve the younger."

²⁴ When her days to be delivered were fulfilled, behold, there were twins in her womb.

²⁵ Now the first came forth red, all over like a hairy garment; and they named him Esau.

²⁶ Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called ^[a]Jacob; and Isaac was sixty years old when she gave birth to them.

²⁷ When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.

²⁸ Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.

²⁹ When Jacob had cooked stew, Esau came in from the field and he was famished;

³⁰ and Esau said to Jacob, “Please let me have a swallow of that red stuff there, for I am famished.” Therefore his name was called Edom.

³¹ But Jacob said, “First sell me your birthright.”

³² Esau said, “Behold, I am about to die; so of what *use* then is the birthright to me?”

³³ And Jacob said, “[aa]First swear to me”; so he swore to him, and sold his birthright to Jacob.

³⁴ Then Jacob gave Esau bread and lentil stew; and he ate and drank and rose and went on his way. Thus Esau despised his birthright.

Key Words:

Key Message:

“Abraham truly looked beyond this world, to the ultimate city.” Hughes

“Abraham’s epitaph ends with this soaring note: ‘And he was gathered to his people – not to his tomb, not to Sarah’s bones, but ‘to his people,’ the living fellowship of the redeemed.”

We close this section of Genesis with the death of Abraham. What does his death say to you considering the story that lies ahead?

Can we do without Abraham?

Abraham lived another 35 years after Isaac's marriage.

How many more children does Abraham have after Sarah dies?

Are they a threat at all to Isaac?

Where do these new sons go?

Keturah's name means "spices."

Abraham sent these later sons to the land of the east, thereby preserving Isaac's primacy and his right as Abraham's heir.

Abraham would be gone soon but God's program would continue. No one person is indispensable, for God's program to bless the world will continue to grow and expand from generation to generation. Each of the Lord's people must do all they can to ensure the continuing work of the Lord carries forward.

God's work is bigger than any individual!

Also look at: 1 Chron. 1: 28-34

- **25: 8** reveals that the phrase Abraham 'is gathered to his people' indicates that death was never conceived of as extinction.

"Abraham died in faith, seeing the promises afar off. (Heb. 11: 13-16)" Reformation SB

"Gathered to his people" – this is a Hebrew idiom that means that the deceased was joining his ancestors in the realm of death. Deut. 32: 50

- **25: 9**

"The reunion of Isaac and Ishmael was to be paralleled in that of Jacob and Esau, at Isaac's death (35: 29)." Kidner

It is surely not accidental that two genealogies of nonchosen peoples, Ishmael's in 25: 12-18 and Esau's in 36: 1-40, bracket the Jacob narrative. God's call to the chosen family is to be a means of blessing to all the other families. Baker's

- **25: 12-18** – Note that this information confirms that God's word to Abraham was fulfilled concerning Ishmael. **Gen. 17: 20.**
- **25: 20**

“The repeated use of the term Aramean and the designation of their dwelling place at Paddan-aram (meaning ‘plain of Aram’) indicate that Abraham’s family was considered to be Arameans.” ESV

- **25: 19-37: 1** – *“A new heading, identified by the expression ‘these are the generations of,’ introduces the next main section of Genesis. This section of Genesis has been skillfully composed through the use of particular themes and through the structural arrangement of the material into a mirror-image pattern.” ESV*

Read **Heb. 12: 16** for more information on Esau.

- At **25: 19** we see the word *toledot* again. Remember this points to the continuing line marching toward the Lord’s goal.
- **25: 21** we see the patriarch Isaac praying for his wife to be able to become pregnant and the Lord heard him.
- **25: 22-23**

“Rebekah learned that the tumult in her womb was not of her or Isaac’s making but was part of a divine plan that God was working out for His own purposes and glory.” Hughes

“Conflict between brothers is a recurring motif in Genesis, beginning with Cain and Abel, and is a constant reminder of the negative impact of the fall on human existence.” ESV
Rom. 9: 7-13

*“Jacob owed his supremacy to sovereign election, not natural rights Deut. 21: 15-17 RSB
“The selection of Jacob individually and the Israelites corporately was solely due to divine choice. God’s hatred must be understood in the relative sense. God did not hate Esau and the Edomites, but in comparison with His choice of Jacob and the Israelites they were hated.” Hughes*

“The blessing of God is not due to any merit or desirable traits in our lives. This reminds us that the election of God is based on the will of God facilitated through the grace of God in Christ.” Christ-Centered Exposition

Rom. 9: 6-16

Heb. 12: 16

“Notice in all of this that God offers no explanations, and certainly no apologies for His choice. The love of God transcends human convention. His sovereign grace will not bow to the order of nature or human expectations. He merciful election is a fact whether we understand it or not. God’s purposes are as set as they are incomprehensible.” Hughes

“In the original readers’ culture, the claim that an older brother would serve a younger brother was outrageous and disgraceful. But in God’s dealings with people, this sort of role reversal is just the opposite; it is a work of grace (Rom. 9: 10-13).” The Jesus Bible

“Esau had little regard for the word of God and its promises. Therefore when he stands before God, he alone will be culpable. At the very heart of Esau’s demise is the sad reality that he did not believe the word of God. God’s promise was, to him, intangible and unreal. In contrast, Jacob believed the promise and cherished it with all his being.” Hughes

- **25: 26**

“The motif of deception appears in a number of episodes associated with Jacob. Isaac was sixty years old. The twins are born 15 years before the death of Abraham, which is recorded in vv. 7-8. Occasionally in Genesis, for specific reasons, some events are narrated out of chronological order, as here.” ESV

- **25: 27-34**

“Though Jacob was not righteous, he was not in this instance deceptive. He was open and obvious, but he was unscrupulous. He must be given credit for knowing what was of value and going after it. Esau, however, was totally ‘godless’ (profane).” BKC

To live on this base level, to satisfy one’s appetites, inevitably leads to a despising of spiritual things.

“Despite his dishonesty, Jacob had farsightedness to value the inheritance. By despising his birthright, Esau held God’s promises in contempt. Heb. 12: 16, 17” RSB

“Esau was contemptuous of his special firstborn status. On the basis of this, Heb. 12: 16 describes Esau as ‘unholy.’

Esau did not appreciate that his birthright was linked to God’s plan of redemption for the whole world.” ESV

“When Esau despises the birthright, he personally eliminates himself from inheriting the promises of God.” Christ-Centered Exposition

Certainly the profane nature of Esau was a warning for Israel. It is wrong to sacrifice spiritual provisions to satisfy one’s physical appetites. This is a question of priorities. Esau saw only food, and he did whatever was necessary to get what he wanted (Eve and the food on the tree, 3: 6).

While Jacob is not a typical hero, he is indeed the better man to carry on the role of heir to the promise. Esau did not value his birthright at all. SO we are left with the true heir taking his rightful place.

“Esau was contemptuous of his special firstborn status. On the basis of this, Heb. 12: 16 describes Esau as ‘unholy.’ Esau did not appreciate that his birthright was linked to God’s plan of redemption for the whole world.” ESV Study Bible

“Both the elect and non-elect are hopelessly self-centered and incapable by themselves of doing consistent good. Jacob is a scheming, Machiavellian figure, and Esau is a free spirit who lives for his appetites.” Hughes

The better character of Jacob compared to Esau is not due to Jacob’s stellar integrity. It is simply the grace of God. *“There is no way, unaided, that you either would or could turn to God. Indeed, apart from Christ, your status is that of an enemy to God (Rom. 5: 10) – thoroughly sinful, spiritually dead. Enemies of God do not find grace, unaided. Secondly if you are scandalized by this, you do not understand God. He is King, not us! God does as He wants. ‘All the inhabitants of the earth are accounted as nothing, and He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, ‘What have You done?’” Dan. 4: 35 He is not bound by our directions. He is not bound by our cultural conventions. He is not bound by self-righteous moralizing. He is not tame and will not submit to the idolatrous captivity of our notions of what He should be or do. And third, if you are scandalized by this, you do not understand grace. Grace that is earned is not grace at all. Grace goes to the undeserving. Grace comes at God’s discretion, not our directives. And grace is there for you, if you will come to Christ. And if you do come, you will discover that it is all of God from Beginning to end.” Hughes*

God was teaching His people that the promised blessing through the chosen seed of Abraham could not be accomplished by mere human effort.

A short character study on Jacob reveals that he was a calculating, quiet man who recognized the spiritual value in the birthright and he manipulated his baser brother into giving it up. Perhaps his mother had told him the oracle in 25: 23. But if the Lord can bring His Word to pass, we do not need to manipulate the outcome. Lesson to learn for all of us. Abraham had failed at this earlier with Hagar.

Weekly Application Questions

- 1. How has studying this chapter for this week sharpened your understanding of Who God is?**

2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?

- Record your Chapter Summaries in the Appendix.
- Find a hymn of worship song that goes along with this lesson.

Seeing Jesus: Who do you want to be like: Jacob or Esau? I will gladly say – Jacob! God loved Jacob, Esau He did not. I accept that I am not perfect. SO long as I can grow more and more like Jesus, I am content.



SUMMARY OF GENESIS 1-25

With the ending of Genesis Part 1, it would benefit you to consider where you are before embarking on the last half of Genesis. Take stock of what you have explored for the past several weeks.

This week we are trying to get the big, overall picture.

We established at the beginning that the writer did not wish to defend the existence of God or promote God as the true and only God. He considered that a clear and unshakeable truth. Nor did he wish to persuade anyone to a particular political or even theological stance. This writer seemed to desire to remind his readers of their own identity because God's identity is firmly established.

What was the writer attempting to do or persuade in each chapter?

