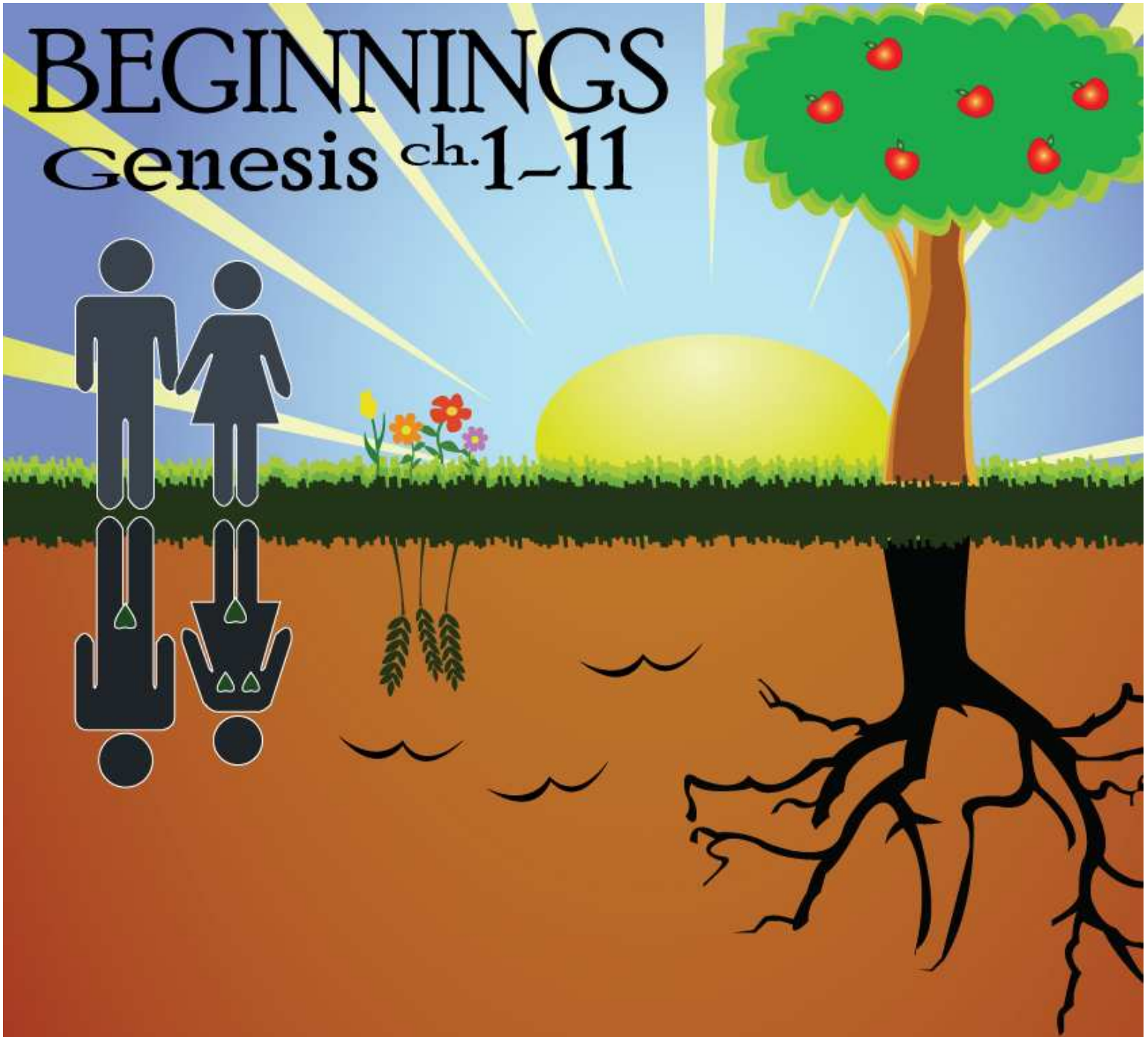


# BEGINNINGS

Genesis <sup>ch.</sup>1-11



## Daily Bible Reading Notes



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# In the Beginning

## A Bit of Background on Genesis 1 - 11

Genesis gives the story of the origins of the world, the nations, and Israel. Genesis 1-11 and 12-50 are pretty different. While chapters 12-50 are mainly concerned with the Patriarchs of Israel and their transformation into a distinct nation belonging to God, chapters 1-11 provides the cosmic backdrop. The God who called the Patriarchs is not just a local god, but rather the creator and sustainer of the entire universe. Amen!

