

Era 1: Beginnings. The undated past to 1800_{BC}

Era 1: Beginnings. The undated past to 1800_{BC}..... 1

Day 001 - January 1...Introduction to Course..... 1

Day 002 - January 2...The Creation and The Fall - Genesis 1-3..... 1

Day 003 - January 3...Wickedness Escalates—Noah Builds an Ark - Genesis 4-6; 1st Chronicles 1:1-4 3

Day 004 - January 4...Noah’s Flood - Genesis 7-10; 1st Chronicles 1:5-23 4

Day 005 - January 5...Abram Obeys God -Genesis 11-14; 1st Chronicles 1:24-27..... 5

Day 006 - January 6...God Reaffirms the Covenant - Genesis 15-17 7

Day 007 - January 7...God Judges Sodom and Gomorrah - Genesis 18:1-21:7..... 8

Day 008 - January 8...The Covenant Son is Born - Genesis 21:8-24:67 9

TTB2022 – 101 Exercises 11

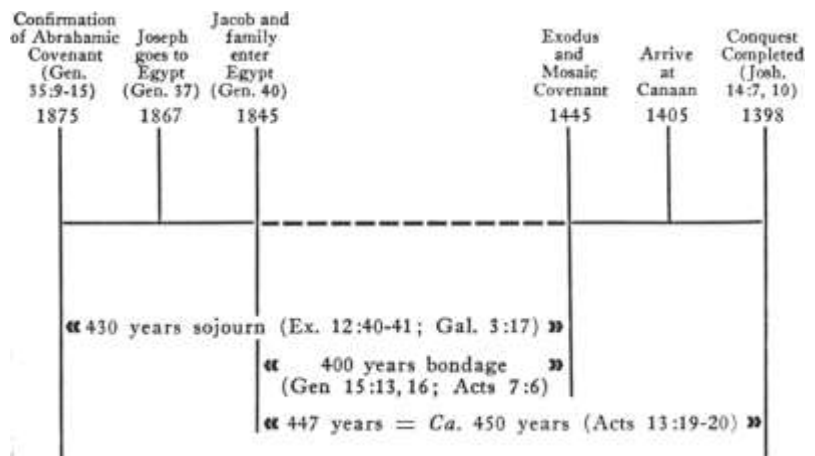
Day 001 - January 1...Introduction to Course

An introductory class to prepare for Day 002 through Day 032. Scriptures covered in this era include Genesis, Job, Selections from 1 Chronicles (1 Chr. 1:1-2:8).

Notes on OT chronology

The Temple of Solomon was begun 965_{BC} in the 480th year after the Exodus (1st Kgs. 6:1). 1445_{BC}.

The time period for Israel in Egypt is said to be 400 years (Genesis 15:13,16; Acts 7:6), 430 years (Ex. 12:40; Gal. 3:16,17), and “about 450 years (Acts 13:17-20). All three of these numbers are wonderfully synchronized by Harold Hoehner in BibSac Vol. 126, No. 504 (1969).



20 “After that He gave them judges for about four hundred and fifty years, until Samuel the prophet. Jacob was 130 years old when he was presented to Pharaoh in 1845_{BC} (Genesis 47:9). That means Jacob was born in 1975_{BC}, Isaac was born in 2035_{BC}, and Abraham was born in 2135_{BC}. Joseph was 91 years younger than Jacob, born in 1884_{BC}. Joseph’s death at the age of 110 closes the Book of Genesis in 1774_{BC}. Greek LXX figures are better than Hebrew MT figures for the Genesis 5, 11 tovlēdoth. These figures indicate Abraham was born 1,232 years after the flood (3367_{BC} synchronized to 2256_{AM}), and pegging Adam’s creation (0_{AM}) to 5623_{BC}.

Day 002 - January 2...The Creation and The Fall - Genesis 1-3

Genesis Chapter One

1. In the beginning, God created the heavens and the earth (Genesis 1:1). The first statement of Scripture is a direct assertion of Divine Creation. No Bible-believing Christian with a literal hermeneutic can accept any form of evolution. Darwinism, and every other manifestation of Secular Humanism, will be rejected throughout this Bible survey in accordance with 2nd Cor. 10:5.
2. The creation of angelic beings is not dealt with in Genesis. Angels were on-hand to observe the creation of the Earth (Job 38:7), and it is therefore a natural conclusion to place their creation between the creation of the heavens (2nd heaven & 3rd heaven) and the creation of the earth. This conclusion places a logical/chronological gap within the text of Genesis 1:1.
3. The earth was formless and void (Genesis 1:2). It was not created this way (Isa. 45:18), but came about because of the angelic rebellion and war (Isa. 14:17; Jer. 4:23-26). It is therefore a natural conclusion to place a second logical/chronological gap between the text of Genesis 1:1 & Genesis 1:2.