Chapter 1

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Chapter 6

Chapter 7

Chapter 8

Chapter 9

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

Chapter 17

Chapter 18

Chapter 19

Chapter 20

Chapter 21

Chapter 22

Chapter 23

Chapter 24

Chapter 25

**Now go through these chapters and see if you can find segments.
For instance, chapters 6-9 involve Noah's Ark/Flood material
Chapters 1 and 2 – Creation. See if you can find any other segments.
Larger segment would be 1-11, 12-25.**

Now notate where you find specific names of God. Mark these at each chapter designation.

Chapter 1 refers to God as Elohim. Chapter 2 :4 refers to God as Lord God. Chapter 16 – El Roi.

Now we want to look at Man.

Specifically how to respond to God and how NOT to respond to God.

Chapter 3 – DO NOT listen to the voice of Satan.

4: 7 – DO not let sin master you. You must master sin.

4: 26 Men began to call upon the name of God. (What were they doing before this?)

5: 24 – Enoch walked with God

Continue this list.

Influencers

Who influenced others?

Eve influenced Adam to take the fruit.

Noah apparently did not influence anyone to repent before the Flood.

Ham did not influence his brothers to dishonor their father as he had.

Abraham influenced Lot, his servant (ch. 24)

Hagar influenced Ishmael.

What we have been doing is thinking through Genesis through different constructs.

The brain loves to organize.

The brain loves to organize details to reduce cognitive load, improve efficiency, and ensure survival by detecting patterns. By creating "mental filing systems" or categories, the brain processes information faster, conserves energy, and lowers stress, transforming chaotic data into meaningful patterns. The organized mind isn't just a nice-to-have luxury; it's your brain's fundamental need for survival in an information-saturated world.

Your brain has been recognizing patterns, categorizing experiences, and building mental shortcuts since you were born. You just need to work with these natural tendencies, not against them. Understanding the organized mind transforms how you think, decide, and ultimately, how you feel.

If there is anything we need to learn to do, it is gain growth in the spiritual part of our thinking. Let's be aware of using our thinking for the Lord's purposes and not just our own interests.

The Organised Mind: Your Brain's Natural Blueprint for Order

Your brain is essentially a pattern-recognition machine that constantly seeks structure.

Neuroscience reveals that we're hardwired to categorize information because our ancestors' survival depended on quickly distinguishing friend from foe, food from poison.

This same mechanism drives the organized mind today, helping us make sense of complexity without conscious effort.

Here's where things get interesting: your working memory—the mental workspace where you process information—holds only about four chunks of data at once. That's it. Four things. When you try to juggle more without structure, you exceed your cognitive load, triggering your brain's stress response. It's like trying to carry ten grocery bags without a cart. Something's going to drop, and your nervous system knows it.

The organized mind works because it respects these biological limitations. By creating mental filing systems, you reduce decision fatigue—that exhausted feeling after making

too many choices. Research shows that [stress reduction techniques](#) become far more effective when combined with structured thinking patterns.

Working Memory Capacity

Think of working memory as your brain's sticky note pad. Without organization, you're constantly rewriting the same notes, wasting precious mental energy. The organized mind creates permanent "folders" for recurring information, freeing up space for what actually matters right now.

Pattern Recognition in the Brain

Your brain releases dopamine—yes, the feel-good chemical—when it successfully identifies patterns. This explains why organizing feels satisfying. You're literally rewarding your brain for doing what it loves: finding order in chaos.

Ready to transform mental chaos into clarity?

The organized mind approach reduces stress by eliminating the constant background anxiety of "Am I forgetting something?" When your thoughts have designated spaces, your nervous system can finally relax, knowing everything has a place. Your brain craves structure the way your body craves oxygen. By working with these natural tendencies rather than fighting them, you transform mental chaos into sustainable clarity. The organized mind gives you something invaluable: the confidence that you're focusing on what truly matters, not just what's screaming loudest for attention.

So let's organize what we have been learning in Genesis.

There are many ways to organize this book.

I will suggest some but please feel free to explore organizing Genesis the way you have an interest if the ones I present are not your favorite.

How is Genesis a foundation for the rest of the Bible?

How does Genesis express the Father heart of God?

How does Genesis reveal the fallen nature of man and how to avoid falling into traps set by your enemy?

How does Genesis help you understand Covenant?

How does Genesis help you understand yourself better?

If the book of Genesis did not exist and we just started the Bible with Exodus, what would we lose?

Begin to pray about the remaining chapters of Genesis to impart you the way the Lord wants to speak to you.

It does not matter how YOU want Genesis to affect you, you really need to know how God wants this book to transform you.

You have done a lot of work. Now Rest in this work. It is God's work that matters.

APPENDIX

One Word Summaries

Instructions For Text Discovery

How to Do Modified Text Discovery

How to Do Bible Study

Observing the Text

Doctrines

Why Study the Names of God

Names of God

Outlines

Text

Bibliography

Terms

One Word Chapter Summaries: Genesis Part 1

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INSTRUCTIONS FOR TEXT DISCOVERY

- Read the passage under review for an overview.

- Record first impressions.

- Read the first paragraph marking all you see about God.

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit. Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- Key Words

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

- Words of Time/Place

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

➤ **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

➤ **Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.**

➤ **Lists are another indicator of what is important to the writer.**

Make lists of what you are seeing in the text.

➤ **Also you may wish to highlight certain other categories which reoccur throughout Scripture.**

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

➤ **Questions**

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

➤ **Make a summary of what each paragraph says. Do this out to the left side of the text.**

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning *the Deity of Christ* in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION.

Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- **As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.**
- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.**

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you. Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God's Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars'

viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

Now what!! TRANSFORMATION!

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY** what the Lord is showing you!

*“Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.” Ps. 139: 23, 24*
This is the step you have been working for.

- But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- Be transformed by what you have been learning.

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”

An unspeakable joy awaits you!

Only remember, just as your car needs routine checkups and adjustments, so do you!

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the “unsolvable” issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life.
It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

OBSERVING THE TEXT

After you have done the preliminary overview, you are prepared to look into the details of the passage under review.

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study.

Always ask the questions which will teach you more about Him.

Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b
“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.

Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.

Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
 1. Use key words for your titles to help you remember the main teaching of the chapter.
 2. Keep your titles to five words or less. Try to use key words from the text.
 3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
 4. The chapter title must be distinctive from other chapter and paragraph titles.

❖ It also helps to find a **verse** which summarizes your main theme of the chapter.

Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

Life application

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Rom. 12:2

DOCTRINES

Covenant

God is the Creator

**Man – the Doctrine of
Sin**

Sovereignty of God

COVENANT

Berith: cutting (Hebrew)

Diatheke: disposition, covenant, testament or will (Greek)

According to Unger's Bible Dictionary, a covenant is a compact between man and man; either between tribes or nations; or between individuals in which each party bound himself to fulfill certain conditions, and was promised certain advantages; also it refers to a compact between God and man. As man is not in the position of an independent covenanting party, such a covenant is not strictly a mutual compact, but a promise on the part of God to arrange His providences for the welfare of those who should render Him obedience.

There are many covenants mentioned in the Bible: with Noah, with Abraham, with David, with Israel and the new covenant. Covenants were usually sealed with an oath and confirmed by the sacrifice of an animal which depicted the future of either party if they were to break the covenant. At times a covenant meal was involved or the giving of salt.

Covenant is more than a contract. "Contract" suggests negotiation and terms, has generally to do with goods or services, and is task oriented. "Covenant," while it is not without terms, is a bonding between two persons that has a mutual relationship as its goal. At stake is intimacy and loyalty. The intimacy factor is pinpointed in the covenant formula: "You will be my people, and I will be your God." The loyalty exponent is explicit in the command, "Obey." The charge that Israel has not obeyed is repeated more than thirty times in Jeremiah chapters **7, 11, 26, and 42**.

- Covenants in Scripture are solemn agreements, negotiated or unilaterally imposed; that bind the parties to each other in permanent defined relationships, with specific promises, claims and obligations on both sides (i.e., the marriage covenant).

When God makes a covenant with His creatures, He alone establishes its terms, as His covenant with Noah and every living creature shows (**Gen. 9:9**).

God's covenant rests on His promise, as is clear from His covenant with Abraham.

Abraham heeded God's call because he believed God's promise; it was his faith in the promise that was credited to him for righteousness (**Gen. 15:6; Rom. 4:18-22**).

- God's covenant with Israel at Sinai is in the form of the ancient Near Eastern suzerainty treaties. These are covenants imposed unilaterally by a powerful king on a vassal king and a servant people. Although the covenant at Sinai required obedience to God's laws under the threat of His curse, it was continuation of the covenant of grace (**Ex. 3:15; Deut. 7:7, 8; 9:5**). The gracious promise of God's covenant was further defined through the types and shadows of the law given to Moses.

God's covenant with Israel was preparation for the coming of God Himself, in the person of His Son, to fulfill all His promises, and to give substance to the shadows cast by the types (**Is. 40:10; Mal. 3:1; John 1:14; Heb. 7-10**). Jesus Christ, the Mediator of the new covenant, offered Himself as the true and final sacrifice for sin. He obeyed the law perfectly, and as the Second Adam, He became the Inheritor, with those united with Him by faith, of all the covenant blessings of grace and fellowship with God in His renewed creation. The

temporary Old Testament arrangement for imparting those blessings became obsolete when what they anticipated was realized. **Heb. 7-10**

Signs

Signs are involved with different covenants. With Noah, the rainbow was a sign of God's promise to Noah. Circumcision was the sign God used when instituting the covenant with Abraham. God designated the Sabbath day as the everlasting sign between Israel and God.

"But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD Who sanctified you.'" **Ex. 31:13**

Today, among believers and even non-believers, marriage is a covenant agreement in which rings are the token sign of the pledge of faithful commitment and constant love.

In the new covenant, there are two signs of the relationship: baptism and the covenant meal.

