

Purged

SESSION 13

Genesis 19:12-26

Memory Verse: Jude 7

Destruction comes to those who dishonor God.

Life is the sum of choices made. Those choices often have consequences. History is replete with people who chose poorly and suffered terrible consequences. The story of Lot and the destruction of Sodom profoundly illustrates this truth. Because the citizens of Sodom and Gomorrah chose wickedness, they were destroyed. But Lot also made some bad choices that had devastating consequences. Through those choices, he lost his ability to influence anyone for righteousness. He also lost his wife and any moral influence he may have had on his daughters.

As you study this passage, consider the choices you make (or have made recently). What impact have those choices had on your spiritual growth and your spiritual influence? Ask God to guide you as you challenge the group to evaluate their choices and make the wisest decisions possible.



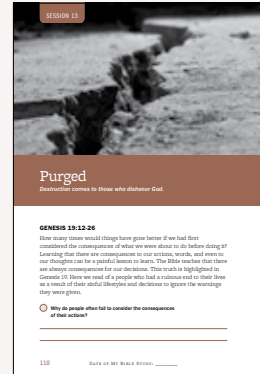
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How many times would things have gone better if we had first considered the consequences of what we were about to do before doing it? Learning that there are consequences to our actions, words, and even to our thoughts can be a painful lesson to learn. The Bible teaches that there are always consequences for our decisions. This truth is highlighted in Genesis 19. Here we read of a people who had a ruinous end to their lives as a result of their sinful lifestyles and decisions to ignore the warnings they were given. (PSG, p. 118)

Why do people often fail to consider the consequences of their actions?



Understand the Context (Genesis 18:16–19:38)

Genesis 18–19 form an amazing study in contrasts. The contrast begins with the visit to Abraham by three “men” who announce the arrival of new life with the coming birth of Isaac. It ends with the judgment of death on all the inhabitants of Sodom, Gomorrah, and other wicked cities in the surrounding region.

We can also see an amazing contrast between the faith and obedience of Abraham and the lukewarm faith and hesitancy in the obedience of Abraham’s nephew, Lot. In this story, we see the seriousness and fierceness of God’s wrath and the full extent of God’s mercy toward Lot and his family.

As chapters 18–19 progress, we learn that these three men really were two angels and the Lord God Himself. Their visit served three purposes. First, as noted, they announced the coming birth of Isaac. This was hard for Abraham and Sarah to fathom, but God’s promise to them was about to be fulfilled.

Second, they came to evaluate the wickedness of Sodom and Gomorrah. While God is omniscient and knew how far the cities of the plains had fallen, He wanted to offer rescue and refuge for Lot and anyone else he could influence.

Finally, their visit was to inform Abraham of the coming destruction of Sodom, Gomorrah, and the surrounding cities. In Genesis 18:16, God debated whether He should include Abraham in the loop on the coming destruction of the wicked cities. When Abraham heard God’s plan, his first thoughts likely went to his nephew, Lot, who was living in the middle of this target of God’s intended judgment.

Abraham immediately began negotiating with God. He urged the Lord to show mercy toward any righteous individuals who might be living in the city. The word “righteous” carried the idea of those who lived in conformity to God’s moral law.

“Righteousness” certainly didn’t define Sodom and Gomorrah. These cities, and several smaller towns nearby, may have been located in the Valley of Sidim toward the southern end of the Dead Sea, but their exact location is uncertain. In fact, many scholars believe that area is now under water, having been covered by the expansion of the Dead Sea over time.

One thing is certain, the Scriptures make their wickedness quite clear. Their unrighteousness was not relegated to deviant sexual practices alone. Later, the prophet Ezekiel spoke of their great pride and arrogance, along with their unwillingness to share their abundance with the poor and needy.

In his second epistle, Peter did call Lot righteous (2 Pet. 2:7). Genesis states that this righteous man showed great hesitation in obeying God and was the unwitting participant in an act of incest that gave birth to the Moabite and Ammonite clans. Still, the story of Lot’s rescue demonstrates the mercy and compassionate heart of God. His grace was largely shown for Abraham’s benefit and was the result of the patriarch’s intense requests of the Lord.

