***THE AMAZINGNESS OF GOD: GENESIS 1-11***

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Introduction to Genesis

* The best English translation for *Genesis* is \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* The phrase “these are the generations of/story of” occurs \_\_\_\_\_x, dividing Genesis into \_\_\_\_ units (2:4a; 5:1a; 6:9a; 10:1a; 11:10a; 11:27a; 25:12a; 25:19a; 36:1a, 9a; 37:2a).
* Liberal criticism beginning in the \_\_\_\_\_\_\_\_\_ put forth a theory that a redactor complied/wove the Pentateuch/Torah together from four different literary sources:

J-Yahwist; E-Elohist; D-Deuteronomy; P-Priestly. -*The Documentary Hypothesis*

* + This would mean that \_\_\_\_\_\_\_\_\_\_ was not the author.
  + External Evidence Against the *DH*: There is no evidence in ancient literature of a similar process, of a written work being composed in various stages by a redactor with multiple revisions, additions, subtractions, and conflations.
  + Internal Evidence for Mosaic Authorship:
    - 1) Scripture mentions Moses \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ words from God (Ex 17:14; 24:3; 34:27-28; Num 33:2; Dt 31:22; Mark 12:19; Jn 5:46 etc.).
    - 2) Scripture repeatedly refers to a collection/group of teachings \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ “the torah/law of Moses” and “the scroll of the torah of Moses” (Josh 8:31-32; 1 Kg 2:3; Ezra 3:2; Neh 1:7-9; Dan 9:1, 13; 2 Chron 23:18; Lk 2:22; 24:44)
* Despite of repeated patriarchal shortfalls, the theme of ***divine \_\_\_\_\_\_\_\_\_\_*** ***based solely on divine \_\_\_\_\_\_\_\_ (NEVER communal or individual \_\_\_\_\_\_\_\_\_!)*** unites Genesis within and across both testaments.

DAY ONE - Genesis 1:1-3

* God is the first \_\_\_\_\_\_\_\_\_\_\_\_\_ in the Bible and the last one (Rev 22:20)
* God *created* (*bara’)* – this Hebrew verb tense is only used \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Scripture and it involves initiating something entirely \_\_\_\_\_\_\_\_\_ (Isa 65:17).
* Scripture teaches an \_\_\_\_\_\_\_\_\_\_\_\_ beginning of creation as a direct act \_\_\_\_\_\_\_\_\_\_\_\_.
* Jesus is the performative agent who loves making \_\_\_\_\_\_\_\_\_ Jn 1:3; Col 1:16-17; 2 Cor 5:17 – anyone in the Messiah/the Christ is said to be a new *creation:* Hebrew root *bara’*

vs2

* Earthly matter is said to be *vast* and *empty*, but the God who brought it into existence is the God who will perfectly arrange and \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* “…the earth was formed out of water and through water by the Word of God.” 2 Pt 3:5
* The first time the Spirit of God is mentioned in the Bible is in conjunction with \_\_\_\_\_\_\_.
* The verb “hovering” is always associated with the action of birds, not of wind.

vs3

* God’s first gift to created matter is \_\_\_\_\_\_\_\_\_\_.
* How does the \_\_\_\_\_\_\_\_\_ light that’s summoned into existence by God’s Word on the first day anticipate or prefigure the new creation on the Last Day? See Rev 21:23; 22:5.

vv4-5

* God separates toward good order; \_\_\_\_\_\_ tears apart/separates toward disorder.
* For 3 days, there’s evening/morning and light without \_\_\_\_\_\_\_\_\_, just as in Matthew 2 there’s a \_\_\_\_\_\_\_\_ without an earthly \_\_\_\_\_\_\_\_\_\_.
* God does the first naming: light = day; darkness = night.
* Lit: “*and there was evening and there was morning, day one.”* Moses doesn’t say “first” *ri’shon* but *‘echad* “one.” Thus, by specifying *evening, morning,* and *day one*, we are to understand this day (and the others) as normal \_\_\_\_\_\_\_\_\_\_\_ days.
* Hebrew days go from \_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_.

DAY TWO - Genesis 1:6-8

* The function of the firmament/expanse is \_\_\_\_\_\_\_\_\_\_\_ separation.
* There has been a lot of separation already in just two days. What else does God *separate* in Scripture?
* Once again God names His newest creation – the firmament/expanse - \_\_\_\_\_\_\_\_\_\_\_.

