

1: ROMANS CHAPTER 4: FATHER ABRAHAMâ€™ JUSTIFIED BY FAITH

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In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. This pattern is repeated throughout the rest of Scripture. Noah and his family passed from being social outcasts, to being the supreme rulers and parents of the new post-flood world. Their place in Creation was renewed by their Baptism. His baptism conferred a new name upon him, a new future, and a new identity. The Israelites passed from being despised slaves to being a blessed new nation bound for the Promised Land. In OT Ceremonial Purification Baptisms, the waters caused Israelites to pass from ceremonial uncleanness not permitted to worship in the Temple to ceremonial cleanness allowed in the Temple , thus embodying a spiritual passage from Darkness to Light. This was a baptismal passage from Darkness to Light. Then, in the Gospel of John, there is a recapitulation of the Genesis creation narrative: He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. And that Light is Jesus. But who would point the way to the Light? The next two verses answer this question: He came as a witness to testify concerning that light, so that through him all men might believe. It was a ministry of baptism. The world was in spiritual darkness, and John the Baptist came as a voice crying in the wilderness, baptizing people, and pointing them to the Light. Thus, the pattern remains constant. Water Baptism marks the passage from Darkness to Light. Its significance lies in the cleansing from sin and regeneration new creation by the Holy Spirit.

2: Creation –“ Foreshadowing Baptism | The Orthodox Life

Genesis Whosoever slayeth Cain, &c. –“ God having said, in Cain's case, Vengeance is mine, I will repay, it had been a daring usurpation for any man to take the sword out of God's hand. And the Lord set a mark upon Cain –“ To distinguish him from the rest of mankind.

Print This reading is a continuation of Romans 6: Verses orient readers toward living a new life because justification is probably the beginning of what we may call Christian life, which is followed by sanctification. However we understand justification, one thing that stands clear is that Paul understands a new walk with Christ as the work of grace in which resurrection power propels believers to live worthy lives. It may be appropriate at this point to bring in a dialogue between conservative and liberal Christianity. The former is a form of Christianity that is strict in terms of making believers live by the biblical principles, even if it means messing with their human rights that are in most cases dictated by the desires of the flesh. The latter is a form of Christianity whereby flexibility is allowed and growth is given chance because humanity is always under the pressure of the flesh and the spirit is always in conflict with the human body see Galatians 5: Theoretically, the apostle Paul makes readers ponder on the differences between religion and spirituality, and this may be taken by some as a conversation around ethics or religion and ethics of spirituality, of which the human being is always caught in between. Theologically, Paul teaches that believers must at some point grow from being religious to becoming spiritual for that is the work of grace and sanctification. Spiritual maturity is indeed a struggle for many believers, and preachers need to educate people on ways they can grow spiritually. Love is indeed the description of the Christian life, and while we cannot fully grasp the meaning of being in mystical union with Christ, Paul exhorts us to live out this mystery in love. Becoming what we have become in baptism means to live beyond religiosity. Three Pauline teachings are clear in this passage. First, Paul is not concerned with issues of sin and guilt, but he is advocating for freedom from the power of sin, that is, believers can make a conscious effort on whether they should sin or not. Secondly, Paul is not concerned with growth to perfection but with an awareness of the once and for all saving act of justification done by God through Jesus Christ. The Christ event launched humanity into the ocean of grace and no one will ever take that away from believers. Third, the gift of grace and salvation calls believers to live in obedience as a verification of the work done by Jesus Christ. These theological truths are what grounds Christianity in Third World nations, and they were grounds of Christian boasting even in the ancient Christian faith communities. Without these three, it becomes difficult for preachers to teach about the complementarity between faith and baptism. Everything boils down to the fact that the lordship of Jesus Christ summons believers to live ethical, Christ oriented lives. In this chapter, the premises are given in verses and in the sense that freedom from the power of sin is grounded in the sacrament of baptism and salvation of which the effects are manifested in service to others and to the world. Resisting sin and victory over it depends on our realization that Jesus Christ is Lord of all and Christ imparts grace to us during and after baptism. Becoming what you have become in baptism signals new growth and one has to experience the results in real life of faith. Metaphorically, Paul speaks the language of members, meaning parts of our bodies that do not function in autonomous ways but always subjected to the lordship of Jesus Christ. Christian existence and all our bodies belong then to the realm of the power of resurrection and our existence is not exempted from challenges, sicknesses, and powers of this world. As believers then, we are called to be slaves to righteousness, meaning that we only have one master and by conversion that master is God. Maybe, African-Americans and colonized nations have hard time with the language of slavery because our consciousness is marked with years of enslavement and dehumanization. In any case, verse 17 points believers to a shifting paradigm, that is our allegiance as former slaves is no longer to masters but to a God who loves us unconditionally. The change is irreversible, and the freedom launches us into the righteousness of God. Righteousness leads to increased spirituality and holiness both of heart and with each other. Freedom for obedience then means that our faith is secure and that we continue to go through a journey of sanctification in which believers are gradually transformed into the likeness of Jesus Christ. The results of living a righteous life are that we begin to experience eternal life even

