

Genesis Series

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From Genesis 2:7. ORIGINS

#1. "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being".

#2. The Lord created all material substance and then He took some of it and formed man out of it. The Genesis revelation tells that us that man and his appearance in time is not organic to those materials. The flesh of man was formulated of them, but not by them.

#3. The structure (design) of human physiology and biometrics where applied to the temporal material by the Lord Himself.

#4. The power of God came to bear upon those materials and the human form came forth. Precedent absolute power was exerted over those elements and the conditional was the result. This constitutes a pattern: all that exists is a unity of **absolute power and the conditional**. This means that the power of God is the absolute and nature is the conditional.

#5. A question is in order. Under what conditions, if any, can that pattern be overruled? The apostle addressed the question; "He (Jesus) is before all things, and in Him all things hold together", Colossians 1:17. That unity is unbreakable by the living.

#6. Human beings live out their lives within this unity. Situation, circumstance, events and states of being unfold within this revealed unity and pattern. Human life was "breathed" into the material form.

#7. Therefore, the human life and all that it encompasses is non-linear. It was put into the conditional materials by the Lord Himself.

#8. The phenomenon of life is not generated from the conditional materiality; rather it is the material that is animated by non-linear life.

#9. Life is connected to our material selves by the will of and power of God. Our existence here on earth and time is, then, a miracle. It has the same structure as every miracle recorded in the Bible.

#10. In all and every instance the empiric factors are only the conditional. We are not alone here; we are not unattended in our circumstances here.

#11. There is much more to us than the body. The greater part of us remains invisible.

From Genesis 11:1-9. THE DILUTION OF HUMAN STRENGTH.

#1. "Now the whole earth used the same language and the same words", v.1. The world was unified by the "same language", same syntax, the same vocabulary. This particular historical condition was a source of great strength, great power to them. All efforts and all reasoning could be coordinated.

#2. Those people said "...Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth", v.4.

#3. But they were driven by pride and the appetite for control. Faith in God was a distant, elusive factor. Humanism was the engine of behavior.

#4. Building anything founded upon human strength is a delusion. The most immediate context of human behavior, at every level, is the unseen world. "The Lord came down to see the city and the tower which the sons of men had built", v.5.

#5. There is an important truth to be recognized here; especially for the contemporary political world. When men turn from God and worship themselves, then the Lord can very well move against the social orders of the world.

#6. The actions of the Almighty were taken to **dilute the strength of men even unto the largest and most powerful aggregates**.

#7. The Lord decided "to confuse their language", v.7. "the Lord confused the language of the whole earth...scattered them abroad..."v.9.

#8. There is no such thing as a "peace process"; that is a myth. "Social engineering" locates strength uniquely in the power of the collective.

#9. Living in proximity to God is inherently dangerous. He is the only pillar of strength that can support our weight.

From Genesis 12:1-3. THE RESPONSE OF FAITH TO A FUTURE ENERGIZED BY GOD.

#1. One day the life of Abram was changed forever. What changed him was a **string of words**

#2. Sarai, Abram's wife, was barren, Genesis 11:30. "Now the Lord said to Abram, 'Go forth from your country, and from your relatives and from your father's house, to the land which I

will show you", v.1. That command of God ran into collision with Abram's state of temporal reality.

#3. The Lord presented a string of words to Abram promising him a temporal and material future that could never emerge from his historical conditions. "And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing", v.2.

#4. This future would have to be energized by the power of God. Nothing else could possibly have secured such a contradictory future state.

#5. Abram's then-present conditions held no comparison to the **linguistic version of the future** that the Lord had promised.

#6. The issue of faith is just this: Does one believe in personal human lived experience or shall one believe, to an exclusionary degree, in the revealed linguistic version of the future, of time, of life?

#7. Belief in revealed representations had the power to displace the tyrannical control of personal experience over Abram.

#8. Abram was taking the risk of thinking and behaving beyond his experience. This is called Abrahamic faith: Hebrews 11:8-12.

#9. Each of us contends with temporal existence. Yet the example of Abraham teaches us not to permit our experience to subvert the promises of God regarding time, situation, circumstance, events and states of being.

#10. Trust in the promises of God changed Abram's entire relation to the temporal world. "And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed", v.3.

From Genesis 18:1-15. THE RHETORICAL QUESTION.

#1. "Is anything too difficult for the Lord"? v.14.

#2. This question was formulated as **a pre-qualifying perspective on the relation of God to time**. As we face the relentless schedule of personal trials, hardships, ordeals, loss and near impossibilities, the believer should stop occasionally and ask **THE** rhetorical question.

#3. Any rhetorical question comes with the answer already within it. There is only one answer to **THE** rhetorical question: No!

#4. Abraham and Sarah had no power over their aging and foreclosed biology. We, in the present, are faced with all sorts of **foreclosed circumstances**. Unfavorable diagnoses, inescapable monetary pressure, overwhelming emotional climates, a sometimes-hostile sociology and other things.

#5. In all of this the believer is not permitted to lose heart, give up or be discouraged. He/she should pose THE rhetorical question: "Is anything too difficult for the Lord"?

