

Old Testament Survey Genesis to I Samuel

Teacher's Edition

by T. Marston

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Genesis to I Samuel

Logos School Materials
110 Baker Street
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Toll free: 866-562-2174
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Old Testament Survey**Overview****The Messianic Hope as Shown in the Old Testament**

This section sets out, step by step and chapter by chapter, some of the important Old Testament pointers to Christ. It is not comprehensive, but hopefully, it is clear. Although the student workbook specifically deals with these references, these pages sum up foundational principles for the parent and teacher.

The increasing clarity and specificity of the Old Testament texts which describe the Messiah illustrate the interpretive principle of progressive revelation. The Messianic hope starts with a large vague promise that a man born of woman would one day crush the serpent. By II Samuel 7, one knows that the Messiah will come from the line of Abraham, Isaac, Jacob, Judah, and David.

This hope is fleshed out to man in many ways: prophesy, covenant, law, specific actions, people's lives, buildings—all pointing to Christ. Over and over again, God paints pictures of faithful servants and redemptive sacrifices. From the moment of man's bondage to sin, it's obvious that God had a plan for his redemption, his motive being love.

1. Gen 3 As soon as man sinned, God prophesied that the seed of the woman would crush the serpent's head: very broad. All Adam and Eve knew was that the coming redeemer would be a woman's child who would crush Satan's power.
2. Gen 9 God promised never again to destroy all mankind by a flood. In this second narrowing of the funnel, the line of Cain is wiped out, as is most of the line of Seth. In fact, as we all descend from Adam, so we all descend from Noah—the only righteous, blameless, obedient man of his generation. First time the word “covenant” is used.
3. Gen 12 God calls Abram out of Ur to a land that he would show him, a land that would belong to his many descendents, and descendents that would bless all nations of the earth; thus, the three parts of the covenant: descendents, land, and blessing. Although the word “covenant” is not used, it will be in Gen 17 where the same promise is repeated.
4. Gen 15:6 God clearly states the criterion for righteousness: “Abram believed the Lord”. Despite the future requirements of the Mosaic law, the fundamental basis for righteousness with God never changes—Old or New Testament. Without faith it is impossible to please God. Whatever is not of faith is sin. It will be clear in Exodus, Numbers, Joshua, Judges, that heritage does not save, sacrifices do not save; only faith is credited to man as righteousness.
5. Gen 17 Second time the word “covenant” is used as God describes the rite of circumcision, the sign of his promise to Abraham and his descendents.
6. Gen 22 Although Isaac is actually Abraham's second son, he is the child of promise. When God calls Abraham to sacrifice “his only son”, he becomes a picture of the Father, who would give Jesus, his only son. Like Isaac carried the wood for his own sacrifice, Jesus carried his own cross until Simon relieved him. Both Isaac and Jesus were old enough to question their own sacrifice—but willingly obeyed their father. A parallel difference between the two lies in the sacrifice itself; God provided a ram in place of Isaac, and God provided Jesus as the lamb—the one who took the place for all of us. Looking into the future, Mt. Moriah, “the place where God provides” would become the site of Solomon's temple a 1000 years later (II Chron 3), and then the mount where Jesus died on the cross, “outside the camp”, in another 1000 years (Heb 13).

7. Gen 25 Of Isaac's two twin sons, God promised that one would rule over the other; the covenant would come through Jacob, not Esau. Indeed, Esau despised his birthright which he legitimately owned as the oldest, and willingly sold it for a bowl of Jacob's soup. Later, he lost his blessing as well.

8. Gen 49 God repeats his covenant with Abraham to Isaac and Jacob, but when Jacob blesses his twelve sons before he dies in Egypt, he prophesies that the scepter will not depart from Judah, the fourth-born son of Leah and forefather of David and Jesus.

9. Gen 50 Even though Joseph saves his family (as well as all Egypt) from starvation, they leave their promised land for a 400 year stay in Egypt. This looks like God's plan is being derailed, but in fact, one aspect of the covenant, that of descendents, is not only being protected, but being prospered.

10. Ex 12 After 400 years, the nation of Israel prospered to the point where Pharaoh felt them a threat. God raised up Moses as a deliverer, who brought Israel out of Egypt with "signs and wonders", as the plagues definitely were! The last plague, the Angel of Death, would only "pass over" the firstborn in houses that were marked by the blood of an unblemished lamb. The festival that commemorated their deliverance is full of parallels to the atoning death of Christ.

Unblemished lamb	sinless life of Jesus
Early prime of its life	death at 33
Lived with the family 4 days	short ministry of 3 years
Lamb sacrificed to propitiate Death	Jesus became physical sacrifice for sin
No bones to be broken	no bones broken on the cross
Angel of Death passed when he saw lamb's blood	God's judgment of death passes over the believer when he sees his son's blood
every male circumcised	believer's heart is circumcised
no work permitted	our works cannot save us; Jesus' sacrifice allow believers to enter God's rest
no yeast permitted in the house	no sin permitted in the believer's heart
beginning of their new calendar year	beginning of new life for the believer
commemorated deliverance from Egypt and slavery	believer is delivered from the slavery of sin

11. Ex 20 When Moses brings the Israelites to Mt. Horeb, God calls him up to his presence where he will give him the covenant, the laws that will mark Israel as his "treasured possession". The law includes not only the Ten Commandments; it includes the plan for the tabernacle and all the sacrificial requirements. These legal requirements distinguish Israel as God's special people, unlike any other.

12. Ex 25-30 The tabernacle, in its very design, points to the redemptive work of Christ, beginning with the meaning of the word "tabernacle", down to each piece of furnishing in the tent and courtyard.

13. Lev 1-7 The five sacrifices, similar to the Passover sacrifice, parallel Christ's unblemished nature. The sacrifices had to be valuable, as well as without defect. The sin and guilt sacrifices directly point to man's ongoing need for forgiveness, looking forward to the perfect sacrifice.

