Creation to Covenant

Formed by Truth

Formations: A Redemptive-Historical Approach to the Old Testament

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Week 1 – The Beginning

Every day you read your Bible, you have an opportunity to encounter God through His Word. As a Christian, you can approach Him as your Heavenly Father because of your relationship with Jesus Christ. If you have not trusted Jesus as your Savior, please read the How to Be Saved section in the Introduction.

This year, you will be reading the Old Testament in its entirety. Some may already be thinking, "I am a Christian, and I live in the New Testament." However, when Jesus walked the earth, the New Testament had not yet been written. In Luke 24:44, Jesus said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." To neglect the Old Testament is to neglect foundational truths and theological understanding that culminate in Christ.

Week one begins at the very beginning, when God creates. This week is filled with firsts. The creation of our world. The creation of everything in it. The creation of mankind. History then quickly turns to the consequences of sin, but it exemplifies God's faithfulness despite man's failure. As mankind grapples with trusting and obeying God rather than themselves, Scripture reveals God's unchanging character: just, merciful, and gracious.

This week, you will be introduced to foundational principles for studying Scripture. You will learn that Scripture is inspired by God, has a unified message, and progressively reveals God and His purposes. Additionally, your devotional activities this week will establish a rhythm for approaching Scripture throughout the course: prayerfully, literally, applicably, and responsively.

> *Lord, as these students begin their study of Your Word, I pray that You will open their eyes to behold the wondrous things found in Scripture (Psalm 119:18). Help them to understand Your truth, recognize Your character, and grow in their relationship with You. In Jesus' name, Amen.*

Week 1 – Assignment Checklist

Day 1 – Creation & the Fall

- ☐ Read *Holman Bible Atlas*, Chapter 3, pages 35–40 (beginning midway through page 35).
- ☐ Read Genesis 1–5 and complete your prayerful devotion.
- ☐ Complete the Bible markings for the days of creation and the Fall.
- ☐ Begin your Recapitulation notebook page, including the definition and an example of Narrative Amplification.
- ☐ Add the Narrative Amplification note to your Bible (Genesis 2:4).

Day 2 – Noah, the Flood, & Babel

- ☐ Read Genesis 6–11 and complete your literal devotion on sin and its consequences.
- ☐ Add Chronological Restructuring to your Recapitulation notebook page, including its definition and an example.
- ☐ Add the Chronological Restructuring note to your Bible (Genesis 11:1).
- ☐ Complete the notebook entries for God's attributes: Just, Merciful, and Gracious.
- ☐ Add the six assigned events and their significance to your Creation to Covenant Timeline.
- ☐ Draw, label, and color the Table of Nations Map. File it in your Student Notebook.

Day 3 – Job's Suffering Begins

- ☐ Read Job 1–10 and complete your applied devotion on suffering.
- ☐ Create a color key and mark the six speakers throughout the book of Job.
- ☐ Add Repetition With Progression to your Recapitulation notebook page, including its definition and an example.
- ☐ Mark an example of Repetition With Progression in your Bible.
- ☐ Complete the notebook entries for God's attributes: Creator and Sovereignty.

Day 4 – Job and His Friends

- ☐ Read Job 11–21 and complete your H.E.A.R. devotional entry.
- ☐ Add Thematic Repetition to your Recapitulation notebook page, including its definition and an example.
- ☐ Mark Thematic Repetition in your Bible (Job 4).
- ☐ Complete *Progressive Revelation on Suffering*, comparing Job 1–21 with John 9:1–12, 35–38. File it in your Student Notebook.
- ☐ Share what you've learned with a parent or another trusted adult.

Day 1 – Creation & the Fall

1. *Historical Atlas Reading*

   Scripture is God's inspired Word and serves as the final authority for the biblical history and theological truths taught in this curriculum. This curriculum understands Genesis to describe a literal six-day creation and a worldwide Flood. While the Holman Bible Atlas is an excellent resource for archaeological evidence, ancient cultures, and biblical geography, some of its early dates and historical interpretations differ from the young-earth chronology used in this curriculum. For this reason, the beginning of Chapter 3 is optional rather than required reading.

   Reading Assignment: Read Chapter 3, beginning in the middle of page 35 and continuing through page 40. Start with the heading "The Rise and Decline of Early Civilizations: The Early Bronze Age (3300–2000 B.C.)."

   Optional: You may also read the earlier portion of Chapter 3.

   As you read, pay particular attention to these items:

   - Map 16: The geographical regions associated with the descendants of Noah's sons.
   - Ancient civilizations: Archaeological evidence describing how early cities were organized and governed. You will compare these observations with Scripture on Day 4.

2. *Scripture Reading & Devotion*

   On Day 1 of each week, you will complete a devotion emphasizing a prayerful handling of God's Word. Before beginning your Scripture reading, review the "Reading the Bible Prayerfully" sheet in the Bible Study Skills section of your Student Notebook.

   Additionally, you will be asked to journal about your thoughts each day. Journaling is a form of free writing where you write your thoughts as they come to you. Sometimes they are organized. Sometimes they are less so.

   The aim of journaling is not to create polished pieces. The aim is to spend time with God and allow Him to speak to you through His Word. Your devotional journal entries will commonly be less than one handwritten page and may be loosely organized and conversational with God. Allow journaling to be a time of blessing, reflection, and growth rather than an academic exercise.

   Read Genesis 1-5

Complete the devotional activity in your devotional journal according to those directions.

After reading, highlight or mark a few verses that stood out to you. Consider adding a brief note and the date in the margin of your Bible. You may also want to use the same highlighter color for your devotional reflections throughout the curriculum.

3. *Additional Bible Markings*

Developing the habit of marking your Bible can be very rewarding. In addition to the markings you make during your devotional reading, you will occasionally be asked to mark specific events, themes, or passages throughout the curriculum.

Please mark the following items in your Bible:

1. Draw a line between each day of creation in Genesis 1. In the margin, write 1, 2, 3, etc., to identify each day. Circle what God created on each day.
2. Underline or bracket Genesis 3:6–7. In the margin, write "The Fall—Sin Enters the World."

4. *Literary Technique*

You will create a page on notebook paper to describe the literary technique of recapitulation, adding subcategories each day this week.

Recapitulation involves returning to an earlier event, idea, or theme and presenting it again to provide additional details or a different perspective. Think of it as hitting pause on a story, going back to something already mentioned, and taking a closer look. It is the Bible's way of saying, "Let's look at this again, but from a different angle." This technique and related forms of literary repetition are found throughout Scripture, particularly in Genesis and Revelation.[1]

Today's focal subcategory is narrative amplification.