Important note: “Gap theory” is largely derided in recent years. A careful and proper training in the logical/chronological synthesis of Genesis, Job, Psalms, Isaiah, Jeremiah, & Ezekiel with a particular focus on the fall of Satan and the angelic conflict supports not only the traditional gap but even a double-gap placed within Genesis 1:1 and between Genesis 1:1 & 1:2.

Colossians 1:16 presents both the visible & invisible dimensional realms of Jesus Christ’s creative work, but Genesis only presents the visible dimensional realm.

4. **בָּרָא** *bārā*^{#1254}: *to create* is used in vv.1&21, and 3 times in v.27. This is creation *ex nihilo* (out of nothing).
5. **עָשָׂה** *‘āsāh*^{#6213}: *to make, fashion* is used in vv.7,25,26,&31.
6. The work of God in Genesis 1:2ff. is the restoration of the Earth to habitable conditions, and the creation of man to occupy and have dominion within the physical realm.
7. Adam & Eve were literal people (Matt. 19:4), and the human race is descended from them (1st Cor. 15:22). This is a fundamental issue, and cannot be treated lightly. The Bible’s entire plan of redemption is grounded in the First and Second Adam (Rom. 5:12-21).

Genesis Chapter Two

1. Genesis 2 is not a contradictory account of creation, but a supplementary account. It goes back to the specific details of the creation of man.
2. The seventh day as a (sabbath) day of rest was established as a **principle** for the human race, long before the codification of the Sabbath day. The Law of the Sabbath, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of Sabbath rest certainly does, as it comes from the creation itself (Genesis 2:2,3).
3. Man’s body is a physical part of this physical creation (Genesis 2:7a).
4. Man’s soul and spirit is a spiritual part of God’s spiritual creation (Genesis 2:7b).
 - a. The breath of “lives” is plural. God imparted physical life to the body, soul life to the soul, and spiritual life to the human spirit of Adam.
 - b. Eve was taken out of Adam and fashioned with physical, soul, & spiritual life. There is no mention of a second “breathing” by God into Eve.
 - c. There is also no Scripture which indicates a newborn baby receives God’s direct “breathing” of the breath of lives.
 - d. Human babies receive bodies, souls, & (dead) human spirits from their parents. At salvation the spirit is made alive (Eph. 2:5; 1st Pet. 3:18).
5. The Lord planted a garden in Eden and assigned work responsibilities to the man (Genesis 2:8-15).
6. The Lord also established standards of righteous obedience, and tested the faith of man (Genesis 2:16,17).
 - a. The One Commandment was to not eat from the Tree of the Knowledge of Good & Evil.
 - b. The penalty for sin was spiritual death (Genesis 2:17b cp. Rom. 6:23).
7. The Lord made provision for man’s help-mate, to assist man in carrying out his work-assignment (Genesis 2:20ff.).

Genesis Chapter Three

1. The Adversary, Satan, took the form of a serpent, and worked to deceive the woman, and bring about the volitional fall of man (Genesis 3:1-7; Rev. 12:9).
 - a. He cast doubt upon the content of God’s revealed word (Genesis 3:1).
 - b. He observed Eve’s lack of understanding of God’s revealed word (Genesis 3:2,3).
 - c. He put forth a lie in contradiction of God’s revealed word (Genesis 3:4,5).
2. Adam’s personal sin (not Eve’s) opened his eyes and her eyes. This profound truth is understood to be far more than a personal judgment by God upon the person of Adam. It is a positional judgment by God upon all of Adamic human-kind.
 - a. Spiritual death spread to all Adamic human-kind starting with Eve (Genesis 3:7; Rom. 5:12).
 - b. Established the positional sphere of sin, which the Lamb of God took away (Jn. 1:29) and paid the wages for (Rom. 3:9,23; 5:12,19,21; 6:16,21,23).
 - c. Adam’s sin was not the cause of physical death. Losing access to the tree of life eventuated 930 years later in Adam’s physical death (Genesis 3:22-24; 5:5).

3. Adam & Eve attempted to cover for their sin through human effort (fig leaves) (Genesis 3:7).
4. The Lord taught them that only through the shedding of blood, and the offering of a blood sacrifice could sin be covered (Genesis 3:21).
5. The first promise of a Redeemer is given in the promise within the curse (Genesis 3:15). The Seed of the Woman will crush the serpent's head.
6. The curse upon the earth is man's judgment for his volitional rebellion against the Lord (Genesis 3:17-19).
7. The Lord drove Adam & Eve out of the garden so that they might not achieve everlasting physical life apart from everlasting spiritual life (Genesis 3:22-24).