14. Lev 16 One of the most complete pictures of Christ's perfect sacrifice was demonstrated on the Day of Atonement, where sacrifice was made for the priesthood, the tabernacle itself (including the ark), and the people. The sin offering for the people actually required two goats—one animal was not adequate. One goat

was sacrificed on the altar, but the other had to stay alive and bear the sins of the people, carrying them into the desert. This animal had a special name: the scapegoat. In the same way, Christ went to the cross, and while still alive, carried our sins on him; he also died for our sins. The magnitude of his redeeming work could not be fully shown in just one animal sacrifice; it required two.

15. Throughout Numbers it is apparent that physical deliverance from slavery is not enough; the heart must trust in God's provision. As Hebrews explains, the Israelites could not enter God's rest because of their unbelief. What a tragedy! They saw the miracles of Moses, heard the actual voice of God, were led by the pillar of fire by night and cloud by day, ate the bread of heaven, and came all the way up to the border of the Promised Land—and never entered. Obviously, being a descendent of Abraham wasn't enough. Being a physical son of the covenant wasn't enough. Being circumcised in body wasn't enough. Only those who believed God entered in (Gen 15:6). Jesus confronted these identical issues with the Pharisees during his ministry on earth.

16. Deut 13, 18 Moses clearly defines the two tests of a prophet in these two chapters; his words must clearly line up with the rest of God's word, and his words must come true. Although the prophets were regularly martyred, their faithfulness unto death prefigured the Faithful Servant. Isaiah prophesied that Jesus would be born of a virgin, Zechariah foretold that Jesus would be sold for 30 pieces of silver, David gave Jesus' words spoken from the cross—all hundreds of years before they came to pass.

17. In Joshua, Rahab, a prostitute, believed God and entered into the genealogy of Christ.

18. In the time of the judges, Ruth believed God and entered into the genealogy of Christ. Boaz became the kinsman-redeemer of Naomi and Ruth, and his son became the ancestor of David. Jesus, the Son of David, would be the kinsman-Redeemer for the whole world.

19. I Sam 1-3 Mary's magnificat will echo Hannah's song of praise, as the Lord remembers the lowly estate of these women and raises them up. Both mothers totally dedicate their sons to God's service from birth; both sons consider the tabernacle to be their father's house. From their youth, both Samuel and Jesus show extraordinary wisdom. Both lived at a time of intense political upheaval, Samuel anointing the first two kings of Israel, and Jesus ushering in a kingdom not of this world.

20. I Sam 15 When God rejects Saul because of his disobedience, He tells him that the kingship will go to one who is better than him—a man after God's own heart. In I Sam 16, Samuel anoints David to be that king.

The years that pass between David's anointing and his possession of the complete kingdom are full of bitter fighting with Saul. Yet David will not raise his hand up against the Lord's anointed; he waits for God to end Saul's life. Saul dies tragically, by his own hand in battle with the Philistines, and David continues to honor him, even in death.

21. II Sam 5 When civil war ensues, David continues to wait on God's timing until the northern tribes, of their own free will, ask him to be their king, as well as Judah's. The scepter does, indeed, come to Judah.

22. II Sam 7 Even more specifically, the scepter comes to the house of David; when David expresses his wish to build a house for the Lord, God responds by establishing the house of David. Not only would he be granted continuing generations of offspring, but the throne as well. In fact, his throne would endure forever. This is fulfilled in Christ, descendent of David through both Mary and Joseph. Christ was the perfect fusion of king, prophet, and priest.

Old Testament Survey**Introduction****Content**

This study guide emphasizes important historical characters and places within a chronological framework, tied to key dates. The course's major overarching theme is the Bible as God's revealed will and His loving provision for our salvation; thus, it stresses Messianic connections. A foundational assumption is that the New Testament builds on the Old. Underneath all this is a desire to help students see how Scripture applies to all aspects of their lives, and that Biblical characters were real people, living in real places, who made choices to be obedient or not obedient—just like themselves!

Schedule

This course is designed for junior high students who meet three times a week for 50 minutes. This class period also includes student prayer, announcements, explanation of projects (but not class time for doing projects), singing, reading of Scripture, completing worksheets, and class discussion. Text covered by the student includes Genesis through II Samuel 7.

Homework

The only homework for this course should be studying for weekly quizzes (which may include memory work) and their quarter project. Grading standards should include grammatical correctness on the quarter projects. First quarter's project is a children's book, second quarter are sermon summaries, and third/fourth quarter is an allusion notebook. Parents are encouraged to participate in these projects.

Examinations

Weekly quizzes test accumulative knowledge up to the semester final, so quizzes should never be thrown away, and should always be corrected—carefully! Second semester forms a new start, but of course, some knowledge must be carried through the whole year.

For the Parent

Help your child develop a regular time for reading his/her Bible; read together regularly as a family.

Ask your child questions about what they are studying in class; be ready to answer their questions.

Let your child see you reading your own Bible.

Look for opportunities, teachable moments, to apply Scripture to their lives.

Help them look for examples for their allusion notebook; this can be a whole family project.

Review old quizzes with them in preparation for the current weekly quiz.

Schedule of Lessons

First Semester

Week	Book and Chapters Covered	Page
1	Introduction – Genesis 1 and 66 book names	9
2	Genesis 2	10
3	Genesis 3-4	12
4	Genesis 5-9	16
5	Genesis 11-12	19
6	Genesis 13-16	20
7	Genesis 17, 19, 21-22	23
	First Quarter Project - Children's Book	72
8	Genesis 24-26	26
9	Genesis 27-30	29
10	Genesis 31-33, 35, 37	31
11	Genesis 39-41	33
12	Genesis 45-46, 48-50	35
13	Exodus 1-4	37
14	Exodus 5-11	41
	Second Quarter Project - Sermon Summaries	73
	Quizzes Genesis 1 to Exodus 11	50-67
15	Semester final including Introduction to Exodus 20	68

