

The Way Creation Reacts with the Creator

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Part-I

Question: List out the ways Genesis 1-3 introduce the biblical narratives of the following categories:

God

In Genesis 1 verse 31, God claims that He made everything beautifully and with love and that when he looked back at what He created, He found all the things good. The information here clearly reflects the character and creation of God. This message states that the universe was created by an omniscient, being that when he looked back, he found His creation good and perfect. We are introduced here to God, who is intelligent, omnipotent, powerful, and a loving creator. The biblical narrative of God's own commentary of what He made and how beautiful His creation reflects that there was no one at the time of creation except the living God. (Selman, 1989) He has always existed, and from the past eternity, He has been the only source of life.

Humans

In Genesis 1:27, God states that He has made man in his own image, and later, He clears the creation event when he acclaims that He created "male and female." There are two stories depicted in the same event of creation. In the first line, God says He created "man", and later, he adds "male and female", which tells us about the history of human creation. Furthermore, God provided both humans with food, trees, flowers, and all kinds of pleasantness in the Garden of Eden that he especially made for Adam and Eve. God put the 'man' over there, which reflects the difference between the creation of man and woman, which is that at first, God only made Adam. The biblical story unfolding in Genesis is that man was all alone, and then God made another human female partner, Eve, to comfort Adam.

How Humans Interact

In the Bible, it is clearly narrated that God, after creating man, gave him the job of naming things. Genesis 2 verse 19 highlights that Adam called everything by their name. God brought everything to Adam, and Adam had to give each one a name. This tells about the beginning of human interaction, which he first made in human history.

The World

Genesis 1 verse 11 tells humans about the creation of the universe that God created “heavens and the earth”, and Genesis further tells us that the earth was an empty void without any form. This tells us about the creation of the world that was created before even the creation of man.

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Both humans were very happy in the Garden of Eden, but one day, a terrible thing happened. They disobeyed God and ate from the forbidden tree. God created man in the hope that he would obey him, but he dishonoured Him in return. Adam answering God, “I did eat”, without any shame and also putting all the blame on their female partner depicts the event of creation disobeying the Creator, which led him to inescapable suffering in the world because of this sin.

The Problem of Sin

The first sin ever attempted in human history was dishonouring God. The woman also put the blame on the serpent, and she also confessed without any shame, “I did eat” by doing what God had already condemned. The problem of sin worsened when, instead of admitting that she had done wrong, the woman blamed a snake “beguiled me.” This clearly states that sin itself is not bad, but the stubbornness of not accepting what a person has done is the major problem of sin.

The Solution for Sin

God devised the solution for the sin both humans committed as for the woman in Genesis 3 verse 16, “multiply thy sorrow”, and for the man, He cursed the ground till the Day of Judgment. Man has to work hard till he sweats for food, and woman has to deal with pains when she gets pregnant till eternity as the repays of their sin. Also, both humans were forced to leave Eden, and God put angels at Eden’s doors to prevent humans from entering.

Part-II

Question: Reading Genesis 12:1-3, note three things God promises to Abram: land, offspring, and

blessing. How are they significant as a solution for sin?

Hundreds of years after Noah's flood, a baby named Abram was born in Babylonia and was destined to become famous. God planned to take a huge step through Abram to save humanity from sin. After the age of seventy-five, Abram received a call from God to leave his country, people, and family and go to another country God would show him. God promised him a land, a nation, and a blessing. Here is the track of three promises God made to Abram:

The Promise of Land: "To a Land that I Will Show You."

The essence of the first promise is that God promised Abram a land, which later, according to verse 7, Lord said to Abram that He would give a certain land "To your offspring." The Promised Land was significant for Israel (descendants of Abram) as a physical location where they could find happiness and comfort.

The Promise of Nation: "I Will Make You a Great Nation."

The second promise Lord God made to Abram about "a great nation" came out as a great nation, the Israel of Abram and his descendants. Later, this promise was also fulfilled when God addressed Jacob, a descendant of Abram, saying that God would make a great nation of Abram and his descendant Jacob. This promise has great significance because Sarah bore Ismail past the age, and through this child's promise to Abram was fulfilled of a great nation as innumerable sand by the seashore. (Hamilton, 2007)

The Promise of Blessing: "You Shall Be a Blessing."

The promise of blessing to Abram was fulfilled when God made him and his descendants prosperous spiritually as well as materially. This promise was of great importance because God made Abram a blessing for all the nations till the Day of Resurrection, and Muslims, Christians, and Jews call Abram their blessed father. He was also a blessing as Jesus was his descendant, through whom humanity would be freed from the consequences of the sin Adam and Eve made in the Garden of Eden.

Part-III

Question: In the unfolding story of the OT, the three aspects of God's promise to Abram continue to be fulfilled throughout the OT. Explain?

God's promises to Abram in Genesis 12 were mainly focused on the idea of redemption, reconciliation with his people and a great nation, and a restored blessing. The first promise of leaving his motherland and migrating to another land that God would direct him to form a spiritual basis for us to understand is that Abram and his descendants will soon be awarded the land he never had there before. Secondly, God promised Abram, who had already grown old about his descendants, that Abram could count the stars in the sky as his seeds (descendants) would be like them. His barren wife trusted the words of God and resultantly bore a child when Abram was 'one hundred years old.' Thirdly, the promise of restored blessing was amplified to Abram's children in the spiritual form for all religions. (Davidson, 2015)

Part-IV

Question: Reflect on the significance of seeing the OT as an unfolding story.

The Old Testament regarding God's promises to Abram is chock-full of the unfolding of the greatest choice, promises, and their fulfilment of all time. OT is also essential in the understanding of God's attempts to deal with the problem of sin in the world through Abram so that he could establish His just and equitable kingdom on earth. The remaining chapters in Genesis reflect the significance of the fulfilment of these essential promises. The theme of God's promises to Abram is evident in His third promise, the 'restored blessing' to free people from the sins Adam and Eve committed, which resulted in God's curse. God's third promise to Abram, which used the term "blessing," was to restore humanity's original purpose of freeing from sin and being blessed. (Selman, 1989)

To conclude, from God's restraining Adam and Eve entering Heaven to a special call to Abram for leaving the country to restore blessing, it is evident that God loves His creation a lot and wants to save us all from the problems and consequences of sin. The true followers of Abram are able to see throughout the unfolding of the Old Testament how God made progressive work to fulfil promises He made to Abram. Indeed, these promises had a redemptive and fascinating history for Abram, who had no homeland and no descendants.

References

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