Day 003 - January 3...Wickedness Escalates—Noah Builds an Ark - Genesis 4-6; 1st Chronicles 1:1-4

Genesis Chapter Four

1. The first human birth recognizes God's Sovereignty in the gift of grace to parents (Genesis 2:1).
 - a. Cain. קַיִן qayin ^{#7014}: *possession*. fr. קָנָה qānāh ^{#7069}: *to get, acquire, buy, possess*.
 - b. Abel. הֶבֶל hebel ^{#1893}: *breath*. Same as ^{#1892}: *vapor, breath, vanity*.
2. Abel's sacrifice was accepted by the Lord (Genesis 4:4), as an offering by faith (Heb. 11:4), according to the revealed Word of God (Rom. 10:17).
3. Cain's sacrifice was rejected by the Lord (Genesis 4:5), as an offering without faith (Heb. 11:6), under the influence of Satanic teaching (1st Jn. 3:12).
4. Even after the murder, the Lord provides Cain with the opportunity to repent and confess (Genesis 4:9).
5. Even in Divine judgement, the Lord shows mercy to Cain (Genesis 4:15).
6. Cain's civilization flourished apart from the presence of the Lord (Genesis 4:16-24).
7. God graciously provides a Godly son for the blessing of Adam & Eve (Genesis 4:25,26; Ps. 127:3; Prov. 23:24,25). Seth שֵׁת shēth ^{#8352}: *compensation*, fr. שָׂתַת shiyth ^{#7896}: *to put, set*.

Genesis Chapter Five + 1 Chronicles 1:1-4

1. Genesis 5 tracks 2000+ years of Gentile history, from Adam to Noah's 3 sons.
2. Adam was made in the likeness of God, but Adam's sons were born in Adam's image (Genesis 5:3).
3. Summary of Generations giving preference to the Greek LXX over the Hebrew MT:AM = Anno Mundi

Adam	b. 0	d. 930AM
Seth	b. 230	d. 1142
Enosh	b. 435	d. 1340
Kenan	b. 625	d. 1535
Mahalalel	b. 795	d. 1690
Jared	b. 960	d. 1922
Enoch	b. 1122	d. 1487
Methuselah	b. 1287	d. 2256*
Lamech	b. 1474	d. 2221
Noah	b. 1656	d. 2606AM

* The year of the flood, c.3367BC

4. Enoch becomes the Gentile type of Church-Age believer when he is “raptured” to heaven (Genesis 5:21–24).

Genesis Chapter Six

1. The sons of God are (fallen) angels (Job 1:6; 2:1; 38:7).
2. The daughters of men are human women.
3. Their offspring are Nephilim “fallen ones” (Genesis 6:4). These giants are committed enemies of the Lord, and servants of their fallen angelic parents (Num. 13:33).
4. The pollution of the entire human race was nearly achieved (Genesis 6:12). The adversary nearly corrupted the “seed of the woman” that God promised would bruise his head.
5. Noah became the object of God’s grace (Genesis 6:8).
6. Noah’s family was preserved through the flood as an expression of God’s grace in delivering believers through their trials (2nd Pet. 2:5,9).
7. God instructed Noah to construct an Ark for the preservation of his family, and the animals of the world (Genesis 6:14–22).
 - a. The ark was 440’ long, 73’ wide, and 44’ high. (The Mayflower was only 90’ long).
 - b. The ark was a vessel of three decks with a capacity of 1,500,000 cubic feet, and a deck area of 95,700 square feet.
 - c. For a discussion on the thousands of animal species, and the ark’s capacity to contain these animals, see Noah’s Ark: A Feasibility Study by John Woodmorappe. Institute for Creation Research.
8. The flood of the world was a universal flood, that destroyed the entire human race except for Noah, his three sons, and their four wives (Lk. 17:27; 2nd Pet. 2:5).
9. The preservation of the animal realm was achieved by taking a mating pair of each bird, animal, and creeping thing (Genesis 6:20–22).

Day 004 - January 4...Noah’s Flood - Genesis 7-10; 1st Chronicles 1:5-23

Genesis Chapter Seven

1. Noah’s family was delivered as Noah was the *only* believer in his generation on the face of the earth (Genesis 7:1).
2. The preparation for man’s animal sacrifices, and man’s new carnivorous diet was achieved by taking seven mating pairs of each clean animal and bird (Genesis 7:2–5; 8:20–22; 9:3,4).
3. Noah & his family entered into the ark after 100 years of preparation (Genesis 7:6–9; 13–16).
4. After waiting within the ark for 7 days, the water came (Genesis 7:10–12). The day was the 17th day of the 2nd month, in the 600th year of Noah’s life.
5. The flood was a world-wide flood, with the waters exceeding the highest mountains by 15 cubits (Genesis 7:19,20).
6. The waters came from above and below (Genesis 7:11), fell for 40 days (Genesis 7:12,17), and prevailed upon the earth an additional 150 days (Genesis 7:24).

Genesis Chapter Eight

1. After the destruction of all life on earth, God remembered Noah, and allowed the waters to drain (Genesis 8:1–3).
2. On the 17th day of the 7th month, the ark rested upon the mountains of Ararat (Genesis 8:4).
3. Water continued to drain until Noah and his family were able to leave the ark on the 27th day of the 2nd month, in the 601st year of Noah’s life (Genesis 8:14–19).
4. Noah offered a sacrifice to the Lord, and the Lord promised to never again destroy the population of the world by means of flood (Genesis 8:21; 9:11).

