

The Bible Jesus Used

A Gospel-Centered Glance at the Old Testament

Bethlehem Baptist Church, 2011–2012
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Genesis at a Glance

| | | <u>toledot Structure</u> | | <u>Outline</u> |
|---|--|--|---------|--|
| | | Preface. Biblical Worldview Foundations (1:1–2:3) | | I. Preface. <i>The Blessing-Commission:</i> Humanity's Productive Kingdom-Purpose as God-Imagers (1:1–2:3) |
| 1 | i | The <u>toledot</u> of the H and E (2:4–4:26) | N | |
| 2A | ii | The <u>toledot</u> of Adam (5:1–6:8) | GL | II. <i>The Need for Blessing:</i> Humanity's Perversion & the Merciful Kingdom Promise of a Curse-Overcoming Seed (2:4–4:26) |
| | iii | The <u>toledot</u> of Noah (6:9–9:29) <i>And the toledot of Noah's Sons</i> (10:1–11:9) | N GS | |
| 2B | iv | The <u>toledot</u> of Shem (11:10–11:26) | GL | III. <i>The Hope for Blessing:</i> Humanity's Merciful Preservation & Provision for Kingdom Blessing (5:1–50:26) A. <i>The Missional Blessing Renewed</i> (5:1–11:9) B. <i>The Agency for Blessing Declared</i> (11:10–50:26) |
| | | <i>And the toledot of Terah</i> (11:27–25:11) | N | |
| | | <i>And the toledot of Ishmael</i> (25:12–18) | GS | |
| | | <i>And the toledot of Isaac</i> (25:19–35:29) | N | |
| | <i>And the toledot of Esau</i> (36:1–8; 36:9–37:1) | GS | | |
| | v | The <u>toledot</u> of Jacob (37:2–50:26) | N | |
| KEY: N = Narrative; GL = Linear Genealogy; GS = Segmented Genealogy | | | | |

The Promise of Offspring through Whom the World Will Be Blessed (15:1–6)

❖ **Structure:**

- ❖ **Yahweh's promise of protection and provision (15:1)**
- ❖ **Abra(ha)m's problem (15:2–3)**
- ❖ **God's answer (15:4–5)**
- ❖ **Abra(ha)m's response (15:6)**

❖ The Nature of “Justifying Faith”

- ❖ Trusting God to do in and through us what **we cannot accomplish on our own.**
- ❖ The context for a miracle:
 - ❖ Sarai’s barrenness (11:30)
 - ❖ The call to do the impossible (18:14; cf. Rom. 4:3–6, 18–22)

Rom. 4:3–5, 18–22. For what does the Scripture say?
“Abraham believed God, and it was counted to him as righteousness.” ⁴Now to the one who works, his wages are not counted as a gift but as his due. ⁵And **to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness....** ¹⁸In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. **²⁰No unbelief made him waver concerning the promise of God,** but he grew strong in his faith as he gave glory to God, ²¹fully convinced that God was able to do what he had promised. ²²That is why his faith was “counted to him as righteousness.”

❖ The Nature of “Justifying Faith”

- ❖ Trusting God to do in and through us **what we cannot accomplish on our own.**
- ❖ The context for a miracle:
 - ❖ Sarai’s barrenness (11:30)
 - ❖ The call to do the impossible (18:14; cf. Rom. 4:3–6, 18–22)
 - ❖ An opportunity to bring great **glory to God** (Rom. 14:23; Heb. 11:6)

❖ The Nature of “Justifying Faith”

- ❖ Trusting God to do in and through us what we cannot accomplish on our own.
- ❖ Trusting God to bring **the promised offspring** through whom all evil will be demolished, the curse of sin reversed, and lasting life with God restored through the world.
 - ❖ The first place “faith” is explicitly mentioned
 - ❖ The need for the promised offspring (15:3–4; 3:15; 22:17b–18; 49:10)
 - ❖ The father of a multitude of nations (17:5–6)
 - ❖ The stars as pointers to the Star (15:5; cf. Num. 24:17, 19; Isa. 9:2, 6; John 3:19; 8:12; Rev. 22:5, 16)

Num. 24:17, 19. I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth.... ¹⁹And one from Jacob shall exercise dominion and destroy the survivors of cities

Isa. 9:2, 6. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.... ⁶For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

John 3:19; 8:12. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.... ^{8:12}I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.

Rev. 22:5, 16. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.... ^{22:16}I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.

The Promise of Land as a Context for Nationhood (15:7–21)

❖ **Structure:**

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- ❖ **Abra(ha)m's problem (15:2–3)**
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- ❖ **Abra(ha)m's response (15:6)**

❖ **The Significance of the Ceremony**

- ❖ **What would “a smoking fire pot and a flaming torch” have recalled for Israel in the wilderness after the exodus?**
- ❖ **Jer. 34:18–20. And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like the calf that they cut in two and passed between its parts—¹⁹the officials of Judah, the officials of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf. ²⁰And I will give them into the hand of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the earth.**

❖ The Significance of the Ceremony

- ❖ What would “a smoking fire pot and a flaming torch” have recalled for Israel in the wilderness after the exodus?
- ❖ Jer. 34:18–20.
- ❖ **The message:** “Let happen to me what has just happened to these animals if I fail to keep my part of the pledge.”
- ❖ **The significance:** God’s promise is as sure as his own sustained existence.

Heb. 6:16–18. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. ¹⁷So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, ¹⁸so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.

❖ The Significance of the Ceremony

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❖ Jer. 34:18–20.

❖ **The message:** “Let happen to me what has just happened to these animals if I fail to keep my part of the pledge.”

❖ **The significance:** God’s promise is as sure as his own sustained existence: **Israel will become a kingdom in a land with a king through whom all the world will be blessed.**