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[1]Two resources informed this discussion of recapitulation and literary repetition. Bible Project's discussion of Genesis illustrates how recurring themes and patterns develop throughout the biblical narrative. Ekkehardt Mueller's article examines recapitulation as a literary technique, particularly the way biblical authors revisit previously described events. See BibleProject, "Genesis," accessed October 30, 2026, https://bibleproject.com/guides/book-of-genesis/; Ekkehardt Mueller, "Recapitulation in Revelation 4–11," Biblical Research Institute, accessed October 30, 2026, https://adventistbiblicalresearch.org/articles/recapitulation-in-revelation-4-11

Narrative amplification occurs when an event is introduced on a broad scale and then developed further with additional details later in the narrative. Genesis 1:26–28 and Genesis 2:4–25 are excellent examples of this.

Genesis 1 provides an overview of creation, describing what God created on each day. In Genesis 1:26–28, we learn that God created mankind in His image, making them male and female. However, it isn't until Genesis 2:4–25 that we learn more specifically how God created the first man and woman and what His intentions were for them.

Another way to understand this is to imagine looking through a camera. Genesis 1 gives us a wide-angle view of the entire creation account. But when we zoom in to focus specifically on God's creation of mankind, we see the additional details recorded in Genesis 2:4–25.

Genesis 1 and Genesis 2 do not describe two separate creation events. Rather, Genesis 2 amplifies a specific portion of the creation account introduced in Genesis 1.[2]

For your student notebook page

1. Write Recapitulation at the top center of your notebook page. On the next line, write Definition**:** and record the definition either in your own words or using the one provided in this manual.
2. Skip a line. Write and underline Narrative Amplification: on the next line, followed by its definition. Then, on a new line, write an example using Genesis 1:26–28 and Genesis 2:4–25 as your sources.
   Set aside the Recapitulation sheet for use tomorrow.
3. In your Bible, make a note next to Genesis 2:4 saying something to the effect of: *Genesis 2:4–25 is a narrative amplification of Genesis 1:26–28. It is not a separate creation event but a closer look at the creation of mankind.*

[2] Victor P. Hamilton discusses the relationship between Genesis 1 and 2 as an example of what he calls “doublets,” explaining that Genesis 2 amplifies the account presented in Genesis 1. He distinguishes Genesis 1 as chronological, cosmic, and concerned with the world, while Genesis 2 is logical, topical, and focused on the garden. Hamilton also contrasts the use of *Elohim* in Genesis 1, emphasizing God's majesty, with *Yahweh Elohim* in Genesis 2, emphasizing a more personal and intimate presentation of God. See Victor P. Hamilton, *Handbook on the Pentateuch*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 22–23.

Day 2 – Noah, the Flood, & Babel

1. *Scripture Reading & Devotion*

   On Day 2 of every week, you will complete a devotion that emphasizes encountering the Bible literally. Before beginning your Scripture reading, review the "Reading the Bible Literally" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Genesis 6-11

   For this devotion, you will focus on the topic of sin.

   Sin was introduced in Genesis 3 when Adam and Eve disobeyed God and ate from the tree of the knowledge of good and evil. Their sin had very real consequences. They were removed from the garden and denied access to the tree of life. What was once provided by God would now involve pain, suffering, and hardship. Adam and Eve were created to be one, but sin marred their relationship. Adam would now work hard to obtain his food, and Eve would experience pain in childbirth. The consequences of sin became a constant part of their lives.

   As you continue in Scripture, you see that sin wasn't contained; it increased as the population grew. Cain killed his brother Abel (Genesis 4:8). Lamech took an additional wife (Genesis 4:19) and boasted of killing others (Genesis 4:23). By Genesis 6, wickedness had become so widespread that God destroyed all land-dwelling creatures, except those He preserved on the ark.

   For this devotion, reread Genesis 11:1-9. And consider the following questions:

   - Who were these people?
   - What was their aim?
   - What did the people not want most?
   - What did their sin cost them?

   Sin has a cost. It had a cost for those individuals, and it has a cost to us today.

   In your journal, write Genesis 11:1-9 and the date at the top of the page. Journal answering these specific questions:

   1. Summarize who these people were and what they wanted.
   2. Describe why this was sinful.
   3. List the consequences of their sin.
   4. Reflect and journal on how this impacts you today.

2. *Literary Techniques*

The next subcategory of recapitulation is chronological restructuring.

After reading Genesis 10–11, you may have noticed that Genesis 10 repeatedly describes families living in separate regions and speaking different languages (Genesis 10:5, 20, 31). However, Genesis 11:1 states that "the whole earth was of one language, and of one speech." Is the Bible contradicting itself?

This is an example of chronological restructuring, which occurs when a narrative returns to an earlier event or presents events outside their chronological order to provide additional information. Scripture does not always present events chronologically.

When Noah and his family left the ark, they shared one language. Genesis 10 describes their descendants living in different regions and speaking different languages. Genesis 11:1–9 returns to an earlier event to explain what happened. Because of the people's disobedience, God confounded their languages and scattered them across the earth.

You probably noticed that Genesis 7 is also not written in strict chronological order. Genesis 7:1–4 records God's instructions to Noah, while verse 5 summarizes his obedience. Verses 6–10 elaborate on Noah's age, his family's entry into the ark, and the animals' boarding. Verses 11–16 revisit these events, adding details about when the Flood began, who entered the ark, and God shutting the door.

Although both passages revisit earlier events, they do so for different purposes. Genesis 10–11 returns to an earlier event to explain why mankind was scattered and spoke different languages. Genesis 7, however, revisits events primarily to provide additional details about what happened. This is narrative amplification, as you learned on Day 1.

For your student notebook page

1. Get out your Recapitulation sheet from yesterday
2. Skip a line under the previous entry. Write and underline Chronological Restructuring: on the next line, followed by its definition. Then, on a new line, write an example of this using Genesis 7 or Genesis 10-11. *Set aside the Recapitulation sheet for use tomorrow.*
3. In your Bible, make a note next to Genesis 11:1 saying something to the effect of: *Genesis 11:1-9 explains why people were scattered and spoke different languages, as described in Genesis 10:5, 20, 31.*

3. *Attributes of God*

Turn to the pages for Just, Merciful, and Gracious in your Student Notebook. Through Days 1 and 2 of your Scripture readings, you have seen these attributes demonstrated.

God's just nature is seen when He judges sin. In Genesis 3:14–24, God judges the serpent, Eve, and Adam for their disobedience. In Genesis 6:5–7, He judges mankind's wickedness through the Flood. In Genesis 11:5–9, He judges the people at Babel for seeking to make a name for themselves. In each instance, God judges righteously, upholding what is right and responding to evil.

God is also merciful. In Genesis 3:7, Adam and Eve realized they were naked and made coverings from fig leaves. Yet God provided them with coats of skins (Genesis 3:21). When God saved Noah from the Flood, He also preserved his family (Genesis 6:18). Both accounts demonstrate God's compassion amid judgment.