DAY THREE – Genesis 1:9-13

* *Lit.* *“Let the waters be collected from below the heavens to one place and let the dry land be seen,” and it was so*. (vs9)
* What’s the implication here? Earth has been completely flooded/submerged \_\_\_\_\_\_\_\_.
* God names the now visible dryland\_\_\_\_\_\_\_\_\_\_ and the now gathered waters \_\_\_\_\_\_\_. Verse 10 is the last time in the creation account where God \_\_\_\_\_\_\_\_\_\_; He will delegate this responsibility \_\_\_\_\_\_\_\_\_ (2:19-20, 23; 3:20; 4:17, 25-26; 5:3, 29).
* God ornaments the earth with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: green grasses; herbage bearing seeds; and fruit trees bearing seeds. God’s dual design – provide food and \_\_\_\_\_\_\_\_\_\_\_.
* \_\_\_\_\_\_\_\_\_\_\_ literature in the Bible emphasizes God’s greatness as it manifests His creation handiwork (Job 38:4-11; Psalm 104; Prov 8:22-31; etc.).
* God gifts His earth with light (v3) and \_\_\_\_\_\_\_\_\_ (vv11-12). God could not have given what He did not intrinsically possess!
* \_\_\_\_\_\_\_\_\_ of the time in Scripture, when God speaks, it \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!!!

DAY FOUR – Genesis 1:14-19

* God makes the luminaries (1) to divide the day and the night; (2) to \_\_\_\_\_\_\_\_\_/order time; and (3) to give light \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* The great light is for the rule/dominion (*memshalah*)of \_\_\_\_\_\_\_\_\_\_\_\_ and the small light for the rule/dominion of \_\_\_\_\_\_\_\_\_\_\_\_\_, plus the stars (cf. Ps 136:8-9).
  + *Memshalah* is used of God (Mic 4:8; Ps 103:22; 145:13); of earthly kings (Solomon; Hezekiah; Nebuchadnezzar; Sennacherib;); of all worldly dominions (1 Cor 15:24); of Satan’s dominion of death (Heb 2:14); and of Jesus (Eph 1:21; Col 1:16).
  + Moses uses “great light” and “small light” rather than sun and moon so they are not confused in any way with pagan \_\_\_\_\_\_\_\_\_.
* What is awesome about vs 17 – “*And God set/put them in the expanse/dome of the heavens”?* (cf. Psalm 8:3)
* For emphasis and importance, vv17-18 repeat vv14-15 but in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

DAY 5 – Genesis 1:20-23

* This is the 2nd time that God *bara’*s in creation; this time He fills the seas and the heavens \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* In vs21, God creates “the great sea creatures” (Heb *tanninim*) which can be translated as sea-monster, dragon, large serpent, croc, whale, or shark; they do not act in rebellion against their Creator. (Psalm 148:7 refers to the *tanninim* again).
* Fish and fowl receive God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Scripture. It’s also the first time the Creator speaks directly to *the created*; nature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Ps 148:3-10)

DAY 6 – Genesis 1:24-25 (Part 1)

* Day 6 receives more attention and focus (i.e., wordage) than any other day, especially Part 2.
* God shifts from aquatic and aerial life to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life.
* 3 Kinds of Living Animals: (1) cattle/beasts – quadrupeds; (2) reptiles – crawling things/creeping things; and (3) living things/animals of the earth.
* Just like the plants, every living thing is created: (1) with respect to its kind; and (2) to be reproductive. The Creator makes \_\_\_\_\_\_\_\_\_\_\_.

DAY 6 – Genesis 1:26-31 (Part 2)