Read Genesis 19:12-26. What do these verses reveal about God’s mercy and His judgment? (PSG, p. 119)



INTRODUCE: As the group arrives, lead them to consider times when they experienced the consequences of a poor decision. Call for volunteers to share their stories, including the results of the consequences.

ASK: **Looking back, what could you have done differently? How might that have changed the outcome?**

EXPLAIN: Read the opening paragraph on page 118 of the PSG and share this summary statement: *Destruction comes to those who dishonor God.* (PSG, p. 118)

ASK: **Why do people often fail to consider the consequences of their actions?** (PSG, p. 118)

REVIEW: Share that this session is the last session in this quarter. Point out the flow of the 13 sessions. Using **Pack Item 6** (Poster: *The Life of Abram/Abraham*), explain where this session fits with the other sessions focused on the life of Abraham. Use **Pack Item 7** (Handout: *Genesis Time Line*) and **Pack Item 8** (Handout: *Background of Genesis*) to review the events that led up to today’s key passages.

TRANSITION: *In this session, we will dig into the consequences that came to Sodom and Gomorrah as a result of the sinful choices the residents of those cities made. Those consequences also had an impact on Lot and his family. While the story contains judgment, it also highlights God’s mercy and grace.*



NOTES

Group Activity Option

Music

Encourage the group to turn to Hymn 500 in the *Baptist Hymnal (2008)*, “Trust and Obey.” Remind adults that this song was also used in Session 9 about the people who built the tower of Babel. Share that today’s lesson on the destruction of Sodom also challenges us to trust and obey God. Lead the group to sing the hymn or just read the lyrics aloud. Ask: **How do trust and obedience work together?** Encourage adults to consider how trusting and obeying might have changed things for Lot and his family in today’s passage.

Urgency (Genesis 19:12-17)

12 Then the angels said to Lot, “Do you have anyone else here: a son-in-law, your sons and daughters, or anyone else in the city who belongs to you? Get them out of this place, **13** for we are about to destroy this place because the outcry against its people is so great before the LORD, that the LORD has sent us to destroy it.” **14** So Lot went out and spoke to his sons-in-law, who were going to marry his daughters. “Get up,” he said. “Get out of this place, for the LORD is about to destroy the city!” But his sons-in-law thought he was joking. **15** At daybreak the angels urged Lot on: “Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.” **16** But he hesitated. Because of the LORD’s compassion for him, the men grabbed his hand, his wife’s hand, and the hands of his two daughters. They brought him out and left him outside the city. **17** As soon as the angels got them outside, one of them said, “Run for your lives! Don’t look back and don’t stop anywhere on the plain! Run to the mountains, or you will be swept away!”

(v. 12) Angels: In chapter 18, these “men” visited Abraham with God. However, their message of judgment and their supernatural power to strike the men of Sodom blind (Gen. 19:11) indicate that they were actually **angels**.

(v. 13) Destroy: The word means to cause decay or ruin. This is the same word used in 9:11 when God promised never to destroy the earth again by flood.

(v. 13) Outcry: See also 18:20. This could refer to a cry of righteous indignation or the anguish of those suffering injustice. The term might also point to the wickedness of the city, as if it was shouting to heaven. The first hint of the wickedness of these two cities came in Genesis 13:13, when Lot chose to move to the lush valley of the Jordan River.

(v. 14) The LORD is about to destroy the city: God had shown mercy to these cities once when he gave Abraham victory over the kings who had captured the inhabitants and pillaged their possessions (Gen. 14:1-16). Their wickedness, though, would not allow for a second chance to escape God’s judgment.

(v. 14) Sons-in-law: Scholars suggest two possible interpretations concerning Lot’s **sons-in-law**. First, it could be that Lot had at least two married daughters, in addition to the two unmarried daughters living at home. Lot would have pleaded with the sons-in-law and their wives to join him in fleeing the city. However, the phrase could also indicate that these men were engaged to his two unmarried daughters.

In either case, Lot had no genuine influence over these men. Their unbelieving and unconcerned response pointed to the spiritual darkness of Sodom and Gomorrah. The use of **joking** speaks of something so fantastic as to be unbelievable.

(v. 15) Swept away: This descriptive term means “to scrape away,” “to remove,” or “to destroy.” It is a picture of heaping something up and sweeping it away. The word is also found in verse 17.