Lastly, God is gracious. Genesis 6:8 states, "But Noah found grace in the eyes of the LORD." Grace is unmerited favor. Was Noah a sinner? Yes. Did he deserve God's favor? No. Yet God graciously spared him, not because of who Noah was, but because of who God is.

A simple way to understand these attributes is this: judgment is receiving what you deserve, mercy is not receiving the punishment you deserve, and grace is receiving favor you don't deserve. Praise God that He is just, merciful, and gracious.

In your notebook, add one example to each of the pages for Just, Merciful, and Gracious. Be sure to cite the Scripture and explain how the passage demonstrates it.

4. *Timeline*

As you learn about events chronologically, you will add major or important items to a timeline. This will help you keep track of when events happened in relation to the whole Word of God.

Record the following timeline entries in the Creation to Covenant Timeline:

- Genesis 1-2 - Creation
- Genesis 3 - Adam and Eve Sin
- Genesis 4:1-16 – Cain and Abel
- Genesis 6-9 – The Flood
- Genesis 9:8-17 – God's Covenant with Noah
- Genesis 11:1-9 – Tower of Babel

In your own words, briefly explain the significance of each event. Consider why the event occurred, how God responded, and what it reveals about His character and His dealings with mankind. If you are unsure of your answer, reread the Scripture passage. A sample completed timeline is provided at the end of this week's instructions for you to compare with your work.

5. *Geography*

You will draw the Table of Nations Map (Map 16, page 36) from the Holman Bible Atlas and add it to your Student Notebook.

Before you begin, remember that the goal is not to create a perfect map or include every detail. The purpose of drawing maps is to help you understand and remember the geography. A rough but reasonably accurate hand-drawn map is exactly what you're aiming for. Take your time, but don't worry about making it look perfect!

This map illustrates the general regions settled by Noah's descendants: Ham in Africa, Shem in the Arabian Peninsula, and Japheth across the northern regions, including southern Europe and parts of Asia.

On a blank sheet of paper turned landscape, sketch the northeastern portion of Africa, the Arabian Peninsula, southern Europe, and the parts of Asia shown on the atlas map. Use the map's gridlines and major landmarks to help position your drawing. For example, notice where the Sinai Peninsula falls on the page and use it as a reference point. Focus on the general shapes and locations rather than small details. You do not need to include small rivers, islands, or the individual family groups shown on the map.

Label the Mediterranean Sea, Red Sea, Arabian Sea, and Persian Gulf. Then shade the regions associated with Ham, Shem, and Japheth using three different colors. Create a Table of Nations (Genesis 10) Key, identifying each color as Descendants of Ham, Descendants of Shem, or Descendants of Japheth.

File your completed map in the History and Geography section of your Student Notebook.

Day 3 – Job's Suffering Begins

1. *Scripture Reading & Devotion*

   On Day 3 of every week, you will complete a devotion that emphasizes application of the Bible. Before beginning your Scripture reading, review the "Reading the Bible Applicably" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Job 1-10

   Many people believe that good things happen to good people and bad things happen to bad people. While good choices often lead to good outcomes and poor choices often lead to negative consequences, suffering is not always the result of personal wrongdoing. Sometimes, terrible things happen to people who are morally upright and actively seeking to do what is right.

   Job 1:1 describes Job as "perfect and upright, and one that feared God, and eschewed evil." This does not mean Job was without sin. Rather, Job genuinely sought to obey the Lord, and his character was evident in his attitudes and actions.

   Yet God allowed Job to suffer. Job experienced devastating external losses, including his livestock, servants, and children. He also suffered physically when his health was taken from him. While it takes us only moments to read about these events, Job experienced overwhelming losses that affected nearly every area of his life.

   Job also experienced profound grief. In chapter 3, he wished he had never been born. In chapters 6 and 7, he expressed a longing for death. His suffering was real, and so was his grief.

   As an encouragement, Job's grief did not mean he had abandoned his faith in God. Grieving, struggling, and asking God questions are not inherently sinful. Although Job did not understand why he was suffering, he continued bringing his questions and anguish before the Lord. Grief and suffering are difficult, especially when you are in the middle of a trial.

   As Christians, we have the encouragement of knowing that we can bring our suffering and grief to the Lord. In Matthew 11:28, Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Likewise, 1 Peter 5:7 instructs believers to cast their cares upon God because He cares for them.

   Neither passage promises that our suffering will immediately end. However, both remind us that we do not have to carry our burdens alone. We can turn to the Lord even when we do not understand why we are suffering.

For this devotion, review Job 1-3 and 6-7, and consider the following questions:

- What losses did Job experience?
- What was Job's initial response (Job 1:20)
- How did Job express his grief and suffering after his friends arrived?

In your journal, write Job 1–10 and the date at the top of the page. Journal answering these specific questions:

1. Summarize what happened to Job and how he responded.
2. Describe why Job's suffering would have been so difficult.
3. Read Matthew 11:28–30 and 1 Peter 5:7. What do these passages teach us about bringing our burdens to the Lord?
4. Reflect on how you respond to suffering or difficult circumstances. How can you apply what you've learned from Job and these New Testament passages to your own life?

2. *Additional Bible Markings*

As you began reading Job, you probably noticed that beginning in chapter 3, much of the book unfolds like a courtroom drama. Job does not understand why he is suffering, and he wants answers. His friends engage him in an ongoing dialogue, responding to his questions and offering their explanations for his suffering. Eventually, God Himself speaks.

With so many conversations taking place, it can be difficult to keep track of who is speaking. Marking the changes in speakers is a helpful way to follow the dialogue and better understand what each person is saying.

Today, you will mark the entire book of Job to prepare for the remainder of your reading over the next few days.

Instructions:

1. Gather six different colors of highlighters. Assign one color to each of the six speakers listed below. You will use the same color for each speaker throughout the book.
2. Create a small color key in your Bible, identifying which color represents each speaker.
3. Turn to each Scripture reference listed below. Highlight the words that identify the speaker, such as *"Then Job answered and said"* or *"Then answered Eliphaz the*

Temanite, and said." You do not need to highlight the entire verse or the speaker's dialogue.

4. Continue through the list until you have marked all six speakers throughout the book of Job.

Scripture References by Speaker

- Job: 3:1; 6:1; 9:1; 12:1; 16:1; 19:1; 21:1; 23:1; 26:1; 42:1
- Eliphaz: 4:1; 15:1; 22:1
- Bildad: 8:1; 18:1; 25:1
- Zophar: 11:1; 20:1
- Elihu: 32:6
- The LORD: 38:1; 40:6

As you continue reading Job, pay attention to the highlighted changes in speakers. Consider who is speaking, what they believe about God, and whether their statements agree with what Scripture reveals elsewhere.

Remember, the Bible accurately records what each person said, but that does not mean each person had a correct understanding of God. As you read, pay attention to what each speaker believes about God and consider whether those beliefs agree with what Scripture teaches about Him.