These were established by Jesus. "While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.' And when He had taken a cup and given thanks, he gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'"

Matt. 26:26-28

"And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'" **Matt. 28:18-20**

How important are these signs? What is the worth of these signs?
--

The signs are only as trustworthy as the Person standing behind the value of the sign.

As in the case of wedding rings, the rings themselves do not magically effect the transformation of the two people entering into matrimony.

The signs of God's covenant agreements are only as true as He is Himself. Is God willing to stand behind His covenant promises? A look at the history of Israel and human history in general will give evidence to God's commitment to His promises and covenant agreements: **both the blessings and the curses.**

Grudem: *a covenant is an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship.* Note the term "divinely imposed." This term is crucial because it reveals the fact that man can never negotiate with God or change the terms of the covenant; he can only accept the covenant requirements or reject them. To emphasize this truth, the writers of Scripture use the term *diatheke* in the New Testament and also in the Septuagint version of the Old Testament. The common Greek word used when referring to a mutual contract agreement is *syntheke*.

Diatheke – to set out in order; to dispose in a certain order; in Classical Greek it always meant the disposition which a person makes of his property in prospect of death.

Specifically, in regard to God, a solemn disposition, institution or apportionment of God to man

The idea of a *synthēkē* in Greek culture was an agreement between equal partners, an agreement with the consent of peers. The Jewish translators wanted to maintain that the covenants that God makes with His people are made between a superior and a subordinate, not between two equal parties. So, the word *synthēkē* was rejected.

Although the actual word “covenant” is not seen in the Genesis account with Adam, The essential parts of the covenant are all there – a clear definition of who is involved, binding provisions that delineate the conditions of the relationship between the two parties, the blessings in the event of obedience. **Hos. 6:7**, indicates an understanding by the prophet of a covenant agreement between Adam and God.

We experience death because the covenant between God and man was violated.

The crucial covenant with God seen in the Old Testament is between God and Abram.

In **Gen. 12:2, 3**, God says to Abram, “I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Gen. 15:18 (read entire chapter for context) tells us that, “On that day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates.’”

This is the covenant upon which the entire covenant system is founded.

Hesed

Throughout Scripture there is a covenant term which reveals the heart of God toward those with whom He is in covenant relationship. That term is “*hesed*.”

“*Hesed*” is the consistent, ever-faithful, relentless, lavish, ever pursuing, one-way love of God for His own people.

[Michael Card states](#),

“*Hesed*” is a Hebrew word that describes the indescribable, that defines the un-definable. Put simply, *hesed* is the defining characteristic of God in the Old Testament.

The classic text for clearly stating the importance of this term is **Psalms 136**. Here the psalmist uses this word twenty-six times to proclaim God’s eternal kindness, love and goodness to His people. In this psalm, God’s faithful actions toward His people to protect, perfect, provide, deliver and redeem them is the focus of the rehearsal of all His miraculous works. All that God has done to act on behalf of His people is founded upon His great covenant love, His “*hesed*.”

“The entire span of creation to God’s redemption, preservation, and permanent establishment is touched upon in this psalm. It all happened, is happening, and will continue to happen because of the Lord’s covenant faithfulness and kindness.”

The Complete Word Study Dictionary Old Testament

“God’s “hesed” was not basically mercy, but loyalty to His covenant obligations, a loyalty which the Israelites should also show.” Nelson Glueck

“Hesed” denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness. Theological Wordbook of the Old Testament

Some scholars have viewed God’s “hesed” in the Old Testament as the preview to the announcement in the New Testament that “God is love.”

“Know therefore that the LORD your God, He is God, the faithful God, Who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments... Then it shall come about, because you listen to these

judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.” **Deut. 7:9, 12**

“He said, ‘O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart.’” **1 Kgs. 8:23**

“I said, ‘I beseech You, O LORD God of heaven, the great and awesome God, Who preserves the covenant and lovingkindness for those who love Him and keep His commandments.’”

Neh. 1:5 (Daniel says almost the same thing in **Dan. 9:4**)

“Now therefore, our God, the great, the mighty, and the awesome God, Who keeps covenant and lovingkindness. Do not let all the hardship seem insignificant before You, which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, from the days of the kings of Assyria to this day. However, You are just in all that has come upon us; for You have dealt faithfully, but we have acted wickedly.” **Neh. 9:32, 33**

“All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies... The secret of the LORD is for those who fear Him, and He will make them know His covenant.” **Ps. 25:10, 14**

“Gather My godly ones to Me, those who have made a covenant with Me by sacrifice... But to the wicked God says, ‘What right have you to tell of My statutes and to take My covenant in your mouth?’” **Ps. 50:5, 16**

- Just a quick look at **Psalm 136** reveals that God’s “hesed” is everlasting.
“My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him.” **Ps. 89:28**

“He has remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac. Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant.” **Ps. 105:8-10**

Some covenants were to be everlasting and some were to serve a purpose for a time.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”

“Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the LORD GOD... Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Thus, I will establish My covenant with you, and you shall know that I am the LORD.”

Ez. 16:8, 60, 62

“I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD Who sanctifies Israel, when My sanctuary is in their midst forever.” **Ez. 37:26-28**

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, Whom you seek will suddenly come to His temple; and the messenger of the covenant, in Whom you delight, behold, He is coming,” says the LORD of hosts. **Mal. 3:1**

“And his father Zacharias was filled with the Holy Spirit and prophesied, saying: Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people...to show mercy toward our fathers and to remember His holy covenant, the oath which He swore to Abraham our father.” **Lk. 1:67-73**

The new covenant was inaugurated by Christ. He was the mediator of this new covenant and it was better than the prior covenant which was referred to as the covenant of the law.

“It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’” **Acts 3:25**

“And so, all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is My covenant with them, when I take away their sins.’” **Rom. 11:26, 27**

“But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. When He said, ‘A new covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” **Heb. 8:6, 13**

What if you are not in covenant with God?

“Because you have said, ‘We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.’” **Is. 28:15**

“Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” **Heb. 10:28, 29**

The central element of all of God’s covenants with His people has been, “I will be their God, and they will be My people.” (Jer. 31:33; 2 Cor. 6:16)

- The goal of God’s covenant dealings is, as it has always been, the gathering and sanctifying of the covenant people “from every nation, from all tribes and peoples and languages (**Rev. 7:9**), who will one day inhabit the New Jerusalem in a new world order (**Rev. 21:3**). Here the covenant relationship will find its fullest expression – “they will be His people and God Himself will be with them as their God.” (**Rev. 21:3; Gen. 17:7; Ex. 29:45, 46**). Toward this goal God’s shaping of world events still moves.

The covenant framework embraces the entire economy of God’s sovereign grace. Covenanting with God in response to His covenanting with us should be a regular devotional exercise for all believers, both in private and at the Lord’s Table. An understanding of the covenant of grace guides us through and helps us to appreciate all the wonders of God’s redeeming love.

“Do you want something to keep you close to God? Something that will give you confidence that you are never without Him? Then you’re searching for God’s covenant, His undying promise... God’s covenants provide the foundation and structure for life.”

Covenants, O. Palmer Robertson

If you are in covenant relationship with Almighty God, there will be evidence of this truth. You will resemble your Father. The family likeness will be evident in your life. Your identity

is wrapped up in Who He is and how you can express your great love for Him. It is interesting that the terms describing covenant have to do with cutting (Hebrew) and wills (Greek). There must be a “cutting away” of the dead flesh that cries out to be pampered, indulged and spoiled. For the follower of Christ, the marriage begins with a funeral. There must be a death to self-will and a birth to living for the will of God. **This is the covenant life.**

Let this be our prayer:

“Now the God of peace, Who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to Whom be the glory forever and ever. Amen.” **Heb. 13:20**

GOD IS THE CREATOR

Why is the doctrine that God is Creator so important?

First of all, the teaching that God is our Creator is repeatedly expressed in Scripture, so this must be an important message of our Lord to His children.

As our Creator, God has authority over His creations. By acknowledging this truth, we also are acknowledging His particular design and therefore His direct purpose for our existence.

“The teaching of Scripture about the relationship between God and creation is unique among the religions of the world. The Bible teaches that God is distinct from His creation. He is not part of it, for He has made it and rules over it.” Grudem’s Systematic Theology

The term which means God is greater than His creation is **transcendent**.

God is also involved in His creation and that term is **immanent**.

“The Spirit of God has made me, and the breath of the Almighty gives me life.” Job 33: 4

“Nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things... For in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’” Acts 17: 25, 28

“One God and Father of us all, Who is above all and through all and in all.” Eph. 4: 6

With this doctrine of creation, the objection to the possibility of miracles vanishes.

Therefore the other miracles pronounced in Scripture carry more weight and cannot be easily denied or selected piece-meal.

Who is involved in creation?

Elohim is the name God uses in Genesis 1 to describe Himself. This is a plural form for El (God) and indicates the plurality of powers represented in the Trinity. This term is used about 2,500 times in the Old Testament and testifies to the might and power of our God. **El Olam**, “The everlasting God,” also in Genesis, describes the eternal nature of our Creator. Before anything was, He had existed.

“From everlasting to everlasting, You are God.” Ps. 90: 2

“God’s eternity means that He has a different kind of existence, an existence without the passage of time, a kind of existence that is difficult for us even to imagine.” Grudem

Job 36: 26, *“Behold, God is exalted, and we do not know Him; the number of His years is unsearchable.”*

Ps. 102: 24, *“O God, do not take me away in the midst of my days, Your years are throughout all generations.”*

*God the Father was active in creation, but He did not work alone.