We often have many questions as we approach these opening 11 chapters. Was the world created in seven 24 hour days? Who did Cain marry? Is Evolution compatible with the bible? and so on. How should we approach these tricky issues? Here are some suggested guidelines:

1. God can do anything. If he wants to create the universe in 6 days he can jolly well do it! If he wants to do it another way we, he can! Nothing, absolutely nothing, is outside of his power.
2. When we approach God's word our attitude must be a willingness to act on or believe in what God says, irrespective of how out of step this may be with society's beliefs.
3. The clash of Science and the Bible: There is no avoiding the clash of some branches of science with the bible when we are speaking of the creation of the world. We must not allow our „cultural“ or „scientific“ views to determine the meaning of the text. For example, if we come to the bible saying: “Well we know the creation of the universe took millions of years therefore the „seven days“ can't be 24 hour days”, then we are allowing science to have an unacceptable authority. We may as well just say that the resurrection is a symbol because we „know“ that the dead do not come back to life. Science can be our servant, but never our master.
4. We must be generous and patient with each other. It is easy to „box“ people, or suspect peoples motives, or needlessly overstate issues. Humble submission to the word of God should be all of our attitudes.
5. We need to discern carefully the main point of the text. Many of the arguments that revolve around these opening chapters of Genesis are over secondary issues. The result is that often the main point is missed.
6. There are two popular approaches to the creation account: They come under many names with intricate variations, but broadly speaking there is the:

- Literal/Historical approach Argue that the days are to be taken in the ordinary sense and that the account is the actual chronology of creation. It is quite simply history. There is no figurative language and the Word is emptied of its power when it is taken any other way.
- Literary approach Whilst accepting that God can create in any way, the literary approach argues that the intention of Genesis 1 is not to give a chronology of creation, but to highlight certain themes and events that relate to God, mankind and the world. Thus the opening chapter is more like a hymn than a blow by blow historical account. They argue that the text does not demand a literal historical interpretation.

7. Having said this, there are two dangers that face all interpreters of these passages; Excessive literalism, and excessive symbolism. Excessive literalism can deny the use of figurative or symbolic speech. For example, when Jesus says that Herod is a fox what are we meant to understand? If we were excessively literal in our understanding, we will peep behind him to look for the fluffy tail, or expect to see a long pointy nose and sharp teeth when we see his face! We would not do that, rather we understand that Jesus is speaking figuratively, symbolically. He is telling us that Herod is crafty, untrustworthy. Excessive literalism misunderstands the type of literature we are dealing with. It demands that the historical method is the only way to understand Genesis 1 and can miss the rhythm and careful construction of the chapter. It is helpful to note that there is a rhythm to Genesis 1 much like that of a hymn. All this alerts the reader to the possibility that we are not dealing with an ex-act historical record of what happened. Genesis 1 appears not to be an ordinary record of history, rather, we have a masterly crafting of a creation account, perhaps not unlike the crafting of a hymn. The other danger that faces the modern reader is excessive symbolism. In our desire to avoid the danger of excessive literalism (and perhaps to avoid scorn from others) we can fall into the opposite danger, excessive symbolism. In doing this we deny the historical reality of a single living Adam, the fall of mankind through this one man, and so on. We would deny that the creation account has any historical links. This position is not justifiable. Job 31:33; 2Cor 11:3; Romans 5:12ff and 1 Tim 2:14 all argue for an historical fall. Paul insists in Romans 5:12 ff. (a most important text) that an historical sin was overcome by an historical redemption. If Adam's sin is reduced to a mere symbol, then the cross of Christ is reduced to a mere symbol. This is not the case, rather, as Christ was a real man of history, so was Adam.

Enough said! More important than all of these arguments is the scriptures themselves. It is now time to let the bible do the talking! Read it on its own terms, and read it humbly and prayerfully.