Genesis Chapter Nine

1. Noah, his sons, and their wives are commanded to repopulate & fill the earth (Genesis 9:1,7).
2. A new fear of man is imputed into the animal kingdom, as man and animals are given carnivorous diets (Genesis 9:2–4).
3. The significance of man’s blood is highlighted and capital punishment is mandated (Genesis 9:5,6).
4. God established a covenant with Noah, and fixed the rainbow as its sign (Genesis 9:8–17).

5. Noah's Drunkenness (Genesis 9:18-27).
 - a. An unknown period of time passes between Genesis 9:17&18. By the time of this incident, Ham is the father of Canaan (Genesis 9:18,22) his fourth son (Genesis 10:6).
 - b. Noah's father, Lamech, prophesied that Noah would provide rest for the human race's toil upon the earth (Genesis 5:29). Noah's "invention" of wine (Genesis 9:20) is the fulfillment of that prophecy (Jdg. 9:13; Ps. 104:15; Prov. 31:6; Ecc. 10:19), and the snare of drunkenness is immediately recognized (Genesis 9:21; Prov. 20:1; 23:29-35; Isa. 28:7&8; Eph. 5:18).
 - c. Ham "saw the nakedness of his father" (Genesis 9:22). This was a deed ("had done") of Ham's against Noah ("to him") (Genesis 9:24).
 - d. Semitic and Japhetic blessings are granted by Noah because of Shem & Japheth's reverence (Genesis 9:26&27). Hamitic blessings are forfeited
 - e. Canaan's curse is a prophetic oracle against the *people* of Canaan, as their sexual perversions are reflections of their "father" Ham (Lev. 18:24,27).
6. The blessing of YHWH as the God of Shem (Genesis 9:26), and the tents of Shem (Genesis 9:27), are indicative that the "seed of the woman" blessing is going to come from the line of Shem (Lk. 3:36).
7. The blessings of Japheth are temporal life blessings so long as Japheth is oriented to the tents of Shem.
8. Ham is blessed by God (Genesis 9:1), and is not cursed by Noah (Num. 22:12; 23:8).

Genesis Chapter Ten + 1 Chr. 1:5-23

1. The Japhetic peoples are the northern and western Eurasian languages, tribes & nations (Genesis 10:2-5).
2. The Hamitic peoples are the southern, African languages, tribes & nations (Genesis 10:6,7,13-20).
3. The Semitic peoples are the eastern, Asian languages, tribes & nations (Genesis 10:21-31).
4. The prominent King and Empire following the flood was the Hamitic Babylonian empire of Nimrod (Genesis 10:8-12).
5. Languages, tribes, and nations are God's divisions for the orderly function of the human race under the Divine Establishment institutions of Marriage, Family, & Nations (Genesis 10:5,20,31).
6. God will enforce His will for the division of the human race at the judgment of Babel (Genesis 11:7-9), during the days of Peleg (Genesis 10:25).

Day 005 - January 5...Abram Obeys God -Genesis 11-14; 1st Chronicles 1:24-27

Genesis Chapter Eleven

1. Nimrod's empire attempted to thwart the intentions of God, by establishing one world government and one world religion (Genesis 10:8-12; 11:1-4).
2. God ended that rebellion by confusing man's languages (Genesis 11:7,9), scattering man's populations (Genesis 11:8,9), and dividing men from one another (Genesis 10:25).
 - a. Confuse. בָּלַל *bālal* #1101.
 - b. Scatter. פּוּצַת *puwts* #6327.
 - c. Divide. פָּלַג *pālag* #6385.
3. The line of Shem is traced down to Abraham (Genesis 11:10-26) as God's faithfulness to preserve the "seed of the woman", "line of Christ" is manifest (Lk. 3:34).
4. The Generations of Adam (Genesis 5:1), The Generations of Noah (Genesis 6:9), The Generations of Shem, Ham, & Japheth (Genesis 10:1), and The Generations of Shem (Genesis 11:10), are succeeded by the Generations of Terah (Genesis 11:27).
5. The families of Abraham & Lot set the stage for the remainder of Genesis, and much of the Old Testament (Genesis 11:27-32).