Second Semester

1	Exodus 20, 23, 25-27, 30	74
2	Exodus 31-32, 34, 50, Leviticus 1-7, 16	76
3	Leviticus 23, 27, Numbers 11-13	81
4	Numbers 14, 16-17, 20, 22, 25	83
5	Numbers 27, Deuteronomy 5-6	88
6	Deuteronomy 8, 13, 18, 34	89
7	Joshua 1-6	91
8	Joshua 7-9	95
	Third Quarter Project - 15 Allusions due	140
9	Joshua 10-11, 24, Judges 1-2	97
10	Judges 2, 4-7	99
11	Judges 10-11, 13-16	101
12	Judges 21-Ruth	105
13	I Samuel 1-7	108
14	I Samuel 8-10	112
15	I Samuel 13-18	114
	Third/Fourth Quarter Project - Allusion Notebook	140
	Quizzes Exodus 20 to II Samuel 7	121-135
16	Semester final including Exodus 20 to II Samuel 7	136

Old Testament Survey**Worksheets****Overview**

The Old Testament contains 39 books, starting with Genesis and ending with Malachi. The Bible is actually a small library with all the 39 volumes of the Old Testament conveniently bound together for us, including the 27 separate books of the New Testament, making a total of 66 books.

The 39 books of Old Testament in our modern Bibles may be grouped into four broad categories (must be entirely memorized):

<u>Law</u>	<u>Histories</u>	<u>Wisdom/Poetry</u> (Major)	<u>Prophets</u> (Minor)	
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	(Lamentations)	Amos
Numbers	I, II Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	I, II Kings	Song of Songs	Daniel	Jonah
	I, II Chronicles			Micah
	Ezra			Nahum
	Nehemiah			Habakkuk
	Esther			Zephaniah
				Haggai
				Zechariah
				Malachi

Our modern Bible is based on a much older text that Jesus quotes in the gospels of the New Testament; it was divided into three divisions (only division names must be memorized):

<u>Law</u>	<u>Prophets</u>	<u>Writings</u>
Genesis	Joshua	Psalms
Exodus	Judges	Proverbs
Leviticus	I, II Samuel	Job
Numbers	I, II Kings	Song of Songs
Deuteronomy	Isaiah	Ruth
	Jeremiah	Lamentations
	Ezekiel	Ecclesiastes
	12 Minor Prophets	Esther
		Daniel
		Ezra
		Nehemiah
		I, II Chronicles

By your second quiz all 66 books of the Old and New Testaments must be memorized.

You will also be held accountable for the following very elemental time line of major people and events:

Creation	Abraham	Moses	David	Fall of	Christ
		Exodus		Jerusalem	
	2000 B.C.	1447 B.C.	1000 B.C.	586 B.C.	

*At the time of Christ, the Old Testament was written in Greek, not Hebrew, and was called the **Septuagint**. Because the Greek word for “In the beginning” was “genesis”, this first book of the law was called “Genesis”. Indeed, it is a chronicle of beginnings: of the earth and universe, animals, plants, man and woman, marriage, sin, murder, countries—and the beginning of God’s chosen people.*

Old Testament Survey**Answer Key*****Genesis 1-2:3: Creation of Heaven and Earth***

The following questions may be answered directly from the Old Testament text. Use the exact words of Scripture as much as possible.

1. What was the earth like before creation?

1:2 ...the earth was formless and empty, darkness was over the surface of the deep...(which from context seems to be water)

2. What other person of the Trinity is mentioned besides God the Father/Creator?

1:2 ...the Spirit of God (hovering over the waters).

3. Summarize what was created on each of the following days:

a. first: 1:3 light, separated from the darkness, called 'day' and 'night'

b. second: 1:6 expanse between the waters, called 'sky'

c. third: 1:9 waters under the sky gathered to one place; dry ground called 'land' and gathered waters called 'seas'; vegetation (seed and fruit bearing plants and trees)

d. fourth: 1:14 lights in the sky; sun for day, moon for night, stars; made to mark the seasons, days, and years

e. fifth: 1:20 creatures of the sea and birds

f. sixth: 1:24 creatures of the land; man in God's own image—male and female

4. How is the seventh day different from the other six?

2:2 God rested from all his work; he blessed the seventh day and made it holy

[So, no work! Not only was God finished, but he pronounced a blessing on this special day. It was set apart, made holy. See Hebrews 4 for the broader implications of the Sabbath. Later, the children of God would be distinguished by their observation of the Sabbath. They would be blessed and made holy by ceasing from their own labors and entering God's rest through trusting his provision.]

5. Write down three different phrases that are repeated several times in this passage:

a. "And God said, 'Let there be...'"

b. "And it was so."

c. "And God saw that it was good."

d. "And there was evening, and there was morning—the ... day."

[You may notice other repeated phrases, but these are repeated most often. It is obvious that this passage is designed to be easily memorized with its parallel structure and identical lines which function much like a refrain, and indeed, this text may have been sung. It is easy to imagine that it could have been one of the first texts a Hebrew child committed to memory. It also demonstrates a common literary feature of Moses' writing: an overview (Gen 1:1-2:2) followed by a more detailed account of the same event (Gen 2:3-25). Keep this feature in mind when you come to the account of Noah.]

Genesis 1:26-2:3 Creation of Mankind

6. In whose likeness was man created?

1:26 God said, "Let us make man in our image..."

1:27 ...male and female he created them.

[Note that God refers to himself in the plural, implying the presence of the Trinity; when he creates man, man is clarified as also plural, male and female, with the immediate injunction to be fruitful and increase—more plural! Clearly, God made man in his own image with an underlying motive of fellowship with him and with each other.]

7. What was man's position over the rest of creation?

1:28 Rule over the fish...the birds...and over every living creature that moves on the ground...

1:29 I give you every plant...and tree that has fruit...for food

[Man was to rule: all was given to him, both plant and animal.]

8. In what chronological order was man created? **Last, on the sixth day.**

[Essentially, the whole of creation was working toward a place where man could live and thrive. God started with light, formed the earth and seas, vegetation, heavenly bodies, animals, and finally man. This progression shows a specific order, ending with man designed to rule what preceded him. Man is carefully distinguished from other living creatures.]

9. When God created male, he also created... **1:27: female**

10. After God created man, after he finished all his work, what did He do?

2:2 God had finished his work, so he rested from all his labors.