# Week 1

## In The Beginning Genesis 1:1 - 2:3

### Day 1. Genesis 1:1-2:3

It can be a surprise for us to realise that God is the subject of the first sentence of the Bible. In fact, He dominates the chapter (his name is used 35x), the book of Genesis and the whole Bible! The passage and the whole book are about Him first of all, and to read the bible with any other primary interest is to misread the bible. It is first and foremost about God.

God dominates the passage. He initiates, creates, blesses and rests. He is the doer of all the action. He creates everything, he creates in an orderly and purposeful way, and he creates by his powerful word.

1. What else do we learn about God's creation?
2. What do we learn about mankind's place before God?

### Day 2. Job 38 (and 39)

1. What do we learn about God?
2. What should our response be to this God?

### Day 3. Psalm 95:1-7; Revelation 4:11

This God who created everything from nothing is worthy of our praise and glory and honour. How often are we found not to be rejoicing in him! What a scandal it is! Often we can spend days and weeks without thanking God for his mighty works. Praise and thank God today!

1. How does the Psalmist respond to God?
2. Note especially verse 6 and 7. Does this describe your approach to God?

### Day 4. Genesis 1:26-28; Psalm 8

Psalm 8 is a meditation on mankind's creation. Mankind exists not by chance but by God's command. He is not an accident of nature but the purposeful creation of an all powerful God. He is unique and precious in God's creative purposes. The response to this by the Psalmist is one of deep and joyous praise. Make that yours today!

1. For what purpose is mankind created?
2. What might it mean to be created in God's image?

### Day 5. Colossians 1:15-17

We don't read Genesis as Old Testament Jews, but Christians. Hence we must always ask how the scriptures testify to Christ. „Let us make man in our image“ (Genesis 1:26) is perhaps a clue of another figure's involvement. This is confirmed in Colossians (also John 1:1-15; Heb 1:1-4).

1. How was Jesus involved in the creation of the world?
2. Why was the world created?

Spend time now giving praise to our God, our creator, our risen Lord, our King and deliverer.



## Week 2

### Eden Unwrapped Genesis 2:4-25

#### Day 1. Genesis 2:4-9

Genesis 1:1-2:3 focused on the creation of the whole universe. Repeatedly we saw that God was the centre of the action. Genesis 2:3-25 presents a different focus. It presents the account of creation, but its focus is on the creation of man and woman. It is not that Genesis 1 and 2 are presenting conflicting accounts, but each has a different focus. In chapter 2 the cameras zoom in" from a different angle, on man, and the action" revolves around him.

Although the focus may have turned to the creation of man and woman, the Lord God is still the central active character, Man is completely passive.

1. What implications does this have?
2. Give praise and thanks to God.

#### Day 2. Genesis 2:4-9; 20-23

It's my life and I'll do what I want to do with it" is the cry of many a man and woman (also teenager and toddler!).

1. Who gave men and women their lives? So, whose life is it?
2. Are you free to do what you want to do with your life? What implications might this have in the euthanasia debate?

#### Day 3. Genesis 2:8-15

Man is formed outside the garden and then placed within. The garden conveys the idea of a special sanctuary, set apart from the rest of the world. A symbolic dwelling place of God. It is in the garden that man is brought into the rest (2:1-3) as he fellowships with God and rules over his creation. As the name Eden (delight, pleasure) suggests, it is truly the place of great delight.

1. What picture are we given of Eden?
2. It's my land/house/car/money and I'll do what I want with it!" Whose land/house/car/money is it? (hint: did we make anything from nothing, or are we using someone else's goods?)
3. Man is put in Eden to till (serve) it. He is not to be a self-centred tyrant, but he is given full responsibility to take care of the (God's) garden. Should this effect the way we treat the earth?

#### Day 4. Genesis 2:16-17

1. What is the tree of life? (see also Prov 3:18; 11:30; 13:12; James 3:13-18)
2. What is the tree of the knowledge of good and evil? Just what is wrong with knowing good and evil, we teach our kids that all the time don't we? Is God a jealous tyrant?

#### Day 5. Colossians 1:15-23

All things were created by Christ and for Christ. He gave us our lives. Our lives are not our own to do with as we please. This world, this country, this city, this land we live on is God's. Everything is his. How offensive it must be for Him to see us living a without thanking Him.