* Striking shift to the first \_\_\_\_\_\_\_\_\_\_ plural: “Let Us make.”
  + (1) Trinitarian: plurality in unity!
    - Exodus 33:11 - *And God spoke to Moses face to face just as a man speaks to his neighbor*.
    - Deut 34:10 – *And there still has not risen a prophet in Israel like Moses whom Yhwh knew him face to face.*
  + (2) The reader anticipates something MAJOR about to come next.
    - The creation of mankind in *Our* image, as *Our* likeness!
    - Image – Heb *tzelem*; the Greek OT/LXX uses *eichon* “icon”
    - In Mesopotamia and Egypt “image of God” would describe a king or high-ranking official, NOT the common folk. Is Moses applying \_\_\_\_\_\_\_\_ status to all mankind in the Creator’s eyes?
    - At the same time, “likeness” prevents us from being viewed as an \_\_\_\_\_\_\_ image of God.
    - Still, humanity is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s creation (and the object of His great salvation).
* Vs26b reveals man’s unique relationship to God’s created order: he receives authority (responsibility) \_\_\_\_\_\_\_\_\_\_\_ the earth as caretakers, but NOT over \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Vs27: the \_\_\_\_\_\_ (2x) and final use of God *bara’*ing in creation week. Perhaps once for each person of the Trinity and/or for extreme emphasis (i.e., *holy, holy, holy*).
  + *Bara’* is often also used for God creating something entirely new: male/female; a new heart (Ps 51:12); new heavens and new earth (Isa 65:17).
  + *Male and female He created them*: unlike God, man is characterized by \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (to be embraced and celebrated as distinct from the other as His unique image bearers!).
    - *Sexuality is a gift of God*, not an accident of nature or just a biological phenomenon.
    - Nor is mankind broken down by \_\_\_\_\_\_\_\_ (i.e., *with respect to its kind*).
* Vs28: God speaks blessing and responsibility/divine will to them. Note: what is God’s first ever command to the man and his wife?
* Vs29: *And God said, “Behold, I give to you all plant-life sowing seed which is on the face of all the earth and all the trees which in it (is) fruit of a tree sowing seed, to you it shall be for food.”* 
  + How many time does *all* appear? \_\_\_\_\_\_\_
  + Is God holding anything back from Adam and Eve?
  + What God creates, He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + What is/is not on mankind’s menu at this point?
* Vs30: What is/is not on the menu for the animal kingdom? The sea-world? And how does Genesis 1 anticipate life in the perfect age to come? (Isa 11:7; 65:25)
* Vs31: What is God’s final score for His new, 6-day creation?
  + Note: *And there was evening and there was morning, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*

DAY SEVEN – Genesis 2:1-3

* Notice the perfect peace and \_\_\_\_\_\_\_\_\_\_\_\_\_: God’s creative work is completed (2x).
* The text now emphasizes \_\_\_\_\_\_\_\_\_\_\_\_\_\_(2x): God Himself \_\_\_\_\_\_\_\_\_\_\_\_\_ *from all His work which He had made* (2x).
  + Shabat: *to cease* or *to rest from labor*
  + Hebrew has two words for *work*: *adoba* – labor that is raw and unskilled; and *mela’khah* – skilled labor performed by a craftsman or artisan.
* Scripture proclaims the God who always \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for His people!
* Adam and Eve’s first full day of existence in God’s garden was to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* God’s Sabbath rest (begun in Genesis 2) is still open for people today (Heb 3:7-4:13)! The 7th Day does not close with the *evening and morning* refrain, perhaps signifying that the 7th Day is an \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with God.
* God’s purpose for earth is not just a place for human life, but this new creation would be His dwelling place with man – a divine sanctuary! (Rev 21:1-22:5)
* Big 7th Day verbs: God *completes*, *Sabbaths*, *blesses*, and *makes holy*. To *make holy* means to “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as sacred from the common/ordinary”
  + God separates time from \_\_\_\_\_\_\_\_\_ time (Ex 20:8-11; Lev 23:3)

THE GARDEN OF EDEN AND ITS OCCUPANTS (Genesis 2:4-25)