John 1: 1-3, *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.”*

1 Cor. 8: 6, *“Yet for us there is but one God, the Father, from Whom are all things and we exist for Him; and one Lord, Jesus Christ, by Whom are all things, and we exist through Him.”*

Col. 1: 16, *“For by Him (Jesus) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him.”*

Heb. 1: 2, *“In these last days God has spoken to us in His Son, Whom He appointed heir of all things, through Whom also He made the world.”*

Just as God the Father is eternal, so is His Son Jesus.

John 8: 58, *“Truly, truly, I say to you, before Abraham was born, I am.”*

*We must not forget the role of the Spirit in the act of creation.

Gen. 1: 2 says, *“The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”*

Job 26: 13, *“By His breath (ruach, same word as Spirit), the heavens are cleared.”*

Ps. 104: 30, *“You send forth Your Spirit, they are created; and You renew the face of the ground.”*

“The Nicene Creed speaks of the Spirit as ‘The Lord, the Life-Giver,’ and a combination of further passages describing Him as the direct Agent in the creation of man, just as He is responsible for his re-creation.” Herbert Lockyer

“In the beginning God created the heavens and the earth.” **Genesis 1: 1**

With these words we have the beginning of everything, right? No!

Before Jesus died, He prayed a very special prayer. *“Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given me, for You loved Me before the foundation of the world.”* **John 17: 24**

1 Peter 1: 20 echoes this idea. *“For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.”*

Not only does our Lord point to a time prior to the creation of the world, but our lives testify to this truth as well. **Eph. 1: 4, 5** *“Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love, He predestined us to adoption as sons through Jesus Christ to Himself...”*

2 Tim. 1: 9, *“Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”*

Francis Schaeffer tells us, “The mentality of the whole Scripture is that creation is as historically real as the history of the Jews and our own present moment of time.”

The fact of creation is a real time event. But any discussion of the origins of the universe must include the origin of time itself. God is timeless and the Creator, not only of the world, planets, solar systems and all we can see, but He created **time**. When we debate about how old the earth is, we have no real concept of what we are talking about. We cannot comprehend the absence of time; it is integral to our existence. God is distinct and very different from those He has created.

Yes, He created us in His image, but even that truth is shrouded in mystery because God is spirit and we are made *“from the dust of the ground.”* **Gen. 2:7**

Why did God create?

Is. 43: 7, *“Everyone who is called by My name and whom I have created for My glory, whom I have formed, even whom I have made.”*

Ps. 19: 1, 2, *“The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge.”*

Rev. 4: 1, *“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”*

How did God create?

Jer. 10: 12, *“It is He Who made the earth by His power, Who established the world by His wisdom; and by His understanding He has stretched out the heavens.”*

1 Tim. 4: 4, *“For everything created by God is good, and nothing is to be rejected if it is received with gratitude.”*

Gen 1: 31, *“...it was very good.”*

Unger’s Dictionary defines creation as: *“the work of God in bringing into existence the universe, including both the material and the spiritual worlds; in a more restricted sense, the bringing into existence and into its present condition the earth and the system to which it belongs.”*

We are also taught that God created *ex nihilo*, out of nothing, by the power of the almighty will.

Ps. 33: 6, 9, *“By the word of the LORD the heavens were made, and by the breath of His mouth all their host... For He spoke, and it was done; He commanded, and it stood fast.”*

John 1: 3, *“All things came into being through Him, and **apart from Him nothing** came into being that has come into being.”*

Acts 17: 24, *“The God Who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.”*

Rom. 4: 17, *“‘A father of many nations have I made you, in the presence of Him Whom he believed, even God, Who gives life to the dead and calls into being **that which does not exist.**’”*

The first sentence of the Apostle’s Creed is, “I believe in God the Father Almighty, Maker of heaven and earth.”

What was lost between Creator and creature at the fall?

When man fell due to sin, there was a sharp alteration to the Creator-creature relationship. Man’s attitude toward his Creator was changed. Man lost his way in discovering true happiness. In a very basic form, salvation is the restoration of a right relationship between man and his Creator.

We are servants. At the fall we became servants of sin and no longer servants of the Lord Who made us.

“Made as we were in the image of God, we scarcely find it strange to take again our God as our All. God was our original habitat and our hearts cannot but feel at home when they enter again that ancient and beautiful abode.” Tozer

Chip Ingram has written a book entitled, God as He Longs for You to See Him. This book explores the character of God. It also reveals the lost ability to see God as He truly is. We tend to create God in our image instead of the other way around. Throughout Scripture, the godly men and women were the ones who knew their God and knew Him well.

“Until you know God as He is, you will never become all that He has created you to be.”

Ingram

Ps. 119: 73, *“Your hands made me and fashioned me; give me understanding that I may learn Your commandments.”*

“Some of the most rapturous moments we know will be those we spend in reverent admiration of the Godhead. In those holy moments the very thought of change in Him will be too painful to endure.” A.W. Tozer

What is the final act of creation?

Is. 65: 17, *“For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness.”*

By the way, when we read of the new heavens and new earth written by the apostle John, how was he enabled to write these passages?

Rev. 1: 10, *“I was in the **Spirit** on the Lord’s day, and I heard behind me a loud voice like the sound of a trumpet.”*

With the doctrine of creation, we are reminded that God is sovereign over the universe He created. He made it all and it is His. He is Lord of all of it. We owe our allegiance, praise and reverence to Him. At His appointed time, He will realize His final plans in plain view for all the world to see. We can have absolute confidence that He will ultimately defeat His enemies and be revealed as the Majesty on High. He will be worshiped forever.

*“For thus says the LORD, Who created the heavens (He is the God Who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), ‘I am the LORD, and there is none else.’” **Is. 45:18***

DOCTRINE OF MAN

“God created man in His own image, in the image of God He created him; male and female, He created them.” Gen. 1:28

“Adam” perhaps means red earth and is the initial Hebrew name for man in the Old Testament.

- “Man came into existence by a distinct act of creation. He bore originally, and in an important sense still bears, the image and likeness of God.” Unger’s Bible Dictionary

The story of man is aptly summed up by the terms of G. Campbell Morgan: generation, degeneration and regeneration.

Why was man created by God?

Man was not created by God because of any lack or need of God’s. God created man because it pleased Him to do so. **Is. 43:7** “Everyone who is called by My name, and **whom I have created for My glory**, whom I have formed, even whom I have made.”

The first question in the Westminster larger Catechism is “What is the chief and highest end of man?” The proper response is, “Man’s chief and highest end is to glorify God, and fully to enjoy Him forever.”

How was man created?

Man was created by a divine, direct and definite act of God. He was created in the image of God.

“Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’” Gen. 1:26

“Man’s body was formed from the lower elements-the divine Spirit was inbreathed-a living soul resulted from the union of the first two.” Herbert Lockyer, All the Doctrines of the Bible

Through this **body** man has a *world consciousness*. The five senses are the connecting agent to the world. The non-believer senses the world through the same senses as the believer. But the believer in Yahweh has the distinct advantage of seeing, hearing, touching, etc., the world with the divine insight which God alone offers him. **Gen. 2:7b**, *“The Lord breathed ... the breath of life and man became a living soul.”*

Man was not created as an infant, he was fully and perfectly functioning in intellectual ability.

Gen. 2:20

While the **body** represents *world consciousness*, the **soul** is the source of *self-consciousness*.

1 Cor. 2:11

- There are many emotions within the soul of man.

*“I will rejoice greatly in the LORD, my **soul** will exult in my God.” Is. 61:10a*

*“Truly we are guilty concerning our brother, because we saw the distress of his **soul** when he pleaded with us, yet we would not listen; therefore the distress has come upon us.” Gen. 42:21*

Animals do not enjoy this faculty: “Do not be as the horse or as the mule which have no understanding.” Ps. 32:9a

- Within the **spirit** of man lies the *God-consciousness* divinely sparked by the very life of God.

*“We had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of **spirits** and live?” Heb. 12:9*

*“But it is a **spirit** in man, and the breath of the Almighty gives them understanding.” Job 32:8*

*“Now may the God of peace Himself sanctify you entirely; and may your **spirit** and **soul** and **body** be preserved complete, without blame at the coming of our Lord Jesus Christ.” 1 Th. 5:23*

- You may also think of these likenesses to God in this sense: **spirituality**, God is Spirit and we are like Him in spirit; **personality**, God is Person and we also have personality; **holiness**, God is holy and has called His children to bear the family resemblance of holiness; **love**, God is love and has endowed us with great propensity to love and be loved to reflect this aspect of His being; **dominion**, God is sovereign and He created man to rule, but first man must rule himself through the power of God’s Spirit.

“God meant the body to be the servant of the soul, and the soul, the servant of the spirit: and spirit, soul and body all servants of His and avenues along which He can journey to a lost world.” Herbert Lockyer

Unlike certain postmodern philosophical perspectives, man is not just a thinking animal. The distinction between man and animal is considerable. What animal can properly use tools to the degree that a four year-old child does? More outstanding, what animal can create a tool for complex use? This act of creating things is a direct reflection of our being made in the image of our Creator. A bird continues to build the nest the same way he did thousands of generations ago; look at the complexity of architecture in the buildings man erects.

What animal has the gift of expressing articulate thought? Certain animals can mimic speech, but none can express complicated thought or converse on basic topics. Animals can learn to repeat particular acts because of rewards or punishments. But man acts based on far more sophisticated reasoning. Sometimes his reasons are not moral, but his actions are not motivated purely by instincts. If man is only an animal, then why not transfuse an animal’s blood into a human when we run low on blood donors?

One of the most flawed ways of regarding man is that of *materialism*. This view holds that man is only material and that indeed all life is no more than the material from which it derives its life. In contrast, the man God created has a soul in addition to his body; he has a spirit which can commune with Almighty God.

Man is not just an animal. Man is not just material. Man is the pinnacle of God’s creative activity because he is made in the image of God.