1. Praise and thank God for everything you have!
2. How does this affect the way you live your life?



## Week 3

### Sex, Marriage, Relationships and Christ Genesis 2:18 - 25

#### Day 1. Genesis 2:18-25

Christians don't often have a lot of positive things to say about sex, but fortunately the bible does! This week we think a lot to about relationships, nudity and sex, which in many ways are key themes of the second chapter of Genesis. Right from the word go there is nudity in the Bible! Why is this so?

About a thousand years ago someone said; "God did not make the woman out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

As God creates a helper notice the similarity (the man needs someone similar), the difference, and the Unity.

1. How is this unity expressed?

2. This similarity, diversity and unity is a source of great joy. It is part of God's good creation.

What would marriages (yours if you're married) be like if they had each of these „components“?

What would these different components involve?

#### Day 2. Genesis 2:24-25; 1 Corinthians 7:1-5

The scriptures are not Victorian (prudish, embarrassed) about sex. The husband becomes one flesh with his wife, and this means living together and sexual unity. Sex is part of the glue that holds man and woman together in unified relationship.

1. Sex is a delightful part of God's creation, a great gift to be received and enjoyed. Do these passages challenge your attitude or practices?

2. Why are Christians often heard to be so negative about sex?

#### Day 3. Proverbs 5:15-20; Song of Songs 4:5-7, 7:6-9

These passages are extremely positive about sex. But is not a neutral bodily function like shaking hands. In sex there is intimacy, relationship, joy and emotional nudity. It creates a bond, it forges a relationship. It is has powerful effects.

1. What is the context within which sex is to occur? Why?

2. How/are we tempted to misuse it?

#### Day 4. Ephesians 5:22-33

The fall shatters the ideal state of man and woman united in one flesh. Conflict, brokenness, manipulation and selfishness become a way of life in human marriage. But, with the coming of Christ, God brings the ideal of Genesis 2 to its ultimate fulfilment. The unity that God created man and women for in the garden is seen in the "marriage" of Christ to the Church.

1. What is the marriage that all Christians have entered?

2. How should this effect the way we live?

**Day 5. Ephesians 5:22-33; 1 Peter 3:1-7**

1. What sort of characteristics would you look for in a marriage partner?
2. Jot down what these passages say about the role of the husband and wife:

**sermon notes**

## Week 4

### The Big Fall Genesis 3

#### Day 1. Genesis 3:1-6

Into God's ideal creation entered a questioning voice. A voice that questioned God's goodness and questioned the wisdom of Adam and Eve in trusting the God who had created the whole universe.

1. What was the process by which Adam disobeyed (write it out verse by verse)
2. The man and woman doubted that what God was giving them was good, and so they chose their own good. How do we do the same?

#### Day 2. Genesis 3:7-13

In Genesis 1-2 God established an order in his creation. He rules everyone, with man and his helper, woman, ruling over his creation.

1. What happens to this order in Genesis 3?
2. In verses 1-13 what results from the overthrowing of this order?

#### Day 3. Gen. 3:15; Is 27:1; Jn 8:44; 2 Cor 11:3,14; Rev 12:9, 20:2

1. Who is the snake? What does he represent?
2. What is his message? (see also James 3:14-16)
3. How should we resist the devil? (James 3:17, 4:7)

#### Day 4. Genesis 3:14-24

Why is life such a mixed experience? Some things are so good, but there is much that is frustrating, disappointing, sad and heartbreaking. Why isn't it great all of the time?

In rejecting God as master man only partly freed himself to be his own master. God cursed mankind and ensured he would never be master of his own destiny.

1. What are the curses against:  
the serpent?  
the woman?  
the man?
2. How do we see these curses worked out in day to day life?

#### Day 5. Read Psalm 88

There is probably no piece of scripture which captures the frustration and hurt of life than this one. It reflects life outside of the garden.

1. How would you describe the life of the writer?
2. The amazing thing is he keeps praying (1-2, 9, 13). He hangs onto God with the little strength he has. He keeps putting his hope in God despite the awfulness of life. Reflect on this in your own life.

sermon notes

## Week 5

### Sibling Rivalry Genesis 4

#### Day 1. Genesis 4:1-12

There are profound similarities between the account of Cain's sin and that of his parents. The escalation and spread of sin will be a key theme in this chapter.