* The performative Word of God in Gen 1 is now amplified by the \_\_\_\_\_\_\_\_\_ God (2:7ff.): *fashioned* (potter, Israel, womb, earth, eye, mtns), *breathed*, *planted*, *put/set*, etc.
* Vs 15: *YHWH God took the man and He placed him in the Garden of Eden to serve it (*i.e., *prepare & tend) and to guard/keep it* (i.e, protect & exercise great care over).
  + *Work* is not a result of sin or to be avoided but carries \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: man is to be both gardener and guardian! (cf. Eph 4:28; Col 3:17, 23)
  + The Greek OT (250BC) used the word *paradeisos* for the Hebrew *gan* = garden.
* How does Genesis 2 add to our understanding of God’s Garden (Eden)?
* Vs16: God gives ample \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ with only one \_\_\_\_\_\_\_\_\_\_\_\_; which does the serpent magnify in Genesis 3?
* Vs17: Disobedience to God’s command always results \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + Ezekiel 18:20a; Romans 6:23b; 1 Corinthians 15:22
* Vs18: Only \_\_\_\_\_\_\_\_\_\_\_\_\_ in all of creation did God pronounce \_\_\_\_\_\_\_\_\_\_\_\_\_: man’s \_\_\_\_\_\_\_\_\_\_\_\_.
  + God is never long on analysis but short on \_\_\_\_\_\_\_\_\_\_\_\_\_\_: He’ll make the man a \_\_\_\_\_\_\_\_\_\_\_\_\_.
* What dilemma remains after vv19-20?
* Vs21: A great translation for *tzela*’is not so much “rib” as “\_\_\_\_\_\_\_\_\_\_\_\_\_”.
  + The side of the ark of the cov’t (Ex 25:12, 14); the side of a building (Ex 26:20); side-chamber (Ezek 41:5-8); the side/ridge/terrace of a hill (2 Sam 16:13).
  + *And He took one from his side…*
* Vs22: *And YHWH God built the side which He had taken from the man into a woman, and He caused her to come/brought her to the man.*
  + Notice the God thus far who loves to work with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!
    - He sets the great lights and stars in the expanse of the heavens (1:17)
    - He fashions/potters the man of dust from the ground (2:7, 8)
    - He plants a garden in Eden (2:8)
    - He fashions/potters all living things of the field (2:19)
    - He builds a woman from the side of the man (2:22)
    - With dust/clay God is potter; with body tissue God is \_\_\_\_\_\_\_\_\_\_\_.
  + Eve is the first thing that is created from another \_\_\_\_\_\_\_\_\_\_\_\_ thing.
  + God walks the woman “down the very first aisle” to the man ☺!
* Vs23: Though co-equal help-mates, Adam in his headship names her \_\_\_\_\_\_\_\_\_\_\_, because she was literally taken from the man. (cf. Gen 2:19-20; Gen 3:20)
  + Hebrew word here for *man*: *‘ish*
  + Hebrew word here for *woman*: *‘ishah*
* Vs24: By God’s design, there will be a “leaving/forsaking” of father and mother and the “cleaving” of husband and wife and them becoming “one flesh”.
  + Hebrew word for *cleaving* is *davaq*: “to cling to” or “to cleave to”
  + *davaq* it’s used elsewhere in Scripture for bone cleaving to skin; a hand to its sword; tongue to the roof of a parched mouth (Gen 34:3; 1 Kg 11:2; Josh 23:12)
  + God’s design here is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + Has God’s will and design for marriage changed with time? See Mark 10:6-9
  + The “cleaving” of husband and wife ultimately points to the cleaving of \_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Eph 5:31-32).
* Vs25: naked and not ashamed…this in the only instance the OT where *nakedness* is not associated with some form of humiliation:
  + 2 Samuel 10:4-5 of David’s servants being “greatly ashamed” by the Ammonites
  + Acts 19:16 of demon overpowering seven sons of Sceva so naked and wounded
  + John 19:23-24 of Jesus on the cross; He not only bore all of our sin in His execution, but in His nakedness He also completely bore \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

THE FALL OF MANKIND INTO SIN AND ITS CONSEQUENCES (Genesis 3:1-24)

* Satan’s first spiritual attack is directed at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: *Did God really say?*
* Satan’s words: *Indeed, has God said that you (plural) shall not eat from every/any tree of the garden…* are not a \_\_\_\_\_\_\_\_\_\_\_\_\_ as much as they are a statement of \_\_\_\_\_\_\_\_\_\_!
  + What impression is he craftily trying to create in their minds?
* Compare Eve’s response in vs3b to Gen 2:16-17. What stands out?
* Vs4: Satan moves from an expression of surprise to a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ assertion: *you certainly will not die!* (cf. Gen 2:17)
* Vs5: Irony – The serpent holds out \_\_\_\_\_\_\_\_\_\_\_\_\_ to the husband and wife when they already have “the image and likeness of God.”
  + The serpent claims to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ better than she does.
  + The serpent argues that disobedience results \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + They fail to exercise their God-given \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the serpent.
* Vs6: Temptation here starts with the \_\_\_\_\_\_\_\_\_: See – Covet – Take! (cf. Gen 6:2 - sons of God; Josh 7:21 – Achan; James 1:14-15 – us)
  + How does this tragedy assist our understanding of Jesus’ words in Matt 5:27-30?
  + To Eve: the sin of initiative.
  + To Adam: the sin of lethargic \_\_\_\_\_\_\_\_\_\_\_.
  + To Both: the sin of self-centered \_\_\_\_\_\_\_\_\_.
* Vs7: Their eyes are certainly opened, and they come to know \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + The fig trees in Palestine do produce the largest leaves there. Theologically, though the leaves could hide their nakedness from each other, they could not provide \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God.
* Vs8: Even the sound of God walking about in the garden, sends them into \_\_\_\_\_\_\_\_\_\_\_.
* Vs 9: God asks the man “where are you?” not “why are you hiding?” The shepherd seeks

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

* Vs10: For the first time, man \_\_\_\_\_\_\_\_\_ the presence of God.
* Vs11: God’s 2nd question provides an opportunity \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Vs12: However, Adam \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God and Eve.
* Vs13: God turns to the woman, and the woman \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ serpent.
* Vs14: Note the literary chiasm: God to *Man – Woman – Serpent*; then *Serpent – Woman – Man*
  + To each transgressing party, God’s justness speaks a two-fold consequence: (1) a change of \_\_\_\_\_\_\_\_\_\_; and (2) a change of \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + God’s first curse in world history is pronounced on the great \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + *On your belly you will go* and *dust you shall eat* are likely \_\_\_\_\_\_\_\_\_\_\_\_\_ for subjugation and \_\_\_\_\_\_\_\_\_\_\_\_\_.
* Vs15: God promises a *seed* from the woman who will deal the serpent a \_\_\_\_\_\_\_\_\_\_\_\_\_

versus a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (cf. Gen 15:5-6; 33:17; 2 Sam 7:12).

* + Romans 1:3-4 …*concerning His Son, who was from the seed of David in the flesh…*
  + Gal 3:16 …*now the promises were made to Abraham and to his seed. It does not say “and to your seeds,” referring to many, but referring to one, “and to your seed,” and He/it is the Christ.*
  + 1 Cor 15:21 …*for as by a man came death, by a man has come also the resurrection of the dead*
  + This verse is often called the *protevangelium* “the \_\_\_\_\_\_\_\_\_\_ good news”!!!
* Vs16: the woman’s three consequences – (1) great pain with pregnancy and childbirth; (2) her desire will be for her husband; and (3) her husband will rule over her
  + “your desire” – in Gen 4:7, Heb. *teshuqah* is used to describe sin’s attempt to control and dominate Cain; hence, there will now be an inner desire to turn the co-equal, marital union into a dynamic of conflict and control.
  + “rule over” – Heb. *mashal* is the same word used with the sun *ruling over* the day and the moon *ruling over* the night (Gen. 1:16); the perfect, \_\_\_\_\_\_\_\_\_\_-based relationship between husband and wife is deeply damaged and distorted by sin.
* Vv17-18: Rather than standing up for God and His command to them regarding the forbidden tree, Adam \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by as the serpent led them into sin.
  + Eve will suffer *pain/anguish* in childbearing; Adam will suffer *pain/anguish* as he tills a cursed and unruly soil that now yields thorns and thistles.
  + The harmonious relationship between \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_ is broken too.
* Vs19: Garden abundance is replaced by \_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_, and fatigue.
  + Mankind’s only relief/rest from labor \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + Fittingly, man will return to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from which he was first taken.
* Vv20-21: As Adam *called* the names of the animal kingdom (Gen 2:19-20) and *called* his helpmate *woman* (Gen 2:23), he now *calls* the name of his wife, Eve (\_\_\_\_\_\_\_\_\_\_\_\_\_\_). Why place this verse here and not after 4:1? These verses offer hope and promise:
  + (1) God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Gen 1:28 remains – *be fruitful and become many.*
  + (2) God takes the first animal life \_\_\_\_\_\_\_\_\_\_\_\_\_ His wayward children; they will not be expelled nude or sent away \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Vs22: Again, note the \_\_\_\_\_\_\_\_\_\_\_\_ in the Godhead.
  + Though Adam and Eve could have reached out and eaten from the tree of life and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the effects of the fall into sin, God’s plan included another \_\_\_\_\_\_\_\_\_\_ that would cost Him \_\_\_\_\_\_\_\_\_\_.
  + What is our hope in Rev 22:1-2, 14?
* Vs23: The force of the verb is stronger than simply to “\_\_\_\_\_\_\_\_\_ (forth).” The same verb is used of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Lev 16:10 being *sent off* to take sin away from Israel.
* Vs24: Heb. *garash* means to “drive out \_\_\_\_\_\_\_\_\_\_\_\_\_\_” (cf. Gen 4:14; 21:10; Ex 2:7; 6:1; 10:11; 11:1; 12:39; 33:2; Josh 24:12; Jonah 2:4; etc.).
  + Why? Because \_\_\_\_\_\_\_\_\_\_ separates and alienates!
  + God stations cherubim & a flaming sword to guard the path to \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + By choosing his own will, Adam forfeits all \_\_\_\_\_\_\_\_\_\_\_\_; he does not gain it!