Why did man fall?

Ecc1.7:29 *“Behold, I have found only this, that God made men upright, but they have sought out many devices.”* God declared His work at creation to be very good in **Gen. 1:31**.

The fall of man was due to his unbelief in what God said. “The serpent said to the woman, ‘You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.” **Gen. 3:4-6**

Man alone is represented in scripture as sinful. A future judgment and an immortal destiny lie before man.

What did man lose at the fall?

“Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.” Rom. 5:12

“But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them because they are spiritually appraised.” 1 Cor. 2:14

“For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so.” Rom. 8:6, 7

✓ According to **Eph. 4:19**, man’s understanding has been darkened.

He is spiritually dead. **Eph. 2:1**

He is under wrath and judgment. **John 5:28, 29**

“But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear.” Is. 59:2

“Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.” Gen. 9:6

“With it (the tongue) we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God.” James 3:9

Man continues to be regarded as made in the image of God, although that image is now distorted. Even though men are sinful, there remains enough likeness to the Creator that to murder another person is to violate the part of creation that most resembles God.

What is the only hope of man?

“So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit...The first man is from the earth, earthy; the second man is from heaven...Just as we have borne the image of the earthy, we will bear the image of the heavenly.”

1 Cor. 15:45, 47, 49

“For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” Rom. 5:17

“Therefore we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Cor. 5:20, 21

“If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit Who dwells in you.” Ro. 8:10, 11

“Jesus said to them, ‘Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.’” Matt. 19:28

What is the blessed privilege of man?

It should give us a profound sense of dignity and significance as we reflect on the realization that God created man when He desired to create something in His own image and likeness. He created wonders of our universe ... remarkable and majestic worlds, yet we are more like our Creator than any of His other works. Because of this great truth, every human being, no matter how marred by sin, how small, how old, how weak, how different than the elite, each human being is made in the image of God. The grave implications for our own conduct demand that we regard every human with dignity and significance. Human life, made in His image, is the great privilege and honor we possess; we must never devalue this life.

“You have put on the new self who is being renewed to a true knowledge according to the image of the One Who created him.” Col. 3:10

“Put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.” Eph. 4:24

“When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; what is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God, and You have crowned him with glory and majesty!” **Ps. 8:3-5**

The ultimate image of God is seen in our Lord Himself.

“He is the image of the invisible God, the firstborn of all creation.” **Col. 1:15**

“He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.” **Heb. 1:3**

SIN

There are several words for “sin” in both the Old Testament and the New Testament.

In the Old Testament, “iniquity” is # 5771 *awon*: guilt, evil, iniquity, punishment; it refers to the idea of deliberate twisting or perverting; it conveys the idea of conscious sin

This word is used in **Gen. 4: 13; Ex. 20: 5; 34: 7; Is. 53: 11; Jer. 11: 10; 13: 22**

Also an Old Testament word, “transgression” is # 6588 *pesha*: transgression, rebellion; this word primarily displays a rebellion against God and His laws (**Is. 58: 1; 59: 12; Amos 5: 12**)

“Trespass” is # 817 *asham*: this word refers to the idea of guilt or offense due to wrongdoing; this term may also refer to the offering associated with a sin and the ensuing guilt (**Lev. 5: 6**)

“Sin” is # 2403 *hatta’t*: sin, transgression, sin offering, punishment; this word can refer to sins committed against God or man

Mirrored in the New Testament, there are four primary words for sin as well.

They are:

93 *adikia*: injustice, what is not conformable with justice, that which is wrong

1 John 5: 17 says, “All unrighteousness (*adikia*) is sin (*hamartia* # 266). Whatever does not meet God’s justice is missing God’s goal for us.

266 *hamartia*: sin, missing the mark, missing the true goal of our lives, which is God; aberration from the truth, error, it stands in opposition to the truth (**John 8:46**), used in **Rom. 3: 9; 5: 12, 20, 21; Gal. 3: 22; Heb. 3: 13** *Hamartia* is missing the mark ordained by God and not by us.

458 *anomia*: lawlessness, not merely the absence of the law but the violation of the law

In **1 John 3: 4**, “Whosoever commits{on a continual basis} the sin (*hamartia*) also commits {continuously} lawlessness (*anomia*) and the sin (*hamartia*) is the lawlessness (*anomia*)”.

So here, it is evident that lawlessness is missing the mark set by God. He has a standard for His people.

#4189 *poneria*: evil, malice, wickedness (**Matt. 22: 18; Luke 11: 39; Rom. 1: 29; 1 Cor. 5: 8; Eph. 6:12**)

In addition to the above words used in the New Testament for sin, there are two more that are of interest.

3847 *parabasis*: from the verb *parabaino*, *para* implies nearness or proximity, beyond or contrary to; *baino*: to go, walk, step; *parabasis* is going beyond, false-stepping, transgressing, violating God’s standard **Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14**

2549 *kakia*: bad, wickedness as an evil habit of the mind, inherently evil

See **Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1**

That is a lot on the words meaning sin, but it is imperative to be very clear when discussing this word. Our culture admits no existence of sin, so we must be very definite when using this supposedly archaic word.

Now that we have seen what God's word means by sin, we can observe the dictionary definition of sin.

Webster defines sin as: "the breaking of religious law or a moral principle ... to break a religious law or moral principle ... to commit an offense or fault or any kind; do wrong"

Unger's Bible dictionary tells us that "the underlying idea of sin is that of law and of a lawgiver. The lawgiver is God. Hence sin is everything in the disposition and purpose and conduct of God's moral creatures that is contrary to the expressed will of God."

What is sin?

Rom 3:20 "By the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

Rom 7:7 "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'You shall not covet.'"

James 4:17 "Therefore, to one who knows the right thing to do and does not do it, to him it is sin."

Sin is against God.

Gen. 39:9b "How then could I do this great evil (commit adultery) and sin against God?"

Ps. 51:4 "Against You, You only, have I sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge."

Self is put in the place of God.

2 Tim. 3:1, 2 "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy."

Gen. 3:5 "For God knows that in the day **you** eat from it **your** eyes will be opened, and **you** will **be like God**, knowing good and evil."

All have sinned.

Rom. 5:12, 13 "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned – for until the Law sin was in the world, but sin is not imputed when there is no law."

Rom. 3:23 "For all have sinned and fall short of the glory of God."

1 Kings 8:46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near ...”

Sin brings death.

Rom. 6:23 “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

James 1:14, 15 “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.”

Our lives are affected by sin. Before becoming saved, we are children of wrath.

Eph. 2:1-3 “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

Col. 1:21, 22 “And though you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.”

What can be done about our sin?

Matt. 7:11 “If you then, being evil, know how to give good gifts to your children, how much more will your Father Who is in heaven give what is good to those who ask Him!”

Matt. 19:25b, 26 “Then who can be saved? And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’”

James 4:12 “There is only one Lawgiver and Judge, the One Who is able to save and to destroy; but who are you who judge your neighbor?”

Rom. 5:6, 8 “For while we were still helpless, at the right time Christ died for the ungodly...But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom. 5:19 “For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”

As our representative head (or federal head) Adam’s sin was imputed to us. Imputation basically means “put that on my account.” We face the penalty of sin’s wages, which is death. Christ, acting as our representative, has paid that debt. We now have His righteousness imputed to us. (**Rom 5:12, 17-21; 2 Cor. 5:21**)

More on this when we discuss *justification*.

Grudem’s *Systematic Theology* offers this: *sin is failure to conform to the moral law of God in act, attitude, or nature. Sin is here defined in relation to God and His moral law.*

“We should note that all sin is ultimately irrational. Though people sometimes persuade themselves that they have good reason for sinning, when examined in the cold light of truth on the last day, it will be seen in every case that sin ultimately just does not make sense.”

The doctrine of sin is crucial to the Christian faith. What we do with the subject of sin will determine whether we see the need for a Righteous, Loving, Merciful Savior and Lord.

It is to be remembered that we not only need God’s mercy prior to the point of salvation, but now, moment by moment we are completely dependent on His loving compassion. *“The Lord’s lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.” Lam. 3:22, 23*

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Matt 5:3

“Blessed are those who mourn for they shall be comforted.” Matt. 5:4

Recognize your condition before a holy and just God and recognize your only hope of life is the sacrificial offering of His only Son. Sin serves a purpose: it drives us to our knees before the Sovereign Judge and Lord. Once on our knees, He draws us to Himself as our Father and Champion of our souls. Praise be to the One and only One Who can remove our sin once and for all!

NOTHING BUT THE BLOOD OF JESUS

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Refrain

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,
Nothing but the blood of Jesus.

Refrain

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

Refrain

This is all my hope and peace,
Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus.

Refrain

Now by this I'll overcome—
Nothing but the blood of Jesus,
Now by this I'll reach my home—
Nothing but the blood of Jesus.

Refrain

Glory! Glory! This I sing—
Nothing but the blood of Jesus,
All my praise for this I bring—
Nothing but the blood of Jesus.

Refrain

SOVEREIGNTY

“I know that You can do all things, and that no purpose of Yours can be thwarted.” Job 42:2

“The Most High is ruler over the realm of mankind and bestows it on whomever He wishes.” Dan. 4:25b

“But our God is in the heavens; He does whatever He pleases.” Ps. 115:3

The doctrine of the sovereignty of God should be a comfort to His people. But this truth only comforts those who know and trust Him.

- How do we come to trust our God as Sovereign?
- How do we see Him clearly enough to realize He truly knows what He is doing?

As with anything else in life, we observe closely the object of our interest.

There are many ways to observe, study, contemplate this attribute of God.

The first way to observe is to “see” Him in Scripture where He has ordained His own revelation to us.

“There is only one Lawgiver, the One Who is able to save and to destroy; but who are you who judge your neighbor? Come now, you who say, ‘Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.’ Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, ‘If the Lord wills, we will live and also do this or that.’

But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do and does not do it, to him it is sin.” James 4:12-17

Our God is omnipotent (all-powerful). Within this attribute of the Lord’s omnipotence is the idea of His sovereignty. Latin *omni* = “all” *potens* = “powerful.”

“God’s omnipotence means that God is able to do all His holy will.”

Grudem’s Systematic Theology

The Lord’s power is frequently mentioned in Scripture.

“Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.”

Ps. 24: 8

“Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You.” Jer. 32: 17

“For nothing will be impossible with God.” Luke 1:37

“And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’” Matt. 19:26

It was well known among the Lord’s servants that He is omnipotent.

“And do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.” Matt. 3: 9

“And we know that God causes all things to work out together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” Rom. 8: 28, 29

Many times in both Old and New Testaments, the Lord is referred to as “Almighty.”

“I am the Alpha and the Omega,” says the Lord God, “Who is and Who was and Who is to come, the Almighty.” Greek = pantokrator

It is important in mentioning God’s omnipotence that, as the above definition states, God can do “all His holy will.” This clarifies the terms of His exertion of power. He cannot lie, sin, deny Himself, be tempted with evil, cease to exist or act in a manner contrary to His attributes. His will is holy and is always consistent with His character.

God also exercises power over His creation.

“Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’; calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.” **Is. 46:9-11**

“Daniel said, ‘Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He Who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding. It is He Who reveals the profound and hidden things; He knows what is in the darkness, and the light dwells with Him. To You, O God of my fathers, I give thanks and praise, for You have given me wisdom and power; even now You have made known to me what we requested of You, for You have made known to us the king’s matter.’” **Dan. 2:20-23**

“See now that I, I am He, and there is no god besides Me; it is I Who put to death and give life. I have wounded and it is I Who heal, and there is no one who can deliver from My hand.”

Deut. 32:39

“The LORD kills and makes alive; He brings down to Sheol and raises up. The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap to make them sit with nobles, and inherit a seat of honor; for the pillars of the earth are the LORD’s, and He set the world on them.” **1 Sam. 2:6-8**

God’s power is not always exerted to bless and comfort, but at times to discipline.

“Let me sing now for my well-beloved a song of my beloved concerning His vineyard on a fertile hill. He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it; then He expected it to produce good grapes, but it produced only worthless ones.

‘And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it?’

Why, when I expected it to produce good grapes did it produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. I will lay waste; it will not be pruned or hoed. But briars and thorns will come up. I will also charge the clouds to rain no rain on it. For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress.” **Is. 5:1-7**

God’s sovereign will does not always make sense to us.

“When David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and his left. Thus Shimei said when he cursed, ‘Get out, get out, you man of bloodshed, and worthless fellow.’ ... Then David said to Abishai and to all his servants, ‘Behold, my son who came out from me seeks

my life; how much more now this Benjamite? Let him alone and let him curse, for the LORD has told him.” **2 Sam. 16: 5-11**

“I am the LORD, and there is no other; besides Me there is no God... that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD, and there is no other, the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD Who does all these.”

Is. 45:5-7

“Simon, Simon, behold, Satan has asked permission to sift you like wheat.”

Lk. 22:31

“So Pilate said to Him, ‘You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?’ Jesus answered, ‘You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.’” **John 19:10, 11**

“Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!” **Matt. 18:7**

Job 1 reveals to us that Satan is not free to torment us. He must ask permission to inflict us with any of his schemes.

“Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life... God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance, now therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.” **Gen. 45:5-8**

“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.” **Gen. 50:20**

We can trust God’s covenant, sovereign will.

“No temptation has overtaken you but such as is common to man; and God is faithful, Who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” **1 Cor. 10:13**

“In everything give thanks; for this is God’s will for you in Christ Jesus.” **1 Thes. 5:18**

“In God I have put my trust, I shall not be afraid. What can man do to me?” **Ps. 56:11**

“Trust in Him at all times, O people; pour out your heart before Him; God is a refuge for us.”

Ps. 62:8

“Commit your way to the LORD, trust also in Him, and He will do it.” **Ps. 37:5**

“Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.”

Prov. 3:5, 6

“Casting all your anxiety on Him, because He cares for you.” **1 Pet. 5:7**

Another way to develop your trust of your Sovereign God is to “see” His work in the lives of others.

We can remain more objective when looking at the life story of someone else. Also that life has the advantage of looking back with gained insight and perspective. We are in the midst of our own lives. The Lord knows this to be true of us; I believe this is why there are so many

narratives in the Scriptures about people like Joseph, Daniel, Job, Abraham and above all the life of our Lord. These lives give us direction, hope and understanding in the ways of God. Also reading biographies of those who trusted their Sovereign God is a great inspiration. The lives of people like Corrie ten Boom, Hudson Taylor, William Carey, Jim Elliot and many others, can help you “see” how a Sovereign God can be trusted with your own life.

We also can gain understanding of God’s sovereignty by looking with the help of the Holy Spirit at our own lives.

“But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him Who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, ‘What have You done?’” **Dan. 4: 34, 35**

“The LORD of hosts has sworn saying, ‘Surely, just as I have intended so it has happened, and just as I have planned so it will stand ... For the LORD of hosts has planned, and who can frustrate it? And as for His stretched out hand, who can turn it back?’” **Is. 14: 24, 27**

Basically God’s sovereignty means that He reigns over all.

There is nothing at all that can happen in God’s universe without His permission. To see this truth in its proper balance, we must ask the Holy Spirit to enlighten us. Otherwise, with an improper view of God’s reign, we might develop an unhealthy resentment and lack of trust in our Sovereign God. When we are tempted to doubt God’s covenant love in the light of His sovereignty, we must ask ourselves if we value our own wills and desires more than His sovereign will. His will must win out at all times because He knows the end from the beginning. He tells us, “I am the Alpha and the Omega Who is and Who was and Who is to come, the Almighty.” **Rev. 1:8**

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again?

For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:33-36**

He is our “El Shaddai,” our all-sufficient God .

He is Adonai, Lord.

He is Elohim, the Creator.

He is El Roi, the God Who sees.

He is El Elyon, the Most High God.

NAMES OF GOD

El Elyon

El Roi

El Shaddai

Elohim

Jehovah jireh

Why study the names of God?

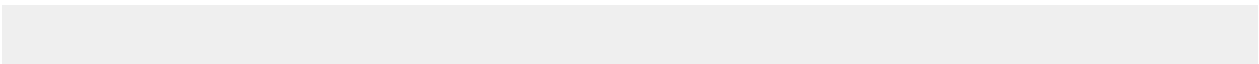
As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people.

The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**

- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
 - 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety. Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**
 - 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**
- 

· Hebrew Names of God ·

אל עליון

EL ELYON - THE MOST HIGH GOD

EL ELYON: The Most High God. This name emphasizes God's strength, sovereignty, and supremacy. In Genesis 14:20, Melchizedek said to Abram, "blessed be God Most High, who has delivered your enemies into your hand!" He understood that the Lord is...EL ELYON: The Most High God. He understood that the Lord is extremely exalted. Let us say as the Psalmist did— "I cry out to the Most High Elohim, To El who is perfecting all matters for me" (Psalm 57:2).

Look at **Daniel 4: 34, 35a**

³⁴At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, "What have you done?"

Earlier in this chapter, the king is told that he will be driven away from his home, become mad and live as an animal, eating grass and drenched with the dew of heaven. This will be for seven years. After these years, he will recognize that "the Most High is ruler over the realm of mankind and bestow it on whomever He wishes."

Instead of humbling himself, he reflected on his own might and power, glory and majesty.

Yet, when he came to his senses, he acknowledged God alone as the Most High and ruler over the realm of mankind.

Now read the passage again. This time look how and why the Lord is referred to as Most High.

Read **Psalm 78: 34,35**

When he killed them, they sought him; they repented and sought God earnestly. They remembered that God was their rock, the Most High God their redeemer.

This psalm is considered an historical psalm and also a covenant psalm.

Reading the whole psalm will provide for you a sweeping view of the faithfulness of God with His people.

“Remember” is a key word for this psalm. So “remembering” is a key component to following the Lord and identifying oneself with His kingdom.

We must **remember** our God and all He has done. Reading about His past actions as our God and speaking to Him today about His ways with us are vital to a healthy, growing relationship known as covenant.

Isaiah 14: 13, 14

You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;

I will ascend above the heights of the clouds; I will make myself like the Most High.’

This passage refers to the king of Babylon (**Is. 14: 4**), but many scholars see a reference to Satan here. This one sought to dethrone the Lord and take over His sovereign rule as Lord over all.

Look further at Is. 14: 24, 27

The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Although the Lord is referred to here as Lord of Hosts, the point is that He is sovereign, and no one can turn His hand. What He determines to do will undoubtedly occur.

Isaiah 46: 9-11

9Remember what happened long ago,
for I am God, and there is no other;
I am God, and there is none like Me.
10I declare the end from the beginning,
and ancient times from what is still to come.
I say, ‘My purpose will stand,

and all My good pleasure I will accomplish.’
11I summon a bird of prey from the east,
a man for My purpose from a far-off land.
Truly I have spoken,
and truly I will bring it to pass.
I have planned it,
and I will surely do it.

God does not tell us this as though He needs to brag; He tells us this because we need to know that He controls all time, all matter, all people, all events. We need not fret or agonize over what will happen.

Psalm 18: 13

The LORD also thundered in the heavens, and the Most High uttered his voice, hailstones and coals of fire.

God is a fearsome and majestic Being. We must adore, worship and ever keep our “eyes” on His splendor.