1. What do you learn about God from these verses? How is his grace displayed in this situation?
2. How are God's words in v's 6 & 7 helpful in understanding temptation and responsibility?
3. Does the text suggest any reasons for the acceptance of Abel's offering rather than Cain's?

What can you conclude?

(see Rom 9:15,16)

#### Day 2. Genesis 4:9-16

"Sin, judgement and grace". This cycle has already appeared in Genesis and is constantly repeated throughout the scriptures.

1. How is this cycle illustrated in the account of Cain? How does this insight help you in relating to God?

Cain finds his punishment intolerable. He is driven further from the presence of the Lord than even his parents.

2. In what respect is Cain's sin far worse than his parents?

How does this episode demonstrate that we cannot simply blame Adam and Eve for the fact of evil? (see also verses 6,7)

3. What warning does John draw from the account of Cain and Abel?

(1 John 3:12)

#### Day 3. Genesis 4:17-24

By the end of this chapter God will have set out 2 lines of humanity- one through whom his blessing will come (Seth verses 25,26) and one through whom it won't- the line of Cain. We'll find it to be a pattern that throughout Genesis the author will only deal with the godly line after he has first dealt with the other. Therefore these verses follow Cain's line.

1. In verses 17-22 how does God demonstrate his goodness to humanity in general and to Cain in particular?

The shadow of sin is never far away in this narrative. Lamech's song (verses 23-24) is meant to leave us with a sense of foreboding for the future of this line.

2. How does Lamech surpass Cain in evil?

3. The author has illustrated the seemingly invincible spread of evil. As a Christian, what reaction does this prompt in you?

Use this now as a basis for prayer.

**Day 4. Genesis 4:25-26**

1. How do these verses hold out hope for humanity apart from the line of Cain? What questions for the future are raised by the conclusion?
2. Eve's reaction to the birth of Seth differs from her reaction to the birth of Cain (4:1). Why might this be?

**Day 5. Genesis 4:1-26**

Today is a good opportunity to review some of the major things we've seen this week?

1. Cain's example provides a powerful lesson about temptation, sin and responsibility. What are the key things to learn from it?
2. How does this chapter help us relate to God with greater understanding?

**sermon notes**

## Week 6

### Dark Heart of Man Genesis 5:1 - 6:8

#### Day 1. Genesis 5:1-32

A family tree? A genealogy? What use will it be to us to spend our week reading this! I'll bet that's what you were thinking! However the author has put it here for a purpose greater than just filling some space between chapters 4 and 6. It is the account of Adam's line but this time traced through Seth rather than Cain.

Notice the heading- "The written account...." It suggests that the author-Moses has used available sources to compile his work. This genealogy won't be concluded until 9:28.

1. Last week the genealogy of Cain hinted at the ominous progress of sin. How do these verses suggest hope for the future?

#### Day 2. Genesis 5:1-5

Though chapter 5 holds out a thread of optimism, there is an undercurrent of disappointment and futility.

1. What repeated phrases or words in these verses convey hope?

2. In what ways is it significant to you that God has caused his image to persist in mankind, despite the Fall?

#### Day 3. Genesis 5:6-32

You can't escape it can you- these people lived very long lives prior to the flood. A sceptical age might dismiss such things but there is no reason to suppose that longevity has always been as it is today.

1. Despite the great age of these men, what is the constant and tragic refrain in these verses?

Considering the grandeur and expectation of the opening chapters of Genesis, what reaction do you think the author wants us to share as we read of man's fate?

A bit of mathematics suggests that Adam was still alive during the lifetime of Enoch (Genesis 5:21-24) yet Enoch didn't die! Instead "...God took him away" (v 24) just as he later took Elijah away (2 Kings 2:9-12)

2. Consider Hebrews 11:5,6 and Jude 14,15. Imagine if you can the life of Enoch. How would it have been a testimony of hope to all his family? What does it say about God?

#### Day 4. Genesis 6:1-8

Be honest! Are you just a little embarrassed by a passage like this. It certainly contains things that are hard to understand! What we read today is a concluding episode in the life of the primeval world which was soon to be swept away in judgement. In our finite and limited knowledge, it's a world about which we can know nothing apart from the scriptures! What picture does it give us about the spread of sin?