Genesis 2 Adam and Eve

Genesis 2:4 begins a new section that includes more detail about man's creation and responsibility. Read verses 4-25 to answer the following questions.

1. What materials did God use to make man? **2:7 the dust of the ground**

2. What did God breathe into his nostrils? **2:7 the breath of life so that man became a living being**

3. Describe the kind of place God gave man to live.

2:6-3:7 The garden of Eden was watered by four rivers—not rain, full of trees good for food and pleasing to the eye, inhabited by all kinds of creatures; the temperature must have been mild because man did not need clothing for warmth. The text says that God planted the garden, so it was designed as God desired and for the man he had created in his own image.

4. What two special trees are mentioned in v. 9?

- a. life** **b. knowledge of good and evil**

5. What was the only thing that man was not allowed to do in his new home?

2:16 They were free to eat from any tree in the garden, but not from the tree of the knowledge of good and evil, for when they did, they would surely die.

[Eve later repeats this prohibition slightly differently in 3:3; she says that God told them not to eat fruit from the tree that was in the middle of the garden—they were not even to touch it, or they would die.]

6. From verses 1:28, 2:15, and 2:20, describe Adam's God-given responsibilities in the garden using the verbs identified for you:

- a. increase: be fruitful and increase in number**
- b. rule: rule over the fish...and birds...and over every living creature that moves on the ground**
- c. work: God put man in the garden so that he would work it and take care of it**
- d. name: God brought all birds and creatures of the earth to man so that he could give them their name**

[Although Eve has not yet been created, she shortly will be, so that the first command may be obeyed as they increase through the generation of their own family. Their job is to rule the creation God made and now is handing over to them. Note that work is a before-the-fall precept. Work is not a curse, not a punishment for wrong doing, but rather is part of man made in the image of God. God worked for 6 days and pronounced his handiwork as good. Man is meant to imitate him by doing good work. Finally, man names each living creature, assigning it a word that permanently represents it. God created all things through his spoken word, and man now uses his words to fulfill the dominion God assigns to him.]

7. Which of these two verbs make man distinctly different than animals? **Ruling and naming**

[To a small degree animals have some capacity for ruling, working, and naming—they obviously can increase in number. But only man can fulfill all four in a meaningful way, especially in ruling and naming. Even unredeemed man rules over his environment and aspires to describe and name the unknowns in his life.]

8. From vv. 18-20, why did God create Eve?

2:18 it was not good for man to be alone

2:18, 20 to be a suitable helper—none of the animals qualified

9. How did God create her; in what way was her creation different from Adam's?

2:21-22 Woman was made from the rib taken directly from man's body while he slept. Man was made from the dust of the ground; woman was made from man. Man was made first, and woman second. From God's statement in 2:18, preceding her creation in v. 21, the text implies that woman was specifically designed to be a suitable helper for him, similar to him, so that he would not be alone.

10. Why do you think God made Eve from Adam's rib, instead of from his head or his big toe?

Answers will vary.

[Jewish tradition says that Eve was taken from Adam's rib because it was close to his heart. She was not taken from his head, to rule him, or from his foot, to be stepped on, but from his rib, to come beside him, sheltered under his arm of protection.]

11. In light of verses 18-25, what is God's attitude toward marriage?

Answers will vary, but ultimately they should indicate that marriage was designed for man's happiness. It was instituted before sin entered the world and was part of God's plan.

Genesis 3 Fall of Man

Even though man was created perfectly in the image of perfect God and lived in a perfect Paradise, sin entered through the serpent.

1. What adjective is used to describe the serpent in v. 1?

Crafty; KJV, Tyndale, and ASV(1901) use the word "subtle"

2. How can you tell that God had clearly told Eve what not to do?

Because she tells the serpent the prohibition! Even though she does not specify the tree, it is clear that she knows what tree it is, and she adds that she is not even to touch it or she will die.

3. What sinful desire did the serpent suggest to Eve; explain how this desire is the foundation of all sin.

3:5 The serpent tells her that when she eats the forbidden fruit, she will be like God. All sin comes from our desire to be like God, or rather, to be God. We want to call the shots, we want to classify what is good and what is evil, we want sovereignty.

4. Besides listening to the serpent's reasons for the eating the fruit, what convinced Eve to take and eat in v. 6?

The woman saw that the fruit was good for food and was pleasing to the eye. Temptation came through the eye-gate. In v. 5 the serpent tells Eve that when she eats, her eyes will be opened. By v. 7 Adam and Eve eat, and indeed, both their eyes are opened.

[The principle is very clear here. Temptation works off our own desire to be God, and through the desire of our eyes. We see something and want it. The two work hand in glove. Ironically, before yielding to temptation, we only see the goodness of what we want. After the temptation, we see the evil of what we've done.]

5. How did Adam fall into sin; what did he do wrong?

3:6 Eve gave some of the fruit to her husband, who was with her, and he ate it. Later in v. 12 he repeats this same phrase, using it to blame Eve: 'The woman you put here with me—she gave me some fruit from the tree, and I ate it.' In v. 13 Eve says that she ate because she was deceived. Adam never claims he was deceived, and he apparently did not refuse to eat the fruit she offered him.

6. What would now happen to their bodies because of their sin?

3:22-24 It is implied that they would now physically die. God blocks their way to the second tree, the tree of life, so that they will not eat of it and live forever.

7. How would sin affect their relationship to God?

3:8 As soon as Adam and Eve sinned, they hid from God. They recognized the sound of his coming in the garden and were afraid. They saw their own nakedness. God summoned them, bringing them to account, but both hedged and blamed. Ultimately, it effects a separation between God and man, physically and spiritually.

8. Summarize God's judgment on Eve; is any curse mentioned? (v. 16):

No curse is mentioned. Consequences are described: increased pain and labor in childbearing; her desire for her husband, and his rule over her.

9. Summarize God's judgment on Adam; be specific about what He curses (v. 17-19). Is man cursed?

Woman is not cursed, and neither is man. The soil is cursed, resulting in increased pain and labor for man as he works the ground.

