

# SDG

*SOLI DEO GLORIA*

*"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God."*

*1 Corinthians 10:31*



## *In The Beginning...*

# *The Book Of Genesis*

*"Know what you believe and why you believe it."*

*Zion Reformed Church*

*Bible Study*

*[www.zionreformedchurch.org](http://www.zionreformedchurch.org)*



## Soli Deo Gloria – The Book of Genesis

Welcome to Soli Deo Gloria, an in-depth Bible Study that aims to enrich and strengthen the faith of those who participate. The Latin phrase, Soli Deo Gloria, comes from the reformation and means, “To God alone be the Glory.” St. Paul tells us in 1 Corinthians 10:31, “*Therefore, whether you eat or drink or whatever you do, do all to the glory of God.*” As we grow in our faith and understanding of God’s Word and put what we have learned into action, God’s name is certainly glorified. May all who participate glorify His holy name and use what is learned to expand His Kingdom.

### Guidelines:

- Each week we will cover one lesson. Please do your lesson in advance and come to class ready to share and discuss. If you have not completed your lesson, please come to class to listen to the discussion and stay up to date. However, since you have not completed the background work for the discussion we ask that you refrain from adding your comments to the discussion.
- Our discussions will be extensive and often times personal. Each study group is to see themselves as a family unit. All personal discussions are to be kept strictly confidential. Likewise, we must follow the command of Ephesians 4:29, “*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.*” Bible Study time is not a time for gossip or talk about other churches and struggles that they may be experiencing.
- Bring your Bible with you and be ready to use it. A good study Bible is recommended. Bible Quotations in this study will come from the ESV or NKJV. You may want to consider purchasing one of these Bibles for your study. We strongly recommend that you do not use a paraphrase translation such as *The Message* or *The Good News* for this study.
- Pray before you begin your study, whenever you experience difficulty in understanding a verse, prior to coming to the class session and for each person in your study group each and every day.
- Be ready to grow and use what you learn.

*SDG – The Book of Genesis*  
*Zion Reformed Church*

Fall Calendar 2013

Sunday, Sept. 8 & Monday, Sept. 9	Lesson #1
Sunday, Sept. 15 & Monday, Sept. 16	Lesson #2
Sunday, Sept. 22 & Monday, Sept. 23	Lesson #3
Sunday, Sept. 29 & Monday, Sept. 30	Lesson #4
Sunday, Oct. 6 & Monday, Oct. 7	Lesson #5
Sunday, Oct. 13 & Monday, Oct. 14	Columbus Day
Sunday, Oct. 20 & Monday, Oct. 21	Lesson #6
Sunday, Oct. 27 & Monday, Oct. 28	Lesson #7
Sunday, Nov. 3 & Monday, Nov. 4	Lesson #8
Sunday, Nov. 10 & Monday, Nov. 11	Lesson #9

Winter Break – Classes resume on Sunday, January 5 & Monday, January 6, 2014

Study guides for the winter quarter will be available in the Church office beginning on Monday, Nov. 25.

Class Times:

Sunday Evening classes will begin at 6:30 p.m. in the Fireside Room  
Monday Morning classes will begin at 10:00 a.m. in the Fireside Room  
Please come to all classes with your lesson completed to the best of your ability.

If you are unable to attend a particular class you are free to join with the other class. For instance, if you normally attend the Sunday evening class and you find that you can't make it one week, you are welcome to join the Monday class for that week. Both groups will be doing the same lesson each week.

## SDG Lesson #1 Genesis Introduction

Genesis is the name of the first book of the Bible. It is actually the Greek title from the Septuagint, the early Greek translation of the Old Testament. Genesis means, “Origins” and follows the meaning of the Hebrew title, “B’Reyshith.” This Hebrew word means, “In the beginning.” Genesis is the first book of the Torah (Hebrew) or Pentateuch (Greek). These are the names for the first five books of the Bible. Torah means “teaching.” Pentateuch means “five-volumed.” They are also known as the books of Moses.

Historically, Moses has been considered to be the author of the first five books. This poses a bit of a problem for many secular scholars. Since the book of Genesis ends a little over three centuries before Moses, the question that is posed is, how did Moses get the material to write the book? The New Testament gives us an answer to this question.

1. What do the following passages have to say about how the Scriptures were written?

2<sup>nd</sup> Timothy 3:16 – \_\_\_\_\_

1<sup>st</sup> Peter 1:10-11 – \_\_\_\_\_

2<sup>nd</sup> Peter 1:21- \_\_\_\_\_

2. A simple clue to how this worked may be found in Genesis 5:1. Read this verse. Where did Moses get this information?

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Some secular theologians still believe that Genesis was actually written about 600 years before Christ. They contend that anonymous authors/editors took four different documents and put them together to make the entire Pentateuch (Greek for five scrolls or books) or Torah. They have tried to identify these documents by their use of the names of God and word choice. This is called the JEPD documents. J- refers to a document that identifies God with the name Yahweh (Jehovah). E- refers to a document that identifies God with the name Elohim. P- is the priestly document and the Deuteronomic (spoken words or

commandments) document. While this sounds very impressive and technical it has two great hurdles to overcome.

3. Hurdle #1 – Read the following Old Testament passages. What do they say about the books of the Torah?

Joshua 8:31 – \_\_\_\_\_

1<sup>st</sup> Kings 2:3 – \_\_\_\_\_

2<sup>nd</sup> Kings 14:6 – \_\_\_\_\_

Ezra 6:18 – \_\_\_\_\_

Nehemiah 8:1 – \_\_\_\_\_

Nehemiah 13:1 – \_\_\_\_\_

Daniel 9:11-13 – \_\_\_\_\_

Malachi 4:4 – \_\_\_\_\_

Summary of Hurdle #1 – Throughout the Old Testament the first book(s) and Law are attributed to Moses. Those who contend that it was put together about 600 years before Christ must answer the question, “What was the Book of the Law of Moses that was spoken of in the years prior to 600 B.C.?” If the prophets and God speaking through the prophets claim that this was written by Moses it is difficult to see the need to question it.

4. Hurdle #2 – What is the message found in each of the following New Testament passages? (Note- you may need to look at the context of the verse to understand what was being said.)