FAMILIAL STRIFE (GENESIS 4:1-26)

* Vs1: Eve credits \_\_\_\_\_\_\_\_\_\_ not \_\_\_\_\_\_\_\_\_\_ for the child, Cain. Is this *the seed* who will overthrow the serpent?
* Vv3-5: Cain brings an offering to the LORD from the fruit of the ground; Abel also brings an offering to the LORD from his flock - the \_\_\_\_\_\_\_\_\_\_\_\_ and their \_\_\_\_\_\_\_\_ portions.
  + According to 1 John 3:12, what distinguished the two brothers?
  + According to Hebrews 11:4, what distinguished the two offerings?
  + According to Hebrews 11:6, how does this story apply to us today?
  + How does Cain respond to God’s “*steady gaze; to gaze with regard*” for Abel’s offering but not to his own offering?
* Vv6-7: How are these verses \_\_\_\_\_\_\_\_\_\_\_\_\_?
  + What is crouched and ready to pounce on Cain? \_\_\_\_\_\_\_\_
  + At the same time, however, God acknowledges that Cain has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: *but you, yourself, shall/must rule over it!*
* Vv8-16: Who \_\_\_\_\_\_\_\_\_\_\_\_\_ who?
  + In vs8, what is mentioned twice about Abel?
  + In vs9, what does God also mention about Abel?
  + In vs9, Cain \_\_\_\_\_\_\_ to God and shows no \_\_\_\_\_\_\_\_\_\_\_\_\_.
  + In vs10, what does God mention about Abel again?
  + In vs10, *“What have you done?”* God is \_\_\_\_\_\_\_\_\_\_, not \_\_\_\_\_\_\_\_\_\_\_\_ seeking.
  + In Gen 3:17, the ground is cursed because of Adam’s sin; in vs11, Cain himself is cursed from the ground (cf. Gen 4:3).
  + Vs 12: Cain will forever be a wanderer and a \_\_\_\_\_\_\_\_\_\_\_\_\_\_: completely alienated from God, from others, and from \_\_\_\_\_\_\_\_\_\_\_\_\_\_, his sin costs him all sense of belonging and identity.
  + Vs13-14: No land, no God, no permanence, and no security, Cain pleads that the punishment for his iniquity is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ bear!
    - The slayer frets being slain!
    - *Who* are these “finders”, and *where* do they come from?
  + Vs15: How does God still show Cain some undeserved grace? A \_\_\_\_\_\_\_\_\_ mark
  + Vs16: *Cain goes out from the presence of the LORD*….so \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_!
* Vv17-24: Cain’s Genealogy
  + By God’s grace and goodness still at work in Cain’s pagan lineage: tents, livestock, lyre, pipe, bronze, iron, etc.
  + Seven generations and no mention \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ - defiance (vs17); polygamy (vs19); violent murder (vs23); and human pride (vs24).
  + \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin.
* Vv25-26: Abel is dead. Cain is alienated. God’s promised *seed* in Gen 3:15 will continue through \_\_\_\_\_\_\_\_\_\_.
  + \_\_\_\_\_\_\_\_\_\_\_\_\_ frames Gen 4 – one at the beginning and one at the end: hope!!!
  + Eve had called Cain a “\_\_\_\_\_\_\_\_\_” (4:2); but she calls Seth a “\_\_\_\_\_\_\_\_.”
  + At Cain’s birth Eve focuses \_\_\_\_\_\_\_\_\_\_\_\_\_: “I have…,” whereas at Seth’s birth, her focus shifts \_\_\_\_\_\_\_\_\_\_\_: “God has…”
  + Adam names the animals and his spouse, but Eve names their children, at least \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_.
  + Note the stark contrast between Cain’s lineage and Seth’s lineage in just \_\_\_\_\_\_\_\_\_ generations: Cain – Lamech vs. Seth – Enosh!!!
  + Seth & Enosh begin to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the LORD!!!

FROM ADAM TO NOAH: TEN GENERATIONS (Genesis 5:1-32)

* Adam’s genealogy evidences \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ upon these ancient figures, seen here in chronological succession and in Gen 10 (territorial expansion).
  + Note how symmetrical Genesis’ genealogy’s are: 10 generations before the Flood (Gen 5) and 10 generations after the Flood (Gen 10).
* The importance of this linear genealogy is its concentration on the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, particularly Seth’s! \*\*cf. Luke 3:23-33 and Jesus’ genealogy from Joseph to Seth/Adam!
  + Seth’s contribution to world history is not culture (as with Cain) but \_\_\_\_\_\_\_\_\_\_!
* Vv1-3: Though fallen into sin, Moses repeats the gospel fact that created-man still bears \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (cf. Gen 1:26-27; 9:6; James 3:9)
* Regarding the longevity of lifespan in Genesis 5, there is no indication in the context to not take them \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Adam 930; Seth 912; Enosh 905; Kenan 910; etc.)
  + (1) such longevity is further evidence of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
  + (2) God is working in the mess to still unfold \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Gen 1:28.
  + (3) Post-Flood lifespans evidence the widespread toll of sin: history and longevity are \_\_\_\_\_\_\_\_\_\_\_\_\_\_, NOT advancing under sin’s curse (i.e., Terah 205; Abraham 175; Isaac 180; Jacob 147; Joseph 110; Moses 120; etc.).
* Vv22-24: as you’re reading through the genealogy, what jumps out regarding Enoch?
  + Twice the text mentions that Enoch \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_! There is a big difference between merely living life and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!!!
  + The Hebrew verb for “walking with God” is the same form that’s used of God “walking about” in the Garden of Eden (Gen 3:8). The verb tense literally means *to walk about* or *to move to and fro*; hence, Enoch’s “walking with God” was not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ thing but a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!
    - The same verb tense is also used of the patriarchs (Gen 17:1; 24:40; 48:15) and King Hezekiah (2 Kg 20:3).
  + How does *Lamech* – the 7th from Adam in the genealogy of Cain – differ from *Enoch* – the 7th from Adam in the genealogy of Seth? (cf. Hebrews 11:5; Jude 14)
  + What special detail is also mentioned of Enoch in vs24? A privilege shared only with \_\_\_\_\_\_\_\_\_\_\_\_ (2 Kg 2:11).

VIOLENCE AND CORRUPTION FILLS THE EARTH (Genesis 6:1-4)

* We do not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Scripture, even when we "stay in bounds" and use only Scripture to interpret other Scripture.
* Who are the *sons of God*, the *daughters of man*, *the Nephilim*, and the *mighty men* of old, the men of renown? Four primary camps of interpretation:
  + (1) The *sons of God* were Godly believers, Sethites, through whom Messiah would come. The *daughters of man* are Godless non-believers, Cainites. In lustful desire, the *sons of God* take for themselves attractive Cainite women – but a forbidden union, a yoking of believers with unbelievers. However, nowhere in the OT are Sethites identified as *sons of God.* (Lutheran Study Bible)
  + (2) The *sons of God* were dynastic rulers, an ancient royal aristocracy. The *daughters of man* whom they take as wives constitute the royal harems of these tyrants. Hence, *Nephilim* were essentially a group of thugs and tyrants – a primeval nobility admired in man’s eyes – yet sinners ripe for judgment in God’s eyes. However, there is no evidence that groups of kings were formed as such. (Victor Hamilton)
  + (3) The *sons of God* are “fallen angels.” At times in the OT “sons of God” do refer to heavenly beings (cf. Job 1:6; 2:1; 38:7; Ps 29:1; 82:6; 89:6; Dan 3:25), and Scripture does support angels taking corporeal form (cf. Gen 18:1ff). In Hebrew, Nephilim means *fallen ones* (i.e., *those who were made to fall*, or *those who were cast down*).Note: *The Nephilim* implies a specifically known group (i.e., “the”) and are to be distinguished from the *mighty men* who alone are the offspring of the union between *the* *sons of God* and *the* *daughters of man*.
  + However, does such teaching contradict Jesus’ teaching about the nature of angels (Mt 22:30) and Moses’ teaching about “kinds”? (Lutheran Study Bible)
  + Intertestamental literature favors the *angel* interpretation of Genesis 6:1-4 (cf. 1 Enoch)
  + The NT: Could this be, at least in part, behind 2 Peter 2:4-5: “*For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought the flood upon the world of the ungodly….*”? (chronological)
  + The NT: Could this understanding also be behind Jude 4-7, “…*ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ…who saved a people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not stay within their own position of authority, but left their proper dwelling, He has kept in eternal chains under gloomy darkness until the judgment of the great day – just as Sodom and Gomorrah and the surrounding cities, which having in like manner with them given themselves over to sexual immorality and indulged in unnatural desire, serve as an example by undergoing a punishment of eternal fire*”?
    - Some scholars see this as the original fall of angels from heaven; other scholars believe Jude is referring to the sin of angels in Gen 6:1-4 – a view that seems to be strengthened by Jude’s citation of *1 Enoch 1.9* in Jude 14-15, which contains much discussion on the fall of these angels.
    - The Big Question: in Jude 7, what’s the antecedent of *with them*?
      * If “*with them”* refers to Sodom and Gomorrah, then punctuation should be “…as Sodom and Gomorrah, and the surrounding cities in like manner *with them*, gave themselves….”
      * However, *“with them”* (Gk. masculine) cannot refer back to *cities* (Gk. feminine).
      * If *“with them”* refers back to *the angels* of vs6, then Jude sees in Gen 6:1-4 not marriage, but rape, fornication, and titanic lust, in which the *sons of God* are rebels from heaven who fornicate with earthly women after whom they lust = adding sin upon sin! The *might men* then would be their sinful offspring who contributed to the violence that filled the earth.
  + Literal translation of Gen 6:4 *“The Nephilim were on the earth in those days, and also after thus, when the sons of God came to the daughters of man and they bore [children?] to them; they are the mighty ones (masculine) whom were from forever, men of The Name.”*
  + Remember Paul’s words: *“For we know \_\_\_\_\_\_\_\_\_\_\_\_ and we prophesy in part, but when the perfect comes, the partial will pass away.”* (1 Corinthians 13:9-10)
* There are great biblical scholars on both sides of this text’s meaning!