3. Literary Techniques

The next subcategory of recapitulation is repetition with progression.

In Job 1, the Sabeans stole Job's livestock and killed his servants (vv. 14–15). Fire from heaven consumed his sheep and the servants tending them (v. 16). The Chaldeans stole his camels and killed the servants caring for them (v. 17). Finally, a great wind caused the house where his children were gathered to collapse, killing them all (vv. 18–19).

Notice the repetition in how these disasters are reported. Verse 14 introduces the first messenger with the words, "And there came a messenger." Each subsequent report begins with the phrase, "While he was yet speaking." The wording is repetitive, the disasters continue, and each report brings another devastating loss.

This is an example of repetition with progression. This technique occurs when an event or pattern is repeated, but each repetition develops or intensifies the situation. The

progression may move toward something better or something worse. In Job's case, the losses accumulate, making his suffering increasingly devastating.

Another example appears across Job 1–2. Satan first comes before God and argues that Job fears God only because God has blessed and protected him (Job 1:9–10). He claims that Job will curse God if those blessings are taken away (Job 1:11). When Satan appears before God again, he makes a similar accusation, but this time he claims Job will curse God if his physical health is taken away (Job 2:4–5). God permits Satan to afflict Job physically (Job 2:6–7).

The repetition is Satan appearing before God and challenging Job's faithfulness. The progression is the increasing severity of the trials, moving from the loss of possessions and family to Job's own physical suffering.

For your student notebook page

1. Get out your Recapitulation sheet from yesterday
2. Skip a line under the previous entry. Write and underline Repetition With Progression: followed by its definition. On the next line, write an example from Job 1–2 that demonstrates this technique. *Set aside the Recapitulation sheet for use tomorrow.*
3. In your Bible, underline or highlight the Scripture passage you selected. In the margin, identify the technique as repetition with progression and briefly explain how the passage demonstrates both repetition and progression.

4. Attributes of God

Turn to the pages for Creator and Sovereignty in your Student Notebook. You encountered one of these attributes earlier this week, but both are demonstrated in today's reading.

God's nature as Creator is demonstrated through His creation. God created the world and everything in it (Genesis 1–2), and Job personally acknowledges God as his Creator (Job 10:8–12).

God is also sovereign, meaning He rules over His creation. He has the authority to allow or prevent events from happening. This is demonstrated when Satan must receive God's permission to harm Job (Job 1:12; 2:6). Although we may not understand why God allows suffering, we must trust His sovereignty over what He permits.

In your notebook, add these examples to the pages for Creator and Sovereignty. Be sure to cite the Scripture and explain how each passage demonstrates that attribute.

Day 4 – Job and His Friends

1. *Scripture Reading & Devotion:*

   On Day 4 of every week, you will complete a devotion that emphasizes responding to God's Word. Before beginning your Scripture reading, review the "Reading the Bible Responsively" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Job 11-21

   For this devotion, choose a verse or passage from today's reading to study. In your devotional notebook, follow the instructions for completing a devotional entry using the H.E.A.R. method.[3]

2. *Literary Techniques*

   The next subcategory of recapitulation is thematic repetition. This technique occurs when a particular theme or argument repeatedly appears throughout a passage. Rather than repeating an event, the author returns to the same central idea through different conversations or circumstances.

   In Job, the recurring theme centers on the retribution principle. This principle reflects the belief that human actions determine God's blessings and judgments. According to this understanding, the righteous should prosper, while the wicked should suffer. Job's friends operate under this assumption, concluding that Job must have sinned because he is suffering.

   Throughout their conversations, Job's friends repeatedly argue that his suffering must be the result of sin, while Job continually defends his righteousness. As the dialogue unfolds, Job's responses intensify. He moves from defending himself against his friends to seeking an opportunity to present his case before God.

   Notice how the same argument continues throughout these conversations. Rather than simply narrating what Job and his friends believed, Scripture places readers directly into their dialogue. We witness their arguments firsthand, recognizing the recurring

[3] The H.E.A.R. journaling method was developed by Pastor Robby Gallaty and is explained through Replicate Ministries. *Formed By Truth* incorporates this method into its weekly Bible study structure, using Highlight, Explain, Apply, and Respond to help students develop a consistent approach to studying and applying Scripture. See Replicate Ministries, "H.E.A.R. Journal," accessed October 29, 2026, https://replicate.org/resources/hear-journal.

theme through what each person says. As the arguments repeat, the tension between Job and his friends continues to grow.

For your student notebook page

1. Get out your Recapitulation sheet from yesterday
2. Skip a line under the previous entry. Write and underline Thematic Repetition: followed by its definition. On the next line, write an example from Job 4-21 that demonstrates this technique. *File this sheet at the end of the Bible Study Skills section of your Student Notebook*.
3. In your Bible, write a note beside Job 4 indicating that Job 4–21 contains thematic repetition. Briefly explain the technique and identify an example from the passage.

3. *Connecting the Testaments*

The same God who inspired the Old Testament Scriptures also inspired the New Testament writings. The Bible is one unified story in which God progressively reveals Himself. Throughout this course, you will study the Old Testament and complete weekly activities connecting what you have learned with God's revelation in the New Testament.

Read John 9:1-12, 35-38.

People living during Christ's earthly ministry still held to the retribution principle. The disciples assumed the man's blindness resulted from either his sin or his parents' sin. Jesus corrected their understanding. He was not saying that neither had ever sinned, but that the man's blindness was not the result of their personal sin.

Instead, Jesus explained that the works of God would be revealed through this man's blindness. Jesus healed him, demonstrating His divine power. Later, Jesus revealed His identity to the man, who believed in and worshiped Him. Through this miracle, Jesus demonstrated His authority and provided evidence that He is the Son of God.

Job's experience was different. As you have already read, Job did not understand why he was suffering. Readers know that God permitted Satan to attack Job, but Job was not given that explanation. Nevertheless, Job continued to wrestle with his circumstances while seeking to understand God's dealings with him. As you finish reading Job next week, consider what he learns about God and how he responds. John 9 reveals a purpose for this man's suffering, but Scripture does not promise that we will always understand the reasons for our own suffering.

For the student notebook:

You will complete a written narration and reflection comparing Job's suffering with the blind man's experience in John 9.

A written narration explains what you have learned from Scripture in your own words. A reflection goes a step further by considering what those truths mean and how they apply to your understanding of God and your own life. This is not a formal essay, but your writing should communicate complete thoughts in sentences that another person can understand.

On a blank sheet of notebook paper, write the title Progressive Revelation on Suffering. Beneath the title, identify the passages you are comparing:

Old Testament: Job 1–21
New Testament: John 9:1–12, 35–38

Use the following questions to guide your writing:

- Why did Job suffer?
- Why did the blind man in John 9 suffer?
- What did each man know about his suffering?
- How should I respond to suffering when it is not the result of my own wrongdoing?