Before sin, man worked God's creation easily with rich results. After sin, work changed to painful toil and labor. For men, the soil would only produce crops by the sweat of his brow. For woman, she would only bear children with painful labor—the common term for the process of giving birth. Work and labor still retained their blessing, however: they resulted in food and children, things that lead to life.

As soon as man sinned, God provided the remedy.

10. Within God's curse on the serpent lies the first Messianic promise; write out and memorize 3:15.

**And I will put enmity between you and the woman,
And between your offspring and hers;
He will crush your head,
And you will strike his heel.**

11. Whose head will be crushed? **The serpent's**

12. Whose heel will be struck? **The woman's offspring**

13. Explain how this verse specifically points to Christ's death and resurrection.

Ultimately, the woman's offspring, Christ, will crush the serpent's, or Satan's head. Satan will strike Christ's heel, will inflict a minor wound, when he physically dies on the cross, but Christ does not stay dead! He rises victoriously from the grave, dealing a death blow to Satan's head.

14. Why did God banish Adam and Eve from the garden of Eden? Explain why this was an expression of God's kindness.

God banished Adam and Eve so that they would not eat from the tree of life, and thus, live forever. To live in sin forever, with other sinners living in their sin forever, is classified as hell in the New Testament. We breathe a sigh of relief when an evil man dies. We still execute capital punishment on certain heinous crimes. God was very kind when he made it impossible for sinful man to live forever.

[It would be wise at this point, if not earlier, to distinguish between man's physical and spiritual natures. Because of the fall, now ALL mankind would die physically. Spiritually, however, God provides two options: everlasting life and everlasting death. Through Christ (Gen 3:15) the man who lives by faith (Gen 15:6) will live forever. The man who does not trust God will die forever.]

Genesis 4 Cain and Abel

It didn't take long for sin to show its consequence of death. Sibling rivalry reached murderous proportions, grieving God and parents. Be careful to quote Scripture exactly for answers below.

1. Describe Cain's offering to the Lord (v. 3).

In the course of time Cain brought some of the fruits of the soil as an offering to the Lord.

2. Describe Abel's offering (v. 4).

But Abel brought fat portions from some of the firstborn of his flock.

3. Contrast "some of the fruits of the soil" with "fat portions from some of the firstborn of his flock"; what is the important difference between these two sacrifices? Is the important difference that one is plant and the other animal?

God didn't care whether or not one was animal and one was plant; the Levitical sacrifices would include both in the Mosaic law much later. Verses 4-5 clearly state that the Lord looked on Abel's sacrifice with favor, but did not on Cain's. The two sacrifices are not described in much detail, but Cain apparently gave "some" of the fruit of his labors. The word "But" at the beginning of v. 4 shows that Abel's sacrifice stood in direct contrast to Cain's. His sacrifice is described in more detail; he also gave "some", but his "some" came from the "fat portions" of "the firstborn of his flock". In other words, he gave the best from his first. First fruits have always had special significance in Scripture. It takes great faith to offer the very best you've got from your first labors. Man's human reaction is to save the first fruits and offer out of his later surplus—if he has any. It is a sign of trust when man offers his best immediately, believing that God will provide for all of his needs. Cain and Abel's offerings very clearly show their heart attitudes. Cain gave some. Abel gave his very best.

4. In vv. 6-7, God graciously gives Cain a second chance; what does God say about Cain's real problem—his attitude?

At this moment of correction, Cain is at a pivot point in his attitude. He can accept the correction and do what is right, or he can get angry. Cain can master his attitude, or let it master him. Sin is personified in a terrific metaphor, here: it is crouching, like a man-eating lion, at his door, ready to devour him. God warns Cain in the clearest possible terms.

5. In vv. 8-9, what was Cain's response to God?

The narrative gives no connecting commentary or description of Cain's reaction to God's warning, there is no indication of how much time passed between verses 7 and 8. But, ultimately, the reader can see what was in Cain's heart from his actions and words. He killed his brother and refused to admit his sin when God asked him where Abel was.

6. How does God punish Cain? (vv. 10-12)

God specifically says that Cain is now under a curse; the ground will no longer produce crops for him. Abel had been a herdsman, but Cain had been a farmer. His labors would now be useless; furthermore, he would be a restless wanderer, a man with no home.

7. How does God graciously protect Cain? (v. 15)

He put a mark on Cain so that no one who found him would kill him.

[This whole section is an incredible portrayal of God's graciousness, especially in the light of man's ungracious depravity. First of all, Cain actually dares to argue with God's punishment, and God listens and responds. He, who killed his brother, says that his own punishment is greater than he can bear! His punishment has multiple aspects: the ground he works is cursed, he is condemned to leave his home in restless wandering, and he will be hidden from God's presence. He is also afraid—afraid that someone will now kill him. God responds by putting a mark on Cain. Contrary to modern perception, this mark is not a punishment, but a protection, augmented by a promise of vengeance on anyone who killed Cain.]

8. Name three sons (descendants) of Cain in vv. 20-22:

Six generations after Cain, Lamech's son Jabal becomes the father of all who live in tents and herd livestock, Jubal is the father of all those who play the harp and flute, and Tubal-Cain discovers the art of forging tools out of bronze and iron.

[These three sons basically originate three occupations of mankind: nomadic herding, music, and metalworking. None of these involves farming, showing the long-term effects of Cain's curse, but they are definitely a blessing to humanity, once again showing God's grace. Note God's grace especially in light of Lamech's attitude of vengeance in vv. 23-24: Cain's attitude does not seem to have softened or been corrected by ensuing generations; if anything, it has gotten much worse.]

In v. 25 Eve has a third son, Seth, thus forming two lines of heritage: one godly, one sinful.

Genesis 5 From Adam to Noah

1. From Seth's godly line, name the one who was so righteous he never died:

5:24 Enoch walked with God; then he was no more, because God took him away.