Key Concept

He hesitated

Lot had moved so far away from God that the pull of his adopted lifestyle was strong. As a result, he **hesitated** (v. 16), argued (vv. 18-19), and begged to go his own way (v. 20). Lot also expressed no gratitude to God for his rescue. Likely, he had become too comfortable or too fearful. Whatever the case, his hesitation stands in contrast to Abraham’s consistent obedience and warns us about the dangers of playing with sin.

(v. 16) Because of the LORD’s compassion: God’s choice of Abraham also had an impact on Lot’s destiny. Lot was a good man with weak character. This rescue illustrates the intense love of God for all people.

(v. 17) Run for your lives: This statement echoes verse 15 to heighten the urgency of the situation. The Hebrew word for **run** is used five times in this passage (twice in verse 17 and in verses 19, 20, and 22). Each use emphasizes the urgency of the situation.

EXPLORE Genesis 19:12-17



APPLICATION POINT: Believers must heed God’s warnings with urgency.

READ: Invite a volunteer to read aloud **Genesis 19:12-17**, as the group listens for the interaction between the angels and Lot.

MINI-LECTURE: Distribute copies of **Pack Item 14** (*Handout: Sodom and Gomorrah*). Encourage adults to scan the article. Highlight how the cities have become synonymous with evil. On **Pack Item 1** (*Map: The Migration of Abraham*), point to the southwest end of the Dead Sea. Share that this is where the cities may have been before the sea expanded and covered the area with water.

LIST: Write these headings on the board: *First Instruction, Lot’s Conversation, Second Instruction, Lot’s Response, and Final Instruction*. Guide the group to scan the verses to find information for each column. Note that the angels’ very presence in Sodom is a testimony to God’s love and commitment.

REFLECT: Using the information for verses 15-17 (PSG, pp. 121-122), describe the situation of Lot and his family. Facilitate a brief discussion on how the things of the world can have a hold on us today and keep us from doing the things God asks us to do.

ASK: **Why do people ignore or hesitate in the face of God’s promised judgment?** (PSG, p. 122)



NOTES

Group Activity Option

Physical

Lead the group to stand in the center of the room. Share that you’ve designated one corner “Urgent” and another corner “Not Urgent.” Explain that you will read a scenario and the group must decide if it is urgent or not by moving to that corner of the room.

- The building fire alarm goes off
- Your “check engine” light comes on
- You’re out of milk in the refrigerator
- Your supervisor just called a mandatory meeting

Point out that Lot had a choice. Talk about whether it was urgent or not. Contrast the nature of the problem and the nature of Lot’s response.

Bargaining (Genesis 19:18-22)

18 But Lot said to them, “No, my lords — please. **19** Your servant has indeed found favor with you, and you have shown me great kindness by saving my life. But I can’t run to the mountains; the disaster will overtake me, and I will die. **20** Look, this town is close enough for me to flee to. It is a small place. Please let me run to it — it’s only a small place, isn’t it? — so that I can survive.” **21** And he said to him, “All right, I’ll grant your request about this matter too and will not demolish the town you mentioned. **22** Hurry up! Run to it, for I cannot do anything until you get there.” Therefore the name of the city is Zoar.

(v. 18) No, my lords: The only place of safety was in the mountains. To stay anywhere in the valley would have exposed Lot and his family to the judgment of God. Lot, however, was still hesitating. He balked at fleeing to the mountains out of fear. God had delivered him from the hands of the marauding kings (Gen. 14); and now God was protecting him from the coming destruction of Sodom. Yet, Lot couldn’t muster enough faith and trust that God would keep him and his family safe as they ran to the mountains.

Quite possibly, Lot had become so comfortable with urban city life that he had lost all his survival skills from his years as a nomad. Lot was terrified by his speculations about the “disaster” that awaited him in the mountains. Ironically, in verse 30, Lot became frightened in the small town of Zoar and eventually fled to the mountains anyway. This period in Lot’s life appears to be dominated by fear rather than trust.