You do not need to answer each question separately. Instead, use them to organize your narration and reflection. Focus on explaining what Scripture reveals rather than trying to answer questions Scripture leaves unanswered.

When finished, file your work in the Progressive Revelation section of your Student Notebook.

4. *Share What You've Learned*

Throughout this course, you are reading God's Word and allowing Him to speak to you through it. The activities in this manual complement Scripture by helping you develop Bible study skills and understand the historical and cultural background. However, the goal is more than head knowledge. It is to know God and allow His Word to transform your heart and mind (Romans 12:2).

As you finish each week, spend time sharing what you've learned with your parents or another trusted adult. Choose something meaningful to you, whether it is a passage of

Scripture, something from your Student Notebook, or a personal reflection you would like to share. Explain why you chose it and how God's Word has impacted you. Invite them to share their own thoughts, experiences, or questions. Consider finishing your time by praying together.

Week 2 – The Calling

Last week, you learned that just because Scripture records someone's actions does not mean those actions were right. You saw this in the words of Job's friends, and you will encounter similar examples as you study the lives of individuals in Genesis. Only God is perfect. The lives of these individuals, including their successes and failures, have been recorded for our learning.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. ~ Romans 15:4

God inspired Scripture (2 Timothy 3:16) and superintended its human authors (2 Peter 1:21), yet He allowed each writer to use his own voice, style, and language. Last week, you examined the literary technique of recapitulation. This week, you will explore narrative literature and its distinctive features as you finish Job and begin studying Abraham. Understanding these features will help you interpret Scripture correctly and rightly divide the word of truth.

As you study Scripture's literary techniques, consider its remarkable nature. Written by different men across generations, using distinct styles and languages, the Bible communicates one unified, consistent message. Its literary beauty and unity testify to its divine inspiration.

Finally, this week you will be introduced to biblical covenants. God established His covenant with Noah in Genesis 9, and in Genesis 12, He begins revealing His promises to Abraham. Some biblical covenants are conditional, requiring obedience, while others contain unconditional promises that depend upon God's faithfulness rather than man's actions.

> *Lord, I pray that as these students study Your Word this week, they will learn from the lives of those recorded in Scripture (Romans 15:4). Guide them in understanding Your truths, and change their hearts to love You more.*

Week 2 – Assignment Checklist

Day 1 – Job's Final Defense

- ☐ Read Holman Bible Atlas, Chapter 5, paying particular attention to Maps 20 and 21.
- ☐ Read Job 22–31 and complete your prayerful devotion.
- ☐ Add the elements of narrative literature to your Understanding Biblical Narrative Literature reference sheet.

Day 2 – Elihu and God's Response

- ☐ Read Job 32–42 and complete your literal devotion on God's sovereignty.
- ☐ Add observations to the Just and Sovereign pages in your Names and Attributes of God section.
- ☐ Add notes about the narrator to your Understanding Biblical Narrative Literature reference sheet.
- ☐ Complete Evaluating the Understanding of Job's Friends, including the chart and written analysis. File it in your Student Notebook.

Day 3 – God's Call to Abraham

- ☐ Read Genesis 12–17 and complete your applied devotion on Abraham's faith.
- ☐ Add the three narrative perspectives to your Understanding Biblical Narrative Literature reference sheet.
- ☐ Add Job and God's call to Abraham to your Creation to Covenant Timeline, explaining their significance.
- ☐ Create your genealogy chart from Adam through Abraham, including birth and death years, overlapping lifespans, and the Flood.

Day 4 – Abraham and Isaac

- ☐ Read Genesis 18–23 and complete your H.E.A.R. devotional entry.
- ☐ Add the literary techniques of repetition, patterns, contrast, pacing, and emphasis to your Understanding Biblical Narrative Literature reference sheet.
- ☐ Complete the Noahic and Abrahamic Covenant reference sheets, including the reaffirmations of the Abrahamic Covenant.
- ☐ Read Genesis 3:15; 22:18; Galatians 3:16; and Hebrews 2:14. Add both prophecies and their fulfillments to your Messianic Prophecies reference sheet.
- ☐ Highlight Genesis 3:15 and 22:18 in your Bible and add their corresponding New Testament references in the margins.
- ☐ Share what you've learned with a parent or another trusted adult.

Day 1 – Job's Final Defense

1. *Historical Atlas Reading*

   This week, your atlas reading will introduce the historical and geographical setting of the patriarchs, including events you will encounter as you continue through Genesis next week. Although your Bible reading will only take you through Genesis 24, the atlas provides background information to help you better understand the people, places, and cultures described in the remainder of Genesis.

   Reading Assignment: Read Chapter 5.

   As you read, pay particular attention to these items:

   - Map 20 on page 46 shows the journey Abraham would have traveled to the Promise Land.
   - Map 21 on page 47 shows the journey Abraham would have traveled into Egypt.

2. *Scripture Reading & Devotion:*

   Review the "Reading the Bible Prayerfully" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Job 22-31

   Complete the devotional activity in your devotional journal according to those directions.

   After reading, highlight or mark a few verses that stood out to you. Consider adding a brief note and the date in the margin of your Bible. You may also want to use the same highlighter color for your devotional reflections throughout the curriculum.

3. *Literary Forms*

   The Old Testament contains several major types of literature, including narrative, poetry, wisdom, prophecy, and apocalyptic literature. Many biblical books are predominantly written in one literary form, but they may also incorporate others. For example, Genesis is primarily narrative literature, although it also contains poetry and prophecy. Job, on the other hand, is classified as wisdom literature. While much of the book consists of poetic dialogue, it uses a narrative framework to present Job's experiences and the questions surrounding his suffering.

   Narrative literature communicates history through stories, using elements such as characters, setting, plot, conflict, and the progression of events. A narrative typically

introduces a situation, develops events or conflicts, and moves toward a resolution. These elements help readers understand what happened and recognize the significance of the events being recorded.

Many books use narrative to communicate meaningful lessons about life and human experiences. Biblical narratives, however, are inspired by God and reveal His character, purposes, and dealings with mankind through historical events. Rather than simply telling readers what God is like, these accounts often demonstrate His character through what He says and does.

Although much of Job is written as poetic dialogue, its narrative framework provides an excellent example of several elements found in narrative literature.

- Setting: The account begins with scenes in heaven involving God and Satan, followed by events on earth involving Job and his friends.
- Characters: The principal characters include God, Satan, Job, Eliphaz, Bildad, and Zophar. Other characters include Job's wife and the servants who survive to report his losses. Elihu will become an important character later in the account.
- Conflict: Satan challenges Job's integrity, claiming that Job serves God only because God has blessed him. Another conflict develops between Job and his friends as they debate the reasons for his suffering.
- Progression of Events: The account begins with the heavenly scenes in which God permits Satan to test Job. Job subsequently loses his possessions, children, and health. His friends arrive to comfort him, but their conversations develop into an ongoing debate as they insist that Job's suffering must be the result of wrongdoing.

In your notebook, turn to the *Bible Study Skills* section of your Student Notebook and locate the *Understanding Biblical Narrative Literature* reference sheet.

Review the definition of narrative literature, the guidance for reading biblical narratives, and the list of Old Testament books containing significant amounts of narrative. Over the next four weeks, you will add brief notes to this reference sheet as you learn about the elements and techniques of biblical narrative.

- Under the Understanding the Story heading, briefly describe the elements of narrative literature in your own words.

Day 2 – Elihu and God's Response

1. *Scripture Reading & Devotion:*

   Review the "Reading the Bible Literally" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Job 32-42

   For today's devotion, you will focus on God's sovereignty.

   Throughout Job, you have read about his suffering and his conversations with his friends. While his friends believe his suffering must be the consequence of personal sin, Job maintains his uprightness and struggles to understand why God has allowed him to suffer.

   Today's reading records God speaking to Job. Rather than explaining the reason for Job's suffering, God reveals His sovereignty and wisdom through a series of questions: "Where wast thou when…?" "Hast thou…?" and "Canst thou…?" These questions demonstrate God's authority over creation and the limitations of Job's understanding.

   Although readers know about the heavenly conversations in Job 1–2, Scripture never records Job receiving this information. Even after God speaks, Job is not told why he is suffering. Instead, he is confronted with the vast difference between God's knowledge and his own.

   Consider how the following passages demonstrate God's sovereignty:

   - Job 38:4–11: God's authority in establishing the earth and setting boundaries for the seas.
   - Job 38:22–38: God's control over the natural world.
   - Job 38:39–39:30: God's knowledge of and provision for His creatures.
   - Job 40:6–14: God's authority and justice.
   - Job 42:1–6: Job's recognition of his limitations before God.

   God is the Creator, and we are His creation. God is sovereign, and He is in control. To have a proper view of God, we must also have a proper view of ourselves.

   In your journal, write Job 38-42 and the date at the top of the page. Journal answering these specific questions:

   1. Select a few verses that demonstrate God's sovereignty and power. Explain what they reveal about His authority.
   2. Reread Job 42:1–6. What does Job recognize about God and himself?

3. Consider a situation in your life or the world around you that seems unjust or difficult to understand. What do you know about the situation, and what might be beyond your understanding?
4. Write a prayer about this situation. Ask God to help you understand what you can, sustain you through what you cannot understand, and give you peace as you trust Him. You may never know why something happens, but you can still choose to trust God.

2. *Names and Attributes*

Turn to the *Just* and *Sovereign* pages in the *Names and Attributes of God* section of your Student Notebook.

Using the Scripture references listed in today's devotion or other passages from today's reading, add at least one observation to each page. Include the Scripture reference and briefly explain what it reveals about God's character.

3. *Literary Forms*

In biblical narrative literature, the story is told from the narrator's perspective. The narrator often presents an omniscient point of view, meaning the narrator can reveal information beyond what individual characters know. The narrator also determines which details to include and guides the reader's understanding of the events.

For example, in Job 1:1, the narrator describes Job as upright, fearing God, and eschewing evil. Later, in Job 28:28, Job identifies the fear of the Lord as wisdom and departing from evil as understanding. The narrator's description of Job in Job 1:1 establishes his character, while Job 28:28 connects the fear of the Lord and departing from evil with wisdom and understanding.

The narrator also reveals the heavenly encounter between God and Satan in Job 1–2. Although readers are given this information, Scripture never records Job learning about these encounters. The narrator provides a perspective beyond the characters' own knowledge.

Finally, the narrator is selective about which details to reveal. For example, readers learn where Job lives and where his three friends come from. However, when Elihu enters the discussion, we are not told when he arrived or how long he has been present. These details are not necessary to understand the account or its theological

significance. The narrator includes the information needed to communicate the story without explaining every circumstance.

In your notebook, turn to the *Bible Study Skills* section of your Student Notebook and locate the *Understanding Biblical Narrative Literature* reference sheet.

- Under the *Understanding the Story* heading, briefly describe the narrator in your own words.

4. Progressive Revelation

Last week, you examined God's attributes of justice, mercy, grace, Creator, and sovereignty. You also learned about the retribution principle and discovered that people continued to hold this understanding of suffering even during Jesus' earthly ministry.

Sometimes people develop an incomplete understanding of God's character. Their beliefs may be based on genuine biblical truths without considering everything Scripture reveals.

For example, Job's friends understood God's justice primarily through the retribution principle. They believed that righteous people prosper and wicked people suffer. Although Scripture demonstrates that God judges wickedness, as seen in the Flood, it does not teach that every instance of suffering is punishment for personal sin. The account of Noah also reveals God's grace, demonstrating that His dealings with mankind cannot be understood through judgment alone.

Job's friends correctly understood that God is just, but they failed to recognize that God can remain perfectly just without immediately judging every injustice. In *An Old Testament Theology*, Bruce Waltke explains that God does not govern creation through a rigid system of retribution. Although evil and suffering exist, they remain subject to His sovereign authority, even when humanity cannot understand why He permits them.[4]

God's character does not change. Therefore, when our understanding of one attribute appears to conflict with another, we must consider whether our understanding is

[4] Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids, MI: Zondervan, 2007), 943. Waltke explains that God does not give humanity the power to establish a utopian society free from injustice. His discussion also highlights the limitations of human understanding and the reality that God permits suffering within His sovereign rule. This challenges the assumption that God's justice must always result in immediate punishment of wickedness or prosperity for the righteous.

incomplete. We cannot define God's justice, mercy, grace, or sovereignty independently of the rest of His character.

In your student notebook page, you will complete an informal writing activity that encourages you to examine and evaluate Job's friends' understanding of God.

Take a fresh sheet of notebook paper. On the back, create a chart titled *Job's Friends' Understanding of God's Character*, using the following format:

Characteristic	Description	Job's Friends
Justice		
Sovereignty		

In the *Job's Friends' Understanding* column, use bullet points to describe their beliefs, supporting your observations with Scripture when possible. If their understanding of an attribute is unclear, acknowledge that rather than making assumptions.

Once you have completed your chart, turn the paper over and title the front page *Evaluating the Understanding of Job's Friends*.

Using Genesis 1–11 and Job 1–42, compare and contrast the friends' understanding of God's justice and sovereignty with what God has revealed about Himself. Consider where their beliefs align with Scripture and where they may be incomplete or incorrect. How does God's response to Job challenge their assumptions? Pay particular attention to God's evaluation of the friends in Job 42:7–8. Be sure to limit your evaluation to these passages, considering only what God has revealed in them.

This may be a challenging thought exercise! Take your time examining Scripture and considering your conclusions. You are not expected to have all the answers, but you should make an effort to support your observations with what you have read. When finished, file your work in the Progressive Revelation section of your Student Notebook.

A Note About Free Writing: Free writing is informal and does not require polished sentences or carefully organized paragraphs. Focus on recording your most important observations, limiting your writing about each attribute to approximately one-half of the page.

Day 3 – God's Call to Abraham

1. *Scripture Reading & Devotion*

   Review the "Reading the Bible Applicably" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Genesis 12-17

   Abraham leaving his homeland was no small event. It was a monumental decision. Families typically stayed together for protection and support. If someone left, they would generally go somewhere they had established relationships. Unlike today, there was no easy fallback plan. Families provided protection from other groups, support during hardships such as famine, and opportunities for future generations through marriage and strengthened relationships.

   Abraham also didn't know where he was going. God told him to go "unto a land that I will shew thee" (Genesis 12:1). Where was that? Abraham didn't know! He wouldn't have known the land, its resources, or the people living there. All we know is that he went.

   Abraham didn't travel alone. The Bible tells us he went with Sarah, Lot, and their possessions and people (Genesis 12:4–5). We don't know how many accompanied him, but by Genesis 14:14, he had 318 trained servants born in his household. That was no small group! He likely traveled with many people, although his household continued to grow after his departure.

   Finally, Abraham's family had served other gods (Joshua 24:2). Following the one true God represented an enormous change. Why did Abraham choose to obey? Scripture doesn't tell us everything he was thinking, but it does tell us that he responded to God in faith. His obedience wasn't perfect, but his faith was genuine.

   For this devotion, review Genesis 12-17, and consider the following questions:

   - What risks did Abraham take by following God?
   - Did Abraham always depend on God? Consider his journey to Egypt during the famine, his worship of God, his relationship with Hagar, and his responses when God appeared to him.
   - How was Abraham's relationship with God different from Lot's?

   In your journal, write Genesis 12-17 and the date at the top of the page. Journal answering these specific questions:

   1. Summarize why leaving his homeland required tremendous faith from Abraham.

2. Examine Abraham's faith. Identify one example of his trust in the Lord and one occasion when his actions suggest he may not have fully depended on God.
3. Reflect on your own faith. Even faithful people do not always depend on the Lord as they should. Identify one area where you are currently struggling to trust God, and pray that He would help you remain faithful.

2. *Literary Forms*

As you read biblical narratives, you will discover that they contribute to three interconnected perspectives: God's story, Israel's story, and individual accounts.

- God's Story: This is the overarching story of Scripture, revealing who God is and how humanity fits within His creation. It encompasses all of Scripture.
- Israel's Story: Much of the Old Testament follows the history of Israel and God's dealings with His chosen nation. Today, you read about God calling Abraham, the father of the Israelite nation. Events occurring before Israel's establishment provide the historical foundation for this larger narrative.
- Individual Accounts: These are the accounts of particular people and events recorded throughout Scripture. For example, Genesis 3 records Adam and Eve's first sin, Genesis 6–8 describes the Flood, and Abraham's account begins in Genesis 12. Each account contributes to the larger story of Scripture, even when it does not directly relate to Israel's history.

In your notebook, turn to the *Bible Study Skills* section of your Student Notebook and locate the *Understanding Biblical Narrative Literature* reference sheet.

- Under the *Understanding the Story* heading, briefly describe the three levels of narration in your own words.

3. *Timeline:*

Today, you will add Job and Abraham to your timeline. Although Scripture does not tell us exactly when Job lived, several details suggest he lived early in biblical history, possibly before Abraham's calling. Job's long lifespan, his practice of offering sacrifices for his family, and the absence of references to Israel's national history are consistent with an early setting. Additionally, when God speaks to Job, He emphasizes His authority over creation rather than His dealings with Israel.

While these observations do not establish an exact date, they provide reasonable support for placing Job between Babel and Abraham's calling.

For this curriculum, we will place Job between Babel and Abraham's calling.

Record the following timeline entries in the Creation to Covenant Timeline:

- Job – Job
- Genesis 12 – God calls Abram

In your own words, briefly explain the significance of each event. Consider why the event occurred, how God responded, and what it reveals about His character and His dealings with mankind.

4. Genealogy

Genesis 5 and 11 record the generations from Adam to Abraham, including how old each father was when his son was born and how long each individual lived. For this activity, you will use these genealogies to create a horizontal bar chart showing when each person lived and how their lifetimes overlapped.

Preparing Your Chart

Using graph paper, prepare a horizontal timeline with the following dimensions:

- Include 20 rows, one for each generation from Adam through Abraham.
- Label your horizontal axis from year 0 through year 2,200.
- Use a consistent scale to divide the space evenly to accommodate all 2200 years.

Creating Your Timeline for the Chart

Begin with Adam at year 0. Each individual should have a separate horizontal bar representing the years of his life.

Use the following examples to begin your chart:

- Adam: Genesis 5:5 records that Adam lived 930 years. His bar begins at year 0 and ends at year 930.
- Seth: Genesis 5:3 tells us that Adam was 130 when Seth was born. Seth lived 912 years (Genesis 5:8). His bar begins at year 130 and ends at year 1042 (130 + 912).
- Enos: Genesis 5:6 tells us that Seth was 105 when Enos was born. Therefore, Enos was born in year 235 (130 + 105). He lived 905 years (Genesis 5:11), so his bar ends at year 1140 (235 + 905).

Continue this process for the remaining generations, using the information in Genesis 5 and 11. Calculate each person's birth year and the year of their death, then draw and label the corresponding bar.

Three calculations require special attention:

- *Noah: Gen. 7:6; 11:10 — Shem was 98 at the Flood. Noah was 600 − 98 = 502 when Shem was born.*
- *Terah: Gen. 11:32; 12:4 — Terah was 205 when he died; Abram was 75. Thus, 205 − 75 = 130 when Abram was born.*
- *Abraham: Gen. 25:7 — Abraham lived 175 years.*

If you are struggling with this activity, a completed calculation chart and bar graph are available in your Student Resource Guide. Try working independently or asking a parent for guidance before consulting these examples.

Marking the Flood

Genesis 7:6 records that Noah was 600 years old when the Flood occurred. Using Noah's birth year, calculate the year of the Flood. Draw a vertical line across your chart at that year and label it The Flood.

Examining Your Chart

When finished, examine your chart. Notice how the generations overlap and how many individuals were alive during the same periods. Pay particular attention to the generations living around the time of the Flood.

Day 4 – Abraham and Isaac

1. *Scripture Reading & Devotion:*

   On Day 4 of every week, you will complete a devotion that emphasizes responding to God's Word. Before beginning your Scripture reading, review the "Reading the Bible Responsively" sheet in the *Bible Study Skills* section of your Student Notebook.

   Read Genesis 18-24

   For this devotion, choose a verse or passage from today's reading to study. In your devotional notebook, follow the instructions for completing a devotional entry using the H.E.A.R. method.

2. *Literary Forms*

   Narrative literature uses literary techniques such as repetition, patterns, contrast, pacing, and emphasis to communicate important truths within Scripture. A few examples are listed below:

   - Repetitions and patterns: God repeatedly reaffirms His covenant promises to Abraham in Genesis 12, 13, 15, 17, and 22. Repetition occurs as the promises are restated, while a pattern emerges through God's continued reaffirmation of His covenant throughout Abraham's life.
   - Contrast: Abraham is contrasted with Lot In Genesis 13:12, Lot pitched his tent toward Sodom. By Genesis 14:12, he was living there, and Genesis 19:1 records him sitting at the city gate. While Abraham continued to live by faith, though imperfectly, Lot increasingly surrounded himself with wickedness. Their lives provide a striking contrast.
   - Pacing and emphasis: Some events receive considerable attention, while others receive little or none. For example, Genesis 16:16 records Abraham's age as 86 when Ishmael was born. In the very next verse, Abraham is 99! Thirteen years pass without explanation. Scripture focuses on the events most important to God's unfolding purposes rather than providing every historical detail. Its emphasis is on significance, not completeness.

   In your notebook, turn to the *Bible Study Skills* section of your Student Notebook and locate the *Understanding Biblical Narrative Literature* reference sheet.

   - Under the *Understanding the Story* heading, briefly describe these literary techniques in your own words.

3. *God's Promises and Covenants*

A covenant is a binding relationship between two parties, often established through oaths, signs, or ceremonies. Covenants God makes with mankind are somewhat different from covenants people make with one another. When two individuals make a covenant, both parties typically have obligations to fulfill. However, when God makes a covenant with mankind, He may or may not establish conditions for its fulfillment. Covenants are also often confirmed by an oath, but unlike man, God can swear by Himself. You have encountered two covenants so far in Scripture: the Noahic Covenant and the Abrahamic Covenant.

The Noahic Covenant is recorded in Genesis 8:20–9:17. God promises never again to destroy the earth through a flood or cut off all flesh by the waters of a flood (oath), Noah offers sacrifices to God (ceremony), and God establishes the rainbow as the sign of His covenant. This covenant is unconditional. Its fulfillment does not depend on Noah's obedience or the behavior of future generations. God makes this promise regardless of mankind's actions.

The Abrahamic Covenant begins in Genesis 12:1–3 when God calls Abraham, but its promises are progressively developed in Genesis 13:14–16; 15:1–21; 17:1–12; and 22:16–18. God promises Abraham numerous descendants, a specific land in the region of Canaan, and blessings that will extend to all families of the earth. The covenant is unconditional in that God guarantees the ultimate fulfillment of His promises, although Abraham and his descendants are still expected to respond in faith and obedience.[5] Circumcision is established as the sign of the covenant, and Genesis 15 records a covenant ceremony in which God alone passes between the divided animals. Although God repeatedly reaffirms and expands His promises to Abraham, these passages describe the same covenant.

Some believe God also established a covenant with Adam. They point to God's command not to eat from the tree of the knowledge of good and evil and the consequence of death for disobedience. However, Genesis does not explicitly identify this arrangement as a covenant or record a covenant sign or ceremony. Because Scripture does not explicitly call it a covenant, it will not be included in your binder as one.

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[5] Herbert Wolf, An Introduction to the Old Testament Pentateuch (Chicago: Moody Press, 1991), 131–32. Wolf emphasizes the responsibilities associated with the Abrahamic Covenant, including Abraham's obedience and his descendants' observance of circumcision (Genesis 17:9–14). This reflects a distinction, in discussions of the covenant, between God's enduring promises and the responsibilities of those who participate in it. While individuals were expected to respond in faith and obedience, the ultimate fulfillment of God's promises rested on His faithfulness (Genesis 15:17–21; Galatians 3:15–18).

In your notebook, turn to the *God's Promises* section of your Student Notebook and locate the *Noahic Covenant* and *Abrahamic Covenant* reference sheets.

- Noahic Covenant: Review the notes in this section to identify the Scripture reference, recipient, whether the covenant was conditional or unconditional, and a description of its promises. You will not need to complete the bottom section of this page.
- Abrahamic Covenant: Review the notes in this section to identify the Scripture reference, recipient, whether the covenant was conditional or unconditional, and a description of its promises. For each subsequent reaffirmation—Genesis 13:14–16; 15:1–21; 17:1–12; and 22:16–18—make a separate entry. Briefly describe your observations and any additional details revealed about the covenant in your own words.

4. *Connecting the Testaments*

Read Genesis 3:15 and Genesis 22:18.

In Genesis 3:15, God tells the serpent that there will be ongoing hostility between him and the woman, and between their descendants. The serpent will strike at the woman's seed's heel, but her seed will crush the serpent's head. A wound to the heel is painful, but a blow to the head is far more devastating. Satan will continue to oppose God's purposes, but he will not ultimately be victorious. Through Eve's descendants, God will bring about the defeat of Satan.

In Genesis 22:18, God promises Abraham that through his seed, all nations of the earth will be blessed. Yesterday, you created a genealogy chart tracing the generations from Eve to Abraham and identifying when these individuals lived. Now you can see another purpose for that activity. God's promise concerning the woman's seed in Genesis 3:15 continues to unfold through Abraham and his descendants.

Read Galatians 3:16 and Hebrews 2:14.

Galatians 3:16 identifies Christ as the promised seed of Abraham. Hebrews 2:14 explains that through His death, Jesus would destroy the devil's power. Jesus is the one who defeats Satan. Let me repeat: Jesus is the one who defeats Satan! His death, burial, and resurrection are central to that victory (1 Corinthians 15:3–4).

In summary, God promised that the woman's seed would overcome the serpent. Abraham, a descendant of Eve, received God's promise that all nations would be

blessed through his seed. Through Abraham's lineage came Jesus Christ, the promised Savior and ultimate victor over Satan.

In your notebook, turn to the *Progressive Revelation* section of your Student Notebook and locate the *Messianic Prophecies* reference sheet.

- Add Genesis 3:15 and Genesis 22:18 as separate entries under *OT Scripture*.
- Under *Prophecy Concerning the Messiah*, briefly describe each prophecy in your own words.
- Under *Fulfillment*, record Hebrews 2:14 for Genesis 3:15 and Galatians 3:16 for Genesis 22:18.
- In your Bible, highlight both Old Testament passages and write their corresponding New Testament references in the margins.

5. *Share What You've Learned*

Spend time sharing what you've learned with your parents or another trusted adult. Choose something meaningful to you, whether it is a passage of Scripture, something from your Student Notebook, or a personal reflection you would like to share. Explain why you chose it and how God's Word has impacted you. Invite them to share their own thoughts, experiences, or questions. Consider finishing your time by praying together.