2. Name Seth's descendent who lived the longest: **Methuselah**

How long did he live? **5:27 969 years**

3. Name the last descendent mentioned in this chapter, and his three sons.

5:32 Noah, Shem, Ham, Japheth

Genesis 6 The Flood

The children of Adam continued to increase and populate the earth, the godly line becoming as sinful as Cain's, until God brought it all to a halt.

1. Name the two lines that descended from Adam: **Cain—ungodly, Seth—godly**

2. What is the name of the giants, the heroes of old (v. 4)? **Nephilim**

3. Use the exact words of Scripture for how God felt when he saw man's wickedness in v. 6-7:

6:6 The Lord was grieved...his heart was filled with pain

6:7 ... I am grieved that I have made them...

[There is no statement or even implication here that God is angry. All terms point to sorrow over man's wickedness and his resulting decision to wipe out all he had made.]

4. How was Noah different among the people of his time?

6:9 Noah was a righteous man, blameless among the people of his time, and he walked with God.

Note that the following verse contrasts the rest of mankind to Noah as being corrupt and full of violence. Verse 12 states that men had "corrupted their ways", indicating their own decision to sin. Also note that the phrase "walked with God" is used of Enoch (5;24) as well as Noah, his great-grandson. The influence of godly ancestors!

5. Give a brief summary of the ark, God's means of rescue:

6:15-7:1 The ark was to be made of cypress wood, covered with pitch inside and out. The dimensions were 450 feet in length, 75 feet wide, and 45 feet high. It contained three decks, had a door in the side, and was covered with a roof. It was to contain all living creatures, their food, and Noah's family.

6. How many of each kind of animal would Noah bring onto the ark?

6:19 Two of all living creatures, male and female (including birds)

7:2 seven of every kind of clean animal, male and mate, and two of every unclean animal

7:3 also, seven of every kind of bird

This can be a little confusing because 6:19 states that two of all birds were to be included, and then later in 7:3 it states seven of all birds. Keep in mind the literary device of giving an overview, followed by specific detail.

Genesis 7

1. How many of each kind of CLEAN animal and bird would Noah bring? **Seven**

2. How long did it rain? **7:17 Forty days**

3. How many feet of water covered the tops of the mountains?

7:20 The waters rose and covered the mountains to a depth of more than twenty feet.

4. Did any terrestrial creatures survive, according to this passage of Scripture?

7:21 Every living thing that moved on the earth perished...

7:22 Everything on dry land that had the breath of life in its nostrils died.

7:23 Every living thing on the face of the earth was wiped out...Only Noah was left, and those with him in the ark.

5. Name the 8 people in the ark who survived the flood: **7:13 Noah, Shem, Ham, Japheth, and all their wives**

Genesis 8

1. Where did the ark finally come to rest? **8:4 on the mountains of Ararat**

2. What was the first thing Noah did when he got off the ark?

8:20 Noah built an altar to the Lord and sacrificed some of all the clean animals and birds. As soon as God smelled its pleasing aroma, he promised never again to destroy all living creatures.

Genesis 9 God's Covenant with Noah

1. Summarize the covenant God makes to Noah and his descendants in v. 11:

Never again would God destroy all life with a flood.

2. What is the visible sign of this covenant? **8:13 rainbow**

3. How many times is the word “covenant” used in vv. 8-17; is it clear or subtle that God is making a covenant with Noah and his descendants?

The word “covenant” is used 8 times, making the importance of this covenant extremely clear. It also has no conditions placed on it.

[There are several interesting things described in this chapter; for one, God specifically gives man meat to eat, provided he first drains off the blood. In addition, God now requires an accounting for the life of each man: a life for a life.]

Even though Noah was righteous, blameless, walked with God, and found favor in His eyes, he also had trouble among his sons—one son in particular—who showed him disrespect.

4. Name the disrespectful son.

9:22 Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside.

5. What two sons honored their father, covering his nakedness?

9:23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness.

6. What descendent of the disrespectful son is specifically cursed in v. 24? **Canaan**

[When Ham's name is used in this chapter, he is qualified as the father of Canaan, and three times Ham is simply called Canaan. This emphasis makes perfect sense when you consider who is writing it—Moses! He is leading the Hebrew nation into the land of Canaan, a land full of detestable gods and religious practices. Moses is putting the Israelites' mandate to conquer the Canaanites into a divine perspective.]

Genesis 10

1. List 5 countries or cities that are descended from Ham. (Look for these countries again when the Israelites come into the Promised Land after leaving Egypt.)

Cush, Canaan, Babylon, Assyria, Nineveh, Philistines, Sidon, Hittites, Jebusites, Amorites, Girgashites, Hivites, Sodom, Gomorrah

[These are the cities and peoples that tend to be repeated the most in the books to come, or else are names that students should recognize easily over time.]

Genesis 11 Tower of Babel

Like Adam before him, Noah now became the father of all men on earth. And like Cain, Ham began an ungodly line of descendents. The population of the earth again increased, with one language and a common speech.

1. Why did the inhabitants of the plain of Shinar build their tall tower?

11:4 They wanted to make a name for themselves, and they didn't want to be scattered.

2. What was their sin?

Obviously, their sin was not simply building a tall tower—nothing inherently wrong in that, so it must have been their attitude. They built it to bring glory to themselves, to make a name for themselves, to project themselves into the heavens, to augment their own collective identity, and to control their own destiny. Their motive was to glorify themselves, certainly not God.

3. What did God do about it?

10:6 Interestingly, God acknowledges their tremendous potential to plan and implement their desires, when unified. He confused their language so that they could no longer work together. The building stops, and the different language groups scatter over the face of the earth.

4. What name was given to this place, a word that means “confused” in Hebrew? **11:9 Babel**

In the dispersion of peoples that followed God's confusion of their common language, Abram's family line eventually settled in what is now modern Iraq.

5. Name the city and country of Abram's birth (v. 31). **Ur of the Chaldeans**

6. To whom was Abram married? **Sarai**

[Later in Genesis it will become clear that Sarai is Abram's half sister as well as his wife; at this point, Scripture specifies her as barren, a major issue in light of the covenant.]