Matthew 8:4 – \_\_\_\_\_

Mark 12:26 – \_\_\_\_\_

Luke 16:29 – \_\_\_\_\_

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Luke 24:27 & 44 – \_\_\_\_\_

John 5:46-47- \_\_\_\_\_

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John 7:22-23 – \_\_\_\_\_

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5. Who was speaking in each of these verses? \_\_\_\_\_

6. Who did He indicate He was quoting? \_\_\_\_\_

Summary of Hurdle #2 – If Jesus speaks about Moses writing these books, we better accept Jesus’ affirmation of Moses’ authorship. To even entertain the JEPD method is to question Christ and accept the thoughts of man/scholars instead of trusting His Words.

7. God back to Luke 24:44. How did Jesus describe the Old Testament? \_\_\_\_\_

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8. At the end of this lesson is a focus sheet title, “The Bible.” Where does the word/title come from?

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9. What did the Hebrew people call their Bible (our Old Testament)? Why? \_\_\_\_\_

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The Book of Genesis is broken into two sections:

1. The prologue (chapters 1-11)

2. Patriarchal history (chapters 12-50)

10. Since Genesis means origins, what originated in the following verses?

Genesis 1:1-31 – \_\_\_\_\_

Genesis 1:26-28 – \_\_\_\_\_

Genesis 2:21-25 – \_\_\_\_\_

Genesis 3:1-13 – \_\_\_\_\_

Genesis 3:15 – \_\_\_\_\_

Genesis 3:17-19 – \_\_\_\_\_

Genesis 4:3-4 – \_\_\_\_\_

Genesis 4:8 – \_\_\_\_\_

Genesis 4:15 – \_\_\_\_\_

Genesis 7 - \_\_\_\_\_

Genesis 11:1-9 – \_\_\_\_\_

Genesis 12:1 – \_\_\_\_\_

Genesis 14:17-18 – \_\_\_\_\_

Genesis 15 – \_\_\_\_\_

Genesis 17 – \_\_\_\_\_

Genesis 18:22-33 – \_\_\_\_\_

Genesis 45-46 – \_\_\_\_\_

## SUPER BONUS CHALLENGE QUESTION!!!!

What two distinctly Jewish words find their origin in Genesis? (See Luke 3:23-38; Genesis 12; Genesis 10:24-25 and Genesis 10:21)

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As we prepare for chapter one, remember that Genesis presents Creation by divine pronouncement. The actual term is, “ex nihilo,” which means, “out of nothing.” It is said that the book of Genesis is the most attacked book of the Bible and the attack begins with the Creation account. Consider how many fundamental doctrines are introduced in Genesis. Now consider what happens if people say that the first doctrine, Creation, is not true. If we are going to take a stand on the authority of God’s Word, perhaps we should take that stand in the beginning.



The Hebrew Bible, also known as Mikra (“what is read”) or **TaNaKh**, an acronym referring to the traditional Jewish division of the Bible into **Torah** (Teaching), **Nevi'im** (Prophets), and **Ketuvim** (Writings), is the scripture of the Hebrew people, describing their origins, history, and Jewish faith. In Luke 24:44 Jesus referred to it as the Law of Moses, the Prophets and the Psalms. The word Bible, from the Greek, *ta biblia*, is plural and means “books.” This reflects the fact that the Bible is actually a collection of individual books (such as Genesis, Exodus, Isaiah, Song of Songs, and many others).

**הרות Torah/ Law of Moses**

תשארב Genesis

תומש Exodus

ארקיו Leviticus

רבדמב Numbers

מירבד Deuteronomy

**מאיבנ Prophets**

עשוהי Joshua

מיטפוש Judges

א לאומש 1 Samuel

ב לאומש 2 Samuel

א מיכלמ 1 Kings

ב מיכלמ 2 Kings

היעשי Isaiah

הימרי Jeremiah

לאקזחי Ezekiel

עשוה Hosea

לאוי Joel

סומע Amos

הידבוע Obadiah

הנוי Jonah

הכימ Micah

מוחנ Nahum

קוקבח Habakkuk

הינפצ Zephaniah

יגח Haggai

הירכז Zechariah

יכאלמ Malachi

מיבותכ Writings/ The Psalms

מילהת Psalms

ילשמ Proverbs

בויא Job

ריש מירישה Song of Solomon

תור Ruth

הכיא Lamentations

תלהק Ecclesiastes

רתסא Esther

לאינד Daniel

ארזע Ezra

הימהנ Nehemiah

ירבד מימיה א 1 Chronicles

ירבד מימיה ב 2 Chronicles

Many times we hear of the Torah and the Talmud. While the Torah is the first five books of the Old Testament, also called the Pentateuch (Greek for five books), the Talmud is something totally different. The Talmud has two components: the Mishnah, the first written compendium of Judaism's Oral Law, and the Gemara, an explanation of the Mishnah and other Rabbinical writings. The Talmud contains the opinions of thousands of rabbis on a variety of subjects, including law, ethics, philosophy, customs, history, theology, lore and many other topics. The Talmud is the basis for all codes of rabbinic law and is much quoted in other rabbinic literature. The Talmud is approximately 6,200 pages in length.

*SDG – Lesson #1 - Genesis*

## SDG – Lesson #2 Genesis – Chapter 1

As we begin our study of Genesis we need to understand that the first two verses are a source of much debate and controversy. Some contend that the first two verses describe a creation of the universe at some point in ancient time. They then contend that God did nothing with what He had created for a period of time that was in the billions of years. Then, after this gap in time, He began the process of ordering what He had made. This action was completed with the creation of man. This viewpoint is known as the “gap theory.” It came about as a result of the teaching of Darwinian evolution. It was an attempt to reconcile the bible with modern science. There are a variety of explanations within the gap theory to try to explain the hypothetical premise that the earth and universe are billions of years old.

The second view of verses one and two is that these verses serve as a prologue or introduction to how God made the cosmos. This has been the historical interpretation of both the Jewish and Christian faith. It is also consistent with what Moses would have been taught in Egyptian academics. It was customary to introduce major concepts with a general prologue of what was coming. This is the approach that we will follow and some of the questions, notes, and focus components will give the rationale for following this viewpoint. Let’s begin!

1. What is meant by the phrase, “In the beginning?”

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2. “In the beginning, God ...” Think about what these four words are saying. What do we learn about God from these four words?

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**Word Study: Elohim – Hebrew / God – English**

El is the singular form of God in the Hebrew. El is used more than 200 times in the Old Testament. When used, it is always used in conjunction with an adjective such as:

El Roi – El = God; Roi = sees - God who sees me

El Shadday – El = God; Shadday = almighty – God the Almighty

El Olam El = God; Olam = eternal – God the Eternal One

El Kanna El = God; Kanna = jealous – God the Jealous One

\* Kanna/Jealous – this is a jealous love. That is He loves us so much that He will not share us with anyone else. This is the love a husband is to have for his wife.

Elohim is the plural form of El. This can be interpreted as both the Trinitarian plurality of the One God as well as the God of all the adjectives used to describe God. His is Almighty, Eternal, Jealous, All-Seeing...God. Elohim expresses the fullness of His deity.

3. “In the beginning, God created...” What is meant by the word created?

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**Word Study: Ex nihilo – Latin / Created – English / bara – Hebrew**

The term “ex nihilo “ is what the early translators of the Bible used when they came to the fifth word of our translation. Ex nihilo means, “out of nothing.” It is a phrase that has been embraced by those in the Creationist camp that accept a literal reading of Genesis and believe in a six-day creation.

4. What did God create? What does this mean?

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5. “The earth was without form and void.” Ponder this statement for a moment. What does this say about the earth?

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6. “And darkness was over the face of the deep.” Again, ponder on this statement for a moment. What is the definition of darkness? What does this bring to the meaning of what has already been said?

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7. What is meant by the face of the deep?

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8. “And the Spirit of God was hovering.” What is the image that this phrase evokes?

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9. “And the Spirit of God was hovering over the face of the waters.” Considering everything that we’ve already explored, what do you think “the face of the waters” means?

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10. This is the prelude to what is now going to unfold through the rest of the account. Our hearts and minds have been prepped to see what God did at the beginning time. He had nothing tangible to work with, and God said...” What was the only thing that God had to work with? The only thing that God had to work with was His Word.

11. Some have said that this is the real “Big Bang Theory.” God spoke and bang, things appeared. What do we know about God’s Word at this time? (John 1:1-14)

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12. What was the first thing that God created? What do we know about it?

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13. This immediately causes those with a scientific mind to raise their eyebrows. Not only is it a miracle to create something from nothing, what other challenge does this account of the first thing created pose for us. What is the answer to this challenge? (Luke 2:9; Revelation 22:5)

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14. Light was created and God separated it from darkness. What was the result of this? (Be careful! This is a more difficult question that it may appear.)

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15. “And there was evening and there was morning, the first day.” Some would say that the word day could mean a long period time. How is the word day used in modern language?

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16. How do we separate and know what version of day is meant by an author in the English language?

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17. What was created on the second day?

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23. What was created on the fourth day? What is scientific challenge that this presents? (Hint: Consider that light travels at 186,000 miles/second).

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24. What was created on the fifth day?

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25. What was the first thing God created on the sixth day?

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26. Verse 26 takes us back to the Word Study of the title of God, “Elohim.” As we saw, it is plural and can refer to the fullness of His deity. How does verse 26 support the doctrine of the Trinity?

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27. “Let us make man in our image.” What is meant by “our image?”

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28. What commands did God give to the man and woman?

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29. What were the animals created to eat?

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30. What did God say about all that He created?

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SDG Lesson #3  
Genesis Chapter 2

1. The first three verses of chapter two serve as a conclusion to the creation described in chapter one and introduce us to the Sabbath. How many times does the author say that God had finished His work? (Note: Don't just look for the word finished. Look also for inferences that speak in the past tense, i.e., all the work "He had done.")

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2. Why would the author use such repetition?

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3. What is meant by the word rested?

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4. Read Isaiah 40:28-29. What do we learn about God in these verses?

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5. Besides resting from His creative work, what else did God do on the seventh day? What does this mean?

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**Word Study: Hebrew – Shabbat / English – Sabbath**

The Hebrew word for the Seventh day is Shabbat. This word literally means, “to cease, to end or to rest.” This was the original intent for man. Like God, he was to cease his work on the seventh day. This gave him the chance to recuperate and to look back at what he had done. Hopefully, he could also look back and say, “it is good.”

6. How did God later define the seventh day or the Sabbath?  
(Exodus 20:8; Deuteronomy 5:12-15)

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7. What did Jesus teach about the Sabbath? (Mark 2:27) Why?

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8. What else do we learn about the Sabbath in Colossians 2:16?

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Verse four introduces us to a shift in the author’s train of thought. For the rest of this chapter we will focus on what God did on the sixth day of creation. In chapter three we will focus on what happened to those God created on the sixth day.

9. According to verse six, how did God provide water for the plants and the animals?

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10. At first glance, verse five might seem to present us with a contradiction. Compare verse five to 1:9-10. What is the potential contradiction?

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11. Consider the phrases, “Bush of the field” and “small plant of the field.” What kind of plants are these?

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12. What are the two reasons that the author gives for why these types of plants hadn’t grown?

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13. Compare God’s creative work in verse six to His creative work in chapter one. What differences do you see?

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14. What is meant by, “breath of life?”

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15. Verse eight explains why there was bare ground in verse five. What had God reserved this bare ground for?

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16. What kind of trees did God put in the Garden? What was the purpose of each type?

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17. What was God's command concerning these trees?

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18. What did God say would happen if Adam ate from the Tree of Knowledge of Good and Evil? Was this an accurate statement? (Ephesians 2:1-5)

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19. We have been following a theme that focuses on the trees that God placed in the Garden. In the middle of this discussion are five verses that describe the location of the Garden of Eden. According to these verses, where was it located?

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20. Why is it useless to look for the Garden of Eden today? (Genesis 7)

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21. Throughout the creation account, each day God looked at what He had made and said, "It is good." Yet, when He had finished creating Adam He said, "It is not good." Was this God's first mistake? Explain.

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22. How did God resolve to address this situation? (vs. 18)

23. Keeping this last answer in mind, what was the next thing that God did? Why? (Warning! This is a challenge question. There is both an obvious answer and a deeper spiritual answer. Keep both of God's statements in mind.)

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24. God made Adam from the dust of the ground. Why did He make Eve from Adam's rib? (vss. 23 & 24 Note: There are two answers)

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## SDG Lesson#4 Genesis Chapter 3

Chapters one and two have introduced us to the Almighty Creator who, by the power of His Word, brought the entire universe into existence. Given the enormity of the universe, the complexity of life and the phenomenal balance exhibited throughout the cosmos, this God can only be described with terms like:

- Omnipotent – Omni – All; Potent – Powerful
- Omniscience – Omni – All; Science – Knowledge
- Omnipresent – Omni – All' Present – Present

The doctrine of Creation demands a God who is all-powerful, all knowing and present everywhere to create and put all creation into this intricate balance.

Chapter three will now focus on the epitome or kingpin of that which was created, man. Together with chapters one and two, the first three chapters of Genesis lay the foundation for the rest of the Bible. The Good News of the Gospel has its roots in these three chapters. Ravi Zacharias, the great Christian Apologist, has written a book titled, "Why Jesus?" The answer to that question is found in Genesis chapter three. Welcome to one of the most important chapters of the Bible. Take your time with this study and consider how it shapes your faith. Consider what it says about God and Man, life and death, sin and salvation. Ready? Here we go!

1. "Now the serpent..." What four things do we learn about the serpent?

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2. What else can we learn about this serpent? (Revelation 12:9 & 20:2)

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8. Compare Eve's response to the serpent in verses two and three to what God said in 2:16-17. What do you notice?

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9. An argument can be made that Eve's first and biggest mistake was to actually respond to the serpent's question. What was wrong with responding to the serpent's question? (Ephesians 4:27)

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10. How did the serpent respond to Eve's explanation? (vs. 4b) Why?

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11. Often times we diminish the significance of failing to tell truth by saying, "it is a white lie" or "it is insignificant." Read Proverbs 6:16-19. What does this passage say about lying?

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12. Satan lied and then appealed to a basic human emotion, pride. How did he use this to entice Eve to sin?

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13. Satan's temptation is rather ironic. He said, "...you will be like God." Read Genesis 1:27 and note the irony.

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14. After hearing the serpent's lie Eve looked at the tree. What did she see?

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15. A careful reading of verse six exposes us to a whole new layer of the account. Who else was present when this discussion took place?

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16. Eve gave Satan an opportunity by listening to him. She continued that opportunity by engaging in a discussion with him. What were the final two steps of her sin?

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17. Eve ate the fruit. What didn't happen? What did happen?

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18. What was Adam and Eve's first reaction to the effect of eating the fruit? Why?

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19. Why did Adam and Eve try to hide from the Lord? (Hebrew 10:31)

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20. The dialog between God and Adam and Eve is most interesting. What was God's first question?

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21. Did Adam answer God or respond to God? Explain the difference.

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22. Think back to the description of the serpent. What trait of the serpent does Adam display?

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23. What was God's second and third questions?

2<sup>nd</sup>) \_\_\_\_\_

3<sup>rd</sup>) \_\_\_\_\_

24. What was Adam's initial response to these questions? Why?

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25. What was God's fourth question? How did Eve respond to it?

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### Doctrinal Study: Original Sin

Original Sin is a theological term that refers to:

- 1) The Sin that Adam Committed.
- 2) A consequence of this first sin. As a result of Adam's sin we are born into sin. It is a hereditary stain that we have inherited and continue to pass on.

This is why King David wrote, "Behold, I was brought forth in iniquity, and in sin did my mother conceive me." (Psalm 51:5) David realized that we are born with a heart inclined toward sin. Original sin means that sinfulness marks every person from the point of conception.

26. Not only does Genesis three introduce us to the concept and reality of original sin, it also reveals that God is a God of Justice and Judgment. After hearing Adam and Eve's sinful defense He pronounces His Judgment. The first Judgment is against the serpent. What is the first penalty or punishment put on the serpent?

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27. Verse 15 is one of the most significant verses in the Bible. We have seen that God is the Omnipotent, Omniscience, and Omnipresent Creator. We have seen that He is a God of Justice and Judgment. With verse 15 we are shown that while God is Just and Judgmental, He is also a God of Mercy, Grace, and Love. How is God's Judgment seen? His Mercy?

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“**He** shall bruise your head, and you shall bruise **his** heel.”

28. This is considered to be the first promise of the Messiah. Immediately before this God mentioned “her offspring,” Eve is the mother of all mankind. Her offspring is numbered in the billions or trillions. How did God shift this numerical value in the second half of verse 15?

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29. When we hear the word bruise we think of a purple mark left by a blunt force trauma. The Hebrew used in this situation speaks of a serious, terrible, potentially fatal blow. Both Satan and the promised singular offspring of the woman, the Messiah, would experience such a blow. What is the difference between the two?

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30. The Judgment on Eve is three-fold. What are the three curses? What do they mean?

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31. What was God's judgment on Adam?

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32. Adam was originally given the job of naming all the creatures God had made. He even named his helper "Woman." In verse 20 what name does he give the woman? Why?

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**Interpretation Note: Eve and the garments**

Some Bible scholars see a Messianic symbol in Eve's name and the clothes that God provided for Adam & Eve. Eve, the "life-giver," was going to be the first mother in the line of mothers to the Messiah. The garments made to cover Adam & Eve were made of animal skins. These could be seen as the first incomplete sacrifice to cover the sin of man. If nothing else it does parallel the Old Testament system for animal sacrifice and the Atoning Sacrifice of the Lamb of God in the Gospel.

33. What was God's final act of judgment in response to Adam and Eve's sin? Why?

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SDG Lesson #5  
Genesis Chapter 4:1 – 5:32

With the conclusion of Chapter Three and our introduction to the fall of man into sin and the promise of a Messiah, the Old Testament continues to chronicle the history of mankind in three parallel themes:

Theme #1 – The physical history and genealogy of mankind.

Theme #2 – Mankind's continued fall into sin

Theme #3 – The continued promise of a Messiah.

1. With the first two verses of chapter 4, we see our first introduction to a genealogy. Who was the first descendent of Adam and Eve?

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2. Eve said, "I have gotten a man with the help of the LORD." What is the meaning of this phrase?

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3. Verse two begins, "and again." What are the two possible ways to interpret this phrase?

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In verses three and four we are introduced to the sacrificial system which is Messianic in nature. First, the sacrifice of a lamb was symbolic of the coming Lamb of God. The shedding of blood showed the penalty of sin. God's acceptance of it indicates atonement. Man's offering of it indicates his acknowledgement of his sin and his reliance on God for life and eternal life. The offering of grain also is an acknowledgement of God's providence and man's reliance on Him. It was given in thanks to God for His providence, which is both temporal and eternal.

4. What was the occupation of Abel? Cain?

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5. Who is mentioned as bringing the first offering?

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6. Who is mentioned as bringing a first fruit or firstborn offering?

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7. What is the significance of a first fruit or firstborn offering?

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8. Read 1<sup>st</sup> Samuel 15:1-22; Psalm 40:6-8 and Psalm 51:17. What does God take delight in? What does He not take delight in?

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9. What makes a sacrifice offering or any good work acceptable in God's eyes? (Hebrews 11:4-6)

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10. Many people want to try to explain the problem with Cain's offering by focusing on what he gave. They would say that Abel's offering was superior because it was a lamb/atonement sacrifice while Cain's was a simple offering of thanksgiving. Read Mark 12:41-44. What do we learn about the substance of offerings?

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11. What was Cain's first reaction to God's disregard for his offering? (vs. 5)

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12. How did God respond to this initial response of Cain?

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13. How is sin described by the Lord? (vs. 7)

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14. Read 1<sup>st</sup> Peter 5:8. What else is described in a similar way?  
What is the remedy? (1<sup>st</sup> Peter 5-9)

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15. What action(s) did Cain use to address his problem with God?  
Why?

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16. It is said that “evil breeds evil.” Perhaps it is better to look at the  
real root of the problem and say that “sin breeds sin.” What sin  
followed Cain’s murderous sin?

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17. What was God’s judgment on Cain? Why?

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18. Consider the crime and the punishment. What can we learn from  
this when it comes to making judgments? \_\_\_\_\_

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19. How did Cain respond to God’s judgment? How didn’t he respond?  
What does this tell us about Cain?

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20. What was Cain's fear? How did God address it? Why?

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21. Cain had been a farmer. What did he become?

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22. Sin breeds Sin. What sinful practice came from Cain's offspring? (vs. 9) What has this lead to?

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23. What other sin did Lamech engage in? Why

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24. To what did Lamech compare this action to? Why?

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25. Having followed the growth of sin through the line of Cain, Moses returns to the account of Adam and his offspring. Since the Messiah would come from the offspring of Eve what had to happen? Did it?

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26. What else happened following the murder of Abel? (vs. 26) Why?

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27. For four chapters we have had a retelling of the history of mankind. How did Moses know all of this? According to 2<sup>nd</sup> Timothy 3:16 the Holy Spirit inspired men to write the scriptures. We also get a good indication in the first verse of chapter five of what one of the tools the Holy Spirit used was. What did Moses put into his account?

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28. What is said about Adam in regards to:

His age when Seth was born? \_\_\_\_\_

His age at death? \_\_\_\_\_

The composition of his family? \_\_\_\_\_

29. What was unique about Enoch?

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30. What was unique about Enoch's son Methuselah?

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31. What did Lamech believe about his son?

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32. What did Lamech say about the ground?

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33. When had this happened before?

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34. Putting the last two questions and answers together, what inference can we make about civilization at the time of Lamech?

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35. Using the genealogy in chapter five, calculate the year in which Noah was born.

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36. In what year did Noah begin to have sons?

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## SDG Lesson#6 Genesis Chapters 6 and 7

Chapter six presents a challenge to us in the first two verses. The account begins simply enough, the human population was multiplying. In fact, it was probably growing exponentially. When we review the genealogy of chapter five we see that the men started fathering children when they were anywhere from 65 to 187 years old; we also see that they also had other sons and daughters. Then, when we see that they lived for another 700 to 800 years we can conclude that they had very large families. The potential for hundreds of offspring is well within the range of reason. All of these children then married and also began to have children. The population of the world was probably numbering in the millions! However, the multiplication is not our problem; our challenge comes in verse two.

1. What is meant by the phrase “sons of God?”

Job 1:6; 2:1; 38:7 – \_\_\_\_\_

Deuteronomy 14:1; 32:5; Psalm 73:5; Isaiah 43:6; Hosea 1:10; 11:1 – \_\_\_\_\_

### Hebrew Word Study – “sons of God”

The Hebrew phrase “sons of” can be used or interpreted in different ways. The first is a literal reading. The “sons of” an individual are his actual offspring. The second is a figurative reading. The “sons of” an individual are those who are led by that individual. The final reading of the “sons of” an individual is a combination of the first two. We are the children or sons of God. He is our Father because our life originated from Him. Yet, He is also our leader.

There are a number of possible interpretations of verse two:

- 1) The sons of God refer to fallen angels, demons, who took on earthly bodies and took wives for themselves from the human race.
- 2) The sons of God refer to angels who went against God's will, took on earthly bodies, and took wives for themselves from the human race.
- 3) The sons of God refer to corrupt men who had positions of power and authority and used this power to take wives for themselves.
- 4) The sons of God refer to the godly descendants of Seth who married ungodly descendants of Cain.
- 5) The sons of God refer to mankind on a path of sin. In this case, they began to take wives instead of a wife as ordained by God. They did this out of lust to satisfy their own selfish desires. Put another way, they rejected God and worshipped themselves.

2. Read Matthew 22:30. What does this verse say about angels? How might this effect our interpretation?

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3. Read 2<sup>nd</sup> Peter 2:4-5 and Jude 6. What do these verses say about angels? How might this effect our interpretation?

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### Analysis of the Challenge...

We do not know exactly who the sons of God were. However, since angels are spiritual beings, not physical, and since they do not marry, it seems that idea of them being the sons of God spoken of in Genesis 6:2 is unlikely. Furthermore, since Peter speaks of their judgment, and no such judgment is mentioned in Genesis, it would appear to be even more unlikely. Finally, the first five verses of this chapter serve as an introduction to why God flooded the earth. Notice, in verse 5 that the Lord saw “the wickedness of man was great.” There is no mention of angelic/demonic influence or wickedness. Therefore, this study will operate under the interpretation that man moved away from God’s decree concerning marriage and selfishly indulged in his lustful desires.

4. How did God respond to the sin that was mentioned in verse 2? What does this mean?

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5. Who were the Nephilim?

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6. What is meant by the description, “who were of old” and “men of renown?”

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7. The first four verses lead us to verse five. How wicked had man become?

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### Hebrew Word Study: Nephilim

We do not really know what this Hebrew word means. It is only used twice in the Bible, once, here in Genesis 6:4 and again in Numbers 13:33. Here they are mighty men of renown. In Numbers they are referred to as being gigantic. They were so large that the Israelite spies said they seemed like grasshoppers compared to the Nephilim. Putting the two together, we have a definition that says, the Nephilim were large mighty fighting men who gained a reputation through their exploits.

There is another possible definition. There is another Hebrew word that is very similar in structure. It is Nepilim and means “fallen ones.” Those who believe the sons of God were fallen angels believe the Nephilim are the offspring of the demonic Nepilim.

8. What was a hallmark of this wickedness? (Consider the previous questions, discussions and what is written in verses 11 and 13)

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9. The Lord was sorry that He made man. What does this mean?

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10. What was God’s answer to His grief and the wickedness of the world?

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11. What trait or characteristic of God does this show?

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12. How is this trait further revealed in verse 8?

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13. What are the three characteristics by which Noah is described?  
What does each mean?

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14. We have already seen that the manifestation of man's evil heart was violence. What tool of violence was God going to use to destroy mankind and all life? (vs. 13)

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15. Describe the ark:

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16. Who or what did God say would be killed in the flood? Who or what wouldn't be destroyed?

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17. What people was Noah supposed to take with him on the ark?

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18. When we hear of the flood we think of judgment and destruction. Such a view forgets that God did not just speak of death. What else did God speak of?

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19. According to verses 19-20, what else was Noah supposed to take with him on the ark? How could he do this?

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20. What is meant by “sort” or “kind?”

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21. Why is an understanding of the word “sort” or “kind” important?

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22. What else was Noah to take on the ark with him? (vs. 21)

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23. Chapter seven begins with additional instructions. Why did God instruct Noah to take seven pairs of clean animals and seven pairs of birds with him on the ark? (8:20 & 9:3)

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24. Chapter seven also begins with instruction for Noah and his family to enter the ark with the animals. Yet, God said, “for in seven days I will send rain...” Why, did God wait seven days?

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25. What is the significance of 40 days and 40 nights?

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26. When did the flood begin?

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27. Where did all the water come from?

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28. What is significant about the phrase, “And the LORD shut them in?”

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29. What else can be learned from this? (2<sup>nd</sup> Peter 2:4-17)

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30. Some contend that this was a terrific local flood. How does the Bible describe it?

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Notice the progression of God’s judgment:

Vs. 21 – all flesh died

Vs. 22 – died

Vs. 23 – He blotted out every living...

- They were blotted out from the earth.

31. What is the significance of this terminology?

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32. How long did the flood waters last on the earth?

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Over the years there has been quite a bit of speculation on the whereabouts of Noah's Ark. Where did it really land? Have people actually seen it? There are numerous accounts of reported sightings and historical references to several potential locations of the ark's resting place. If you are interested in learning more about the search for Noah's ark you can go to the following site for a whole series of articles on the subject:

<http://www.biblearchaeology.org/search.aspx?q=noah's%20ark>

The following articles are recommended:

- **[The Landing-Place of Noah's Ark: Testimonial, Geological and Historical Considerations: Parts one – four](#)**
- **[An Armenian Perspective on the Search for Noah's Ark](#)**

SDG Lesson #7  
Genesis 8 & 9

1. What is the purpose of the first word, “but,” at the beginning of this chapter?

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2. “God remembered Noah.” Had He forgotten Noah? We know that isn’t possible, so what is meant by remembered? (Note: Read Psalm 8:4. The Hebrew word that is translated as “mindful” is the same word that is translated as “remembered” in verse 1.)

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3. “And God made a wind blow over the earth.” The Hebrew word translated as wind is “*ruakh*.” In Genesis 1:2 this same word is translated as Spirit. This is the beginning of a series of parallels between the post-flood events and those of creation. Note the parallels in the following verses:

- 8:5 & 1:9 – \_\_\_\_\_
- 8:7 & 1:20 – \_\_\_\_\_
- 8:17 & 1:25 – \_\_\_\_\_
- 9:1 & 1:28a – \_\_\_\_\_
- 9:2 & 1:28b – \_\_\_\_\_
- 9:3 & 1:30 – \_\_\_\_\_

Both Parallel accounts describe a beginning. Chapter one deals with original beginning and Chapters eight and nine deal with beginning after the flood.

4. Compare 1:2 and 8:1 with Acts 2:1-4. (Remember, when we compare we look for similarities and when we contrast we look for differences.)

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5. Complete the following Chronology of the Flood. The first is done for you.

Genesis 7:4, 10-11— *In the 600<sup>th</sup> years of Noah in the second month of the 10<sup>th</sup> day Noah entered the ark.*

Genesis 7:11 – \_\_\_\_\_

Genesis 7:12 & 17 – \_\_\_\_\_

Genesis 7:12, 17 & 24; 8:1 – \_\_\_\_\_

Genesis 8:3-4 – \_\_\_\_\_

Genesis 8:5 – \_\_\_\_\_

Genesis 8:6 – \_\_\_\_\_

Genesis 8:10-11 – \_\_\_\_\_

Genesis 8:12 – \_\_\_\_\_

Genesis 8:13 – \_\_\_\_\_

Genesis 8:14 – \_\_\_\_\_

6. How long were Noah, his family and the animals in the ark?

7. Why didn't Noah leave the ark on the first day of the first month of the 601<sup>st</sup> year of his life? After all, the land was dry!!! (Genesis 7:16)

8. What is the first thing that Noah did upon leaving the ark? Why?

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**Word Study:** Hebrew - nikhoakh / English – Pleasing (aroma)

This Hebrew word, which is translated as pleasing, is a little more complex than a single word translation. It carries with it a sense of rest, tranquility and atonement or appeasement. In Leviticus 1:3-17, God outlined how the atoning sacrifices were to be conducted.

Following each description, it is said that it would be a “pleasing aroma” to the Lord. The aroma only came when the animal had been killed, its blood drained and then placed on the altar. The aroma symbolized the completion of the sacrifice. Therefore, there was atonement or payment for sin, God the righteous Judge was appeased and there was peace, rest and tranquility between God and man.

With this simple phrase Moses identifies Noah’s sacrifice as an atoning sacrifice.

9. What follows Noah’s sacrifice is often called the Noahic Covenant. What promise did God make at that time? (vs. 21)

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10. How did/does God describe the condition of man’s heart?

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11. What unique qualification does God make in regards to His promise? (vs. 22) What does this mean? (2<sup>nd</sup> Peter 3:3-10)

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12. We often hear about the coming national calamities that are a result of global warming, deforestation, fracking, etc. Over the last three decades the scientific community has told us that the world is headed for another ice age (no fall, spring, or summer) or global warming (no fall, spring or winter). What did God promise concerning the seasons? (vs. 22)

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13. Verse one of Chapter nine explains man's role in the covenant and actually sets the stage for the next conflict between God and man. What did the covenant require man to do?

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14. Verse two describes a major shift in the relationship between man and rest of the creation. What was this change?

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15. Verse three describes another major change that helps to explain the shift mentioned in verse two. What was this change? (See also Genesis 1:29)

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16. Verse four is a short verse. However, it is one of the most important verses of the Bible. What does God reveal in verse four?

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17. To understand the importance of this verse, look up the following passages and record what we learn from them.

Romans 3:23 – \_\_\_\_\_

Romans 6:23 – \_\_\_\_\_

Hebrews 9:22 – \_\_\_\_\_

Hebrews 10:4 – \_\_\_\_\_

Luke 22:20 – \_\_\_\_\_

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Hebrews 9:11-15 – \_\_\_\_\_

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### Doctrinal Study: Life is in the Blood

This concept, first referenced in Genesis 4:10 and formally present in Genesis 9:4 is a foundation doctrine of the Christian Faith. Since life is in the blood and the wages of sin is death, blood must be shed, resulting in death, to pay the penalty of sin. Can the blood of animals do this? NO! Animals are inferior to man. Could the blood of another person do this NO! All have sinned and the death of one sinner could only be considered as the just payment for his own sin. What is needed? The blood of someone who is sinless and the blood of someone who is superior to man are needed. This is fulfilled in Christ who as true Man qualifies as a sinless man and who as true God is superior to us. Is there any wonder to why there is a constant attack on the account presented in Genesis? If Satan can undermine the authority and accuracy of the first several chapters, he can then also call into question the foundational doctrine of the atoning sacrifice of Jesus Christ.

18. In the doctrinal study and the verses we looked up in the previous question, we see that blood is important. The blood of an animal is not worth as much as a human's blood. The blood of a sinful human is not worth as much as the blood of the sinless Son of God. Verse five describes the value of one man's blood versus that of another man. What is this relationship and how is it practiced or enforced?

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19. Why is the blood of man worth more than the blood of an animal?

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20. With every Covenant there is always a symbol, a sort of memorial stone that was put in place to remind both parties of their responsibilities in the Covenant. What symbol reminds us of the Noahic Covenant?

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21. It is interesting that the field of modern genetics believes that all humans come from a common ancestor. They refer to this common ancestor as “Eve.” If we actually trace our ancestry back, who is the most recent common ancestor according to the Bible?

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22. How long did Noah live after the flood? What did he do during this time?

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23. Noah was described as righteous in his generation; yet, he was still a sinful human. What sin did Noah fall to? (vs. 20 & Luke 21:34; Romans 13:13; Galatians 5:21; 1<sup>st</sup> Peter 4:3; Proverbs 23:26; 1<sup>st</sup> Cor. 6:10)

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24. What was the sin of Ham? (vs. 22 & Exodus 20:12)

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25. How did Shem & Japheth react to their father’s sin? Why?

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26. How did Noah react to the actions of?

Ham? \_\_\_\_\_

\_\_\_\_\_

Shem? \_\_\_\_\_

\_\_\_\_\_

Japheth? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

SDG Lesson #8  
Genesis 10 & 11

Because of the format of this lesson and these chapters, it is best to read both chapters before beginning this study.

1. What do we learn about Noah's grandsons from verse one?

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2. Compare verses 5, 20, and 31. What do we learn from these verses?

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3. Where did the descendants of Japheth settle?

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4. How many sons did Japheth have? (vs. 2) \_\_\_\_\_

5. How many sons did Ham have? (vs. 6) \_\_\_\_\_

6. How many sons did Shem have? (vs. 22) \_\_\_\_\_

7. How many verses are dedicated to Japheth and his descendants?

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8. How many verses are dedicated to Ham and his descendants?

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9. How many verses are dedicated to Shem and his descendants?

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10. Compare your answers to the last six questions. What do you observe?

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11. Keep these observations in mind as you begin to study the genealogy of Ham. What were the names of Ham's sons?

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12. What do the following verses say about the descendants of these sons?

Exodus 1:8-14 - \_\_\_\_\_

Genesis 28:1&8 - \_\_\_\_\_

\_\_\_\_\_

Exodus 33:2 - \_\_\_\_\_

Deuteronomy 32:49 - \_\_\_\_\_

\_\_\_\_\_

13. The genealogy of Ham goes beyond his sons and begins to address his grandson. The descendants of Cush are the first to be examined. Cush had six sons. One of these six was Raamah. Who were Raamah's sons?