Genesis Chapter Twelve

1. The Abrahamic Covenant is a vital study to the Bible student. It consists of *land, seed, & blessing* (Genesis 12:1-3).
 - a. The land promise is the land of Canaan, which Abraham sojourned in, and God promised.
 - b. The seed promise is the provision of many descendants to Abraham, and specifically the “seed of the woman” lineage through him.
 - c. The blessing promise is an eternal blessing to all the human race through Abraham’s Seed, the Lord Jesus Christ.
2. The Abrahamic Covenant guarantees temporal life blessing and cursing upon the nations that bless and curse the Jewish people (Genesis 12:3).
 - a. The Abrahamic Covenant will be confirmed to Isaac (Genesis 26:3,4). Ishmael is not considered to be a part of God’s “chosen people.” Neither are the Arabian descendants of Keturah.
 - b. The Abrahamic Covenant will be reconfirmed to Jacob (Genesis 28:13,14). Esau is not considered to be a part of God’s “chosen people.”
 - c. Thus, God is the God of Abraham, Isaac, and Jacob (Ex. 2:24; 3:6), and only the Jews are God’s “chosen people” as an earthly nation among other earthly nations.
3. The Abrahamic Covenant is **unconditional**. There are no stipulations, or requirements for Abraham to keep, and thus, there is no way for Abraham to violate the covenant.
4. Abraham was commanded to separate himself from his idolatrous family (Genesis 12:1; Josh. 24:2&3). His nephew, Lot, was a believer (2nd Pet. 2:7), and thus followed Abraham’s spiritual leadership.
5. Abraham dwelt in the land of Canaan, among the Canaanites (Genesis 12:5-9), and worshipped the Lord Who was promising him the land.
6. Abraham departed from God’s geographic will when he feared the famine, and fled to Egypt (Genesis 12:10-20).
 - a. His fear motivated his lies (Genesis 12:12).
 - b. His lies brought evil to Sarah (Genesis 12:14,15).
 - c. His lies brought Divine discipline to Pharaoh (Genesis 12:17).
 - d. None of Abraham’s failures ever will, or ever can break the Abrahamic Covenant.

Genesis Chapter Thirteen

1. Abraham returns to God’s geographic will for his life, and faces division within his own family (Genesis 13:1-7).
2. Abraham blesses Lot, and grants him the choice of lands within his Divine land grant (Genesis 13:8-13). Lot chooses the valley of Sodom, and becomes a leading figure in Sodom. Lot’s descendants, the Ammonites & Moabites, will be objects of God’s mercy & grace because of Abraham’s grace gift to Lot (Jer. 48:47; 49:6).
3. The Abrahamic Covenant is again declared to Abraham, after his separation from Lot (Genesis 13:14-18).
 - a. In Genesis 14:16 the illustration of Abraham’s descendants is given as dust of the earth.
 - b. In Genesis 15:5 the illustration of Abraham’s descendants is given as stars in heaven.
 - c. Abraham will have both earthly descendants, and spiritual (heavenly) descendants.

Genesis Chapter Fourteen

1. Lot and his family are caught up in the midst of Hamitic/Semitic warfare (Genesis 14:1-12).
2. Abraham receives word of Lot’s capture while he is living by the oaks of Mamre (Genesis 14:13).
 - a. Mamre, Eshcol, & Aner are Amorite brothers who submit to Abraham’s spiritual stewardship under the Abrahamic Covenant.
 - b. These brothers forsake the Iniquity of the Amorite (Genesis 15:16), and are blessed for blessing Abraham (Genesis 14:24).
3. Abraham leads a military expedition against the 4 kings and their armies, and rescues Lot, and all the Sodomite captives (Genesis 14:14-16).

4. Two kings greet Abraham after his great feat (Genesis 14:17-24).
 - a. Melchizedek [King of Righteousness], King of (Jeru)Salem [King of Peace] greets Abraham, and they worship the Lord together with bread and wine (Genesis 14:18-20).
 - 1) Melchizedek is a King & Priest, and a type of Christ (Genesis 14:19; Ps. 110:4; Heb. 5:10; 6:20; 7:1-17).
 - 2) Abraham gives a grace-gift tithe to Melchizedek in support of Melchizedek's priestly ministry (Genesis 14:20).
 - 3) The **principle** of grace giving for believers is established long before the codification of the tithe. The Law of the Tithing, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of grace-giving certainly does (2nd Cor. 9:6-15).
 - b. Bera [Son of Evil], King of Sodom, greets Abraham and attempts to enrich him with the wages of Sodom (Genesis 14:2,17,21-24; Deut. 23:18).

Day 006 - January 6...God Reaffirms the Covenant - Genesis 15-17

Genesis Chapter Fifteen

1. The third affirmation of the Abrahamic Covenant is given to Abraham as he starts to think through his lack of offspring (Genesis 15:1-5).
 - a. God promises a son from Abraham's own body (Genesis 15:4).
 - b. God illustrates the number of descendants by using the stars of heaven for an example (Genesis 15:5).
2. Genesis 15:6 is an outstanding illustration of salvation by grace through faith. Abraham believed the Lord, and God's Righteousness was imputed to Abraham's account.
 - a. God's judicial imputation of Righteousness (Positional Justification) is His action on man's behalf when man is saved from eternal condemnation in the lake of fire (Rom. 4:5,13,16,24).
 - b. Experiential Justification comes about when a believer makes application of God's Word to his life and bears fruit accordingly (Jas. 2:14-26).
3. The Abrahamic Covenant is ratified when God Himself passes between the animal sacrifices (Genesis 15:7-21).
 - a. The Lord passes between the animals, but Abraham is sleeping and does not pass between them.
 - b. The bondage of Israel in Egypt is prophetically revealed to Abraham, as is his own peaceful death (Genesis 15:13-16).