1) God had created each species to propagate according to its kind (1:11,12,21 etc.) How does this latest debacle speak of the progress of sin? (verses 1-5) Who does the text suggest are the guilty ones?

Continue over...

In the ancient world, inter-marriage with some kind of heavenly being was thought to guarantee longevity or even eternal life.

2) Consider the striking contrast between God's pronouncement in 1:31 and his verdict in 6:5. Why in the midst of all this mess does Noah find "favour in the eyes of the Lord"? (see Heb 11:6,7)

### **Day 5. Genesis 5:28-32 & 6:8**

It's rare in the scriptures for it to be said that a man has "found favour in the eyes of the Lord" (v 8) One such person is Moses (Exodus 33:17) which might be enough to alert us to the fact that Noah is to have a special role in God's purposes.

- 1) The name "Noah" means "rest" or "comfort". What hopes did Noah's father, Lamech, hold for his son? (5:28-31 ; 3:14-17)
- 2) To what extent was he right? We'll come back to this in Week 9.

It is by grace alone that Noah finds favour with God. The writer of Hebrews says that it was because of his faith, which, being the gift of God, (Phil 1:29) is just the same point made a different way.

2) If you belong to Jesus then you too have been given the gift of faith, you have found favour with God. How does this understanding of grace cause you to pray? To treat others?

### **sermon notes**

## Week 7

### The Flood Genesis 6:9 - 9:28

#### Day 1. Genesis 6:9-22

The stain of sin has spread like ripples across the surface of a pond. It culminates in these chapters with a terrible expression of God's judgement. In 6:18ff we see for the first time, a term which speaks of the motive of all God's saving acts- past present and future- covenant (Heb. "berith")

1. Noah was certainly not sinless so what distinguished him from the rest of the people of his time? (Gen. 6:9-12, 22 ; Heb 11:7)

What is the relationship between faith and obedience?

In 6:18 God is said to "establish his covenant." These words are more correctly rendered "I will cause my covenant to stand". The implication is that in the very act of creation, God has established a covenant which he refuses to forsake.

2. What encouragement and comfort is there for you in the knowledge of God's covenant faithfulness?

3. What language here speaks of the flood bringing a new beginning?

#### Day 2. Genesis 7:1-24

1. In verses 11-23, how does the description of the flood suggest a reversal of the work of creation? (hint: are there echoes of Gen. 1?)

2. What did Jesus intend us to learn from the flood account?

(see Matt 24:37-39; 2 Pet 2:4-10). How does this knowledge affect your thinking, living, praying?

#### Day 3. Genesis 8:1-22

There were other great flood epics in the ancient world but none resemble the nobility of the bible's account. In the other Near Eastern epics a committee of "gods" plan the deluge- there are even some dissenting "deities" as they are unable to agree on the correct course of action. In some the gods are even frightened by the disaster they have unleashed, or surprised by details of the outcome! The Genesis account is deliberately written to underscore that Yahweh is different.

1. What details of the bible's flood account demonstrate God's absolute sovereignty? (7:4,10-12,16, 23; 8:1-2,15-22)

Are there areas in life at present where you need to be reminded of the wise and sovereign rule of God?

2. Noah was introduced as a "righteous man" who "walked with God." How is that illustrated here?

N.B. Does it strike you that the conclusion of this chapter is vaguely troubling?

3. In 8:1 "God remembered Noah". What does it mean for God to "remember"? (see 9:15,16 ; 19:29 ; 30:22)

#### **Day 4. Genesis 9:1-17**

God has revealed his hand in judgement. He has granted a new beginning- and yet... man is unchanged by the flood! That fact raises the question again- on what basis can there be any future for humanity?

1) In verses 1-7 what are the similarities and differences between God's word here and his charge to Adam? (Gen. 1:26ff) What do the differences suggest about God?

On what basis can there be any future for Man? Only on the basis of God's covenant faithfulness!

2) In verses 8-17 what can you find out about biblical covenants?

3) What impact should it have on us that our God is a covenant-keeping God?

#### **Day 5. Genesis 9:18-29**

At first sight some of the details in this family drama seem puzzling. However, if we needed confirmation that the flood has not changed Man, then we find it in this passage.