#6. Foreclosed circumstances are real, actual, constraining and always daunting. Yet such circumstances and conditions are not intractable.

#7. "Where is Sarah your wife?" Abraham and his wife were both carriers of foreclosure. All of us are, in one way or another!

#8. A promise was made: "Is anything too difficult for the Lord? At the appointed time I will return to you, at this time next year, and Sarah will have a son", v.14.

#9. But for her, foreclosure had extorted its erosive price upon her faith. "Sarah laughed to herself, saying, After I have become old, shall I have pleasure, my lord being old also"? **It was too late**! "...Sarah was past childbearing", v.11.

#10. "Is anything too difficult for the Lord"? is prescriptive. That rhetorical question takes determinacy out of the foreclosure.

From Genesis 28:10-22. THE LORD'S PURPOSE OF RE-REPRESENTATION.

#1. The Word of God has been given to allow believers to represent temporal existence from the Lord's point view. Therefore, the conscious act of re-representation is required. In order to think correctly, to reason biblically one must exchange worldly representations for those that have been revealed.

#2. Believers turn to Scripture in search of language representations to displace inadequate worldly understandings.

#3. At least 5 large fields of inquiry will be re-represented according to biblical truth.

- FIRST: From Scripture we must learn how to represent the unseen God. The idea is to displace limited human representations of Him, whether intuitive or traditional.
- SECOND: From Scripture we learn how to comprehend the universe, the world and materiality in general.
- THIRD: From the Word of God one searches for language that permits a believer to represent himself/herself precisely within the revealed truth. This displaces social, cultural and idiosyncratic principles of the self.

- FOURTH: Believers read the Bible looking for how the Almighty teaches us to represent others. A decisive challenge to postmodernism.
- FIFTH: From revelation we aggregate language that clearly represents human lived experience. The revealed understanding of such things is non-linear in every respect, owing to its source.

#4. This kind of conscious use of the Word of God is very unusual in any time period.

#5. The Lord determined to correct Jacob's misrepresentations about a great many things. And so, "He had a dream, and behold, a ladder was set on the earth, with its top reaching to heaven; and behold, the angels of God were ascending and descending on it", v.12.

From Genesis 28:10-22. THE LORD'S PURPOSE OF RE-REPRESENTATION.

#1. Jacob "Had a dream...", v.12. THE POWER INDUCTION: The dream was induced by the Almighty. According to His powers of induction, revealed meaning was inserted into Jacob's mind. The substance of the dream was too important to ignore.

#2. NOT RATIONALIZED: Nothing in the dream was the product of human rationalization. Here is the revealed character of the Word of God; human rationalization has no part in it. What is called biblical interpretation is founded upon human rationalization. Cross purposes.

#3. NO INTERFERENCE: The Lord made promises to Jacob, v.13-15. No historical conditions could interfere.

#4. MOTIVE: "...in you and in your descendants shall all the families of the earth be blessed", v.14.

#5. AUTHORSHIP: This factor carries some weight. "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until **I have done what I have promised you**", v.15.

#6. PERSONAL REALIZATION: Upon awaking, Jacob was in receipt of a startling realization; "Surely the Lord is in this place, and I did not know it", v.16. Jacob previously had an under-dimensioned representation of God.

#7. "THE GATE OF HEAVEN": How remarkable. Every situation, circumstance, event and state of being in our lives has a door cut into it by God Himself. Our hope is in that "gate of heaven", v.17. We are not alone here nor isolated!

#8. CHANGE OF REPRESENTATIONS: That place bore the name "Luz", v.19. Jacob deemed that name to be meaningless. He called the place, thereafter, "Bethel"; **the house of God**. More than a name; it was a re-representation of meaning.

#9. PERSONAL RESPONSE: Jacob grasped that it is the Almighty who sets the rules and the reach of all men. He made vows, v.20-22. Those commitments came after revelation. His vows represented his change of perception.

From Genesis 6:1-8. SIN: THE SHEER UBIQUITY.

#1. "Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually", v.5.

#2. An increase in population was involved; a correlate, at least. "Now it came about, when men began to multiply...", v.1. The "evil" here is the very unqualified contradiction to the revealed will and Word of God.

#3. This addresses **the sheer ubiquity (presence everywhere) of sin**. For sin to spread so widely, means that a **rhetorical triumph** had come about. Differences between terms like good and evil, right and wrong, norm and aberration became meaningless. The language was corrupted. Sin had conquered the full range of linguistic representations.

#4. The sheer ubiquity of sin led more and more people to confusion. Since the majority practiced sin, it was thought to be the norm. But from the revealed point of view that practice was the aberration.

#5. The fuel for thought is language. It became part of the **vector of sin**. "...every intent of the thoughts of his heart was only evil continually".

#6. Generation after generation of children had been consciously indoctrinated by the sheer ubiquity of sin. Prior to that state of affairs, the line between good and evil had been more finely differentiated. Corrupt the language, and behavior follows.

#7. The sheer ubiquity of sin is the unity between corrupted representations and personal behavior. "Man" had determined to root his existence, uniquely, in his flesh.