For further study on this name (**El Elyon**), look at:

Luke 1: 32, 35, 76

Luke 2: 14

Luke 6: 35

Mark 5:7 = Luke 8:28

Acts 7:48; 16:17

Hebrews 7:1.

El-Roi The strong one who sees. When you feel lonely and abandoned by people, know that God is with you. He sees you and He knows you. He hears the cry of your heart and He loves you more than you can imagine. he will lead you through and fill your heart with His praise.
(Genesis 16:13)

EL ROI -THE GOD WHO SEES

Ps. 121: 3-8

**“He will not allow your foot to slip;
He Who keeps you will not slumber.
Behold, He Who keeps Israel will neither slumber nor sleep.
The Lord is your Keeper;
The Lord is your Shade on your right hand.
The sun will not smite you by day,
Nor the moon by night.
The Lord will protect you from all evil;
He will keep your soul.
The Lord will guard your going out and your coming in from this time forth and forever.”**

Prov. 15: 3

**“The eyes of the Lord are in every place,
Watching the evil and the good.”**

Prov. 5: 21

**“For the ways of a man are before the eyes of the Lord,
And He watches all his paths.”**

Jer. 16: 17

“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.”

2 Chron. 16: 9a

“For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His.”

Job 34: 21

**“For His eyes are upon the ways of a man,
And He sees all his steps.”**

Luke 12: 2

“But there is nothing covered up that will not be revealed and hidden that will not be known.”

Heb. 4: 13

“And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”

Read Gen. 16; 21: 8-20

The key to God being able **to see** has many facets.

Number one is that He must also be *omnipresent* to see everything that happens to each of His children, and all humanity, for that matter. He must be *omnipotent* to have the ability to see all that He desires to see, in all places, with all people. He also does not slumber so that He can see everything; therefore, He is clearly powerful enough not to need to be restored.

Not only does He possess the *ability to see everything*, He possesses *the ability to see it and know the right and best response* to what He has seen.

The first time in the Bible that we see God called **El Roi** is when He tells Hagar to return to her mistress and submit to her authority. Now Hagar was so miserable under this mistress that she had fled out into the wilderness. She was willing to face unknown and potentially horrible conditions because that would be better than facing what she was experiencing under the authority of Sarah.

God **saw** what she endured and told her to go back.

God told her to deal with the situation under which she was abused.

Knowing that God **sees** our pain does not mean that God dismisses our pain. But He finds a way to help us make sense of our pain and not yield to our pain, thereby letting it conquer us.

In all cases, God does not require the return to the abuser by any means but in this case, God wanted Hagar to return to Sarah and trust that **El Roi** would watch over her even in these conditions.

God **saw** a purpose in her going back.

God also gave Hagar a promise as He called her to go back. Look at **Gen. 16: 10** and see what the promise is.

Read **Ps. 139: 7-12** and see how that relates to the all-seeing power of God.

Read **2 Thes. 1:-10** and see God’s future plans for those who persist in afflicting others.

How does knowing God is El Roi – the God Who Sees – help you?

EL ROI The God Who Sees

We may be familiar with many of the names of God. We know him as [Elohim](#) and [Yahweh](#). But what about El Roi? That name doesn't appear to show up in many worship songs.

And yet, in today's day and age, when we feel our most vulnerable, the most invisible, we can find hope and power in the name of God "El Roi."

What Does El Roi Mean?

We may have noticed that many names for God include "El." El typically refers to God. But Roi brings another attribute of our Lord to the equation. El Roi means "The God who sees me."

[Ro'iy](#) in the original Hebrew can be translated as *shepherd*, or as *seeing*, *looking*, or *gazing*.

In other words, when we feel most invisible and forgotten by everyone else, we can remember that God does see us. He witnesses our struggles and comes alongside us. After all, if he sees the sparrows and takes care of them ([Matthew 6:26](#)), how much more does he care for us in our greatest time of need?

In this article, we'll dive into the use of El Roi in [Scripture](#), reasons to praise God for seeing us, and conclude with a prayer using this name of God.

Who Called God 'El Roi' in the [Bible](#) and Why?

Unlike many other names for God, we only find the instance of this name once throughout Scripture, and it comes from a very unusual source ([Genesis 16](#)).

For those not familiar with the story of Abraham and Hagar, Abraham (the father and patriarch of the Jewish nation) found himself nearing the age of 100 and rather childless. Years before, God had promised him offspring that would form a great nation ([Genesis 12:2-3](#)). But it was a little tricky to do that without children.

Abraham gets impatient and decides to take matters into his own hands, per the suggestion of his seemingly barren wife Sarah (Sarai at the time of [Genesis 16](#)). He sleeps with his Egyptian servant Hagar, and she gets pregnant.

Hagar appears to dislike Sarai, and Sarai won't have it. So she abuses Hagar. Fleeing Sarai's mistreatment, Hagar runs away. She stumbles into the angel of the Lord, who promises Hagar that her son will also form a great nation. He tells her that through her bloodline, she'll have many descendants.

Because God sees her when no one else does, Hagar declares, "You are the God who sees me," for she said, "I have now seen the One who sees me."

Of course, we could pinpoint numerous examples of God seeing those who society chose not to see. He healed lepers, blind men, and the demon-possessed. He had a conversation with an outcast Samaritan woman at the well. It seems, throughout all of Scripture, that God chooses to see the unseen.

How about today?

Do we still have a God who sees us—especially when we feel most invisible?

3 Reasons to Praise God as El Roi Today

Often, it can be easy to think God has forgotten us, or that he simply doesn't see us. But if we open our eyes to the blessings around us, we'll see his fingerprints every day.

Let's dive into a few of the reasons we can praise God as El Roi today.

1. God's Faithfulness in Hindsight

Do you ever write down prayers or have journal entries? Do you ever glance back at those notes from years before and see how God has moved in your life since then?

In the moment, we may feel as though God has abandoned us. In the midst of a storm, it seems as though God has fallen asleep when the boat's about to capsize ([Mark 4:35-41](#)).

But when we glance back over past events and see how God came through for us—perhaps not always in ways that we imagined—we can apply that to our present circumstances. We can know that God “saw” us in the past. And because He doesn't change, he will “see” us now...and in the future.

2. Jesus' Example of Seeing the Marginalized or Outcasts

The Bible states that God knows even the hairs on our heads. Out of the billions of people in the world, he understands more about us than we do ([Matthew 10:30](#)).

We may feel tempted to say, “Well, Scripture can talk the talk. But where's God actually showing an interest in humans?”

The answer: look at Jesus.

Jesus had every opportunity to live as a king. To experience a comfortable life and only hang out with the high priests, Pharisees, and Sadducees (these guys were especially well-to-do).

Instead, he chooses to devote his time to what society perceived to be the lowest of the low. He advocated for tax collectors, prostitutes, and sinners.

He saw them.

If we think we've strayed too far from the love of God, take a look again at Jesus' example. He saw everyone who'd been ushered to the sidelines and he healed them, spoke with them, dined with them, and loved them.

Therefore, we know that he can do the same with us, no matter how far we've fallen.

3. God Sees to Your Needs with Daily Blessings

We can often take small blessings for granted. The fact that we're breathing, our organs are functioning properly, and most of us had food to eat today and water to drink...are all blessings. We can see God's daily blessings if we truly choose to look.

What I've found to be helpful is to keep a gratitude journal. I try to mark blessings, even small ones, that I see in each day.

God doesn't always have to move mountains. He can provide shelter, food to eat, a family to love. Keep track of all the ways he sustains you.

Similar to the journaling mentioned above, look back over older entries. In our most desperate moments, similar to Hagar, we can see the fingerprints of God all over our past. We know he has the future in his hands. And he will never stop seeing us.

Not even for a second.

Photo Credit: ©Getty Images/Predrag Images

Prayer of Praise to El Roi

Oh, El Roi,

You are the God who sees me. When I feel ushered to the sidelines or forgotten by friends, family, and coworkers, I know you're working behind the scenes.

God, as I review over past weeks, even years, I've witnessed you working in miraculous ways. I know you have seen me in the past, when no one else did. And so I can fully trust that you will continue to care for me, even when I've entered the darkest valley.

I'm reminded of the story of Hagar.

She, a lowly servant, had been impregnated by a man who didn't care for her, and treated poorly by a scornful wife of that man. But still, when she fled to the desert, she found hope in your promises.

You care for every human being, no matter how much society has rejected them or placed no value on them.

Jesus, through your example, you saw those who society had turned a blind eye.

In the same way, I ask that you see me today. That you come alongside me in my struggle, and that you grant me your peace. Remind me of your good deeds from the past, so that I may, too, hope in my future.

Amen.

· Hebrew Names of God ·

אלהים

ELOHIM - CREATOR GOD

Elohim means God the Creator. In the beginning [Elohim] created the heavens and the earth (Gen. 1:1). This name comes from being in awe of His power displayed throughout nature. He is a Sovereign God, and God of Eternity. In the beginning, He created – just by the power of His spoken Word. What an amazing God we serve! “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created...” Colossians 1:15-16

STUDYING THE NAMES OF GOD *ELOHIM*

Why are we studying these names of God?

*When we look into the character of God, we are learning His nature and Who He is. This is the heart of theology. Theology, a word which strikes fear in the heart of man, is merely the study of God. To know God is the joy of every follower, every disciple of our King. We do not know **about** Him, we have the privilege of knowing Him. Phil. 3: 8-10*

A.W.Tozer has said, “What we think about God is the most important thing about us.”

❓ Have you ever made something? From start to finish, from scratch, it was your craftsmanship?

Ex. Matt and Greg made a doghouse for a Boy Scout project.

- ❓ What have you made?
- ❓ Do you care if it is neglected or harmed?