1. Chapter 9 commenced with great hope. Noah was like a second Adam. It could not last! What similarities (and differences) does this passage share with the account of Adam's sin in Genesis 3?

2. Compare the actions of the human participants in this episode. Who is actually charged with guilt? What conclusions can you draw from this about God's sense of values? (Matt 15:4; Prov 17:9)

3. Look back over chapters 6-9 and consider what you have learned about God Him-self.

#### **sermon notes**

## Week 8

### Tower of Trouble Genesis 10 - 11

#### Day 1. Genesis 10:1-32

Another genealogy! Is that what you're saying? However, God has included it for a reason and our aim will be to discover why. 70 nations are mentioned perhaps prefiguring the 70 sons of Jacob who will enter the "world" of Egypt in 46:27.

So far in Genesis there's been a recurring pattern where an event of great promise is followed immediately by sin and judgement. This "table of the nations" seems to be just a neutral piece of information- perhaps even guardedly optimistic about future harmony- yet there are hints that the shadow of judgement is never far from human affairs (10:1,25,32).

1. What is clearly suggested about all the nations of the earth? Why is this significant? (see Acts 17:26,27; Rom 5:12ff)

In which group of descendants do you find the traditional enemies of the Israelites?

God keeps breaking ancient conventions! In ancient society the blessing of birth-right went to the eldest son, yet God keeps by-passing the eldest! (think of Cain and Abel; Jacob and Esau)

Note that in Genesis the genealogy of the favoured line is always given last.

2. Who is the eldest of Noah's sons? (v 21) Upon whom has God's blessing been conferred? (10:26)

3. What conclusions should we draw about acquiring God's blessing (if it's not that you should give up if you have younger siblings!) see Eph 2:8,9 ; Phil 3:3-9

#### Day 2. Genesis 11:1-9

Throughout Genesis there has been a subtle contrast made between Yahweh and the idols and myths of Mesopotamia. In this chapter the assault on Babylonian arrogance is undisguised.

Shinar (v 2)- later known as Babylon, has already been mentioned as one of the first centres of Nimrod's kingdom (10:10).

1. What is the sin of the tower builders?

2. Is it the anger of God, his goodness or simply a difference of agenda that leads him to frustrate their efforts? Why do you think so?

3. The O.T. looks forward to the time when nations can again co-operate in true unity. (Zeph 3:9ff) Where does the N.T. see this being fulfilled? (see Rom 15:26,27; Acts 2:8-21)

#### Day 3. Genesis 11:10-26

This passage is a "bridge" that links the universal events of the primeval world with the specific history of Israel and the patriarchs.

1. There's not much detail in this genealogy-just a records of births ages and children. What reminders might it convey about the character of God? (1:28; 9:1; 6:3)

2. The details of their lives are passed over without comment, yet these men have an importance that leads Luke to include them in his later genealogy. (Luke 3:34-36). Why are they significant?

#### **Day 4. Genesis 11:27-11:32**

1. Try to draw the family tree represented by 11:27-32.
2. To the onlooker Abram would have appeared to be nothing more than a homeless wanderer. What is it that sets him apart as far more than this? (see also Heb 11:8-10)

#### **Day 5. Genesis 11:27-32**

Throughout Genesis we've noted the continual cycle of sin-judgement-grace. The Babel account alone seems to conclude with judgement but no grace with the world a far cry from the ideal community that seemed possible before the Fall.

1. What clues are there that the call of Abram completes the Babel cycle of sin-judgement-grace? (compare 11:4 & 12:2 ; 11:8,9 & 12:3)
2. Genesis has been a book of beginnings and new beginnings. What evidence can you find that Abram is a new beginning?  
(12:1-3 cf. Gen. 1:28)
3. Despite the record of Man's failures throughout Genesis so far, God is not finished with him. How does this fact shape the way you think about God?/ about yourself?/ about others? 4. What is the blessing that comes to the nations through Abram? (Gal 3:8)

#### **sermon notes**

## Week 9

### Big Picture

#### Day 1. Genesis 3:13-15

All Christians believe that Jesus fulfils the O.T. scriptures but what exactly does this mean?