Genesis Chapter Sixteen

1. Sarah begins to doubt the Lord's promises to Abraham, and finds a human solution to their childless circumstances (Genesis 16:1&2).
 - a. An Egyptian maid. מַצְרַיִת שִׁפְחָהּ shiphchāh #8198: *maid, maid-servant* (Acquired in Genesis 12:16).
 - b. Hagar. הַגָּר hāgār #1904: *flight*. deriv. uncertain.
 - c. The practice of "surrogate" mothering was acceptable in Nuzi law, and likely other cultures of the ancient world.
2. Abraham listened to the voice of his wife, and failed to seek the will of God (Genesis 16:2b).
3. Abraham married Hagar as a concubine/wife (Genesis 16:3). אִשָּׁה 'ishshāh #802: *wife, woman*. פִּלְגֶשֶׁת pilegesh #6370: *concubine* (Genesis 25:6).
4. Hagar developed Mental Attitude Sin against Sarah after Hagar conceived (Genesis 16:4).
5. Sarah responded with Mental Attitude Sin, and Overt Sin against Hagar (Genesis 16:5,6).
6. Hagar flees from Sarah, and encounters the Lord (Genesis 16:7-14).

- a. This is the first appearance of the Angel of the Lord (Genesis 16:7,9,10,11), and yet previous encounters with the Lord may have also been appearances of the Angel of the Lord (e.g. Genesis 12:1,7).
 - b. He addressed her as Hagar, Sarai's maid (not Hagar, Abram's wife) (Genesis 16:8).
 - c. The Lord instructs the runaway slave to return and submit to unjust authority (Genesis 16:9).
 - d. The Lord prophesies blessings upon Ishmael (Genesis 16:10-12).
7. Abraham fathered Ishmael at the age of 86. He will wait another 14 years before Isaac will be born.

Genesis Chapter Seventeen

1. Abraham receives the final confirmation of the Abrahamic Covenant at the age of 99 (Genesis 17:1).
 - a. God reveals Himself as **אֱלֹהֵי שַׁדַּי** El Shaddai.
 - b. God expects Abraham to walk before Him and be blameless.
2. God gives the name of Abraham to Abram, and renames Sarai as Sarah (Genesis 17:5,15).
 - a. Abram. **אַבְרָם** #87: *exalted father*.
 - b. Abraham. **אַבְרָהָם** #85: *father of a multitude*.
 - c. Sarai. **שַׂרַי** #8297: *princess*.
 - d. Sarah. **שָׂרָה** #8283: *noble woman*.
3. God establishes physical circumcision as the sign of the covenant between Him and Abraham (Genesis 17:9-14,23-27).
4. Abraham laughed at the promise of God and desired for Ishmael to be the Son of Promise (Genesis 17:17,18).
5. God answered Abraham's specific request with a "no" but his heart's desire with a "yes." Ishmael will be blessed as a son of Abraham (Genesis 17:20,21).
6. Isaac "laughter" is a son of promise, named by God before his birth (Genesis 17:19,21). **יִצְחָק** #3327: *he laughs*.

Day 007 - January 7...God Judges Sodom and Gomorrah - Genesis 18:1-21:7

Genesis Chapter Eighteen

1. The (Angel of the) Lord appeared to Abraham, along with two other angels in human form (Genesis 18:1,2,22; 19:1).
2. Though the three "men" appear to be travelling, Abraham convinces them to stay and enjoy his hospitality (Genesis 18:3-8; 2nd Cor. 8:4).
3. The Lord repeats his previous promise of a son in Sarah's hearing, and she laughs even as Abraham had done (Genesis 18:9-15).
4. Abraham was sexually dead, and yet he and Sarah had faith in the promise of God (Heb. 11:11,12; Rom. 4:19).
5. The Lord determined that He would not conceal His purpose from His steward (Genesis 18:16-19), although there are times when He must do so (Deut. 29:29; Acts 1:7).
6. The defiled land of Sodom and Gomorrah demanded investigation and annihilation (Genesis 18:20,21; cp. Genesis 4:10; Lev. 18:25; Num. 35:33; Rom. 8:19-22).
7. Abraham understands the Lord's intention, and undertakes an intercessory prayer ministry on behalf of his nephew, Lot (Genesis 18:22-33).
 - a. Abraham is incredulous that the Lord's Divine discipline would also impact the righteous alongside the wicked (Genesis 18:23,25; Mt. 5:45).
 - b. Abraham requests the Lord to spare Sodom for the sake of 50 believers, in a city of perhaps 30,000-50,000 inhabitants.
 - c. The Lord agrees to spare Sodom on account of 50 believers, which causes Abraham to fear that he had estimated too generously (Genesis 18:26-28).
 - d. Abraham continues to "auction" his prayer request a total of six times.
 - e. Abraham limits his own prayers to a "final answer" (Genesis 18:32).
 - f. The Lord answered Abraham's "final" prayer and departed (Genesis 18:32,33), and yet had regard for the desire of Abraham's heart when he answered the request Abraham never stated (Genesis 19:29).