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14. What more can we learn about them? (1<sup>st</sup> Kings 10:1-13)

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15. Cush also fathers Nimrod. What do we learn about Nimrod?

Vs. 8 - \_\_\_\_\_

Vs. 9 - \_\_\_\_\_

Vs. 10 - \_\_\_\_\_

Vs. 11 & 12 - \_\_\_\_\_

16. Egypt fathered Casluhim. What note is made concerning his descendants? Why? (1<sup>st</sup> & 2<sup>nd</sup> Samuel)

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17. Canaan fathered several nations. What do we know about the Jebusites? (Judges 1:21) – \_\_\_\_\_  
Amorites, Hivites (Joshua 12:8) – \_\_\_\_\_

18. Finally, the territory of the Canaanites extended as far as Gaza (the land of the Philistines) and in the direction of five other cities whose whereabouts are unknown. However, two of those cities are known. What do we know about them? (Genesis 18 & 19)

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19. Ham had the least number of sons and yet has the most written about him and his descendants. Why?

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20. The genealogy of Shem is unique. Who is first mentioned? What relation was he to Shem?

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21. Why is this person singled out? (10:25 & 11:10-26)

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22. At the beginning of this lesson we focused on verses 5, 20, and 31 of chapter 10. These verses tell us that descendants of Noah spread out by their clans, languages, land and nations. The first half of chapter 11 explains why. What is the first piece of information we are given in chapter 11?

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23. What did the people do following the flood?

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24. What did they intend to do?

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25. What was the problem with this?

Genesis 9:1 – \_\_\_\_\_

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1<sup>st</sup> Corinthians 10:31 – \_\_\_\_\_

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26. What is meant when God says, “And nothing that they propose to do will now be impossible for them?”

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27. How did God show judgment, mercy and grace in the confusing their language?

Judgment – \_\_\_\_\_

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Mercy – \_\_\_\_\_

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Grace – \_\_\_\_\_

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28. At the end of chapter 11 we are given a complete genealogy of Shem. How long did Shem live?

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29. How old was Shem when Peleg was born?

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30. How long did Peleg live?

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31. Based on your last three answers and the information given in 10:25, what do we know about Shem?

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32. Was Shem alive when Abraham was born? If so, how old was he?

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33. The genealogy ends with Terah who fathered three sons, Abraham, Nahor and Haran. Where did Terah live?

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34. What happened to Haran?

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35. Following Haran's death, what did Terah do?

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SDG Lesson #9  
Genesis Chapters 12 & 13

**Chapter 12...**

1. With this chapter we begin a fourteen-chapter study that focuses on the first Patriarch, Abram. What does the name Abram mean? Why was this a fitting name for him?

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2. How was God's call of Abram (vs. 1) a test of his faith?

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3. There are seven elements to the promise God makes to Abram in verses 2-3. What are these elements and what is the significance of each?

1. \_\_\_\_\_

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2. \_\_\_\_\_

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3. \_\_\_\_\_

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4. \_\_\_\_\_

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5. \_\_\_\_\_

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6. \_\_\_\_\_

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7. \_\_\_\_\_

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4. Who accompanied Abram on this journey?

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5. How old was Abram when he started this journey?

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6. Who were the Canaanites? (10:6-19)

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7. Where did Abram first stop when he arrived in Canaan? What did the Lord tell him? How did Abram respond?

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8. Where was Abram's next encampment? What do we know that he did there?

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9. What does it mean to call upon the name of the Lord?

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10. Verse nine tells us that "Abram journeyed on, still going toward the Negeb." What is the Negeb?

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11. Why did Abram continue in this direction? Where did he finally stop?

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12. What was Abram's concern in this new land? Why?

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13. This is really quite a remarkable section of the Bible. Rarely does the Bible focus on a person's appearance. Now consider this: What was Abram's age at this time? (12:45) \_\_\_\_\_  
Using 17:17 as a guide. What was Sarai's age at this time? \_\_\_\_\_

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14. What was Abram's solution to the problem?

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15. This solution has been the topic of much discussion and a sermon or two. Before we judge Abram and his plan, read Genesis 20:12. What do we learn from this verse?

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16. Did Abram lie? Was this a sin? How can we label his action? (Jeremiah 17:9)

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17. How did the Egyptians react to Abram's story?

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18. How did God react to Pharaoh's actions? (vs. 17)

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19. Compare verse 13 to verse 17. Why did Abram claim Sarai as his sister? (vs. 13)

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20. Why did God take his action? (vs. 17)

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21. How did Pharaoh react to all of this? Why?

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### **Chapter 13...**

22. Following the whole Egypt debacle, where did Abram go? Why?

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23. What was the first thing Abram did in this place?

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24. What problem did Abram encounter when he tried to settle in this region?

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25. What was Abram's solution to this problem?

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26. What is noteworthy about Abram's solution? (Note: Consider both the Egypt situation of Chapter 12 as well as the relationship between Abram and Lot)

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27. What land did Lot choose? Why?

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28. Verse 12 gives us a little more information about Lot's choice. Carefully read this verse. Where did Lot settle? What was required for him to settle there?

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29. What do we learn about Sodom?

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30. Why is this notation about Sodom in this place significant?

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31. Abram was left with the less fertile hill country. Yet, what does God tell Abram?

Vss. 14-15 – \_\_\_\_\_

Vs. 16 – \_\_\_\_\_

Vs. 17 – \_\_\_\_\_

32. Where did Abram end up settling? Why? (Consider the implication of verse 12)

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33. What did Abram do once he moved his tent to the region?

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Life Challenge: Notice what Abram did at each stage of the Chapter 12-13 narrative. With the exception of his self-centered time in Egypt, he always put the Lord first and built an altar to worship God with. Look at your own life. Are you building altars to the Lord? To someone else? Or not at all?

*“So, whether you eat or drink, or whatever you do, do all to the glory of God.”* (1<sup>st</sup> Corinthians 10:31)

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## Abram's Journey in Canan



Abram first stopped at Shechem (12:6). Next he went to the hill country between Bethel and Ai (12:8). From there he went to Egypt because of a famine in the land. He returned to the region between Bethel and Ai (13:3) and then settled in the region of Hebron (13:18). SDG-Lesson #9-Genesis