Certainly there are specific verses that point clearly to a figure that can be other than Jesus-his ransom for sin (Isaiah 53), his place of birth (Micah 5:2) his crucifixion (Psalm 22) and many others. However, if this is all we have in mind when we say that Jesus fulfils the O.T. then we've understood neither the magnitude of the claims he makes nor the nature of the O.T. itself.

Jesus claims that the O.T. in it's entirety is about him (John 5:39; Luke 24:27,44).

The manner in which the apostles used the O.T. alerts us to the fact that they understood it as the literal word of God- but a word which functioned at a typological level. (1 Cor 10:6,11) The O.T. is described by Paul (Col 2:16,17) and the author of Hebrews (8:5; 9:11,23; 10:1) as presenting "shadows", "copies", "types", we might say visual aids of realities that would only be fulfilled by Christ- the antitype! Hence the Kings of Israel, the judges, priests, prophets, sacrifices, temple even Israel herself- important and real as they were in their O.T. context-these are considered by the apostles as "types" which only find their true significance when Jesus comes as the great antitype- the reality which they merely foreshadowed!

So saying, let's gather up the threads of one "shadow" in Genesis- the serpent crusher (3:15)

1. What is the substance of the curse promised to the serpent in 3:15?
2. Based on the promise in v 15 what kind of character should we be looking for as we continue through Genesis?

Christians are like those who've read the end of a murder mystery at the beginning. It's good to know the end because it helps you spot the clues on the way through. However, we sometimes miss the author's intent, failing to experience all the emotions, the false hopes, the disappointed expectations and of the uninitiated reader who hasn't read the conclusion. Much worse however, when you know the end at the beginning it's possible to miss out on the enormous impact of the hero's victory!

- 3) As you consider the chapters ahead-which characters might the uninitiated reader look to as a possible "serpent-crusher" (e.g. 4:1-2)?

#### Day 2. Genesis 5

The genealogies provide important clues about the identity of the serpent-crusher. Variations in the genealogies are designed to capture our attention.

1. This genealogy has a repeated pattern. "When X had lived Y years he became the father of Z...."

At what points does the genealogy vary?

2. What is it about these men that may have raised hopes that they might be the crusher? (N.B. consider also the footnote to v 29)
3. In what respect is each a "type" or "shadow" of Jesus?

Enoch - Heb 11:5; Jude 14

Noah - Heb 11:7; 2 Pet 2:5

### **Day 3. Genesis 9:1-3 & 18-29**

1. How do these verses raise hope that Noah might be the promised rescuer of Genesis 3:15?
2. All the "types" who foreshadow Jesus ultimately fall short of the ideal. How does Noah show that he's not the serpent-crusher?

What clues are given here as to the fulfiller's true identity (v 26)?

### **Day 4. Genesis 11:10-32**

Noah's failure demonstrates one thing clearly- the rescuer will come from the line of Shem (10:26).

1. To whom are we led by this genealogy?

We've already seen 2 similarities between Adam and Abram. The language of "blessing" in God's promise to Abram (12:1-3) is reminiscent of the opening of Genesis (1:28ff). What's more, Abram is given a special place to live just as Adam was. (12:1 cf. 2:8) Maybe Abram will be the serpent-crusher?

2. Of course he's not the one- but perhaps he'll be the one from whom the promised child will come (3:15).

How do the following create tension around this point? (11:30; 15:2-5; 17:1-6; 22:2)

### **Day 5. Various**

All who came before Jesus may have foreshadowed the role of the serpent-crusher- but they were only "types" that pointed us ahead to the great "antitype" to come.

1. How do the following suggest Jesus as the one who fulfills the hopes raised by the promise in Genesis 3:15?

Mark 1:23-27; John 12:30,31; Rom 16:20; Col 2:15; Heb 2:14,15

Throughout Genesis we've seen many who looked like they might be the promised rescuer who would defeat Satan- Cain, Abel, Seth, Enoch, Noah, Abraham, Isaac. In each case the reader's hopes are disappointed.

2. If God isn't simply playing games with us (or with those who lived in the days of Genesis) and he isn't- then what is the constant disappointment designed to teach us about the child of God's promise?

Give thanks to Him for the magnificent intervention of His Son into human history.