Genesis Chapter Nineteen

1. Lot is seated in the gate of Sodom “acting like a judge” (Genesis 19:1,9).
2. Lot was oppressed, and his righteous soul was tormented day after day (2nd Pet. 2:7,8).
3. When the two angels arrived, Lot vehemently urged them to not stay in the city square (Genesis 19:2,3).
4. In the evening, the men of Sodom demanded that Lot surrender his two guests into their hands for homosexual activity (Genesis 19:5), and Lot counters their demand with an offer of his two virgin daughters (Genesis 19:6-9).
5. The angels rescue Lot, and deliver his family out of Sodom (Genesis 19:10-26).
 - a. Lot’s married children are not rescued (v.14).
 - b. Lot’s wife looks back, and joins in the Divine judgment (v.26; Lk. 17:32).
6. Lot established a residence in a mountain cave, and comes into even greater evil with his two daughters (Genesis 19:30-38).

Genesis Chapter Twenty

1. Abraham sojourned in the land of Gerar (Genesis 20:1). Abimelech, King of Gerar, was one of the earliest Philistines to inhabit the land of Canaan (Genesis 21:34; 26:1).
2. Abraham fails another test of fear for personal safety (Genesis 20:1,2,11; 12:12,13).
3. God appears to Abimelech and pronounces judgment upon him (Genesis 20:3-7).
 - a. Abimelech addresses God as Adonai.
 - b. Abimelech describes his nation as righteous.
 - c. Abimelech pleads his integrity and innocence.
 - d. God and Abimelech bear witness to Sarah’s sexual purity.
4. Abraham is then required by God to pray for Abimelech, and the Philistine kingdom (Genesis 20:8-18).
 - a. Abimelech fears God (v.11).
 - b. Abimelech is mindful of sin in his life and in his kingdom (v.9).
 - c. Abimelech provides temporal-life blessings to God’s prophet, Abraham (vv.7,14-16).
 - d. All of Abimelech’s people are called to witness Sarah’s purity (vv.8,16).
 - e. Abraham intercedes for Abimelech and the Lord opens the wombs of Abimelech’s household (vv.17,18).

Genesis Chapter Twenty-One

1. The Lord faithfully provided for the birth of Isaac, even as He had promised (Genesis 21:1-8).

Day 008 - January 8...The Covenant Son is Born - Genesis 21:8-24:67

Genesis Chapter Twenty-One

1. The Lord faithfully provided for the birth of Isaac, even as He had promised (Genesis 21:1-8).
2. Sarah’s Mental Attitude Sin of jealousy prompted her continued hatred for Hagar & Ishmael (Genesis 21:9-11).
3. Abraham was grieved over Sarah’s hatred, because he had developed a love for Ishmael (Genesis 21:11-14; 17:18).
4. The Lord provides for Hagar as a single-mother (Genesis 21:15-21).
5. Abraham will bestow gifts upon Ishmael after Sarah’s death, and Ishmael will join with Isaac in burying Abraham at his death (Genesis 25:6,9).

Genesis Chapter Twenty-Two

1. God tested Abraham (Genesis 22:1). נִסָּה *nāsāh* ^{#5254}: *to test, try* (Ex. 16:4; Deut. 8:2; Jdg. 2:22; 2nd Chr. 32:31; Ps. 26:1-3).
2. The test was a test of Abraham’s faith and fear of God (Genesis 22:12).

3. Abraham was instructed to take his “only begotten son,” the son that he loved, and sacrifice him (Genesis 22:2).
 - a. This is the first use of “love” in Scripture.
 - b. The “only son” does not disavow Ishmael’s existence, but affirms Isaac’s prominence.
 - c. Abraham becomes a type (picture) of God the Father, Who sacrifices His only begotten son (Jn. 3:16), Whom He loves (Jn. 3:35).
4. Human sacrifice, and specifically child sacrifice was a feature of pagan, Satanic religions (Lev. 18:21; 20:2; Jer. 19:5; 32:35; 2nd Kgs. 3:27; 16:3; 17:17; 21:6; Ps. 106:37,38; Ezek. 16:21).
5. Mt. Moriah will later be the sight for Solomon’s temple (2nd Chr. 3:1).
6. “On the third day” after pronouncing death for Isaac, God provided for Isaac’s life (Genesis 22:4), picturing an even greater resurrection life that will occur on the third day (Matt. 16:21; 1st Cor. 15:4).
7. Abraham confidently told his servants that both he and Isaac would worship and return (Genesis 22:5; Heb. 11:17-19).