THE LINK BETWEEN GENESIS 4:15 AND PSALM 58:12 pdf

while we are still on earth. Many Christians still ask weather one can live a holy life and whether people can experience eternal life whilst on earth. As believers, we probably think of these results as wages given to workers in whatever field they labor. It can only be called the gift of grace -- that we are given what we do not deserve and that gift is eternal life. Christians must ask themselves who they serve and whose they are in all what they do.

3: Maps - Old Testament Bible Maps by Generation Word

Waltke say the word "rahamim" "shows the link between 'raham', to have compassion and 'reham/raham', 'womb', for 'rahamim' can refer to the seat of one's emotions (Genesis).

He sent a wind to blow across the earth, and the floodwaters began to recede. The bird flew back and forth until the floodwaters on the earth had dried up. So it returned to the boat, and Noah held out his hand and drew the dove back inside. Then Noah knew that the floodwaters were almost gone. This time it did not come back. On the first day of the new year, ten and a half months after the flood began,[c] the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying. I will never again destroy all living things. I have placed them in your power. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die. For God made human beings[f] in his own image. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth. It is the sign of my covenant with you and with all the earth. Never again will the floodwaters destroy all life. Ham is the father of Canaan. As they did this, they looked the other way so they would not see him naked. May he be the lowest of servants to his relatives. May Japheth share the prosperity of Shem,[g] and may Canaan be his servant. Many children were born to them after the great flood. The descendants of Raamah were Sheba and Dedan. All these were descendants of Joktan. All the nations of the earth descended from these clans after the great flood.

4: Genesis 48 Commentary - The Treasury of Scripture Knowledge

What is the missing link between Genesis and Genesis ? Gen. ? Well, seriously, the author was following Enuma Elish, which talks of earth being formless, of water being above and below heaven, and of other concepts which carried into the Genesis version.

The Lord set a mark upon Cain. The mark upon Cain What this mark was we cannot tell. Received by none with respect. Some reasons are obvious, besides those which run us up directly to the sovereignty of God. Cain was spared, too, because of this partial repentance. To what length is not the grace of our God able to get Sin abounds, but grace superabounds. How desirous is Jehovah not to curse, but to bless; not to smite, but to heal; not to destroy, but to save. But we are to bear in mind that the sentence of death has been already pronounced upon man, and therefore stood over Adam and all his posterity, Cain among the rest. To pronounce the same sentence therefore upon him for a new crime would have been weak and unmeaning. Besides, the great crime of crimes was disobedience to the Divine will, and any particular form of crime added to that was comparatively unimportant. Wrong done to a creature even of the deepest dye was not to be compared in point of guilt with wrong done to the Creator. The grave element in the criminality of every social wrong is its practical disregard of the authority of the Most High. Moreover, every other sin to the end of time is but the development of that first act of disobedience to the mandate of heaven by which man fell, and accordingly every penalty is summed up in that death which is the judicial consequence of the first act of rebellion against heaven. We are also to best in mind that God still held the sword of justice in His own immediate hands, and had not delegated His authority to any human tribunal. No man was, therefore, clothed with any right from heaven to call Cain to account for the crime he had committed. It is plain that no man has an inherent right to inflict the sanction of a broken law on the transgressor. This right originally belongs only to the Creator, and derivatively only to those whom He has entrusted with the dispensation of civil government according to established laws. Did not God Himself give the distinct precept: We hesitate to speak with decision where the text is entirely silent. It was thus necessary that God should Himself exercise the duty of punishment, and dispense a chastisement commensurate with the unnatural and fatal offence. A long, laborious life in exile, with the fear of sanguinary retribution perpetually impending, was deemed equivalent to death; and the lamentations of Cain, when he heard the verdict of his flight, prove the bitterness of his pangs. And this is the other side of a profound Biblical idea which we have above pointed out. As the early death of Abel was no curse, so was the long life of Cain no blessing. He was permitted to protract an existence, veiled by the gloom of the past, and uncheered by any hope of the future. No earthly boon, not even long life, the greatest of all, is, in itself, either a pledge of happiness, or a mark of the Divine favour. Marks on conscience Whatever was the mark which Cain carried upon his person after that murderous deed, there is no doubt that the mark on his conscience was more deep, more tormenting, more irremovable. Men who sin in these days often carry a mark upon them by which others know them to be sinners; but could you read the inner man you would see stronger marks there, by which they themselves know and feel that they are sinners more sensibly than you see it. Copyright Statement These files are public domain. Text Courtesy of BibleSupport.

5: Old Testament Prophecies Of Jesus Christ That Were Fulfilled In The New Testament

In short, the link between obedience-holiness-deathlessness lies back in the Genesis exposition of Adam in God's "image and likeness," [44] an implicit scenario made explicit in the following midrash. The segment is somewhat long, but because of its importance and the complicated argument in it, it deserves to be cited as fully as possible.

But not before God What about before man? What did Paul say about "boasting" in Romans 3: What is the key phrase in this passage? Was not Abraham tested and found faithful, was that not considered as justifying him? He observed the Law of the Most High, and entered into a covenant with him. He confirmed the covenant in his own flesh, and proved himself faithful under ordeal. CCC , Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation. In quoting this passage Paul asks a question: Once again Paul is quoting from the Greek Septuagint translation. Be sure, then, that it is people of faith who are the children of Abraham. And it was because Scripture foresaw that God would give saving justice to the Gentiles through faith, that it announced the future Gospel to Abraham in the words: Paul makes the point that someone who has worked is entitled to receive a wage comparable to the work they have completed—it is their just reward that they have earned for themselves through their efforts. However, if any benefit comes to an employee who has not worked and has not earned the wage through his own efforts then their wage rests purely on the favor or mercy of the employer. Such an employee has no legitimate claim to a wage. It is the gift of faith that gives us, as it were, the trust of the "employer" that the "employee" will live up to his obligations. The "one who justifies the godless" is of course a liberty that belongs to God Himself. Man cannot purchase his salvation through good works like a laborer works for a wage: God in His desire to bring man to salvation does not simply confirm the good deeds that people may do but He takes the initiative to do for His children what they cannot do for themselves to bring a sinful humanity into a right relationship with Himself—and for our part, in the exercise of our free will, we cooperate with His grace so that the "credit" is translated into acts of love and mercy. Then in Romans 4: Paul is again quoting from the Greek Septuagint. Please read Psalm What series of questions does Paul ask in Romans 4: Circumcision was to become the key sacrament of the covenant with Abraham which was transmitted to all future covenants until the coming of Christ. Please read Genesis chapter The circumcision of Abraham at age 99 is the sign of the Abrahamic covenant: This is my covenant which you must keep between myself and you, and your descendants after you: You must circumcise the flesh of your foreskin, and that will be the sign of the covenant between myself and you. As soon as he is eight days old, every one of your males, generation after generation must be circumcised, including slaves born within the household or bought from a foreigner not of your descent. Whether born within the household or bought, they must be circumcised. My covenant must be marked in your flesh as a covenant in perpetuity. The uncircumcised male, whose foreskin has not been circumcised—that person must be cut off from his people: Many other peoples of the region used circumcision as a rite of passage into manhood and as a rite initiatory to marriage. The oldest depiction of circumcision is on a relief from the tomb of Ankhmahor, vizier of Pharaoh Teti from the 24th century BC [circa hundred years before Abraham], and the oldest text reference is from an Egyptian inscription from BC. Infant circumcision was unique to the Israelites and the 8th day prescribed is also significant. What is the significance of the number 8 in Scripture? In Genesis chapter 17 circumcision becomes a "sign" like the covenant sign of the rainbow in Genesis 9: Egypt, Judah, Edom, the Ammonites, Moab, and all the men with shaven temples who live in the desert. For all those nations and the whole House of Israel too, are uncircumcised at heart. Abraham was justified by his faith in Genesis chapter 15 but was not circumcised until chapter 17 It is, as Paul explains in Romans 4: Abraham was judged as righteous in Genesis 15 but was not circumcised until Genesis 17 ; therefore, circumcision had nothing to do with Abraham being reckoned as upright. Abraham, through the gift of faith, believed in God and God made a covenant with him, and circumcision became a sign of that covenant and a seal of his justification through faith! And so in Romans 4: Please read Romans 4: I have made you the father of many nations. Abraham is our father in the eyes of God, in whom he put his faith, and who brings the dead to life and calls into existence what does not yet exist. For if

it is those who live by the Law who will gain the inheritance, faith is worthless and the promise is without force. If salvation was only through the observance of the Law of Moses what would be the result? God awarded the promises to Abraham in Genesis. So then, no human being can be found upright at the tribunal of God by keeping the Law; all that the Law does is to tell us what is sinful. What point is Paul repeating? How is the Law of Moses limited? The Law was given to identify sin; it cannot eliminate sin nor can the Law bring about salvation. Then in completing his thought in Romans 4: A "transgression", or "breaking of the Law" implies an act that violates the law that has been prescribed. So, if there is no law prescribed then there can be no violation of the law—and yet if there is no law at all sin abounds even when it is not labeled as sin. Paul will develop this further in Romans 5: I have made you the father of many nations.. The term "many nations" is a term for the Gentile peoples in general who will become the children of Abraham through faith in Jesus Christ. What significant link is Paul making between revelation of God in the Old and New Testaments in this passage? Paul is providing his hearers with the link between the miracle of Creation and the Resurrection of Jesus Christ which will generate a new Creation—Jesus is resurrected on the same day that according to Jewish tradition the first Creation took place—the first day of the week, Sunday [you will recall that Sunday, the Sabbath, is the 7th day]. Why would there seem to be no hope for the fulfillment of the promises made to Abraham? What was the necessary condition that had to be completed for the promises to be fulfilled? See chart of promises from Genesis chapter 12 and read Genesis chapter 17. This is the promised of the blessing of descendants. This is the promise of a world-wide blessing that will come from the children of Abram. Abraham would have to have children—all the promises are based on descendants. He was elderly and his wife was beyond childbearing years—in Genesis 17 he is 99 and Sarai is 89 but he believe and miraculously Sarah conceived the child through which the promises would be eventually fulfilled and gave birth when she was 90 years old. However, in Genesis chapter 21 Turn to Genesis 22. What request does Abraham make in Genesis 22. Abraham is elated to be told Sarah will bear him a son but he reminds God—look here is a perfectly fine son [Ishmael] who can inherit the promises "that will be enough. This is the line through which the Messiah will come. Abraham believed and his reward was the fulfillment of the promises. The exercise of faith strengthens the believer—even when the believer is physically or spiritually weak. Paul confirms this "strength" in weakness when he writes to the Church at Corinth: For it is when I am weak that I am strong. It is not our own strength we must depend upon, but in faith we depend upon the strength of God the Father. Paul quotes Genesis 15:6 If Abraham trusted in faith and was justified, then so too will we be justified by our faith—a teaching Paul used in 1 Corinthians 1:30. Paul never writes of the death of the Savior in isolation from His Resurrection. The faith which leads to our justification is accomplished by entering into the life of the Resurrected Jesus Christ in the Sacrament of Baptism: There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus. His interpretation of these passages was that justification is a state in which man is only declared "just" generated by faith in Jesus Christ; that this is only a legal declaration—not a transformation, and that justification is not concerned with works. Most Protestants view the different aspects of salvation: But according to sacred Scripture all the different aspects of salvation share past, present and future dimensions including justification. We do we not agree with our Protestant brothers and sisters who reject justification by works as a part of the salvation process. Sacred Scripture supports the 3 different dimensions of justification as a life process. Some Scripture passages that identify justification as a process: Justification as a past event Justification as a present event Justification as a future event.

6: Bible Literacy Quiz: Separated Format

This text in Genesis supports Paul's argument by making the link between faith and being found righteous in God's eyes. God reckoned Abraham's faith as something which deserved to be rewarded. It is faith that leads to justification and justification renders a believer's good works God's works and meritorious of eternal life.

Matthew, Mark, Luke, and John. Most conservative scholars hold that the Pentateuch was written by Moses. I am the Lord your God; you shall have no other gods before Me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not misuse the name of the Lord your God. Remember the Sabbath day by keeping it holy. Honor your father and your mother. You shall not murder. You shall not commit adultery. You shall not steal. You shall not give false testimony against your neighbor. And surely I will be with you always, to the very end of the age. The penalty for a false prophet was death by stoning. The love of money. The fear of the Lord. Isaiah, Jeremiah, Ezekiel, and Daniel. The Hebrews, who became the nation of Israel. They were descendants of Abraham though Isaac. He was tempted by the devil. Noah and his wife, his three sons Shem, Ham, and Japheth, and their wives. Cain, who killed his brother Abel. The early years of the church, as the gospel begins to spread throughout the world. He gave up His life while being crucified. He was raised from the dead. He ascended bodily into heaven. Satan was originally the best and the brightest angel, but he sinned in his pride, wanting to be God. A short, simple story with a spiritual point. The serpent in the Garden of Eden Genesis 3: Israel was taken into Assyria 2 Kings Judas betrayed Him for 30 pieces of silver, the price of a slave. Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. He turned water into wine at the wedding at Cana. The building of the Tower of Babel. They made an idol in the form of a golden calf. The John who wrote the gospel of John, the epistles 1, 2 and 3 John and Revelation, was one of the twelve apostles and one of those closest to the Lord, along with Peter and James. They were the ancestors of the twelve tribes of Israel. The Lord Jesus Christ. The end of the world. The church—that is, all who have trusted Him for salvation.

7: Bible Literacy Quiz: A Test of Scripture Knowledge

Verse 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. he bowed himself Joseph thus shewed that his external greatness did not render him forgetful of the respect due to his father.

Christ in Genesis 1. Cain and Abel , continued. Noah a Type of Christ. The Typology of the Ark. Nimrod and the Tower of Babel The Call of Abraham. Abraham at Ninety and Nine. The Birth of Isaac. The Offering Up of Isaac. Isaac Blessing His Sons. Jacob at Padan-Aram, continued. Jacob at Bethel Again. Joseph As a Youth. Joseph Betrayed by His Brethren. Joseph the Savior of the World. Joseph and His Brethren, Dispensationally Considered. Joseph and His Brethren, Evangelically Considered. In Genesis man is exhibited. In Genesis the wiles of Satan are exposed. The realm in which the arch-enemy works is not the moral but the spiritual. He calls into question the Word of God , casts doubt on its integrity, denies its veracity. In Genesis the truth of sovereign election is first exhibited. God singles out Abraham from an idolatrous people, and makes him the father of the chosen Nation. God passes by Ishmael and calls Isaac. In Genesis the truth of salvation is typically displayed. Our fallen first parents are clothed by God Himself, clothed with skins: In Genesis the truth of justification by faith is first made known: And it was counted unto him for not instead of, but unto righteousness. The flood of Divine judgment descends on the earth, and swallows up all its guilty inhabitants. But Noah, who had found grace in the eyes of the Lord, was safely preserved in the ark, into which God had shut him. In Genesis the truth of separation is clearly inculcated. Abraham was called upon to separate himself from idolatrous Chaldea , and to step out upon the promises of God. Lot is held up before us as a solemn example of the direful consequences of being unequally yoked with unbelievers, and of having fellowship with the unfruitful works of darkness. Jacob is the standing example of what happens to a child of God who walks after the flesh, instead of after the spirit. But in the end we are shown how Divine grace triumphs over human frailty. In Genesis we are shown the importance and value of prayer. Jacob, too, prays, and God hearkened. He did not pass through the portals of death. He was suddenly removed from these scenes of sin and suffering and transported into the realm of glory without seeing death. In Genesis the divine incarnation is first declared. The Coming One was to be supernaturally begotten. He was to enter this world as none other ever did. He was to be the Son of Man, and yet have no human father. The ark, in which were preserved Noah and his family , were brought safely through the deluge of death on to the new earth. This is strikingly typified in the history of Joseph â€” the most complete of all the personal types of Christ â€” who, after a period of humiliation and suffering was exalted to be the governor over all Egypt. In Genesis the priesthood of Christ is anticipated. He is seen, too, foreshadowed in the person and history of Nimrod , the rebel against the Lord, the man who headed the first great federation in open opposition to the Most High. In Genesis we first read of God giving Palestine to Abraham and to his seed: In Genesis the wondrous future of Israel is made known. In Genesis the judgment of God on the wicked is solemnly exhibited. Cain confesses his punishment is greater than he can bear. The flood comes on the world of the ungodly and sweeps them all away. Fire and brimstone descend on Sodom and Gomorrah , till naught but their ashes remain. What a marvelous proof is all this of the Divine Authorship! Who but the One who knows the end from the beginning, could have embodied, in germ form, what is afterwards expanded and amplified in the rest of the Bible? What unequivocal demonstration that there was One superintending mind, directing the pens of all who wrote the later books of Holy Scripture! May the blessing of God rest upon us as we seek to enjoy some of the inexhaustible riches of this book of beginnings. Nothing is said which enables us to fix the date of their creation; nothing is revealed concerning their appearance or inhabitants; nothing is told us about the modus operandi of their Divine Architect. We do not know whether the primitive heaven and earth were created a few thousands, or many millions of years ago. We are not informed as to whether they were called into existence in a moment of time , or whether the process of their formation covered an interval of long ages. The bare fact is stated: The opening sentence of Holy Writ is not to be philosophized about, but is presented as a statement of truth to be received with unquestioning faith. And yet, sufficient is expressed in this one brief sentence to expose every fallacy which

man has invented concerning the Deity. This opening sentence of the Bible repudiates atheism, for it postulates the existence of God. It refutes materialism, for it distinguishes between God and His material creation. It abolishes pantheism, for it predicates that which necessitates a personal God. God is the great Originator and Initiator. It is the ignoring of this which is the basic error in all human schemes. False systems of theology and philosophy begin with man, and seek to work up to God. But this is a turning of things upside down. We must, in all our thinking, begin with God, and work down to man. Again, this is true of the Divine inspiration of the Scriptures. This is also true of salvation. In Eden, Adam sinned, and brought in death; but his Maker was not taken by surprise: This is also true of the new creation. The soul that is saved, repents, believes, and serves the Lord; but, in the beginning, God chose us in Christ Ephesians 1: Certainly, the earth, on the morning of its creation, must have been vastly different from its chaotic state as described in Genesis 1: It is now over a hundred years ago since Dr. That this catastrophe may have been connected with the apostasy of Satan, seems more than likely; that some catastrophe did occur is certain from Isaiah What is found in the remainder of Genesis 1 refers not to the primitive creation but to the restoration of that which had fallen into ruins. To what remote point in time Genesis 1: The unknown interval between the first two verses of Genesis 1, is wide enough to embrace all the prehistoric ages which may have elapsed; but all that took place from Genesis 1: What follows in the remainder of Genesis 1 is to be regarded not as a poem, still less as an allegory, but as a literal, historical statement of Divine revelation. We have little patience with those who labor to show that the teaching of this chapter is in harmony with modern science "as well ask whether the celestial chronometer is in keeping with the timepiece at Greenwich. Rather must it be the part of scientists to bring their declarations into accord with the teaching of Genesis 1, if they are to receive the respect of the children of God. The faith of the Christian rests not in the wisdom of man, nor does it stand in any need of buttressing from scientific savants. The faith of the Christian rests upon the impregnable rock of Holy Scripture, and we need nothing more. Too often have Christian apologists deserted their proper ground. But that is only a turning of things upside down again. In like manner, if the teachings of science square with Scripture, that goes to show the former are correct; if they conflict, that proves the postulates of science are false. Marvelously concise is what is found in Genesis 1. A single verse suffices to speak of the original creation of the heaven and the earth. Another verse is all that is needed to describe the awful chaos into which the ruined earth was plunged. For reconditeness of theme, and yet simplicity of language; for comprehensiveness of scope, and yet terseness of expression; for scientific exactitude, and yet the avoidance of all technical terms; it is unrivalled, and nothing can be found in the whole realm of literature which can be compared with it for a moment. It stands in a class all by itself. Contrast the labored formulae of the scientists, contrast the verbose writings of the poets, contrast the meaningless cosmogonies of the ancients and the foolish mythologies of the heathen, and the uniqueness of this Divine account of Creation and Restoration will at once appear. Every line of this opening chapter of Holy Writ has stamped across it the autograph of Deity. The orderly manner in which God proceeded, the ease with which He accomplished His work, the excellency of that which was produced, and the simplicity of the narrative, at once impress the reader. In the Hebrew there are just seven words in the opening verse of Genesis 1, and these are composed of twenty-eight letters, which is 7 multiplied by 4.

8: Genesis 1 - The Israel Bible

OT Prophecies of Jesus Christ that were fulfilled in the NT. Hebrews Jesus would be meek and humble Genesis Isaiah Psalms Psalm.

Many of you know it by heart. I feel somewhat like a tourist guide standing before you in the shadow of a magnificent mountain peak, attempting to describe its beauty—or like a guide in an art museum telling you of the magnificence of a priceless painting which has been universally regarded as a classic work for decades. Additionally, we will explore new ways in which the truth of this psalm can be applied to our lives. David is identified in the superscription as the author of the psalm. We are hardly surprised. After all, David was a shepherd in his youth 1 Sam. It may appear at first glance that David would have written this psalm as a boy while tending his flock. No doubt David did write psalms as he spent lonely hours with his flocks in the field, but it is difficult to imagine that a psalm of such depth could have been written by a young lad. There is a fair amount of disagreement about the structural divisions of Psalm 23, based upon differences of opinion in the number of poetic images employed. Others believe there is also the image of the hospitable host or the friend in verses 5 and 6. Some even see the imagery of a guide in verses 3 and 4. I am inclined to see two images in the psalm, that of the shepherd vv. The Sheep and the Shepherd NASB Knowing David was a shepherd in his early years, we may be inclined to interpret this psalm from the perspective of the shepherd. He writes from the background of growing up in East Africa and later making his living as a sheep rancher for about eight years. However as Keller points out, ⁷⁷ the vantage point of the psalm is from the perspective of the sheep, not that of the shepherd. The shepherd theme is introduced in the first verse: The Israelites, in particular, were known as shepherds cf. The title of shepherd was given to kings, especially David 2 Sam. When David spoke of Yahweh as his shepherd, he thought of Him not only as his provider and protector but also as his king. He thought of God as his shepherd with the breadth of meaning this term conveyed in the ancient Near East in general and in the Law in particular. In a similar way, a good father will provide for every need of his child. Now I understand that David meant that since he had the Lord as his shepherd, he had no other want; he was lacking nothing. The significance of this statement can hardly be overemphasized. All through the ages Satan has attempted to portray God as a begrudging giver who only provides when He must. Satan desires to deceive those who trust in God, and wants them to believe they are lacking and deprived of the good things in life. This is the picture Satan tried to paint in suggesting that God had withheld the fruit of every tree of the garden from Adam and Eve Gen. God is also portrayed as a begrudging giver in the temptation of our Lord Matt. We need self-confidence and a better self-image, therefore we must wear stylish clothing determined by the garment industry. He who is all-knowing, all-powerful, and all-caring, is enough; He is sufficient. With Him we need nothing else cf. Israel had found God to be a faithful provider of their needs during their years in the wilderness: For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper Deut. We must be very careful here, however, that we do not go too far. We should not understand David to mean that with God as his shepherd he had everything one could possibly desire or possess; this would be as wrong as to think that Israel never did without anything while in the wilderness cf. Verses 4 and 5 confirm this as well. As David wrote elsewhere: The young lions do lack and suffer hunger; but they who seek the Lord shall not be in want of any good thing Ps. It is necessary to give a word of caution as we approach these verses filled with poetic imagery and therefore susceptible to abuse. Conversely, we must not let the imagery be carried too far so that we begin to see too much. There is a very delicate balance required when we attempt to interpret this kind of poetic imagery. This seems to be the point of the key terms in each line. Leupold 81 reminds us that sheep do not graze lying down. He does this by supplying him with the necessary provisions of food and water, which sheep require. Rest is certainly related to the required physical provisions of food and water, but rest is also related to restoration. In order to be refreshed and renewed in spirit, rest is a prerequisite. Psalm 23

cannot be fully appreciated apart from the word of God spoken to Israel through the prophet Ezekiel. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel. It appears that there is a spiritual meaning implied in Psalm 58. While a shepherd provides his sheep with food, rest, and restoration, God provides His sheep with His Word, which is the principle means of giving spiritual nourishment, rest, and restoration. The second and third lines of verse 3 remind us that as a shepherd leads his flock, so God guides His people: He leads his sheep to places of nourishment and rest v. Often it is necessary for the shepherd to lead his flock great distances to find both pasture and water. Some paths are dangerous and should be avoided. The good shepherd leads his sheep in the right paths. One of the assurances the psalmist is confident he will never lack is the leading of God in his life. Verse 4 gives us yet another reason why God can be relied on to guide His sheep. Just as parents are evaluated by the way they care for their children, shepherds are judged by the condition of their flocks. We can be confident that God will guide His people because their lives reflect on Him as their Shepherd. What a wonderful assurance! In addition David sinned and suffered the painful consequences cf. There is a subtle but significant change which occurs in verse 4. Did you notice the change of pronouns? It is His presence which dispels our fears. Whether there are two distinct instruments indicated by these two terms 92 or just one 93 is open to discussion. They were used both to ward off enemies and to rescue straying sheep. Discipline may seem unpleasant at the moment, but it is a comfort in the long term cf. While God may not always use His power to keep us out of trials, His presence and His power will always be with us to keep us through our trials. The Guest and the Hospitable Host He now describes this same relationship employing the imagery of a hospitable host. The relationship of a host with his guest is even closer than that of a shepherd with his sheep. Just as well known in the ancient Near East was the significance of the hospitality offered to a traveler: In pastoral circles no human protection is greater than that afforded by the hospitality of a Bedouin chief. It was understood that this was a provision of shelter and food, but even more it was a guarantee of protection from harm. We can sense this from Old Testament passages such as Genesis 12. More enlightening and distressing! Whether or not we are able to grasp how a father could offer his virgin daughters to such a mob, we must at least gain some appreciation for the strong sense of obligation Lot felt to the two men in view of his hospitality. To sit as a guest at the table of a host was to be assured of food, housing, fellowship and protection. This offered great security, especially since the host was a man of influence and generosity. The amount of security which any host could provide depended upon his prestige and power. The abundance of his provisions indicated that he was a prosperous, powerful, and generous man. To have the hospitality of such a host was to be secure indeed! The cup was likewise a gesture of generosity. It was not half-filled, but running over. Satisfaction, significance, and security are all abundantly supplied to the believer by God, as indicated by the imagery of the hospitable host. As a result of the provisions of verse 5 David can confidently summarize his security in the words of verse 6: They are especially consoling in times of distress. These characteristics of God are linked to His covenant with Israel. Most significantly, David is not a guest for a few days at the home of his gracious host; he is a permanent part of this household. There is an old Greek saying that goes something like this: Although he desired to build the temple, this task was left to his son Solomon 2 Sam. David may have been looking forward to that future day in eternity when he could fellowship with God in the temple. It may well be, however, that David is simply looking forward to continued fellowship and communion with God as he has already experienced it in his life. Conclusion The blessings and the calmness of soul which David experienced in his life and expressed in this psalm would be a delight to anyone, but how can we be assured of them in our lives? The answer is almost too simple to believe: In the words of the Good Shepherd Himself:

9: Quartz Hill School of Theology

The Isaiah Connection. The Old Testament prophetic book of Isaiah, with its 66 chapters, is a microcosm of the whole Bible with its 66 books. There is a definite, direct, one-to-one correspondence between each chapter of Isaiah and each book of the Bible.

Would it not make more sense to skip the stories and start with the legal sections of the Torah? Rashi , the famed medieval commentator, answers this question with an essential lesson that should inform our reading of the entire Tanakh. According to Rashi , one day the nations of the world would accuse the Jewish People of stealing Eretz Yisrael. In response, the Jews will point to the Torah which begins by telling us that God created the heaven and the earth. Since Hashem is the Creator of the world, He may give the land to whomever He wishes, and it is the divine will that the Land of Israel will belong to the People of Israel. And there was evening and there was morning, a first day. And it was so. Just as water promotes physical growth in the agricultural world, so too does studying the Bible promote spiritual growth and development. The Land of Israel serves as the perfect backdrop for demonstrating the significance and necessity of water. Rain, especially in desert lands such as Israel , has the ability to transform desolate deserts into flourishing, lush land. Similarly, studying the Bible can fill voids in the hearts and souls of anyone who allows themselves to be inspired by the word of God. And there was evening and there was morning, a second day. And Hashem saw that this was good. During creation, the land was poised to allow its seeds to sprout, but God did not bring forth rain to allow them to grow until there was a person able to recognize the necessity and pray for rain. During its short rainy season, the Land of Israel is dependent on adequate rainfall to produce its yearly crops. Since Hashem desires a deep relationship with man, He incorporated the need for prayer, the ultimate form of dialogue between man and God, within the natural order. The sun and moon not only serve essential roles in the sustainability of the universe, but they can also teach important life lessons. The sun is a constant source of light and energy. Everyday without fail, the same fiery ball appears in the sky above. The moon on the other hand, is characteristically very different. The moon is constantly changing and appears slightly different each time it rises throughout the month. At some points in the month, the moon is full, round, and luminous. At other points in the month, the moon appears as a tiny, silver crescent. Even when the moon seems to have completely disappeared, it renews and regrows itself once again. Unlike the gregorian calendar, the Jewish calendar is based on the moon. The Jewish month and festivals are based on the patterns of the moon. The moon is a symbol of the Jewish people. Even in times of trial and tribulation when the Jewish people are facing dire situations, they maintain their faith in God and are always renewed. On Rosh Hashanah, the Jewish New Year, it is customary to eat the head of the fish in the hopes that the Jewish people should be as a head and not as a tail. Additionally, fish lack eyelids and so their eyes are never closed. Fish also serve as symbol of fertility and continuity of the children of Israel. Just as fish have the capability to birth many young at once, so too does Jacob bless his grandson with fertility and perpetuity.

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