Genesis 12 Call of Abram

In this chapter, God tells Abram to leave his home and move to a totally new place. Such a move would not be easy because Abram is no longer a young man; he is, in fact, 75 years old. The reward for obedience, however, is awesome. Although the word “covenant” is not used in this chapter, God is clearly commanding Abram to action, and promising specific benefits in the future. In Chapter 15 you will see “covenant” used repeatedly, and similar blessings to the ones promised here.

1. According to your timeline, approximately when did Abram live? **2000 B.C.**

2. Name the three parts of God's covenant with Abram:

a. (v. 2) **I will make you into a great nation** *[many descendents in a specific culture]*

b. (v. 3) **All peoples on earth will be blessed through you**

c. (v. 7) **To your offspring I will give this land** [*specific geographical territory*]

3. Explain how “all peoples on earth will be blessed through you” points to Christ.

Jesus Christ, the Son of God, would be born as a Jew (specific culture group) within the country of Judea (specific geographical territory) to die for the sin of the world, giving eternal life to all who believed on him. What a blessing!

[Actually, it's an exclusive blessing, because salvation cannot occur by any other means. Thus, as will become obvious in Gen 15:6, the true son of Abraham is the man who believes God, and it is credited to him as righteousness. This concept is pivotal to understanding Jesus' ministry on earth, and to which he constantly refers in the gospels.]

4. What relative did Abram take with him, besides his wife, Sarai? **12:4, 5 Lot, his nephew**

Genesis 13 Abram and Lot Separate

Both Abram and his nephew, Lot, prospered as God blessed them. In fact, their combined herds grew so large that the land around Bethel could not support them all.

1. In v. 7, how do the men of Abram and Lot treat each other?

Quarreling arose between Abram and Lot's herdsmen.

2. Why does Lot choose the Jordan plain?

Just like Eve, he saw that the whole plain of the Jordan was well watered, like the garden of the Lord, like the land of Egypt...(13:10) It must have been a beautiful sight—green in the middle of yellow and brown desert.

3. Name the two wealthy prosperous cities of this plain; what doesn't he know about their inhabitants?

Sodom and Gomorrah; Lot does not know how terribly wicked these cities are.

13:10 Sodom and Gomorrah—will be destroyed

13:12 Lot pitches his tents near Sodom

13:13 the men of Sodom were wicked and sinning greatly against the Lord

[From the moment these two cities are mentioned, Scripture clarifies that they will be eradicated; the narrative shows Lot moving his household next to Sodom, a city inhabited by evil men. The sin is not immediately clarified, but it will be as the action advances. Today, sodomy is an alternate term for homosexuality.]

4. Explain the spiritual principle involved here:

Don't judge something by its outward appearance. The process of sin is also, once again, made clear. Seeing something conceives in us a desire to have that thing we see. Eve saw the fruit, decided that the

wisdom it offered was desirable, and ate it. Lot saw the green well-water Jordan plain, decided it would solve his pasture problems, and moved next to the city walls. In time, he would move inside those walls and find his daughters betrothed to Sodomites. The application is timeless: we want what we see. Many times we are pretty content until we see somebody else have something we don't, or we simply see something that we want. Hence, advertising.

5. Give an example from your own life when you chose something because it looked good on the outside, and later discovered that it contained hidden problems.

Answers will vary.

6. How was Abram's attitude different than Lot's?

In 13:8 Abram is the first to call for a stop to the quarreling; he calls Lot and himself brothers, members of the same family and descended from the same father. He could have pulled rank as the uncle and older man, but he didn't. He looked outward for the solution, saying the whole land was before them; there was lots of space available. Finally, and the most humbling, he gave his younger nephew first choice. He obviously was not afraid of the fairness issue. Maybe he even anticipated that Lot would take the best part, Scripture doesn't say, but he certainly didn't get upset or angry over Lot's choice. He made it clear to Lot that he didn't care what he chose; if Lot chose left, he would go right, and vice versa.

7. How can you tell that God is pleased with him; what does God restate at the end of this chapter?

God immediately rewards Abram by giving him all the land that he can see, to the north, south, east, and west. "All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth...Go, walk through the length and breadth of the land, for I am giving it to you." (13:14-17) Included in these verses are two parts of the covenant, with the third part, the blessing, unstated but implied.

[Here you can see the extension of the principle described in #4. It looks like Abram got a bad deal; he was left with scrub land after Lot picked choice green pastures. Actually, the green pastures hid Lot's worst enemies, and he would lose all that he had, including his wife, when God destroyed Sodom and Gomorrah. The wastelands would prove a safe haven for Abram's prosperous and growing household.]

Genesis 14 Abram Rescues Lot and Honors Melchizedek

After Lot moves to the Jordan plain, war breaks out between the various cities of the region. The city of Sodom is captured and plundered, and Lot is taken captive. When Abram learns of his nephew's plight, he organizes his own personal army, attacks their enemies, and recovers not only Lot, but all his possessions, women, and other people as well. Both the king of Sodom and the king of Salem come out to meet Abram as he returns.

1. What does the name "Melchizedek" mean? **"king of righteousness"**

2. What does "Salem" mean? **peace**

3. Melchizedek is a priest of whom (v. 18)? **God Most High**

4. When Melchizedek blesses Abram, explain why Abram accepts his blessing.

In 14:22 when Abram refuses gifts from the king of Sodom, he states that he worships (raises his hand to) the Lord, God Most High, Creator of heaven and earth, and has made an oath to him. Abram worships the God of whom Melchizedek is the priest. Abram and Melchizedek's God are the same, and thus, he will accept Melchizedek's blessing and the bond that it implies. Righteousness is paramount to both Melchizedek and Abram.

5. How did Abram show honor to Melchizedek—something that Christians still do to show honor to God.

14:20 Abram gave the priest a tenth (a tithe) of everything; he acknowledged Melchizedek's authority by honoring him with this offering.