When you create you are reflecting your Father and Creator. He is the Creator of the heavens and the earth and He has designed us to follow His pattern in His work of creation. We are made in the *imago dei*, the image of God. Part of this reflection is that we do the things our Father does. We do not look like Him in the sense that our eyes and nose are similar to His, but our walk, our mannerisms, our way is like His.

- ❓ How do you feel when you see your end product? Do you look at it with pride and fond memories of its production?
- ❓ What do you think is the greatest invention of the last 100 years? How has it impacted you personally, your home, your community, country, world?

To create = “to cause to exist, to bring into being”

When Greg and Matt created the doghouse, the materials were in a chaotic pile. As they took hammer and nail, they had a design in mind. With each swing of the hammer, they were taking random parts and making something useful. It required an Architect to take these materials and make something. But here the similarity ends. Not only did God create the world, He created the materials from which it was made.

In theological terms, He created the world *ex nihilo*... out of nothing.

Bara Hebrew= “create”

- ❓ Do you remember last week the the topic of aseity – Thomas Aquinas’ argument for God’s existence? Everything is caused except God - He is the uncaused Being which brings everything else into being.
- ❓ Why is the study of Creation an important part of our faith?

The study of creation is important, first of all because God has made it a frequent topic in His word. From Genesis to Revelation, the fact that He is Creator is never allowed to leave the reader’s thoughts.

Also we need to remember that all was created good. There is no inherent evil in being material rather than spiritual.

Another benefit to studying creation is that we see the nature and will of God through His handiwork. Since the whole of nature was created by God and not a mere chance happening, we are able to discern something about the nature and will of God from an examination of creation. He is truly a God of great order and beauty.

- ❓ Why do we teach our children this truth from Scripture?

❓ Is it just a fun, children's story? Do we, as adults, really need to revisit this narrative in Scripture?

Read the Apostle's Creed.

Creed from the Latin credo – "I believe."

Why is this truth concerning God as Creator the first item in the Apostle's Creed?

When God created the world, at the end of each day He pronounced His work as "good."

❓ So, from where do we get the idea of evil?

Start at Genesis like starting at the beginning of a manual for a building project. The Gap Theory is one explanation of evil. Between Gen. 1:1 and 1:2, there is an opportunity for the fall of Satan from his original abode with God and His angels. God had created things in their good state. This is not dualism. It is not a matter of good versus evil. The Gnostics taught that matter was evil and spirit was good. Therefore you could do anything in your flesh as long as your spirit was "realizing" its divine potential, your flesh was of no consequence. This led to antinomianism= lawlessness.

Keep in mind that God is not "in" space or time; space and time are dimensions of the created order, and God is not bound by them as we are.

"By the word of the LORD the heavens were made, and by the breath of His mouth all their host." **Ps. 33:6**

"Let them praise the name of the LORD, for He commanded and they were created. He has also established them forever and ever; He has made a decree which will not pass away." **Ps. 148:5, 6**

❓ What do you learn about God as a Creator from these verses?

Read Psalm 8.

"To whom then will you liken Me that I would be his equal?" says the Holy One. "Lift up your eyes on high and see who has created these stars, the One Who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power; not one of them is missing... Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable." **Is. 40:25, 26, 28**

Read Ps. 115:1-8, 15, 16

Read Jer. 10: 8-14

Nahum 1: 3b

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” John 1:1-3

“For by Him (Christ) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together.”

Col.1:16, 17

The faith chapter in Hebrews teaches us, *“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” 11:3*

Elohim is plural.

Elohim represents God in His relation to the world at large as Creator, providential ruler in the affairs of men, and controlling the operations of nature. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah, the God of the chosen people. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and object of their worship.

“Then God said, ‘Let Us make man in our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. God created man in His own image, in the image of God He created him; male and female He created them.’ Gen. 1:26, 27

The act of creation was accomplished by all three Persons of the Trinity.

❓ Why were you born? Why are you living?

“For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.” Ps. 139:13, 14

“For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

Rom. 11:36 (read v. 33-36 to see the context)

Read Is. 43:1, 3, 4, 7

To answer the above question, in two simple words, you were created FOR HIM.
The Greek equivalent for glory is *doxa*, which means to give a correct estimate.

We are created to live our lives and as we do, we are giving an appropriate estimate of Who our Father and Creator is. We are created for His glory. (**1 Cor. 11:6, 7**)

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” Rev. 4:11

- ❖ Do the heavens proclaim the glory of God? Yes.
- ❖ Does the beauty of the earth declare His majesty? Yes
- ❖ Do you, the crowning achievement, the chef d’oeuvre, His masterpiece, created at the end of all His creations, the best for last, do you declare the excellencies of your Creator and God?

This is what you were created to do.

So how does all of this relate to you?

Every decision, thought, action you commit declares your true estimate of Who your God is.

Is it you or is your God – Elohim, the Creator?

Jehovah Jireh

Trials are adverse circumstances that God either introduces or allows in our lives to both identify where we are spiritually as well as to prepare us for where He wants us to go. If you are alive, there is no escaping life's trials.

You are either in a trial now, you've just come out of a trial, or you are getting ready to go into a trial. Trials are unavoidable realities of life.

But even though we all experience them, we also should take comfort in knowing that trials must first pass through God's hands before reaching us. Nothing comes our way without first having received His Divine approval. And in order to get His Divine approval, there must be a Divine reason for Him to approve it.

We learn about God's name *Jehovah-Jireh* in the biblical story of Abraham offering up his son Isaac on the altar of sacrifice. The root word for the name *Jireh* literally means "to see." Yet the compound name when put together means "to provide." Abraham, knowing that what he saw in the spiritual realm affected his own actions in the physical realm, he recognized the power of sight in calling the place of sacrifice *Jehovah Jireh*. Somewhere in the combination of those two names, there is a relationship between God "seeing" and God "providing." When we look at the form of the word "provide" that reads "provision," we can recognize this link more clearly. Vision is in reference to seeing; while provision means that something was seen beforehand and thus provided for. The root "vision" ties the addressing of what is provided to what was seen.

God provided for Abraham based upon what He saw with regard to Abraham and that provision led to God's provision. God provided a ram when he saw Abraham going forth in obedience to sacrifice his son. He provided a way out of his trial.

So the question is: What must God see so that He might provide for you when you are caught in a trial of life? He needs to see the same things that He saw in Abraham which are found in these words from the passage: rose, saddled, took, split, arose, and went.

Abraham did not delay his obedience. He did what God had asked him to do even though he didn't know how God was going to work it out. Delayed obedience is disobedience.

Partial obedience is complete disobedience. In other words, if Abraham had only gone half way on the trip, he wouldn't have finished the journey. He never would have experienced and known *Jehovah Jireh*.

<https://tonyevans.org/jehovah-jireh/>

Question: "What does it mean that God is Jehovah-Jireh?"

Answer: "Jehovah-Jireh" is one of the many different [names of God](#) found in the Old Testament. "Jehovah-Jireh" is the KJV's translation of *YHWH-Yireh* and means "The LORD Will Provide" ([Genesis 22:14](#)). It is the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

The story begins with a strange command from God to Abraham, instructing him to offer his "son of promise," Isaac, as a burnt offering. Early the next morning, Abraham packs wood and a knife, and he and Isaac travel to Moriah, the place God had specified. As they near the site, Isaac questions Abraham concerning the intended offering: "Where is the lamb?" With great faith and foresight, Abraham responds, "God himself will provide the lamb for the burnt offering, my son" ([Genesis 22:1-8](#)). The New Testament tells us that Abraham believed God would raise Isaac from the dead ([Hebrews 11:19](#)).

Upon reaching the place God had chosen, Abraham demonstrates his faith and obedience by building an altar, binding Isaac, and placing him on the wood. Before Abraham can

finish the offering, the Angel of the Lord calls to him from heaven, and Isaac's life is spared. Then, "Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son" ([Genesis 22:13](#)). Abraham names the place "Jehovah-Jireh" because of God's gracious provision of a substitute for Isaac. Immediately afterwards, God reconfirms His covenant with Abraham (v 17-18). Centuries later, King Solomon would build the temple in the same location ([2 Chronicles 3:1](#)).

The account of Abraham on Mt. Moriah thus becomes more than a dramatic illustration of faith and obedience. It is a presentation of the Lord's eternal grace, continual provision, and all-encompassing wisdom. Jehovah-Jireh is not "The LORD *Did* Provide," but "The LORD *Will* Provide." In other words, the name does not simply memorialize a past event; it anticipates a future action.

Likewise, the statement "on the mountain of the LORD it will be provided" (verse 14) refers to more than Mt. Moriah—it also refers to a hill called Calvary, where God "did not spare his own Son, but gave him up for us all" ([Romans 8:32](#)). Abraham's faith-filled statement that "God himself will provide the lamb" is a companion to John the Baptist's exclamation, "Look, the Lamb of God, who takes away the sin of the world!" ([John 1:29](#)).

Jehovah-Jireh provided a sacrifice to save Isaac, and that action was a foreshadowing of the provision of His Son for the salvation of the world.

Yahweh-Jireh The Lord will provide. Jesus Christ said that Father cares for us and we never need to worry about provision. He is our source of life, in every way.
(Genesis 22:13-14)

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TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet. <https://en.wikipedia.org/wiki/Acrostic>

a text, usually a poem, in which particular letters, such as the first letters of each line, spell a word or phrase.

<https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (χ). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα kérugma) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means “proclamation or proclaiming.”

At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God’s wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., “You won’t be sorry” meaning you’ll be glad)

“Not badly at all”

“I am not as young as I used to be”

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, its exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is **a rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Pesher: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The “Great Hallel,” **Psalm 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God’s intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord’s faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh’s omnipresence and omnipotence, Israel’s history and God’s works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: “*YHWH malak*” – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of “how much more”, if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,temple%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means “praises”

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