THE (2ND) GLOBAL FLOOD (Genesis 6:5-9:17)

* Vs5: what God \_\_\_\_\_\_\_\_: *great…every…only…continually*!!! Man’s inner malaise is not a temporary lapse but a \_\_\_\_\_\_\_\_\_\_\_\_\_ condition.

condition.

* Vs6: what God \_\_\_\_\_\_\_\_. In God’s perfect justness, He is grieved in His heart and knows what He must do to man who has so quickly filled His earth with wretched violence.
* Vs7: what God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it – *I will wipe out…*
  + Heb. verb *machah:* “to wipe away” or “to wipe off” as with a mouth (Prov 30:20); tears from one’s face (Isa 25:8); a dirty dish (2 Kg 21:13); of God “blotting out/wiping away/erasing” one’s sin from His memory (Ps 51:3).
  + Would a loving God just turn His eye to all of man’s violence and abuse of one another and mistreatment of nature?
  + God in His righteous justness is going to \_\_\_\_\_\_\_\_\_\_\_ it \_\_\_\_\_\_\_\_\_\_\_\_.
* Vs8: PURE \_\_\_\_\_\_\_\_\_\_\_\_\_\_: “*But Noah found grace in the eyes of the LORD*.”
  + Grace is always found & received in Scripture; it’s never \_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_; the textual focus here is Noah as a receiver and God as the giver!!!
* Vv11-13: To what extent is the earth corrupt and violent? Earth is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_it.
  + Who’s at fault that earth is so messed up? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Vv14ff: God details the ark and His plan to Noah. Noah never talks; only God does. Noah listens quietly, trusts in God and His words, and in faith, he fully obeys (Gen 7:5).

Notes from Pastor Randy’s Keynote Presentation on the Flood

Genesis 8:20-22

* With so much to do when Noah comes off the ark after 375 long days inside, what does Noah do before anything else?
* What does God acknowledge still hasn’t changed though in the Flood?
* What does God also vow in His unmerited grace to us?

Genesis 9:1-17

* Vs3: How does God change man’s menu after the Flood?
* Vs5: Whom will God hold accountable for taking human life/blood?
* Vs6: Though sinful and tarnished, what special standing does man still poses post-Flood?
* V15: Whose benefit is the rainbow really for?

Genesis 9:18-29

* Vv20-25: Oh how we see the presence of sin and its continued fallout in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!

THE TABLE OF NATIONS (Genesis 10:1-32)

* The table emphasizes Israel’s commonality with the other nations more than its uniqueness (all humanity shares a common origin, Acts 17:26).
* God’s promise and imperative in Genesis 9:1 is being fulfilled, yet by Genesis 11, humanity will once again receive God’s displeasure.
* Is there any fundamental difference between pre-Flood humanity and post-Flood humanity? Both are just \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!

THE TOWER OF BABEL (Genesis 11:1-9)

* Vs4: what pivotal sins do Babel’s builders commit?
* Vs5: Irony: Babel’s builders desire their tower to reach to the heavens among the gods, yet THE GOD must still \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_the heavens to see it!
  + God is very involved with what man is doing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Vv6-9: God will humble Babel’s worksite by erecting barriers of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ among them.
  + The tower takes place in the land of Shinar, which is connected to Nimrod (10:9-10). Nimrod is the grandson of Ham (10:6-8). Thus, Ham (cf. 9:20ff cursed by Noah) is involved directly and indirectly in the two post-Flood scenes featuring sin and disgrace.

How does Genesis 11:26-32 elicit hope in a dazed, confused, and spread-abroad world?

Recommended Resources

* ESV Study Bible, Crossway: Wheaton, IL 2008.
* The Lutheran Study Bible, Concordia Publishing House, St. Louis, MO 2009.
* NICOT: Genesis 1-17, by Victor P. Hamilton, William B. Eerdmans Publishing Company, Grand Rapids, MI 1990.