

Genesis | Week 1 | Session 1

Where did everything begin?

And where is everything going?

In this unit, we'll see how Genesis reveals God's intention for the world and His plan of salvation.

Genesis is the Bible's prologue, its introduction.

It clarifies the world's need for Kingdom blessing and how God's going to provide it.

In Genesis, God's purposes for ancient Israel also express His universal intentions to save all the nations.

The New Testament refers back to Genesis to show how this book points to Jesus. Here are a few examples:

- John 1:1-3
- Col 1:16
- Heb 1: 3
- Rom 5:18-19
- Gal 3:8
- Gal 3:14
- Gal 3:16, 20
- Rev 5:9-10
- Rev 12:9-11

Read Galatians 3:29. Why does it matter that those who are “in Christ” are “Abraham’s offspring,” according to the end of this verse?

How can we summarize the book of Genesis?

Dr. DeRouchie summarizes the book of Genesis like this:

Genesis recounts how, despite mankind’s losing the blessing of eternally reigning over a very good world as God’s image bearers and spreading His kingdom over the earth, the Lord will indeed restore His blessing to all the nations when they place their faith in the Seed of the woman, the Offspring of Abraham, Isaac, Jacob, and Judah.

What questions do you have about this summary? What do you hope you will hear more about in the lesson?

Genesis | Week 1 | Session 2

Genesis clarifies the world's need of God's Kingdom blessing and how He will provide it.

Here's an overview of the whole book:

- The Blessing Commissioned (1:1-2:3)
- The Need for Blessing (2:4-4:26)
- The Hope for Blessing (5:1-50:26)

Read Gen 1:26-28. What did God commission humanity to do? How do you think that would bring a "blessing" to the world?

Genesis 3 describes the sin of Adam and Eve and their fall.

But Genesis 3 doesn't just define the world's problem—it gives us hope for the solution.

God promises to raise up a male deliverer to overcome the Serpent.

Read Gen 3:14-15. How does the work of Jesus fit this description?

Beginning with Cain and Abel, Genesis describes two different lines of descent: the remnant and the rebels.

This distinction is revealed in the repeated genealogies throughout the book, introduced by the phrase, "These are the generations of..."

Eventually, the world is overwhelmed by rebels, leading God to judge the whole world with a flood (Gen 6:5-9).

But God makes a covenant with Noah.

Covenant: A chosen relationship (as opposed to a natural or biological relationship) between two parties, shaped around binding promises with God as witness.

This covenant reaffirms God's covenant with creation and preserves the natural world so that God can later raise up the promised Seed of the woman (Gen 8:20-9:1, 9-11).

Have you ever connected the dots between the covenant with Noah (to preserve the natural world) and the promise of Jesus (to bring salvation)? Why is the covenant with Noah necessary for Jesus to come?

Amid confusion and division, God’s plan moves forward.

At the Tower of Babel, God judges humanity for its pride, confuses their language, and disperses 70 families around the planet (Gen 10-11).

Then He sets one family apart: Abraham’s family (Gen 12:1-3).

Abraham and his wife Sarah were barren, but God promised to give them a son through whom the Offspring would come. Abraham trusted God to do for him what he couldn’t do on his own, and God counted his faith as righteousness (Gen 15:5-6).

Read Romans 4:18-25. How does the faith of Abraham relate to the salvation of Christians?

God makes another covenant, this time with Abraham.

In the Abrahamic (abe-ruh-HAM-ick) Covenant (Gen 12:1-3), God gives Abraham two commands with two stages in a covenant:

1. Go, and I'll make you a great nation (1-2a).
2. Be a blessing, and I will bless all the families of the earth (2b-3).

Abraham's family would become one nation in the promised land, but when the Offspring would rise, Abraham would become the father of a multitude of nations (Gen 17:4-5).

The Offspring of Abraham who would overcome the Serpent would build a kingdom by taking enemy territory (Gen 22:17-19).

The Offspring of the woman is Abraham's Offspring, and He will be Isaac's Offspring (Gen 26:3-4).

Read Gen 49:8-12. How does this coming king from the tribe of Judah compare to (a) the Serpent-Slayer in Gen 3:14-16 and (b) the work of Jesus?

Genesis is just the beginning.

This is how we summarized the book of Genesis:

Genesis recounts how, despite mankind's losing the blessing of eternally reigning over a very good world as God's image bearers and spreading His kingdom over the earth, the Lord will indeed restore His blessing to all the nations when they place their faith in the Seed of the woman, the Offspring of Abraham, Isaac, Jacob, and Judah.

That Offspring is Jesus Christ, and fallen people can be saved by faith in Him, just as God counted the faith that Abraham he did have in the place of the righteousness he did not have.

Read Matthew 28:16-20. How can Christians share this blessing with the world and reclaim the commission given to Adam and Eve through Jesus Christ?

EXODUS | Week 2

Exodus shows us the God who is present to bear witness to His Name.

The book opens with God's people multiplying greatly in Egypt, resulting in Pharaoh oppressing them.

Exodus leads to the Mosaic Covenant, which is a fulfillment of "Stage 1" of God's promises to Abraham: He will become the father of a nation (Gen 12:1-2a).

The New Testament refers back to Exodus to show how this book points to Jesus:

- Jesus is the Passover Lamb (John 1:29; 1 Cor 5:7; 1 Pet 1:18-19).
- Jesus is a new Moses, who teaches and works wonders (Matt 5:1-2; Matt 28:19-20).
- Jesus' "signs" in John's Gospel recall the Plagues in Exodus: John 2:11, 23; 3:1).
- Jesus led an "exodus," not from Pharaoh but from slavery to sin (Luke 9:30-31).
- Jesus leads us through a new wilderness like Moses led the Israelites (1 Cor 10:1-6).
- Jesus is a better Tabernacle, who embodies God's presence and character (John 1:14; "dwelling" is "tabernacling," and "grace and truth" translate the words "steadfast love and faithfulness" in the OT: Ex 34:1-9).
- Jesus' body is a better Tabernacle/Temple (John 2:18-21).
- Jesus makes Christians a kingdom of priests and a holy nation like ancient Israel was (1 Pet 2:9).

Read Hebrews 8:8-13. Jesus brings a better covenant between God and His people than Moses did. According to this passage, what makes this new covenant better than the old covenant?

How can we summarize the book of Exodus?

Dr. DeRouchie summarizes the book of Exodus like this:

As a foreshadowing of what God will do through His Messiah, God defeats the serpent-kingdom of Egypt by rescuing His people from Egyptian tyranny through Moses. Then He re-establishes His covenant among His people by making a covenant with them on Mount Sinai, so that He could dwell in their midst in Sabbath rest forever.

What questions do you have about this summary? What do you hope you will hear more about in the lesson?

In Exodus, God establishes ancient Israel as a nation.

King Yahweh has global purposes for ancient Israel, whom He saves from slavery and calls to serve as a kingdom of priests and a holy nation in His presence.

Through Moses God redeems this oppressed Israelite people from slavery in Egypt and establishes His covenant with them on Sinai (sigh-nigh), which includes the building of a Tabernacle (TAB-er-nack-ul), so that they as sinners can lastingly enjoy His presence.

Here's an overview of the whole book:

- God redeems His people (1-18)
- God relates with His people through covenant and by His presence (19-40)

Read Exodus 2:23-25. What does the covenant with Abraham have to do with the Exodus from Egypt and ancient Israel becoming a 'nation'?

God promises to deliver ancient Israel (Ex 6:6-8).

This deliverance will have four steps:

Step 1: Redemption (v. 6)

Step 2: Relationship (v. 7a)

Step 3: Knowledge (v. 7b)

Step 4: Land (v. 8)

How does Exodus 6:9 say that the people responded to this message of deliverance? What are some ways you can think of that this response continues throughout the Old Testament?

God promises through the exodus to ultimately bring a greater defeat of the Evil One.

Remember, all those who rebel against God and oppress His faithful remnant are considered the “seed of the Serpent.”

Pharaoh is an “offspring” of the Serpent:

Pharaoh is compared to the Serpent by God when God calls Moses and Moses’ staff becomes a serpent (Ex 3:19-20; 4:1-5). God will “strike” the Serpent in the exodus.

In Psalm 74:13-14, the psalmist talks about the exodus poetically as God destroying a serpent in the waters. Those waters are the Red Sea, where Pharaoh and his chariots were drowned (Ex 15:1-5).

The Serpent is embodied in the life of Pharaoh, and God will now take His firstborn son out of Pharaoh’s tyranny, Israel (Ex 4:21-22). So, the “son” of God is going to triumph over the serpent-king.

The first exodus would be the pattern for a new and better exodus, led by the promised royal Deliverer, the Offspring of the woman who would strike the Serpent’s head, as Gen 3:14-15 foretold:

- Isaiah 51:9-11
- Isaiah 11:10-12
- Isaiah 11:15-12:2 (compare to Ex 15:2)
- Zech 10:10-11

Read Jeremiah 23:5-8. How does this promise connect the future exodus with a king from David’s (and Judah’s!) line?

Redemption then leads to relationship.

After God leads ancient Israel through the waters and brings them to Mt. Sinai, He relates to His people through covenant and by His presence.

The covenant embodies God's relationship with His people. In response to His gracious redemption, He calls His people to God-centered living (Ex 19:4-6).

As Israel lives out the word of God and heeds the covenant, they put on display the character of God and mediate God's presence to the world. They had the calling to stand as a kingdom of priests and a holy nation, much like Adam was called to do in the Garden. The Mosaic Covenant fulfills Stage 1 of the Abrahamic Covenant: making Abraham's descendants into one nation that would receive the land.

Israel didn't fear God, and they sinned greatly and were exiled from the land, sent back into slavery. But Christ, as Israel's representative, perfectly obeyed this covenant (the 10 commandments of Ex 20:18-20) and secured all its blessings.

The promise of the New Covenant was that God would put the fear of the Lord in our hearts, so that we would never turn from Him like ancient Israel did.

Read Jeremiah 31:31-34. Then read Jeremiah 33:14-16. How does Jesus, the "righteous Branch" descended from King David, give His people hearts to obey God?

God is holy, but humanity is sinful.

God graciously gives ancient Israel the Tabernacle: His divine presence would reside in the midst of a broken and sinful people.

The Tabernacle had two distinct sections:

- Sacrifices for sin: They entered from the East and traveled through the bronze altar, where sins were addressed.
- Fellowship with God: Then they could have fellowship with the Great King Himself, seated in the Holy of Holies on His throne.

There was a problem: How could God be merciful and gracious and yet be faithful to punish iniquity and sin? (Ex 34:6-9). Through sacrifice.

How do the two sections of the Tabernacle foreshadow the work of Jesus?

The holy God dwells with His people.

Left to our sin, coming near the holy God is dangerous.

But the Lord provides a sacrifice to cleanse us and forgive us: Jesus.

Read Rev 21:1-4. How will the promise of fellowship, seen in the Tabernacle and now in Jesus, be fulfilled when Christ returns?