6. When the king of Sodom blesses Abram, explain why Abram refuses his blessing.

It has already been established that the men of Sodom were wicked and were sinning greatly against the Lord; they were unrighteous. In fact, they were abhorrent to God, and thus, were abhorrent to Abram. Any material blessing that came from this wicked source was totally unacceptable. In addition, there is a more subtle point. Even though this may look like a thank you gift or a payment for services rendered, it really infers more. Any gift forms a bond between the gift and the giver. You feel differently about someone once they give you a gift, especially if it is expensive. In 14:23, Abram says that he never wanted the king of Sodom to be able to say that he had made him rich, thus implying that Abram's prosperity had come from the king, rather than God Most High.

Genesis 15 God's Covenant with Abram

1. What part of the covenant is Abram afraid that God cannot fulfill; why?

15:2, 3 God promised Abram that he would become a great nation with as many descendants as the dust of the earth, but so far he and Sarai are childless; he has no heir.

2. Write out and memorize v. 6; underline the words "believed" and "righteousness".

Abram believed the Lord, and he credited it to him as righteousness.

[This verse is absolutely pivotal in this course because it defines the source of righteousness before God: we must believe in him. Hebrews builds upon this, saying that without faith, it is impossible to please God. Christ made it abundantly clear that the true sons of Abraham are those who believe in God, not those who are physically descended through the bloodline.]

3. In what verse is the word "covenant"? **15:18 On that day the Lord made a covenant with Abram...**
4. On what two parts of the covenant does this chapter focus? **descendants, land**
5. This is the second time that you have seen the word "covenant" used; the first time was in Genesis 9. Review Noah's covenant, and compare/contrast to Abram's.

The first covenant extended to all mankind; God promised that he would never again cover the earth with a flood to destroy it. Because all men were killed except for those on the ark, future generations would look back to Noah as their common father. Every man who ever has and will live descended from Noah.

God's covenant with Abraham was different in that He chose for himself a specific people and gave them a specific land in which to live. That chosen race was a treasured possession and a priesthood; all nations of the earth would be blessed through them. Only Israelites could point to Abraham as their specific father—not all men. Because Abram believed the Lord and he credited it to him as righteousness, he became the father of all who believe. Anyone who fully puts his trust in God has Abraham for his spiritual father.

In sum, Noah is the father of all who live; Abraham is the father of all who believe.

Genesis 16 Hagar and Ishmael

1. How long did Abram wait before he and Sarai tried to help God out with His promise (v. 3)?

They waited ten years.

2. What was their plan for getting descendants?

Sarai asked Abram to lay with her Egyptian handmaid, Hagar, so that she could bear a child through her.

[It was considered quite acceptable at that time to use a surrogate for childbearing; later, both Leah and Rachel will do the same thing by means of their maidservants. This practice has been documented in Old Assyrian texts and in the Code of Hammurabi, showing that it was not unique to Abram. Sarah was quite naturally reverting to a cultural alternative, albeit one that God did not want. God makes it clear that Sarai will be the mother of Abram's seed in 17:15.]

3. According to the prophecy of vv. 11-12, what would Ishmael's character be like?

Verse 12 specifies that Ishmael "...will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers." Essentially, he will be difficult to control, stubborn; this prophesy guarantees that there will never be peace between his descendents and those of Isaac.

[Arabian peoples point to Ishmael as their common ancestor. With their acceptance of Islam, "hostility toward all his brothers" has continued for centuries, against Jew and Christian alike.]

Genesis 17 The Covenant of Circumcision

1. How many times is the word "covenant" used in this chapter? **Fourteen**

2. Correctly spell the sign of the covenant that God gives Abram. **Circumcision**

3. Give Abram and Sarai's new names and their meaning. **a. Abraham: "father of many"**
b. Sarah: princess

4. What does the name “Isaac” mean? **“He laughs”**

[Both Abraham and Sarah laugh at the Lord when he foretells Isaac's birth. No wonder! Abraham is 99, and Sarah is ten years younger, 89. She is well past the age of child-bearing, and she specifically states in Chapter 18 that she sees Abraham as an old man. Having a child must have seemed ludicrous to both of them.]

5. Why would the covenant be carried out through Isaac, and not Ishmael?

God stated that the promised child would come through Sarah, not Hagar. The covenant couldn't come through Ishmael because he was the product of man's will, not God's will. Ishmael was Abraham and Sarah's solution to their problem; he was the child of two desperate parents. Isaac, on the other hand, was totally a result of God's grace; his birth was an outright miracle. Sarah was too old to have children when the Lord told Abraham that when he returned at the same time next year, she would have a child. There could be no doubt that Isaac was the fulfillment of God's covenant.

Genesis 19 Sodom and Gomorrah Destroyed

After you read Chapter 19, it shouldn't be difficult to understand why God decided to totally destroy Sodom and Gomorrah by fire.

1. In what way were Lot and Noah similar?

They were both the only righteous men in the middle of totally depraved cultures. God spared the families of both men. He provided a way for both to escape the judgment and destruction of their neighbors. Both had children that did not honor them, whose descendants later became long-lasting enemies of the Israelites.

[It may be difficult to consider Lot blameless when you remember that, after all, he CHOSE the lush green pastures of the Jordan for himself, leaving the less desirable land for Uncle Abraham. However, God would not have been willing to spare Lot if he wasn't righteous; that is what the three visitors of Abraham said they were looking for—enough righteous men to spare the city. Evidently there weren't even ten. Later, in II Peter 2:7, the apostle calls Lot a righteous man who was daily distressed by the filthy lives of those around him and tormented in his righteous soul by the lawless deeds that he saw and heard.]

2. Who were the only ones willing to leave the city with Lot?

The only ones willing to leave with Lot were his wife and two daughters.

3. What happened to Lot's wife?

“But Lot's wife looked back, and she became a pillar of salt.” (v. 26)

4. What two nations descended from Lot (vv. 37-38)? **a. Moabites** **b. Ammonites**

[These two nations are important in the history of Israel. When the Israelites approach the Promised Land after the exodus from Egypt, God requires them to treat the Moabites and Ammonites differently than the Canaanites; they are related through Lot and Abraham. During the period of the Judges, Ruth the Moabite accompanies Naomi to Bethlehem and becomes the ancestor of David.]