#8. The voice of his own conscience had been liquidated. His thoughts were "only evil continually". Man was considered to be a manifestation of nature; nothing more, nothing less.

#9. Nothing has changed in all these centuries. The sheer ubiquity of sin has its own language and consequently its own thought forms.

#10. American social reality is the victim of the sheer ubiquity of sin. Abortion, sexual conventions, divorce, theoretical evolution, postmodern naturalism, organized social engineering, skepticism about objective truth are all part the sheer ubiquity of sin.

From Genesis 15:1-7. THE SHIELD.

#1. "...Do not fear, Abram, I am a shield to you; Your reward shall be very great", v.1.

#2. The Almighty Himself declared to Abram that He was a shield to him. Necessarily, then, the Lord promised **to stand between Abram and the outside world**.

#3. The Shield is the only explanatory factor of Abram's future. The Shield is the **sum of total causation**.

#4. What accounts for the fact that Abram's age and biology and that of Sarai, would not be permitted to limit the reach of the Word of God and its promises? The Shield.

#5. On what premise could Abraham anticipate the resurrection from the dead of the living sacrifice which Isaac was to be, Genesis 22? The Shield.

#6. Upon what foundation could and should Abram have defied his personal fears and then have proceeded through the forest of unknowns, situations, circumstances, events and states of being? The Shield.

#7. What was the rationale that preceded Abram's trust in the eventuality of a "very great reward"? The Shield.

#8. His majesty the King has put Himself on the battle line between the world and the kingdom of Heaven. God is our Shield.

#9. This term "shield" refers to the Lord, of course, and it also signals a function. The function of the Shield is to be causal.

#10. The most immediate contradiction to the **the presence and function of the Shield is the distressing power of "fear"*.

#11. The Almighty was teaching Abram that his way of making sense of his own personal experience would have to change. Eternal reality was setting Abram's life on a different course. Reliance on human experience was incompatible with a life dependent upon faith in the Word of God.

#12. Biblical faith, as evidenced in Abraham, reasons, speaks and behaves on trust in the Shield of God, it being fixed between the believer and the outside world. Our personal needs, concerns and "fears" effectively disregard the meaning and the power of the Shield of Abraham.

From Genesis 17:1-27. THE UNTIMELY CONTRADICTION.

#1. In the vespers of Abraham's life, when he was 99 years old, the Lord spoke to him. "I am God Almighty; walk before Me, and be blameless", v.1.

#2. It was announced to Abraham that **spiritual imperatives** were to govern his thought, speech and behavior exclusively.

#3. It was further established that Abraham's history was to develop according to supernatural terms. "I will establish My covenant between Me and you, and I will multiply you exceedingly", v.2

#4. The Almighty announced that He intended to generate a nation of people founded exclusively on spiritual and revealed terms, v.3-8.

#5. The covenant was to be **the priority**, not time, not materiality, not human experience. "God said further to Abraham, 'Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations'", v.9.

#6. The seriousness of this divine undertaking in human history was imposed upon Abraham's flesh. "And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you", v.11.

#7. Even with all of that, Abraham did not adjust his thinking to the new **revealed reality**. "Then Abraham fell on his face and laughed, and said in his heart, 'Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?'" , v.17.

#8. Abraham found it difficult to accept the revealed challenge to common-place human experience.

#9. **Abraham had applied his personal experience to the promises of God**. His was a rationalistic response to the Word of God. #10. **Abraham had rationalized the Word of God**. This means that **the most prevalent form of unbelief is the rationalization of the Bible**.

From Genesis 17:1-27. THE MOST PREVALENT FORM OF UNBELIEF.

#1. The most prevalent form of unbelief is the rationalization of Scripture.

#2. Abraham's response to the Word of God was to bring human reason, immediately, to bear upon it. "Then Abraham fell on his face and laughed, and said in his heart, 'Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?'" , v.17.

#3. His own personal experience contradicted every article of the promises of the covenant. They were **unbelievable**.

#4. Rationalization of the Bible is the first threshold crossed by the determined and public critics of Scripture. However, this is a synoptic problem for all Bible readers. A believer in God can read the Bible and in the same way rationalize many portions of it. Those portions are **unbelievable**: The register of a remote past without meaning in the contemporary.

#5. Those parts of the Bible are to be rationalized. Their meaning is time-bound without application to present circumstances.

#6. Passages of the Bible that reference the power of God over all things material are among those.

#7. The sin of rationalization of the Bible is presumptive. The presumption is that any selected passage must be subject to human reason. Revealed truth is then treated by human rational capacity.

#8. Rationalization becomes **the law of understanding**. If a portion of revealed truth does not agree with human reason and its interpretation of human experience, then it may be comfortably discounted as "irrelevant".

#9. The revelation of the Almighty stands in direct contradiction to human reason and experience. The meaning is this: Scripture must be brought to bear upon human reason and experience, instead of the other way around.

#10. Human rational capacity must be brought subordinate to the Word of God. This is the persistent challenge of Abrahamic faith.

#11. Rationalization makes the Bible appear to be superfluous. So, many do not bother to read it, to force its meaning into our experience. Trust in human reason above trust in the Word of God is a form of unbelief!