Genesis Chapter Twenty-Three

1. Sarah’s lifespan is the only recorded lifespan in Scripture given for a woman (Genesis 23:1). Her life was relatively short, as her father Terah lived 205 years (Genesis 11:32); her ½ brother & husband Abraham lived 175 years (Genesis 25:7); her son Isaac lived 180 years (Genesis 35:28); her grandson Jacob lived 147 years (Genesis 47:28); and her great-grandson Joseph lived 110 years (Genesis 50:22).
2. Sarah died in Kiriath-arba (Hebron) (Genesis 23:2).
3. Abraham considered himself as a stranger and sojourner within the land that God had promised him (Genesis 23:4).
4. Abraham will purchase the burial place for Sarah within the land that God had promised him (Genesis 23:4-20).
 - a. Some of the Hittite inhabitants of Canaan have an orientation to Elohim, and understand that Abraham is God’s mighty prince (v.6).
 - b. The cave of Machpelah becomes the burial place for Abraham, Isaac, Rebekah, Jacob, & Leah (Genesis 49:31).
 - c. 400 shekels of silver is a vast sum of money in that day. A common laborer would only earn 1/30th of a shekel in a day, or 8-12 shekels each year (Code of Hammurabi, #273-277).
 - d. In the next generation, these Hittites will become grievous to Isaac & Rebekah (Genesis 26:34,35; 27:46; 28:8).

Genesis Chapter Twenty-Four

1. Abraham observes the snare that the pagan Canaanite women would be for his son, and so he arranges for Isaac’s wife from his own kinsmen (Genesis 24:1-4).
2. Abraham also insists that Isaac must remain within the land of promise (Genesis 24:5-8).
3. Abraham’s servant travelled to the city of Abraham’s brother Nahor, and allows God to bring the right woman to him (Genesis 24:10-14).
 - a. He prays to the Father on the basis of God’s חֶסֶד chesed^{#2617} lovingkindness (v.12).
 - b. He looks for a grace-oriented woman, and allows God to send the right one (v.14).
4. The servant’s prayers are answered beyond what he could ask or think, when God directs Rebekah to the right place at the right time (Genesis 24:15-27; Eph. 3:20).
 - a. God provides a beautiful, pure woman.
 - b. This woman is grace-oriented, in her watering of the camels, and her offer of hospitality.
 - c. She is of Abraham’s family, the granddaughter of Abraham’s brother, Nahor.
5. Rebekah’s brother, Laban, takes a prominent role in the marriage contract (Genesis 24:29-60).
 - a. Laban takes action based upon the display of wealth that Abraham’s servant adorned Rebekah with (v.30).
 - b. Laban refers to Abraham’s servant as the “blessed of YHWH” (v.31). He and his father seem to be respectful of YHWH, and yet not worshipful (vv.50-52).

- c. Laban focuses on temporal-life details, but the servant goes immediately to the spiritual-life assignment at hand (vv.32,33).
 - d. Abraham and his servant each understood that this activity would involve both the Sovereignty of God, and the freewill of man (vv.7,8,40,41,49).
 - e. The servant understood that God sovereignly appoints one woman for one man (v.44).
 - f. With the marriage arranged, the servant bestowed Abraham's gifts upon Rebekah's family (v.53).
 - g. Rebekah's family attempts to delay her departure, but Rebekah is ready to fulfill the Lord's will for her life (vv.54-58).
6. The servant returns to Isaac with his new bride, and their marriage is blessed by the Lord (Genesis 24:59-67).

TTB2022 – 101 Exercises

1. When did construction begin on Solomon's Temple?

Answer:

2. Why did God drive Adam and Eve out of the Garden of Eden?

Answer:

3. Gap theory provides an accurate picture of the time just after the creation. [True/False]

Answer:

4. Genesis 5 tracks _____ years of Gentile history.

Answer:

5. Man's body is a _____ part of the physical creation. Man's soul and spirit is a _____ part of God's spiritual creation.

Answer:

6. In what scripture is the first promise of a Redeemer given?

Answer:

7. How old was Jacob when he was presented to Pharaoh?

Answer:

8. What is the meaning of the word "Nephilim"?

Answer:

9. Who were the sons of Noah?

Answer:

10. The fulfillment of the Abraham covenant does not depend on the character or behavior of the people with whom God made the covenant. [True/False]

Answer:

11. Genesis 2 is a contradictory account of creation. [True/False]

Answer:

12. What area of the world did the Semitic peoples inhabit?

Answer:

13. How old was Abraham when he received the final confirmation of the Abrahamic covenant?

Answer:

14. What is the meaning of God's name El Shaddai?

Answer:

15. How many years after the Flood was Abraham born?

Answer:

16. What is the difference between the Hebrew words asah and bara ?

Answer:

17. Adam and Eve were mythological representations of the first human beings. [True/False]

Answer:

18. When Abraham first prayed to God to spare Sodom, he asked God to spare the city of _____ believers could be found.

Answer:

19. _____ was the king of Gerar, one of the earliest communities of Philistines.

Answer:

20. How long did Sarah live?

Answer: