



# OMNIBUS I

Biblical and Classical Civilizations

Fourth Edition

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For the Detweiler clan, who have brought vision and friendship in equal measure.

—DOUGLAS WILSON

For Emily, whose love, support and longsuffering made this work possible. May your children rise up and call you blessed, adding their voices of praise to mine. *Amore fidelis.*

—G. TYLER FISCHER

# PREFACE

One of the most obvious questions that Christians might ask about a curriculum like this one is, “Why study this stuff?” The question can be asked for different reasons. Perhaps a concerned parent is attracted to the rigor of a “classical and Christian approach,” and yet has thumbed through a couple of the texts and is taken aback by some of the material. “It was this kind of gunk,” he thinks, “that chased us out of the government school.” Or perhaps the question is asked by the student himself when he “hits the wall.” The rigor that is built into this course of study is significant, and about a third of the way through the year, a student might be asking all sorts of pointed questions. “Why are you making me do this?” is likely to be one of them. The student may be asking because of his workload, but if he points to the nature of the material, the question still needs a good answer. It is a good question, and everyone who is involved in teaching this course needs to have the answer mastered.

G.K. Chesterton said somewhere that if a book does not have a wicked character in it, then it is a wicked book. One of the most pernicious errors that has gotten abroad in the Christian community is the error of *sentimentalism*—the view that evil is to be evaded, rather than the more robust Christian view that evil is to be conquered. The Christian believes that evil is there to be fought, the dragon is there to be slain. The sentimentalist believes that evil is to be resented.

My wife and I did not enroll our children in a classical Christian school so that they would never come into contact with sin. Rather, we wanted them there because we wanted to unite with like-minded Christian parents who had covenanted together to deal with the (inevitable) sin in a consistent, biblical manner. We fully expected our children to encounter sin in the classroom, on the playground and in the

curriculum. We also expected that when they encountered it, they would see it dealt with in the way the Bible says sin should be dealt with.

A classical Christian school or a home school following the classical Christian curriculum must never be thought of as an asylum. Rather, this is a time of basic training; it is boot camp. Students are being taught to handle their weapons, and they are being taught this under godly, patient supervision. But in order to learn this sort of response, it is important that students

learn it well. That is, setting up a “straw man” paganism that is easily demolished equips no one. All that would do is impart a false sense of security to the students—until they get to a secular college campus to encounter the real thing. Or, worse yet, if they continue the path into a soft, asylum-style Christian college and then find themselves addressing the marketplace completely unprepared.

If this basic training is our goal, and it is, then we should make clear what one potential abuse of the Omnibus curriculum might be. This curriculum was written and edited with the assumption

that godly oversight and protection would accompany the student through his course of work. It was written with the conviction that children need teachers, flesh and blood teachers, who will work together with them. It was also written with the assumption that many of these teachers need the help and the resources that a program like this can supply. But we also believe that, if a seventh-grader is simply given this material and told to work through it himself, the chances are good that the student will miss the benefit that is available for those who are taught.

The Scriptures do not allow us to believe that a record of sinful behavior, or of sinful corruption, is inherently corrupting. If it were, then there are many stories and accounts in the Bible itself that would



have to be excluded. But if we ever begin to think our children need to be protected “from the Bible,” this should bring us up short. Perhaps we have picked up false notions of holiness somewhere. In short, there is no subject that this curriculum will raise in the minds of seventh-grade students that would not *also* be raised when that student reads through his Bible, cover to cover. It is true that this curriculum has accounts of various murders, or examples of prostitution, or of tyranny from powerful and cruel kings. But we can find all the same things in the book of Judges.

So the issue is not the *presence* of sin, but of the *response* to that sin. What we have sought to do throughout—in the introductory worldview essays, the questions and exercises, and in the teachers’ materials—is provide a guideline for responding to all the various worldviews that men outside of Christ come up with. This program, we believe, will equip the student to see through pretences and lies that other Christian children, who have perhaps been too sheltered, are not able to deal with.

Of course, there is a limit to this, as we have sought to recognize. There *are* certain forms of worldliness and corruption that would overwhelm a student’s ability to handle it, no matter how carefully a parent or teacher was instructing them. And while children differ in what they can handle, in our experience with many students of this age, we believe that the content of this curriculum is well within the capacity of Christian children of this age group. But again, this assumes godly oversight and instruction. The challenge here is two-fold. The rigor of the curriculum can seem daunting, but we have sought to provide direction and balance with regard to the demands of the material. The second concern is the question of false worldviews, paganism and just plain old-fashioned sin, which we have addressed above.

As our students work their way through this material, and in the years of the Omnibus program that will follow,

we want them to walk away with a profound sense of the *antithesis*. What we mean by this is that right after Adam and Eve fell in the Garden, God gave His first messianic promise (Gen. 3:15). But along with this promise, He also said that there would be constant antipathy between the Seed of the woman and the seed of the serpent. This is what we mean by the antithesis, and we want our students to come to share in that godly antipathy. The fear of the Lord is to hate evil (Ps. 97:10; Prov. 8:13). In every generation, in all movements (whether of armies or philosophies), in all schools of literature, the men and women involved are either obeying God or disobeying Him. They are either trusting Him or they are not trusting Him. All students are learning to love God, or they are not learning to love God.



But when they love and trust Him, they must do so in the face of conflict. Jesus was the ultimate Seed of the woman, and yet when He came down and lived among us, He faced constant opposition from “broods of vipers.” It is not possible to live in this world faithfully without coming into conflict with those who have no desire to live faithfully. The task of every Christian parent bringing children up to maturity in such a world is to do it in *a way that equips*. False protection, precisely because it does not equip, leaves a child defenseless when the inevitable day comes

when that artificial shelter is removed. True protection equips. We do not want to build a fortress for our students to hide in; we want to give them a shield to carry—along with a sword.

Students who have faithfully worked through this course of study will not be suckers for a romanticized view of ancient paganism offered up by Hollywood. They have read Suetonius, and they have worked through a Christian response to true paganism. They are grateful that Christ came into this dark world, and they know *why* they are grateful.

—Douglas Wilson



## PUBLISHER'S PREFACE

Have you ever stopped to think what the President of the United States in the year 2040 is doing right now? What about the next Martin Luther or John Calvin? I'll tell you what I hope they are doing. I hope they just finished reading this sentence!

There is no doubt in my mind that classical Christian education and the rigorous study of the greatest works of Western Civilization is a tool to create leaders like no other—godly leaders who understand that this is God's world, Christ inherited it, and we are to take dominion of it to His glory.

Many have begun down the path of studying this material and have not persevered—in their minds it was too hard, too salacious for Christian ears, too unrealistic, too much to grasp, the books were too old or some other “too.” Be assured, like the Scriptures say in the Parable of the Sower, the work you do will *bear fruit a hundredfold* if you stick with it. In the lives of our own children we have already seen tremendous benefit and really have just barely scratched the surface.

Our goal with this text is to make the work easier for you. This text should make approaching *Omnibus*, and other material not previously encountered, come alive in a way that instills confidence, and it should convey a sense that young students (and teachers) can handle it.

We have done all we could to make this text a stand-alone guide for reading, studying and understanding these great books. One reference book in particular will prove beneficial as a resource for this year as well as the following years. *Western Civilization* by Jackson Spielvogel. If you have previously used our *Veritas Press History and Bible Curriculum*, you will want to keep the flashcards from them handy, too.

May you be blessed as you dig in and study the hand of God at work in the past and prepare for His use of you in the future.

—Marlin Detweiler

### ADVISORY TO TEACHERS AND PARENTS

In the course of history there has been much fluctuation on what has been deemed age appropriate for young students. And for those of us alive today, there remains great variation as to what is considered age appropriate. The material we have created and the books we have assigned address numerous subjects and ideas that deal with topics (including sex, violence, religious persuasion and a whole host of other ideas) that have been the subject of much discussion of whether they are age appropriate. The judgment we applied in this text has been the same as we apply to our own children.

In the creation of this program we have assumed that it will be used by students in seventh grade and above. Furthermore, we have assumed that there is no part of the Bible deemed inappropriate to discuss with a seventh-grade student. Therefore, the material assumes that the student knows what sex is, that he understands the existence of violence, that he understands there are theological and doctrinal differences to be addressed and that he has the maturity to discern right and wrong.

The worldview we hold and from which we write is distinctly protestant and best summarized in the *Westminster Confession of Faith*. The Bible is our only ultimate and infallible rule of faith and practice.

We encourage you to become familiar with the material that your students will be covering in this program in order to avoid problems where you might differ with us on these matters.

# INTRODUCTION

Knowing *why* we ought to study the books in *Omnibus I: Biblical and Classical Civilizations* is a good first step. It leads, of course, to another monumental question: “*How* are we going to do this?” While from the outside the “Great Books” might seem imposing (stack them up and just look at the height of the pile!), the *Veritas Press Omnibus Curriculum* is going to enable you to unlock the treasure chest of ideas contained in these works. This curriculum is going to make it not only doable, but enjoyable.

Before you start, however, there are a few terms that you need to understand clearly. First among them is the term *omnibus*. This Latin term means “all encompassing” or “everything.” So in a very loose sense, the Omnibus is where we talk about everything. All of the important ideas are set on the table to explore and understand. In a more technical sense, however, this Omnibus focuses our attention on the ideas, arguments and expressions of the Western Canon which have also become known as the *Great Books* of Western Civilization. Thus, Omnibus is the study of the Great Books, leading to the analysis of the *Great Ideas*—the ideas that have shaped Western Civilization.

This definition leads, of course, to the next set of definitions that we must consider. What are the Great Books and the Great Ideas? Even though all these concepts are linked, they can be distinguished.





Simply put, the Great Books are those books that have guided and informed thinking people in Western Civilization. They are the books that have stood the test of time. They come from many sources, starting with the Hebrews and Greeks and extending to their Roman, European and colonial heirs. These books represent the highest theological and philosophical contemplations, the most accurate historical record and the most brilliant literary tradition that have come down to us from our forefathers.<sup>1</sup> The use of the term *Great Books* today has been linked to the work of the late Mortimer Adler, University of Chicago professor and editor of the *Great Books of Western Civilization Series* for Encyclopedia Britannica. The set of books which he edited has been a great source of light, and his work an inspiration, to those involved in this project.

Adler, however, did not compile the list of the Great Books for *Omnibus I*. This curriculum is produced by Protestants, so you might note that we sprinkle in less Aristotle and Aquinas and more Calvin and Lewis. We consulted a number of sources, and then, in good Western style, argued about which books to include. On most lists there was great overlap. No one omits Plato, Aristotle, Augustine or Aquinas, for example.

This book is the first of six in the entire curriculum. We use this material and recommend using it for seventh grade. It can certainly be used by older students but probably not younger ones. The completed curriculum looks something like this:

TITLE	PERIOD	YEARS	EMPHASIS
Omnibus I	Ancient	Beginning–A.D. 70	Logic
Omnibus II	Medieval	70–1563	Logic
Omnibus III	Modern	1563–Present	Logic
Omnibus IV	Ancient	Beginning–A.D. 180	Rhetoric
Omnibus V	Medieval	180–1563	Rhetoric
Omnibus VI	Modern	1563–Present	Rhetoric

The list of books in the Ancient and Medieval years is fairly settled. The list of modern period books that we use is more flexible, but we are confident that our choices will stand the test of time. Thus the list of books that we use is what we are calling the Great Books.

A distinction must be made at this point between Primary and Secondary books. The list of Primary Books for each year is what might be termed the

traditional Great Books. For this seventh-grade year, *Omnibus I*, you will find authors like Homer, Plato and Sophocles on the list. The Secondary Books are ones that give balance to our reading (balance in the general areas of Theology, History and Literature).<sup>2</sup> In the secondary list you will find works such as *The Chronicles of Narnia* and *The Holiness of God*.

All of these books inform us on the *Great Ideas*, which are, simply put, the main thoughts discussed in the Great Books. In a very real sense books become great because of their wise, timeless and effective dealing with great ideas. There are certain ideas that recur or cause great and intense thinking. They set the path for orthodoxy and for further growth in understanding. These ideas affect all areas of life. They include concepts like the Trinity or ask questions like “What is the nature of the soul?” These questions have caused an immense amount of thinking, and we are well served by seeking to gain understanding in these areas.

But how are we to gain access to these ideas? This happens as we join in what is sometimes called the *Great Conversation*. Perhaps the most wondrous aspect of the Great Books is that they are inescapably related. They must not be viewed as a pile of unrelated things, but as a long, continual search for truth or an extended discussion. These books speak to each other. They answer each other.

An example will be helpful. At the time of the Reformation, in the early sixteenth century, many ideas were being discussed and many people were divided. One scholar who had been critical of the Roman Church was Desiderius Erasmus. He was perhaps the most educated scholar in the history of the West and was responsible for the production of the edition of the Greek New Testament that sparked biblical scholarship in his day. While he had much to criticize about the abuses of the Popes of his day, Erasmus was not going to leave the Roman communion. To distance himself from Protestantism he penned his work, *On the Freedom of the Will*, spelling out his beliefs on this topic. This book, however, elicited a response from Martin Luther, who wrote his classic work, *On the Bondage of the Will*. The two minds were firing ideas and assertions back and forth at each other. The rest of the world watched this battle and learned. A Frenchman named John Calvin followed in Luther’s path and took some of Luther’s

ideas even further. The Counter-Reformation was the Roman Catholic response, hardening the position of the Roman Church. In the eighteenth century John Wesley, credited for founding the Methodist Church, sought some middle ground. As you might know, vigorous history-making discussion ensued. But this discussion stretches back into the ancient past. It begins with the pens of Moses (well, maybe not a pen for him) and unknown scribes writing about Gilgamesh. It is augmented by the poets and philosophers who set the agenda for future discussion as they sat around and discussed ideas in Athens.<sup>3</sup> This discussion poured out of the minds of men like Augustine, who battled Donatists and Pelagians in his day. It saw the great schools of the Middle Ages take positions in debates and dueling works.

The pattern of entering into this discussion is to listen, learn and then to speak. Just as in the past, you will be made ready to enter into this discussion by reading the discussion from the beginning, and then you will next learn by engaging in this ongoing discussion. When you finish the *Omnibus*, you will be equipped to stand on the shoulders of your

forefathers, looking further, reaching higher and adding to the wisdom of the past. Most well-educated men in the distant past knew this material. They understood the value of knowing it. And they were humble enough to know the process, that is, that they needed to earn the right to be heard. Today, many think all opinions are equally valid and equally important.

Sadly, in our day, few have listened so as to be prepared to speak. The common phenomenon of ignoring virtually all of this knowledge of the past is perhaps the greatest tragedy of the “modern” world. In our great haste to move “forward” we have divorced ourselves from this massive amount of wisdom that is a treasure of inestimable value. Modern man gropes for answers that exist and are his by right, but he refuses to learn from those who went before him, and in failing to do so, makes the same mistakes all over again.

The goal or destination of this course is to learn to reason well and communicate winsomely. The Great Books are the path along which we are going to run to reach that destination. There are any number of paths to reach this goal. We think that this is the best path.



What better way is there to learn to argue and speak or write than to study the greatest arguments and the most winsome rhetoric? Who could be better teachers than Moses, Jesus, Dante, Virgil and Milton?

As a distinctly Christian program, however, we have to consider our destination, our path and the manner in which we run in light of God's revelation. We do not learn logic and rhetoric simply to become more competent than our peers. We do it to take dominion in the name of Jesus Christ. We do not choose the path of the Great Books without recognizing that all of the material that we come into contact with along that path must be sifted and evaluated by the inscripturated word of God. Nothing can be allowed to roam free outside of Christ. Every thought must be taken captive, every writer critiqued by Christ.

This program aims to cultivate and produce students who are culturally literate. This means becoming connected to and knowledgeable of the great traditions and thoughts of our forefathers. This should always be done simply out of consideration of the Fifth Commandment, which tells us to honor our father and mother. Our culture has rejected this eminently sensible idea in favor of the novelty of constant rebellion, which comes with the obvious punishment of reinventing the wheel every generation. This sort of insanity continues to infect many, and our culture finds itself lost in the woods.

Finally, you should know a little about the people heading up this project. The publishers are Marlin and Laurie Detweiler, the founders of Veritas Press. They have been involved in the genesis of this and many other products in the realm of classical Christian education and have been instrumental in the founding of both The Geneva School in Orlando, Florida and Veritas Academy in Lancaster, Pennsylvania. The editors are Douglas Wilson and G. Tyler Fischer. Douglas is the pastor of Christ Church in Moscow, Idaho, and Senior Fellow of Theology at New St. Andrew's College. Among his many books is *Recovering the Lost Tools of Learning*, which is the foundational work of the resurgent classical Christian schooling movement, and he founded Logos School in Moscow, Idaho. Ty is the headmaster at Veritas Academy in Lancaster, Pennsylvania.

During his tenure there the Omnibus was begun and has continued to develop. Ty is also the author of the *Veritas Press Bible Curriculum* for grammar school.

Many writers from across the country have worked to produce the material contained in this program. Some of particular note are Dr. Peter Leithart, the pastor of Trinity Church, Moscow, Idaho, and a Senior Fellow of Theology and Literature at New St. Andrews; and Douglas Jones, Senior Fellow of Philosophy at New St. Andrews. Many other notable men and women have made contributions and have produced this material.

We hope that God blesses your work in Omnibus, and we pray that He would help all of us to remember much that never should have been forgotten.  
*Kyrie Eleison.*

—G. Tyler Fischer

Ash Wednesday, A.D. 2005

## NOTES

- 1 This certainly is not meant to denigrate any other literary tradition in the world. This Omnibus goes out of its way to introduce books from other traditions as they have become meaningful in the West. This Omnibus, however, is produced by heirs of the Christian West for use by the future heirs of that glorious tradition, so we look to the West. We also do believe that it is the most glorious of traditions, and would invite those skeptical to simply take, read and compare. We also believe that the first step in appreciating other cultures—which is a common theme today—is to first appreciate our own.
- 2 To seek to maintain balance between the three disciplines that are covered comprehensively, each book has received a value of ten points that has been divided among the disciplines of Theology, History and Literature. So, the *Odyssey* is rated 2.2.6 (i.e., its ten points are divided into a score of 2 for Theology, 2 for History and 6 for Literature). This score, although somewhat artificial, allows us to maintain a balance in the subject matter and to produce grades for each of these three disciplines (Theology, History and Literature) which is particularly important for transcripts. See the Teacher's Edition for more information on grading. The entire listing of books with their respective point values is included in Appendix 1.
- 3 It is interesting that the play *Clouds* by Aristophanes makes fun of Socrates. So, the great minds not only debated each other, they teased each other as well.



# USING OMNIBUS

Students throughout the ages have read the books that you are about to read. These books have been their teachers and have done a lot to make them the great men and women that they became. Now, you are being welcomed to come along and join with them and to learn from them. It is important to realize that some of these books are not to be learned from uncritically—some of them we learn from by the problems they caused. Before you get started, however, there are a few terms you need to understand. First among them is the word *omnibus*. This Latin word means “all encompassing” or “everything.” So, in a very loose sense, the Omnibus curriculum is where we talk about everything. All of the important ideas are set on the table to explore and understand. In a more technical sense, however, this Omnibus focuses our attention on the ideas, arguments and expressions of the Western Canon, which have also become known as the Great Books of Western Civilization.

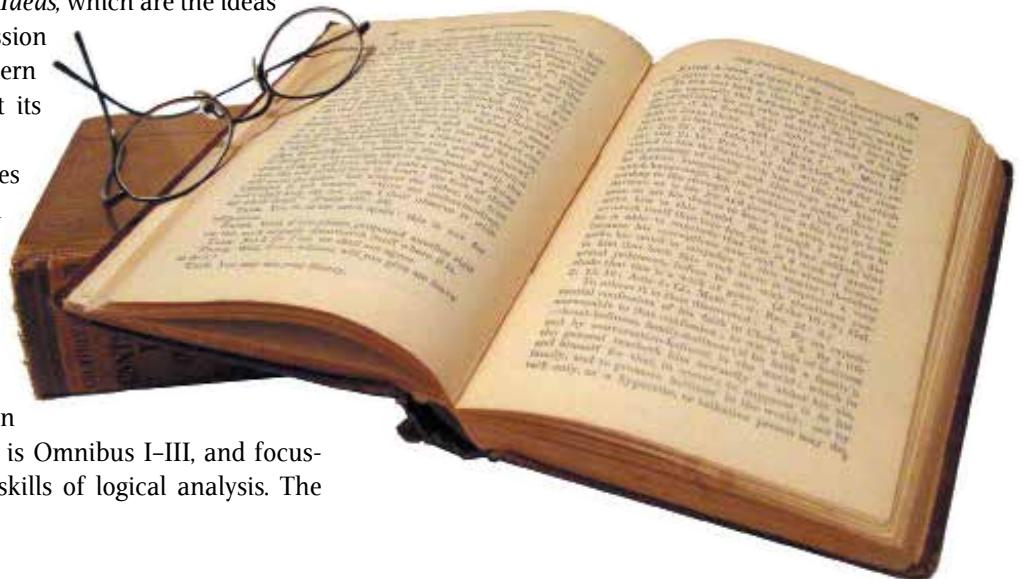
The Great Books are those books that have guided and informed thinking people in Western Civilization. They are the books that have stood the test of time. They come from many sources, starting with the Hebrews and Greeks and extending to their Roman, European and Colonial heirs. These books represent the highest theological and philosophical contemplations, the most accurate historical record and the most brilliant literary tradition that have come down to us from our forefathers. The Great Books lead us into a discussion of the *Great Ideas*, which are the ideas that have driven discussion and argument in Western Civilization throughout its illustrious history.

The Omnibus takes students on a path through the Great Books and the Great Ideas in two cycles. It follows the chronological pattern of Ancient, Medieval and Modern periods. The first cycle is Omnibus I–III, and focuses on sharpening the skills of logical analysis. The

second is *Omnibus IV–VI*, focusing on increasing the rhetorical skills of the student.

TITLE	PERIOD	YEARS	EMPHASIS
Omnibus I	Ancient	Beginning–A.D. 70	Logic
Omnibus II	Medieval	70–1563	Logic
Omnibus III	Modern	1563–Present	Logic
Omnibus IV	Ancient	Beginning–A.D. 70	Rhetoric
Omnibus V	Medieval	70–1563	Rhetoric
Omnibus VI	Modern	1563–Present	Rhetoric

Two kinds of books are read concurrently in the Omnibus, *Primary* and *Secondary*. The list of Primary Books for each year is what might be termed the traditional “Great Books.” On this list are authors like Homer, Dante and Calvin. The Secondary Books are ones that give balance to our reading (balance in the general areas of Theology, History and Literature). The secondary list contains works such as *The Chronicles of Narnia* and *The Lord of the Rings*. These books are usually easier, and less class time is devoted to them. Each year is similarly organized. There are thirty-seven weeks’ worth of material. Each week is divided into eight sessions of roughly seventy minutes each, optimally. The time estimate is approximate. Home schooling situations might vary greatly from student to student. Five of these sessions are committed to the study of the Primary Books. The other three are dedicated to the Secondary Books.



## KINDS OF SESSIONS

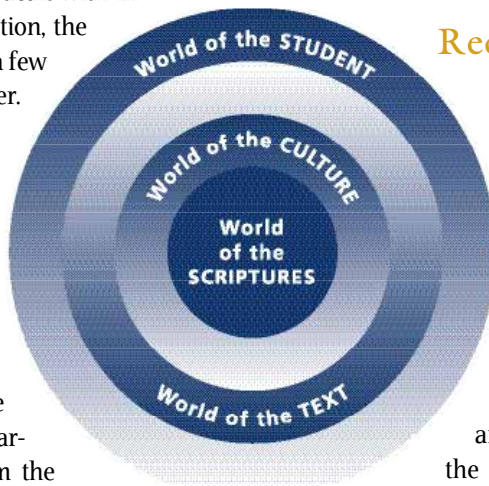
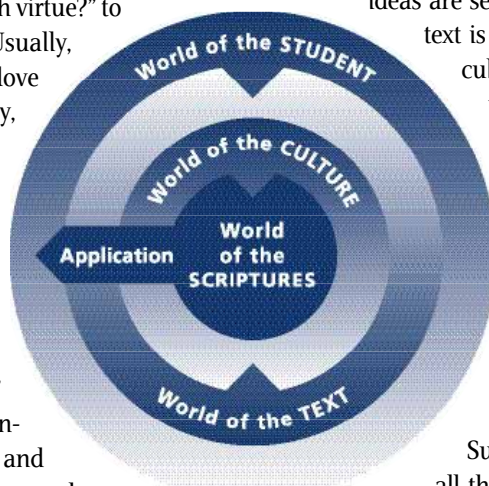
### Prelude

Each chapter is introduced with a session called a Prelude. In each Prelude we seek to stir up the interest of the students by examining a provoking question that is or could be raised from the book. This is done in the section called A Question to Consider. When the teacher introduces this question he should seek to get the students' initial reaction to the question. These questions might range from "Can you teach virtue?" to "Are all sins equally wicked?" Usually, a student in the Logic years will love to argue his answers. Generally, it will prove helpful for a student to read the introductory essay in the student text *before* tackling A Question to Consider. Sometimes a teacher may want to introduce the question first to stir up interest. This "introductory material" will give the students both the general information on the work and a worldview essay which will unpack some of the issues that will be dealt with in the book. After reading this section, the student will be asked to answer a few questions concerning the chapter. These questions are based only on the introductory material they have just read, not on the reading of the book itself.

### Discussion

The Discussion is the most frequently used class in the Omnibus. It has five parts. The Discussion seeks to explore a particular idea within a book from the perspective of the text itself, our culture and the Bible. It begins, like the Prelude, with A Question to Consider, which is the first of "four worlds" that will be explored, the *world of the student*. The *world of the text* is discovered through the Text Analysis questions. These questions unlock the answer that the book itself supplies for this question (e.g., when reading the

*Aeneid*, we are trying to find out how the author, Virgil, would answer this question). After this, in the Cultural Analysis section, the student examines the world of the culture, how our culture would answer the same question. Many times this will be vastly different from the answer of the student or the author. The Biblical Analysis questions seek to unearth what God's Word teaches concerning this question. We can call this discovering the world of the Scriptures. So the progression of the questions is important. First, the students' own opinions and ideas are set forth. Second, the opinion of the text is considered. Next, the view of our culture is studied. Finally, the teaching of the Scriptures is brought to bear. All other opinions, beliefs and convictions must be informed and corrected by the standard of God's Word. Often, after hearing the Word of God, the material seeks to apply the discovered truth to the life of the students. Finally, the students are challenged to think through a Summa Question which synthesizes all they have learned about this "highest" idea from the session.



### Recitation

The Recitation is a set of grammatical questions that helps to reveal the student's comprehension of the facts or ideas of the book. This can be done in a group setting or individually with or by students. The Recitation questions can also be answered in written form and checked against the answers, but we encourage doing the Recitation orally whenever possible. It provides great opportunity for wandering down rabbit trails of particular interest or launching into any number of discussions. Of course, we cannot predict what current events are occurring when your students study this material. Recitations can prove a great time to direct conversation that relates to the questions and material being covered in this type of class.



## Analysis

This session of worldview analysis is focused on comparing a character, culture or author you are studying to some other character, culture or author. This might be done by comparing two or three characters' or authors' answers to the same questions. This type of session effectively helps students to understand the differences between cultures and characters, especially in the arena of worldview.

## Writing

There are a variety of writing assignments all focusing on expanding a student's ability to write effectively and winsomely. In the earlier years the focus is on the basics. This includes exercises of the *progymnasmata*, beginning writing exercises used by Greek and Roman students in antiquity and by their medieval and colonial counterparts. Also, essay writing and argument is at the forefront. The assignments in these sessions will progress each year from teaching the basics to including composition in fiction and poetry.

## Activity

These classes are focused on bringing creative ideas into the mix. Activities might include debates, trials, sword fights, board games and dramatic productions. Music and art appreciation are also included in this category. These classes are harder to prepare for, but are quite important. Often, the student will remember and understand (and love) the material only if our discussions and recitations are mixed with these unforgettable activities. There are also a number of field trips that are recommended. Often, these are recommended in two categories: ones that most people can do and ones that are "outside the box" experiences that only some will be able to do. The first category might send you to the local museum or planetarium. The latter will recommend ideas like chartering a boat at Nantucket to experience what Ishmael felt on the *Pequod*. Careful pre-planning is important to be able to take advantage of these opportunities.

## Review and Evaluation

Weekly testing is not recommended. Students will weary of it and will spend all of their time preparing for tests instead of learning. Choose your tests

carefully. Even if a chapter has an evaluation at the end, know that you can use it as a review. The test and the review both work toward the same goal of demonstrating the knowledge of the students and cementing the material into their minds.

Evaluations are divided into three sections. The first section tests the student's *grammatical* knowledge of the book. Answers to these questions should be short, consisting of a sentence or two. The second section is the *logic* section. In this section students are asked to answer questions concerning the ideas of the book and to show that they understand how ideas connect with each other within the book. The final section is called *lateral thinking*. This section asks students to relate ideas in one book with the ideas that they have studied in other books. For instance, the student might be asked to compare Homer's ideal heroes (Achilleus and Odysseus) with Virgil's character Aeneas to discover how the Roman conception of the hero was different from the Greek idea. Finally, students often will be asked to compare and contrast these pagan ideas with a biblical view. So, students might be asked to contrast Homer and Virgil's teaching on what is heroic with the ultimate heroic work of Christ. In this way students demonstrate that they can set ideas in their proper biblical context, showing the relationship between the writing of one author and another. Students should be allowed to have their books and Bibles available during testing. If they are having to do extensive reading during the tests, they are not going to be able to finish or do well anyway. Students should not be permitted to have notes of any kind during the test.

## Optional Sessions and Activities

For each chapter there are also some optional classes included. These allow the teacher to be flexible and to add to, or omit classes as they think wise. Usually the number of optional classes is approximately one optional class for every week that the book is taught. There are also a number of optional activities included. These activities allow you to spend addition time on ideas that your students might find fascinating.

Midterms and finals have been provided on the *Omnibus* Teacher's Edition CD. These tests are optional, but can be a helpful gauge of how much the student is retaining. Usually midterms are given around the ninth

week of the semester, and finals are given during the last week of the semester. Midterm exams are designed to be completed in a class period. (You might want to give the students slightly more time if possible.) The finals, however, are made to be completed over two class periods (or roughly two and a half hours). Most students will finish more quickly, but some might need all of the time. If possible, give the finals when the student has no time limit. These tests, as well, are given with open books and Bibles, but no notes, and they feature the same sections as the review and evaluation (i.e., grammar, logic and lateral thinking).

## WHAT'S IN THE TEACHER'S EDITION?

### Additional Text

The teacher text includes hundreds of additional pages of material, with teaching tips and suggested answers for all the questions, writing assignments and activities in the daily sessions.

### Lesson Plans

Session-by-session lesson plans for each chapter.

For those getting ready to teach this curriculum, preparation should be carefully considered. The material has been designed so that it can be taught with little preparation, but this is not recommended. If you want your students to get the most out of this program, you should prepare carefully. First, make sure you are familiar with the book being studied. Also, consult the Teaching Tips on the Teacher's Edition CD before teaching. Knowing where you are going in the end will help you to effectively move through the material and interact with your students effectively.

### Midterms and Exams

Tests with answer keys for both semesters. Three versions are provided for each test (labeled A, B and C).

### Grading Tools

An explanation of our suggested grading routine, including sample and blank grading charts.

# GENESIS

We live in a world shattered,

Each step reechoes the cracking of broken glass,  
Shards removed at first from aching feet  
but then . . . finally . . . tolerated,  
Longing to recover the tranquil garden of gentle grass.

Some days you might not feel it, but I bet that often you do. I call it “the longing.” Often, it is felt most on days that are either best or worst. It happens when the world seems almost perfect (like a warm day at the shore with tall waves to ride and lavender sunsets), or when horror surrounds you (like hearing of the death of a friend). You long for the day at the beach to never end. You long for your friend to rise from the casket. You long for . . . it.

Many have explained “the longing” in different ways. My favorite explanation came from the poet Dante Alighieri. He said that winds blew out from the top of the Mountain of Purgatory on the opposite side of the world and made us long for “it.” (Don’t get me wrong, there is no mountain in the Pacific like this, but I still like the story.) The Garden of Eden was set at the top of this mountain. These winds carried the scent of the Earthly Paradise out over the world.

Each night this brought back to us memories of a land that only a few humans had ever seen but that all of us somehow yearn for, the land of Eden. This sweet smell made us long to go back into the garden with God, with peace. This is what we long for in the best and worst of times.

Many centuries ago our first father began a sad journey, the journey of his exile. His path leads through the years to you . . . to today. As our father first stepped out of the garden into a world cursed and fighting against him, he knew he had shattered the world.

He carried with him, however, one glimmer of hope. He was promised that someday, Someone, a Seed would come and open the gates of the garden again. He could go back home again then. This is where the longing started.

You stand at the beginning of another journey. Before you is the first book of the Bible, Genesis. In it and the many other books you will be studying are wonders that you can not now imagine. Come along for the journey. Our destination is set. We hope to see our ancestral home once more, but first we have to figure out how we got here.



In this detail from the fresco in the Sistene Chapel, we look back to the dawn of Time and see the creation of the sun and moon.

## GENERAL INFORMATION

### Author and Context

Both Jewish and Christian scholars have historically maintained that Moses was the author of Genesis. While this has been questioned by modern scholarship, Mosaic authorship or editorship is quite reasonable. First, Moses was certainly capable of writing the book, educated as he was in all the learning of the Egyptians (Acts 7:22). Second, the text of Genesis is structured around ten sections<sup>1</sup> which begin with the Hebrew word *toledoth*, “These are the generations of . . .” (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2). It is likely that these were written sources which the author edited and compiled into their present form. As a prince in Egypt, Moses would have had access to such written records, whether among the Egyptians or the Israelites. Third, and most significant, both Jesus and the apostles assume that Moses was the author (e.g., Matt. 8:4; Mark 7:10; John 1:17; 7:22; Acts 3:22; Rom. 10:5; etc.). Since Jesus was omniscient, that is He knew everything and the apostles wrote under the inspiration of the Spirit, the conclusion that Moses was the author follows quite naturally.<sup>2</sup>

Abraham welcomes heavenly visitors to a meal.



Growing up in the Egyptian court during the New Kingdom in Ancient Egypt, Moses (c. 1526–1406 B.C.) would have been exposed to one of the most sophisticated, wealthy, and powerful kingdoms the earth had yet seen. Under the tutelage of his adoptive mother, most likely the powerful Hatshepsut, Moses could have become a major player in Egyptian history. However, he considered the “reproach of Christ greater riches than the treasures of Egypt” (Heb. 11:26) and numbered himself with the people of God, leading them out of bondage, revealing to them the precious law of God, and bringing them to the brink of the Promised Land.

### Significance

Genesis is a masterpiece. Using a wide variety of literary genres (writing styles) and techniques, Genesis successfully acquaints the sons of Israel with their fathers and enables them to see both their faithfulness and weakness. As a result, it enables the Israelites to depart from Egypt knowing their role in God’s plan. Despite their own weakness, God would use them to bless the nations if they would but love and serve Him. The same holds true today for us who are the sons of Abraham by faith (Rom. 4:16, 17).

The word *Genesis* means beginnings. Nearly all ideas, events, and themes developed later in the Bible have their beginning in this book. The frequent references to God as Creator (e.g., Ps. 8; 19; Isa. 40:28; Rom. 1:25) drive us back to Genesis. The ubiquitous or ever present nature of sin which prompts the fall of Israel again and again (Deut. 27:9–26; Judg. 2:11–23; 2 Kings 17:7–20; 24:1–5) receives its explanation in the Fall. Our hope for deliverance from corruption bases itself upon the repeated promises in Genesis—the Seed of the woman who would crush the serpent’s head (3:15), the Descendant of Abraham through whom all the families of the earth would be blessed (12:3; 22:18), the Lamb of God who would take away the sin of the world (22:13, 14), and the Ruler who would arise from the tribe of Judah (49:8–12).

The significance of Genesis is not limited to the biblical text. Throughout history, Genesis has shaped the thinking and imagination of millions. Writers have imitated its stories. Scientists have used and abused the creation account. Artists and musicians have sought to capture its passion and emotion. It is hard to overestimate the influence of Genesis.



## Main Characters

The major character who pervades Genesis is the Triune God of heaven and earth, Yahweh. In the beginning He speaks the world into existence, creating all things “very good.” After the Fall, He repeatedly evaluates the works of the sons of men. Eventually He chooses a people for Himself and preserves them from certain destruction despite their foolishness and treachery.

The other characters are divisible according to the two main sections of the book. Chapters 1 through 11 discuss the early history of the world, known as primeval history. During this period the major figures are Adam and Eve, the first couple, Cain and Abel, the first siblings, and Noah and his three sons, Shem, Ham, and Japheth, the founders of a new humanity following the flood.

The second section of the book, chapters 12 through 50, chronicles the beginning of God’s redemptive (the way He would save a people) program through a single family. The three patriarchs—Abraham, Isaac, and Jacob—figure largely in this story. Associated with them are a variety of other fascinating characters. With Abraham, we see his wife Sarah, his nephew Lot, his wife’s maid-servant Hagar, his child Ishmael, and his promised son Isaac. With Isaac we witness his wife Rebekah and his sons Esau and Jacob. With Jacob, renamed Israel, we meet his brother Esau, his uncle Laban, his wives Leah and Rachel, and his twelve children, the founders of the twelve tribes of Israel. Noteworthy among them are Judah and Joseph who play pivotal roles in the last portion of the book.

## Summary and Setting

Interestingly enough, Genesis has two different historical settings. First, it has the original setting in which the events occurred: the Fertile Crescent and Egypt from creation until the death of Joseph around 1805 B.C., the lion’s share of the material spanning from the call of Abraham in 2091 B.C. (12:4) to the death of Jacob around 1859 B.C. (49:33ff). Second, it has the setting in which it was finally written: Israel was either still in the land of Egypt or had just departed under the leadership of Moses and the time was around 1446 B.C.

The book of Genesis treats its story like a chef peeling an onion. Starting with a broad focus upon the world at large, the book gradually, by removing one layer after another, highlights the selection of the twelve tribes of Israel as God’s chosen people. The book begins with the universe as it bursts upon the scene, new and fresh from its Creator’s hands but soon twisted by man’s rebellion. This rebellion reaps horrendous consequences. Brother is set against brother and in time all men rise up in rebellion against God. Yet in the midst of this rebellion, God works to fulfill His promise to bring forth a Seed of the woman who would crush the serpent (Gen. 3:15). He delivers Noah and his family from judgment and brings them safely through the deluge. God then covenants with Noah, promising never again to destroy the earth in such a fashion but to provide a stable environment in which His Gospel promise would be fulfilled.

As the book progresses, its focus narrows step by step. God’s promised deliverance will not come through Ham and Japheth but through Shem. Yet it will not come through all of Shem’s descendants but only through those of Terah, the father of Abraham. And to Abraham the gospel promise is reissued, “in you all the families of the earth shall be blessed” (Gen. 12:3; cf. Gal. 3:8).

But God has not finished narrowing the scope of his redemptive purpose. Not all of Abraham’s children shall be incorporated into God’s plan—Ishmael is passed over and the story focuses upon Isaac, whose life is redeemed by the ram which God provides in the thicket. Then Esau is left behind and the story of Jacob becomes paramount. Jacob is renamed Israel and his sons, the sons of Israel, become the twelve tribes through whom God’s redemptive purposes for the world will be fulfilled.

The sons of Israel, however, fail to perceive their role in the plan of God. They quarrel and complain and treat their brother Joseph treacherously, selling him into slavery in Egypt. But God’s promises cannot be thwarted. He uses their jealousy and spite to change their character and preserve them in the land of Egypt; they meant it for evil, but God intended it for good (50:20). And so the book ends, awaiting the fulfillment of God’s promise to lead His people to the promised land (50:24, 25; cf. 15:12–16).



## Worldview

J.R.R. Tolkien's superb *The Lord of the Rings* epic never fails to stir my imagination. It has spawned whole industries. Book stores are lined with "Tolkien like" material (much of which deserves as little attention as it receives). Hollywood produced three blockbuster movies based on Tolkien's epic. When these movies came out they caused quite a stir, and many people were so inspired by them that they actually picked up the books and began to read. Or, better yet, perhaps they picked up the books first and read them before they went to see the movies.

But imagine for a moment that you did watch the first movie and were so inspired by what you saw that you picked up *The Fellowship of the Ring* and began to read Tolkien's tale. Let us pretend that you were so excited that you decided to skip the prologue with its extended discourse on the history of hobbits and jump right into Chapter 1. You would, of course, immediately bump into Bilbo Baggins. And as you read,

you would find that Bilbo is not your typical hobbit. It seems that Bilbo has had some odd adventures, has actually been out of the Shire and is now fabulously rich as a result. You pause in your reading. "I'd like to know about that adventure," you say to yourself. Suppressing this desire, however, you press on—you want to read about Sauron and Isengard. But the desire continues to increase as tantalizing details from the past leak out—a magic ring, a wizard, frozen trolls, the House of Elrond, and the son of Glain. You get a nagging feeling that you are missing an important piece of the puzzle. "Will I never have any peace?" you ask yourself. So you decide to glance at the Prologue. And there you find mention of an earlier book, *The Hobbit*, where many of these tantalizing details are discussed. Heaving a great sigh, you decide to become a true Tolkien aficionado. You close *The Fellowship of the Ring* and go to the store where you pick up a copy of *The Hobbit* and you begin to read at the beginning.

The point of this vignette is to illustrate that the first book of a series often sets the stage for the entire set. Frequently it reveals key information without which the other books are cryptic or make no sense. What is the basic story line or plot? Who are the major characters? The heroes? The villains? What problems do the characters face? How will they overcome these problems? The answers to these and other questions are often provided in the first book.

So it is with the Bible. The book of Genesis sets the stage for the entire book—both Old and New Testaments and for all of life. Without an understanding of Genesis the reader of Deuteronomy, the Psalms, or Matthew is going to be at a loss to understand fully what is being discussed. On the contrary, the man or woman who knows Genesis will both understand and enjoy the latter books much more.

To understand this "introduction" to the Bible and to all of life, one must understand the main characters and the main problem that faces these characters.

The reward for this grand epic, however, is unlike reading the *Rings* trilogy or *The Hobbit*. Much more is at stake; much more can be gained because this epic is the story of your race. The great problem set forth in Genesis is your great problem, and to grasp God's answer to this problem at Calvary you must understand Genesis.



Scripture tells of a flaming sword outside of the garden to keep out Adam and Eve.

## God Is Personal

The great main character of this story is the Lord God of heaven and earth, Who is unlike any other being.

One of the interesting aspects of God's personhood is that He interacts with Himself. This indicates that God is Triune—He is three persons in one nature. While the full revelation of the Triune character of God comes in the New Testament, Genesis contains at least two clear allusions to this central biblical doctrine. First, within the first three verses of Chapter 1 we have all three persons of the Trinity mentioned: God, the Spirit of God, and the Word of God. Second, God refers to Himself in the plural, "Let Us make man . . ." (1:26), "Behold the man has become like one of Us . . ." (3:22), "Let Us go down . . ." (11:7). Some have argued that this use of the plural is the "plural of majesty" as when a queen says, "We would like crumpets with our tea." Others have argued that this is a reference to other heavenly beings such as angels. However, in the light of later revelation it seems that the most reasonable explanation is that this is a foreshadowing of the Triune character of God.

Genesis not only reveals the Triune nature of God, it also assumes that there is only one true God. In the context of Egyptian culture and belief, the opening chapter of Genesis is revolutionary. The Egyptians associated the various portions of creation with a multitude of different deities who each had their respective sphere(s) of authority. Genesis overthrows this entire way of

## CREATION MYTHS

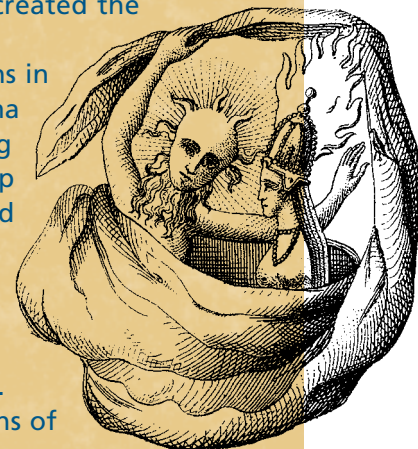
Many in academia refer to Genesis as a creation myth. While the Bible is not "mythological," there are creation myths from vastly diverse cultures and civilizations.

The Sumerians held that the primeval sea existed first and within that the heaven and the earth were formed. The stars, planets, sun and moon were formed between heaven and earth. The Babylonian story is similar: "When in the height heaven was not named, and the earth beneath did not yet bear a name, and the primeval Apsu, who begat them, and chaos, Tiamut, the mother of them both their waters were mingled together, and no field was formed, no marsh was to be seen; when of the gods none had been called into being, and none bore a name, and no destinies were ordained; then were created the gods in the midst of heaven . . ."

There are several creation myths in Hinduism. One myth tells of Brahma sitting in a lotus flower, floating and tossing on the sea. He lifted up his arms and calmed the wind and the ocean. Then he split the lotus flower into three. He stretched one part into the heavens, another part into the earth, and with the third part he created the skies.

In ancient Egypt several versions of creation emerged. In one there was the swirling watery chaos from which arose Atum, the primordial god represented in the form of a human and a serpent. He created the gods, then men were created from his tears. In another myth, the god Ptah is the supreme deity and creator of Atum: "He who made all and created the gods . . . who gave birth to the gods, and from whom every thing came forth, foods, provisions, divine offerings, all good things."

There have been many reports from missionaries in the last century that pre-literate tribes often have "sacred narratives" which are quite similar to, and provide a kind of echo for, the truth of Biblical creation.



In Hinduism, Brahma is the supreme god whose essence pervades the entire universe.



thinking by tracing the origin of everything to the creative power of the God of Abraham, Isaac, and Jacob. The gods of Egypt, Moses declares in Genesis 1, are mere idols (cf. Ps. 115:1-8).

### *God is Sovereign*

Like all good epics, the history of the world has a producer and director.

As the Creator of all, the God of Genesis is also the Lord of all, or Sovereign. This means, first, that God is distinctly different from His creation. While God has existed from eternity, the world began to exist when God called it into being. God created the world *ex nihilo*, out of nothing (cf. Rom. 4:17; Heb. 11:3). While God is not dependent on anything for His own existence, all of creation depends on Him.

God's sovereignty extends over all the earth. The God of Scripture is immanently involved in His creation, not passively and distantly watching all that transpires. The creation is His and He does with it as He sees fit. He destroys the earth with a flood, He confuses the tongues at Babel, He destroys Sodom and Gomorrah, He turns Lot's wife into a pillar of salt, He chooses Jacob rather than Esau. The list could go on, but the point is the same: God acts in the world as He sees fit.

God's sovereignty would be frightening if it were not simultaneously revealed that God is holy, righteous, and good. His sovereignty is the power to do all those things which He wants to do. Of course, all that He wants to do is good and right because He is Goodness and Righteousness. When Abraham was informed of the coming destruction of Sodom and Gomorrah, he feared for the lives of the righteous within the city and asked, "Shall not the Judge of all the earth deal justly?" The ensuing conversation between God and Abraham reveals that God does indeed deal justly and mercifully with sinners.

God's goodness, however does not make Him too lax and indulgent to visit calamity on his enemies. Cain is cast out for murder, the earth is flooded because of man's wickedness, languages are confused because of pride, Sodom and Gomorrah are incinerated for

their debauchery, and two of Judah's sons are killed for their "evil."

While God condemns ungodliness, He promises to bless those who love Him and keep His commandments. God's treatment of those who serve Him is in sharp contrast to pagan deities who may or may not be favorably disposed to those who seek their aid. The gods are foremost man's enemies. In contrast, the God of Abraham, Isaac, and Jacob always works for the good of those who love Him and keep His commandments. He never punishes the godly for following in His paths. Thus, He takes Enoch to himself, He preserves the life of Noah, He rewards the faithfulness of Abraham, and He blesses the integrity of Joseph.

### *God is Covenantal*

This God who is unique and sovereign is also love.

The reason God works for the good of His people is because He loves them. This love is demonstrated by the fellowship God has with His people. First, He communicates with them. He does not leave them ignorant of Himself and His standards; He reveals Himself via direct revelation, blessings, dreams, prophecies, angelic visitations. Second, He establishes a clearly defined relationship (or covenant) with them, promising to bless them if they will but love and serve Him but threatening to chastise and even destroy them should they rebel. We see this in His relationship with Adam (2:15-17), in His covenant with Noah and his offspring (9:8-17), and in His covenant with Abraham and his descendants (17:1-14).

In His covenant with Adam<sup>1</sup> God gives clearly defined privileges, expectations, and consequences. He grants that Adam and Eve can eat from any tree in the garden, presumably even from the tree of life. However, God restricts them from the tree of the knowledge of good and evil. He warns them that if they eat of its fruit, they "will surely die." Adam and Eve despise the Word of the Lord and listen to the word of the serpent. As a result, God demonstrates His faithfulness—He fulfills His word of judgment, and mankind becomes subject to death and decay.

After the Fall, God sets in motion a plan to save His ruined creation. His plan, much like Tolkien's *Hobbit*, involves some strange choices. We might expect God to immediately wipe out the

So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."



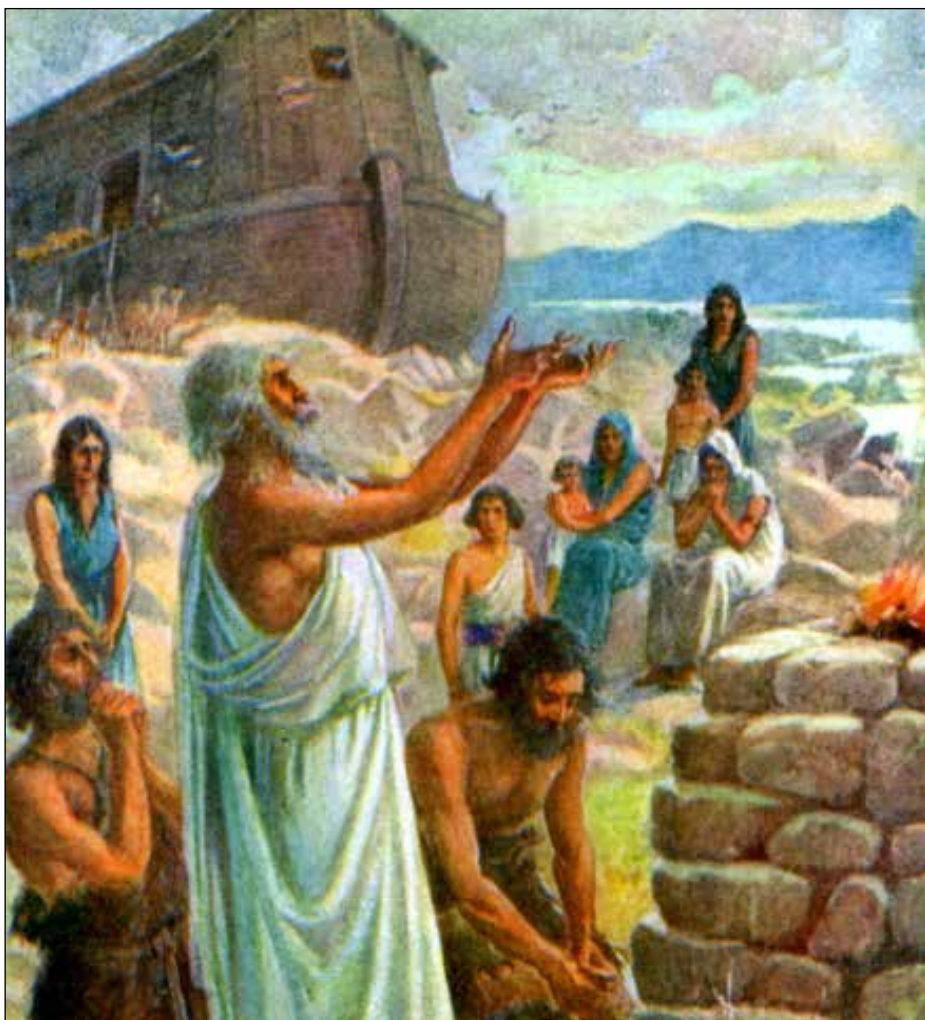
wicked or raise up some army of the righteous. God often, however, chooses the few and the obscure, just as Tolkien calls on the frightened and apprehensive Bilbo to do great things and to set in motion the actions far beyond his imagination. So God looks at times to single families like Noah and his children. God calls Abraham to be the father of many nations. Ironically, when God first comes to Abraham he is an idol worshipper who has been unable to have any children. What irony!

God's covenant with Noah likewise stresses God's faithfulness. While we are accustomed to think of the regularity of the seasons as a matter of scientific necessity, Genesis presents this regularity as a testimony of God's faithfulness. Why does the sun rise each morning? Why does winter turn to spring? Why do birds fly? Apples fall from trees? Why do cows moo? The answer, according to Genesis, is because God is faithful—He orchestrates both the mundane and the spectacular events in the world (cf. Ps. 104; Col. 1:17).

God's covenant with Abraham shines brighter than the sun. Again and again God manifests His determination to fulfill His promises in the life of Abraham and His descendants. Nowhere is this portrayed more forcefully than in Genesis 15. It was a common practice in the Ancient Near East to establish covenants by slaying an animal, cutting the animal in two and then placing the two pieces opposite one another. The participants of the covenant would then walk through the pieces as they recited the terms of the covenant. The action symbolized the covenanters' vow either to fulfill the terms of the covenant or to become like the divided animal—dead. The remarkable part of Genesis 15 is that, though there are two parties to the covenant, God and Abraham, only one of them walks through the pieces.

God, symbolized by the flaming pot, passes through the pieces and thus declares to Abraham—either I will fulfill my promise to grant you a son or I will die. The latter of course is impossible. What follows? God will certainly grant a son. What a testimony of God's faithfulness!<sup>4</sup>

This testimony continues throughout Genesis as God fulfills His promises despite the foibles, trickery, and treachery of men. He blesses the faithful efforts of His people and makes them successful. Likewise, God turns the evil actions of His own people to *their* eventual good. While not excusing sin, Genesis emphasizes that God is faithful and does whatever is necessary to fulfill His promises.



Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

### *God is Merciful*

As in Tolkien's epic where the weaknesses of even a hobbit like Bilbo is eventually unmasked, the biblical characters prove that they are sinners in need of grace. During his adventure, as you might remember, Bilbo finds a "precious" magic ring. Eventually, he begins to fall under its powers, and we see his weakness. In the same manner, the biblical heroes all have feet of clay. Noah falls into drunkenness. Sarah laughs at God's promise of an heir. Abraham seeks to fulfill God's promise in his own strength by fathering Ishmael. Isaac tries to bless Esau instead of Jacob. The patriarchs even sell their brother, Joseph, into slavery. All are in need of mercy.

Genesis emphasizes the mercy of God alongside His covenantal faithfulness. Though Adam and Eve rebel against Him, He does not completely disown them but promises to deliver them from the craft of the serpent (3:15), provides them with clothing to cover their shame and symbolize their forgiveness (3:21), and expels them from the garden lest they live forever in their fallen state (3:22–24). Though God destroys the world in a great deluge, He "remembers" (8:1) Noah and delivers Him. Though Sarai is brought into the harem of Pharaoh, God delivers her and preserves her to bear the promised child (12:10–20). The God of Genesis is a God who delights to show mercy.



Isaac is shown mercy and a ram is given for the sacrifice to God.

### *Man Reflects the Image of God*

The other main character in Genesis is mankind. Man begins his time on earth as a true and righteous reflector of God's glory. Man is like a mirror reflecting back to God the wonder of His own glorious love.

Originally, man was made in the image of God. What is he as the image of God? First, he is personal. Just as God speaks, acts and judges, so man speaks, acts and judges. He has the capacity to think and reason. He can analyze and assess.

Second, like God, man is initially sovereign, but in a limited way. He is sovereign, first, in the sense that he is a mini-creator. Many creatures are like God in this way. Beavers make dams; birds make nests; bumble bees make honey. But man has the unique ability to create, not simply things that he needs, but frivolous things—things which have no apparent link to his needs—bookshelves, video games, sculptures, and Oreos. The reason man can and should create such things is because God did. God did not need the universe; He created it because He wanted to. It delighted Him. And just as there is a fundamental distinction between God and the universe, there is also a distinction between the things man makes and man himself.<sup>5</sup>

Man is also sovereign because God has invested man with authority over the creatures of the earth.

"Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea . . . ' And God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea . . .'" (1:26, 28).

Like God, man is covenantal. God created man to live not in isolation from but in relation to God and other creatures. Man always lives *coram Deo*, before the face of God. God walks in the garden and finds Adam when he is trying to cover his sin (3:8–11). God "comes down" to see what the men of a particular region are doing



(11:7; 18:21). All men are in a covenantal relationship with God. Some men acknowledge this relationship, and others choose to suppress it (e.g., 19:9 cf. Rom. 1:18–32), but everyone is accountable to God. Man also lives in relationship with other people. In the opening chapters of Genesis, the covenant of marriage is created by God as a perpetual statute (2:24). Sons are identified in relation to their fathers and nations in relation to their father, or patriarch (10:1ff). Man is responsible to see that justice is upheld and to hold perpetrators of injustice, notably murder, accountable (9:6). Man always exists in covenantal relation with other people—in the family, the church, and the state. Third, Adam himself bore a special covenantal relationship to the entire creation. Adam was appointed by God as the head of creation. When Adam sinned against the Lord, the earth was plunged into ruin and decay and all of Adam's descendants were born in a state of moral corruption. In other words, man is born into sin and born a sinner.

### *Man is a Distorted Reflection*

Early in the story of Genesis, however, Adam, the righteous mirror reflecting God's glory, is shattered by sin. As a sinner man no longer perfectly bears the image of God, but he still bears God's image.

This fall into sin creates the great problem for the human race. Adam was created "very good." Sin, however, made man love evil and commit sin. For now, because he is created in the image of God, there are certain things which man is but other things he ought to be but is not.

Man ought to be holy, righteous, and good. God created man to joyfully receive His commands and obey them. He told Adam and Eve to abstain from the fruit of the tree of the knowledge of good and evil. When they disobeyed, He visited them with death and cast them out of the garden. He demanded that they obey.

This expectation of obedience recurs again and again in Genesis. When God looked down upon the earth prior to the Flood, He "saw that the wickedness of man was great on the earth, and . . . the Lord was sorry that He had made man on the earth, and He was grieved

in His heart" (6:5, 6). As a result, He judges man for his disobedience with the great deluge. God expected that His law would be obeyed. However, as a result of the Fall, man no longer had the capacity to do good on his own initiative. Following the Flood, God declares that "the intent of man's heart is evil from his youth" (8:21). By nature man ought to be holy, righteous and good, but he is not.



"Now the serpent was more cunning than any beast of the field which the LORD God had made."

Also man ought to be faithful both to God and to other men. Just as God is faithful to fulfill his covenantal obligations and promises, man ought to fulfill his. Sadly, this does not happen. Beginning in the opening chapters of Genesis, man turns against his sovereign Lord. Although God created man to live in fellowship with Him, man rejected this relationship. As a result, man's covenantal faithfulness to other men is also undermined. Isaac endeavors to avoid the Word of the Lord and give the blessing to Esau, forcing Rebekah and Jacob to resort to trickery in order to fulfill God's prophecy. Laban treacherously betrays Jacob, forcing him to work for seven years and then failing to give Rachel in fulfillment of his promise. By nature, therefore, man is a covenant breaker, always with

respect to God and frequently with respect to other men.

Finally, man ought to be merciful just as God is merciful. God extends grace to those who are undeserving or weak. Ought not his creatures then do the same? But in Genesis we learn that this is not the case. Jealous of Joseph's favor in the eyes of their father, the sons of Israel plot to kill their brother. Their mercy consists in a decision not to kill their innocent sibling but to sell him into slavery to some Midianite traders. This was their idea of mercy! The book is full of examples of man's cruelty to men. By nature man ought to be merciful, but he is not.

### *Man is a Restored Image-Bearer*

Sméagol—  
or Gollum—  
from Tolkien's  
epic *The Lord  
of the Rings*

The problem of sin must be solved and the shattered mirror of man must be restored. Fortunately, Genesis does not leave us with

what man ought to be by nature but is not. It leads us on to what man can be by grace. This basic distinction is set up in the garden, when God establishes a dichotomy between the seed of the serpent and the Seed of the woman. The seed of the serpent are those who build up the kingdom of Satan and rebellious man. The Seed of the woman is ultimately Christ and also, in Him, those who build up the kingdom of God and redeemed man. This redemption follows a basic pattern. First, God extends his grace to a man. Second, He speaks a word to him, expecting that he will receive His word and believe it. Third, the man responds by approaching him via blood sacrifice as an

acknowledgement of his sin (this pattern can be seen as early as Genesis 4 with Abel). Finally, the faithful man demonstrates his faith and gratitude by living in obedience to God's law.

This pattern is evident throughout Genesis: *See Chart 1.*

Genesis sets the stage for the greatest epic, the real history of the world in which God redeems Adam's fallen race through Christ. God's story sets the stage for all future history. It also sets the pattern for all great stories throughout history. As we recall Tolkien's *Hobbit*, we see that he echoes Genesis in many ways. The insignificant, like Bilbo of Bag End, are called to become great players in the history of their imaginary world. This, of course, repeats the pattern of the patriarchs, who are called to important roles in the history of God's saving plan.

*The Hobbit* also leaves us with the same sense as Genesis. Both end leaving us in a state of hope and expectation mixed with foreboding. What will become of the Ring? What will happen to Bilbo? We haven't seen the last of Gollum, have we? Now, we are ready to dive into the *Fellowship* with new understanding. In a similar way, Genesis leaves us with the expectation that God will bring about great things through the family of Abraham. We hope that we will again enter the garden. We long for the Seed of the woman to appear. This expectation, however, is mixed with foreboding of coming slavery and the fact that the problems of the Fall have still left the world in pieces as we leave the book. God's original creative act has been distorted and corrupted, but God Himself has not been thwarted.

—Stuart W. Bryan

### For Further Reading

Jordan, James. *Primeval Saints*. Moscow, Idaho: Canon Press, 2001.

Leithart, Peter J. *A House for My Name: A Survey of the Old Testament*. Moscow, Idaho: Canon Press, 2000. Pages 17–70.

Spielvogel, Jackson J. *Western Civilization*. Eighth Edition. Boston, Mass.: Wadsworth, 2012. 1–35.

*Veritas Press Bible Cards: Genesis through Joshua*. Lancaster, Pa.: Veritas Press. 1, 2, 5, 9, 17.

Chart 1: PATTERNS OF OBEDIENCE

	NOAH	ABRAHAM	JACOB
God's Man	6:8	12:1	25:23
God's word to the man	6:13	12:1–3	28:13–15
Man's sacrifice for sin	8:20–22	12:7, 13:4	33:20
Man's obedience	6:22	15:6	35:2



## SESSION I: PRELUDE

### The Mystery of Michelangelo's *Creation of Man*

This is the famous fresco painting by Michelangelo that is on the ceiling of the Sistine Chapel. It shows the creation of man spoken of in Genesis. This, of course, shows a very unbiblical picture of God. He is not a grey haired old man. The cherubim are not pudgy little babies. This, however, is not the controversial part. Look behind God. One character is not like the others. Just under God's left arm is a beautiful woman (who is not like the cherubs). Artists and art historians dispute her identity.

*Write a paragraph explaining who she is (Hint: on another part of the ceiling Eve is pictured but she does not look like this woman).<sup>6</sup>*

**Detail of Eve from *The Temptation and Expulsion*.**



*Some of the answers are as follows:*

**MARY:** This is a popular choice for many. Romaine takes this position. Since the Early Middle Ages, Mary was given the title Mother of God. This title was originally given to clarify the fact that Jesus Christ was really God. By the time the ceiling of the Sistine Chapel was being painted, Mary was being venerated. Still, why is Mary watching Adam? She is not part of the God-head. She did not pre-exist her own birth.

**SOME FEMININE ASPECT OF GOD:** Some feminist theologians might be tempted to answer in this manner, but it is really out of step with the theology of that day. If this was a female deity (or aspect of God) why wouldn't she be older (a wise, gray-haired woman)?

**EVE:** Even though the Eve in the other part of the painting looks different, some think that this is still the best choice and some think that that they really do not look that different. It would seem, however, that the woman under God's arm looks fragile and feminine, whereas Eve looks more burly. Also, when Adam is created, Eve has not



yet been created. What is she doing behind God when she does not yet exist? Compare our mystery lady with the very muscular Eve shown in the detail below the fresco.

**SOPHIA (Wisdom):** This does not mean a feminine aspect of God. Wisdom in Proverbs is pictured as a woman. It would seem appropriate to have wisdom pictured during the creation of man. It seems this is the most likely answer.

*Discuss or list short answers to the following questions:*

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According to Genesis there is only one living and true God who is (1) personal, (2) Triune, (3) sovereign, (4) transcendent, (5) authoritative (immanent), (6) holy, righteous, and good, (7) covenantal, (8) faithful, and (9) merciful. This list is by no means exhaustive.

6. Why did the Fall introduce a distinction between what man is as the image of God and what man ought to be?

While the image of God remains after the Fall, the Fall did introduce an anomaly into man’s position. Adam was created “very good.” He was free in the fullest sense of that word since he had no predisposition to choose evil. While not as fully developed as he would one day potentially be—even Adam was to grow in righteousness, to advance from a position of goodness to one of greater goodness—he was pure. The Fall altered this and created a tragic dilemma for man in the image of God. For now, because he is created in the image of God, there are certain things which man is but other things he ought to be but is not.

7. What is a covenant? With whom did God enter into covenants in Genesis?

A covenant is a solemnly established and clearly defined relationship between two or more persons. When God enters into covenant with people, He promises to bless them if they will but love and serve Him, but threatens to chastise and even destroy them should they rebel. We see this in His relationship with Adam (2:15–17), in His covenant with Noah and his offspring (9:8–17), and in His covenant with Abraham and his descendants (17:1–14).



### READING ASSIGNMENT:

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Genesis 1:1–11:26

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How long did it take for God to create the world?

Use this question as a discussion-starter. Teachers should look for opportunities to introduce other questions as the students’ answers open doors to deeper, probing questions.



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This view takes Genesis literally. It states that God created the world in six days. Each day was a 24-hour period. It holds that this creation happened in the order set forth in Scripture and that God rested the Seventh Day. This view also holds that all death was the result of the Fall. This pattern of work and rest set up the weekly paradigm that we are all to follow.

### THE DAY AGE POSITION.

This position asserts that the “days” in Genesis are not 24-hour days, but that each Day represents an age that could have been years or even millennia long. It bases its interpretation of the Hebrew word *yom* (day) on verses like Psalm 90:4 and 2 Peter 3:8. It looks at the Sabbath rest of God on the Seventh day as His rest from His creative activity which continues to this day. This view does believe that animal death occurred before the Fall.

### THE FRAMEWORK POSITION.

This view believes that the seven days of creation are not to be taken as literal, twenty-four hour days, but are instead figurative, topical descriptions of God’s creation of the world. As evidence they point to the fact that there is a pattern in Genesis 1 in which God creates realms in days 1–3 (light and dark in the heavens, the sky and sea, and dry land) and their rulers in days 4–6 (sun and moon to “rule” the day and night, birds and fish to rule the sky and sea, animals and finally man to rule the dry land). This view asserts that the Genesis language offers snapshots of the divine creativity, but that this language is by nature metaphorical. The chief thing not to be taken literally according to the framework position is the chronological sequence. This view does not, however, commit to any specific time frame for creation; neither does it commit itself to any specific order of events. It also allows for the possibility of death in all but man (who bears God’s image) before the Fall and points to the Sabbath as God’s eternal enthronement over creation, and the eternal rest to which all creation ultimately points and is fulfilled in Christ.

## Objections

### OBJECTIONS TO THE SEVEN 24-HOUR DAYS POSITION:

1. How can you know that days 1–3 are “normal 24-hour days” if the sun and moon had not yet been created?

While it is true that the sun and moon were not created on these days, the God who is going to create the sun and the moon is telling us the story. He uses the term that would be most easily understood to be a 24-hour period, and He would know because He was there.

2. How can you hold this view since modern science has found that the earth is about 4 billion years old?

Modern science is fallible. When it comes to comparing the authority of modern science to that of the most clear and consistent reading of Genesis, one should read the text and let the chips fall where they may. Modern science has a prejudice against the supernatural, so it will consistently conflict with Scripture. Trying to make my reading of the Bible fit modern science’s conclusion gives too much authority to fallible men and demonstrates too little faith in the Word of God. As science moves out of its present anti-Christian bias, it should be that its adherents will increasingly see that the natural world should be interpreted in light of Scripture and not vice-versa.

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older, so why not learn from science how God created the world?

2. Isn't your view just an attempt to force the conclusions of modern science into the biblical text?

Well, it does eliminate a lot of unnecessary conflict between the two, but it is not an attempt to squeeze evolution into the Scriptures. God tells us the story of creation making sure that we know that He created everything and that the material world that He made was good. He is not giving us a science text that lets us in on the details. He has given us the ability to look at things and learn how He made the world. It seems as if He made it over a long period of time (according to science) and the text allows for that reading.

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He certainly could have done the work in this poetic chronology, but that does not seem to be what the text is trying to make us see. When days 1–3 are said to have “evening and morning” without sun or moon, it should be clear that these are not “normal” days. When we realize this, the next question that we should ask is what is God trying to communicate with this figurative and metaphorical language? It seems that He is giving us clear snapshots of what creation was like, but not tying it to a specific time frame. These snapshots do, however, set the pattern of work and rest that He wishes us to follow.

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Genesis 11:27–37:1 (*Toledoth 6–9*)

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### Cultural Analysis

1. In athletic events, if one player does something wrong (e.g., drops an easy fly ball in the bottom of the ninth inning, allowing two runs to score and his team to lose), is it fair for his whole team to be punished for it (i.e., lose the game)?



Our culture has little objection to this (except for Red Sox, Cubs and Phillies fans). We understand that team play demands that the players be treated as a united or covenantal unit, where one player's actions are reckoned to the entire group. The players chose to be on the team, so our culture thinks that it is fair.

2. If a child robbed a store, what would our culture say about sending the parents of that thieving child to jail?

Our culture would not like laws like this one because they do not like reckoning a family as a unit, but as a group of individuals who bear little responsibility for each other. I think that a lot of our objections are based on the fact that we do not get to choose our family members.

3. Why does our culture react differently in these circumstance? Is this biblical?

Our culture seems content with covenantal thinking so long as it is reckoned only in places where we make a conscious informed decision about being part of the covenant. God, however, reckons this covenant unity both in situations where a conscious commitment has been made (e.g., marriage covenants) and where one has not been made (e.g., families, nations and as a race in Adam).

### *Biblical Analysis*

*Read Romans 5 and 1 Corinthians 15:20–22 thoughtfully out loud. These passages can be difficult to understand so make sure you have your Bibles open while you discuss it.*

The teacher should have the answers readily available so he can help students through the answers. In a homeschool setting, make sure that you have the answers available and do not spend too much time on any one question.

1. In both of these passages to what is Adam's sin compared?

This is the most important point to see. Adam's sin is compared with the salvation that Christ won for His people by dying

for them. Christ represented His people in the same manner as Adam represented the entire race. The Bible says little about Adam's relationship to us, but we can learn about this relationship by understanding that it is like the relationship between Christ and His people. Jesus died for His Church on the cross and won salvation for them. His work was credited to us. None of His people hung on the cross and paid for their sins, only Jesus did this, but His payment covered the sins (or atoned for the sins) of all of His people. In the same way, Adam's one sin covered or was credited to all of those whom he represented. As Christians will receive the eternal reward that Christ won for us, so all who are sons and daughters of Adam deserve (and unless God saves them) will receive the punishment that this sin deserves (i.e., all the pains of this life, death itself and the pains of Hell forever). We, however, do not stop with Adam's sin, but we continue to sin because we live in rebellion and crave evil.

2. In Romans 5:12, why did death spread to all men? It spread because all of us sinned in Adam. He sinned and earned cursing as our representative for all of us.

3. In Romans 5:13–14 how were the sins of those that lived between Adam and Moses different than (not in the likeness of) Adam's sin?

Adam sinned by breaking the law of God (Gen. 2:17). After Moses received the tablets, men sinned by breaking the law spoken by God and written on tablets. The men between Adam and Moses did not have this verbal law to disobey. They did not sin in the "likeness" of Adam. They did, however, sin by breaking the law written on their consciences (see Romans 2:15).

4. What does Romans 5:18–19 make clear about Adam's sin?

Adam's sin brought us condemnation, and we became sinners when he sinned.

5. In 1 Corinthians 15:22, what happen to all men in Adam?

As a result of his sin, we died.



## SUMMA



*Write an essay or discuss this question, integrating what you have learned from the material above.*

Is it righteous to punish or reward some people for the actions of another? What does culture believe and what does Scripture teach?

Not only is it righteous, but it is the only way of salvation. In Adam our entire race fell into sin. Each one of us, however, has added immensely to the punishment that we deserve through our own sinful actions. God in mercy visited the punishment so justly deserved by His people upon His Son. Christ absorbed this wrath, and we receive the reward of eternal life. This is just, but justice is not even the beginning of it.



### READING ASSIGNMENT:

Genesis 37:2–50:26 (*Toledoth 10*)

## SESSION IV: ANALYSIS

Genesis 37:2–50:26

### A Question to Consider

What is a covenant?

Use this question as a discussion-starter. Teachers should look for opportunities to introduce other questions as the students' answers open doors to deeper, probing questions.

*Discuss or list short answers to the following questions:*

### Text Analysis

*Reread: Genesis 9:1–17 and Genesis 15*

1. According to the similarities of these passages, what is a covenant?

We see in these cases that a covenant is an agreement between at least two parties. One party makes a promise or promises, usually gives instruction or law, speaks of the blessing of obedience to this law, and demonstrates their earnest by giving a sign of the covenant.

2. One theologian has said that God's covenant is basically a relationship (or bond) of life or death significance ruled over by God.<sup>8</sup> What do you see in these two passages that supports this view?

God's covenant in Genesis 9 is concerned with His promise to never cut off all life with a flood. The covenant in Genesis 15 is concerned with Abraham's heir and inheritance.

### Biblical Analysis

What are the essential parts of a covenant?

*Answer the questions in Chart 3.*

## SESSION V: DISCUSSION

### A Question to Consider

Can God accomplish His will by using sinful people in the process?

Use this question as a discussion-starter. Teachers should look for opportunities to introduce other questions as the students' answers open doors to deeper, probing questions.

*Discuss or list short answers to the following questions:*

### Text Analysis

1. Does God ordain that sinful actions take place? Consider Genesis 45:4–8; 50:19, 20; Exodus 4:21; Matthew 26:54; Luke 22:22; Acts 2:23; 4:28.

Joseph very plainly ascribes his descent into Egypt to two causes: God and his brothers. God sent Joseph into Egypt through the wickedness of his brothers. In so doing, however, God desired something that was good. He used the sinful actions of the brothers to accomplish His inscrutable purpose. The other passages reinforce this theme. God tells Moses to speak to Pharaoh but also announces that He Himself will harden Pharaoh's heart and cause him to refuse to heed God's word (Ex. 4:21). Jesus notes in Matthew that his murder was decreed ahead of time by God through the Scriptures. The passages in Luke and Acts make this even more explicit.

2. Does this remove man's responsibility for his sin? Consider the above passages, Ecclesiastes 7:29 and Romans 9:19-26.

God's sovereign decree does not remove man's responsibility. Joseph, remember, ascribes his descent into Egypt both to God and to his brothers. As far as his brothers are concerned, their action was evil. It is true that God overruled their evil intention in His sovereign mercy, but the text continues to hold them accountable for their evil. They themselves acknowledged that the calamities which were coming upon them were a result of their sin (42:21-22).

God made man upright but he sought out many devices. When God created man, he was very good. Man's decision to rebel was his own responsibility. Did this catch God by surprise? Had God intended something else in his secret, decretive will? No. Did these

things violate God's revealed law? Yes. It is helpful in this connection to distinguish between God's decretive and prescriptive wills. His decretive will is His secret and sovereign council whereby He has determined infallibly whatsoever comes to pass. His prescriptive will consists of the commands and laws He has entrusted to man expressing that which is good and right in His sight. God's prescriptive will is the standard for our obedience (Deut. 4:5-8); his decretive will is that which establishes whatsoever comes to pass (Eph. 1:11).

Why then does God still find fault? If He decrees all that takes place, including the sinful actions of men, how can He hold men responsible for the sinful actions they commit? Paul's discussion of God's sovereignty in Romans 9 raised the same objection. His answer? "On the contrary, who are you, O

Chart 2: PARTS OF A COVENANT

ASPECT OF COVENANT

NOAH

ABRAHAM

Promise	Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth. (9:11)	I will be a God to you and your children (17:7). You will receive a Seed (15:5). Your descendants will be like the stars (15:5). You will receive a land (12:8). I will bless the world through you (12:3).
Law	Protecting the image of God seems closely related to this covenant. (9:1-7)	Walk before me and be blameless (17:1)
Blessing	Food, multiplication and safety. (9:1-4)	Seed, land, wealth, blessing to the world. See above.
Sign	Rainbow (9:13 ff)	Circumcision (17:9 ff)

Chart 2, continued: **PARTS OF A COVENANT****ASPECT OF COVENANT****SCRIPTURE REFERENCE****QUESTION**

Promise

John 17:1-3, Matt. 28:20

What does Christ pray for? What does He promise for His Church?

Christ prays that those who believe in Him should have eternal life. Christ says that He will always be with His people.

Law

Rom. 13:9, Gal. 3:13-14;

What is this Law in this passage the same as? What does this tell you about God's rules of righteousness?

The Law in the New Testament is exactly the same as the Ten Commandments given in the Old Testament. This shows us that the only standard of righteousness is the unchanging character of God.

Blessing

Rom. 4:12-14; 1 Pet. 2:4-5

Whose blessings has the Church inherited? How has this promise expanded? If we are what 1 Pet. 2:4-5 says, is the Church still his people?

The church has inherited the promises of Abraham. The promises to Abraham have expanded. He was promised the Land of Canaan. The church is promised the world. Peter calls us a holy priesthood. If the church is a holy priesthood, it is certainly His people.

Sign

Matt. 28:19; 1 Cor. 11:24-26

What are the signs of the New Covenant? How do they relate to the sign of Circumcision and Passover given to Israel?

The signs of the New Covenant are Baptism and the Lord's Supper. Baptism is like Circumcision because it marks a person's entrance into God's people. The Lord's Supper is like Passover. It marks the continuing communion that God has with His people.

man, who answers back to God?" God is sovereign. He has authority to do with the world as He sees fit (see Romans 9:19-26).

**SUMMA**

Write an essay or discuss this question, integrating what you have learned from the material above.

**Biblical Analysis**

1. What does it mean that God is sovereign? Consider the following Scriptures:

- He accomplishes His will (Ps. 115:3; 135:5-7; Dan. 4:17, 34, 35; Eph. 1:11)
- He brings about trivial things (Ex. 34:24; Prov. 16:1, 9, 33)
- Calamity is under His rule (Isa. 45:7; Lam. 3:37, 38)

How can God accomplish His purposes through the sinful actions of human beings and still be holy, just, and good?

God's control over the Universe is complete. He brought the Universe into being. All actions are under His control, even sinful actions. Sins, although they are against God's law, are still used by Him to bring





Rembrandt Harmenszoon van Rijn. *Jacob Blessing the Sons of Joseph*. 1656. Oil on canvas. Staatliche Kunstsammlungen, Kassel, Germany.

about His plan to redeem His people. Because He controls all things, we can face every circumstance with confidence that all circumstances come from the hand of a loving God.

## OPTIONAL SESSION

### Analyzing the Art

Begin class by analyzing this painting by Rembrandt.

1. Who are the characters in this painting? Jacob, Joseph, his wife Asenath, and his sons,

Ephraim and Manasseh.

2. Where in Genesis is this scene described?  
**Genesis 48**
3. What is Joseph endeavoring to do with Jacob's hand?  
Joseph is endeavoring to move his father's hand from the younger son, Ephraim, to the older, Manasseh.
4. Does Rembrandt capture the emotion which the biblical text ascribes to Joseph at this point? What emotion is portrayed?

The biblical text says that Joseph was "displeased." The Joseph in this picture, however, looks rather placid and calm.

5. Which of the boys appears the more pious? Why?

The boy to the right is shining with light. Joseph's coat creates a sort of halo over the boy's head. His position is reverent in contrast with the other who is staring off into space and rather disconnected with the event.

6. What event does this blessing recall from Jacob's own life?

Jacob, like Ephraim, was the younger and was blessed by God.

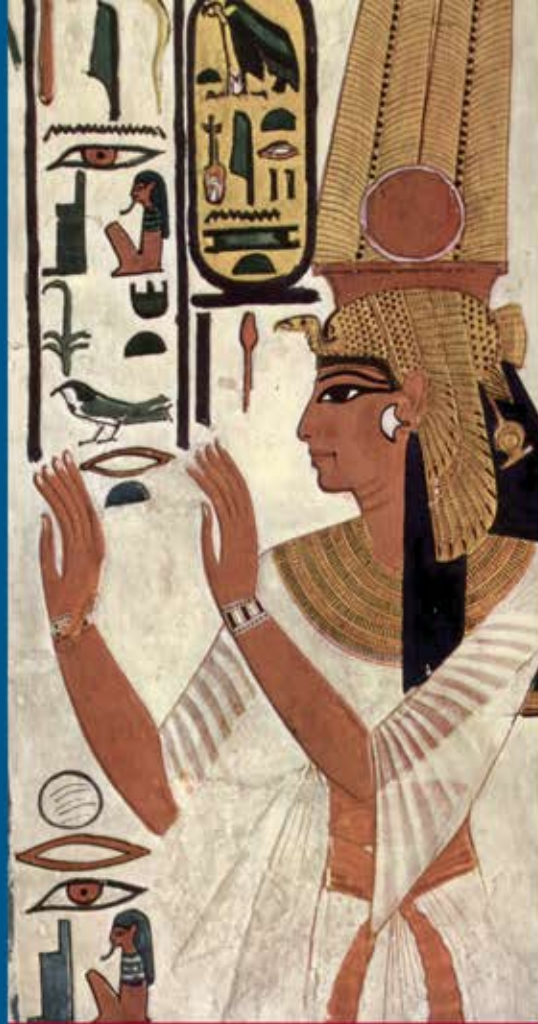
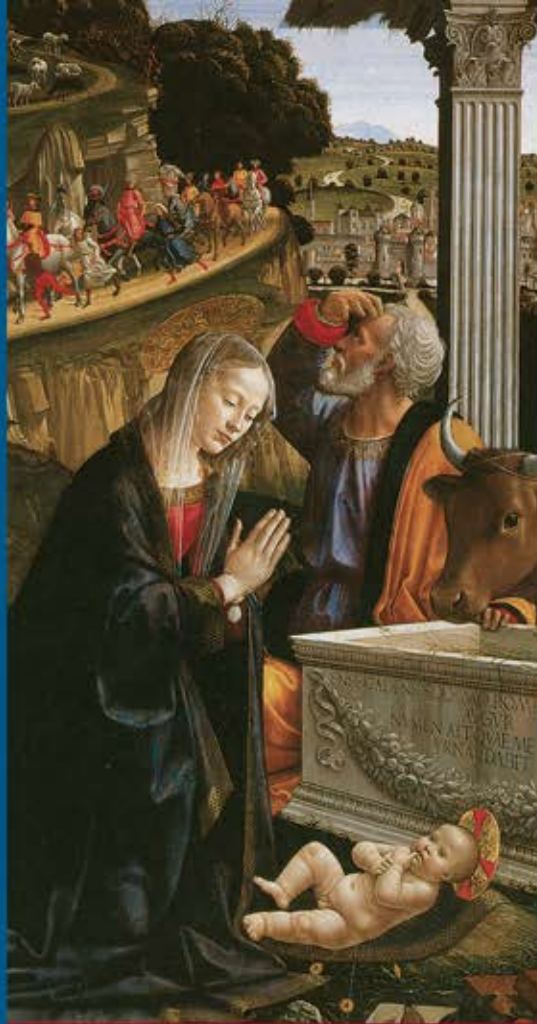
7. Rembrandt's painting changes a number of things in the biblical text, both by addition and omission. Can you identify them? Why do you suppose he did this?

Rembrandt omits the crossing of Jacob's hands; he places Ephraim and Manasseh in opposite positions relative to the biblical description which places Ephraim on Joseph's right and Manasseh on his left; he adds Joseph's wife Asenath to the scene; and, as noted above, he alters Joseph's emotion. It is difficult to determine with certainty why he did so. Rembrandt painted some of the most vivid and alluring depictions of biblical scenes. A plausible reason for the change is that he wanted to make the picture accord more with Dutch customs at the time and what would be a typical death bed scene in Holland.

## ENDNOTES

- 1 Technically there are eleven sections. The two toledoth sections about Esau have been combined (36:1-8 and 36:9-37:1).
- 2 The identification of Moses as the primary author of Genesis does not exclude some later editorial revisions or additions. For instance, Genesis 11:31 associates Ur with the tribe of the Chaldeans, a group of people who did not emerge until after Moses' death. For a fuller treatment of Mosaic authorship consult Raymond B. Dillard and Tremper Longman, III, *An Introduction to the Old Testament* (Grand Rapids, MI: Zondervan, 1994) pp. 38-48.
- 3 Deem, Rich. "The Bible Teaches That the Heavens Were a Solid Dome, Embedded with Stars?" *The Bible Teaches That the Heavens Were a Solid Dome, Embedded with Stars?* Accessed November 1, 2004. [http://www.godandscience.org/apologetics/dome\\_of\\_heavens.html](http://www.godandscience.org/apologetics/dome_of_heavens.html). Sabry, Bassem. "The Nirvana Articles" *The Nirvana Articles*. Accessed November 1, 2004. <http://nirvanaarticles.blogspot.com/2005/10/three-of-life-3-episode-i.html>. Duerer, Richard. "Egyptian Creation Myths" *Egyptian Creation Myths*. Accessed November 1, 2004. <http://www.egyptartsite.com/crea.html>. "Egyptian Mythology" *Egyptian Mythology*. Accessed November 1, 2004. [http://realhistorywww.com/world\\_history/ancient/Misc/Egypt/Egyptian\\_Mythology.htm](http://realhistorywww.com/world_history/ancient/Misc/Egypt/Egyptian_Mythology.htm). Lichtheim, Miriam. *Ancient Egyptian Literature; a Book of Readings*. Vol. I. Berkeley: University of California Press, 1973.
- 4 Some people are uncomfortable describing Adam's relationship with God as a covenant. However, Scripture explicitly identifies this relationship as a covenant (Hos. 6:7), and all the elements of a covenant are present: privileges, expectations, blessings, consequences, etc. For a fuller treatment, see O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, NJ: Presbyterian & Reformed, 1980) chapter 5.
- 5 Hebrews 6:13-20 discusses this passage in Genesis 15 and uses it to encourage us to trust in God's faithfulness through His Son, our Lord Jesus Christ.
- 6 This point is related to the Nicene Creed's statement that Jesus was *genitum non factum* (begotten, not made). Jesus is the only begotten Son of God, meaning of course that Jesus has the same nature as God Himself (Jesus is divine). We are adopted sons of God. We do not have His nature because we are creatures. Nevertheless, through Christ, we receive all the benefits that He as the Son of God deserves. For example, we shall inherit the earth.
- 7 For a fascinating discussion of this question, see James Romaine's chapter on Creativity in: Ned Bustard, ed. *It was Good: Making Art to the Glory of God* (Baltimore: Square Halo Publishing, 2000) pp. 159-201.
- 8 O.P. Robertson, *Christ of the Covenants* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1980) pp. 3-15. This gives the definition for covenant, saying that it is a bond in blood sovereignly administered. For the adventurous student or the inquisitive parent this chapter of this book does a great job explaining covenants.





“Our teacher, who was not as familiar with ancient literature, has been able to use your material with great success because of the excellent material you have written, otherwise she would have needed to read and study this material a great deal more on her own to prepare for teaching. . . . All in all, I think you have produced something fantastic that will enable teachers to teach this material without needing a classics degree, and I for one am really grateful.”

—Camille

“It is Awesome! Thanks for all the hard work! The depth of thinking and logic skills needed are perfect for seventh graders!”

—Kelly