Key Place

•Zoar

After refusing to flee to the mountains, Lot proposed an alternative sanctuary, the nearby city of Zoar. The town’s name literally means “small,” which fits Lot’s description. Zoar, which has also been associated with the town of Bela (Gen. 14:2,8), was also intended for destruction. Despite that fact, Lot suggested that it was so small and insignificant that it could be spared for his sake while the main objective of destroying Sodom and Gomorrah could still be achieved. This is similar to Abraham’s request that God spare a wicked city for sake of a few righteous people.

While Lot was bargaining with the angels, he was actually bargaining with God. This bargaining parallels Abraham negotiating with God over the destruction of Sodom. The difference is that Abraham was speaking through his faith in God’s justice and mercy. As noted, Lot was consumed with fear.

(v. 21) I’ll grant your request: God demonstrated His grace and mercy in this reply of the angel. This also serves as an answer to Abraham’s prayer. Abraham had prayed that God would spare the wicked for the sake of a few righteous ones. This was fulfilled in sparing Zoar so that Lot would be spared as well.

Bible Skill

Observe when and for what purpose a New Testament passage references an Old Testament event. Read Luke 17:20-34. Observe how Jesus used the Old Testament accounts of Noah and Lot to illustrate His answer to the question concerning His return. Also note how Lot’s wife is an illustration for the critical truth found in Luke 17:33. *What do you think it means to cling to your life in the context of the Old Testament story and the teaching of Jesus? What might be the meaning for your life according to the phrase “whoever loses his life will preserve it” (Luke 17:33)?*

(v. 21) Demolish: This word can be translated as “overthrow” or “destroy.” The term speaks of total annihilation. While Sodom and the other cities marked for destruction would experience this devastation, God promised Lot that He would not harm Zoar.

(v. 22) Hurry up: Once again, Lot and his family were urged to move quickly. Lot’s hesitation was temporarily interrupting God’s impending judgment. The angel told Lot that he could not act on God’s plan until Lot was safely in Zoar.

EXPLORE Genesis 19:18-22



APPLICATION POINT: Believers can approach God with honest questions.

READ: Call for a volunteer to read aloud **Genesis 19:18-22**, directing the group to listen for what Lot proposed to the angels.

EXAMINE: Call for a volunteer to read aloud the comments on verse 18 (PSG, p. 122). Allow adults to share their reactions to the last sentence. Allow volunteers to share times when they have tried to negotiate with God and how it turned out. Highlight the dangers of not completely following His directions for our lives.

REVIEW: Lead the group to read silently the commentary for verses 19-21 (PSG, pp. 122-123). Point out that people often make excuses for not obeying the things God asks us to do. Emphasize that God was gracious to Lot as a fulfillment of His promise to Abraham. Also point out that Lot's conversation illustrates how people often approach God with their questions.

ASK: Do your responses to God typically more resemble Lot's or Abraham's? Explain. (PSG, p. 123)

TRANSITION: Lot was able to lead his family to safety before God brought His judgment upon Sodom and Gomorrah. But it was more because of God's grace than anything Lot or his family chose to do.

NOTES

Group Activity Option

Object Lesson: Phone Alarm

Prior to the session, set an alarm on your phone to go off between 5-10 minutes into the session. Make sure to set the sound to something that will get people's attention and that your volume is turned all the way up. Continue the introduction to the lesson. When the alarm goes off, just keep teaching and ignore the alarm until someone in the group says something about it. As you facilitate the discussion on Genesis 19:18-22, remind adults about the alarm. Talk about why people might be willing to ignore an alarm or some other warning. Explain that believers must heed God's warnings with urgency.

Judgment (Genesis 19:23-26)

23 The sun had risen over the land when Lot reached Zoar. **24** Then out of the sky the LORD rained on Sodom and Gomorrah burning sulfur from the LORD. **25** He demolished these cities, the entire plain, all the inhabitants of the cities, and whatever grew on the ground. **26** But Lot's wife looked back and became a pillar of salt.

Key Doctrine:

God

God is infinite in holiness and all other perfections. (See Psalm 77:13; Jeremiah 10:10.)

(v. 23) The sun had risen: Because of his hesitation, Lot did not reach Zoar until the next morning. This would have been approximately twenty-four hours after God and the angels first arrived at Abraham's tent the day before. Still, God delayed His judgment until Lot was safely away from the zone of destruction. This is another reference to God's grace and mercy extended to Lot.

(v. 24) Out of the sky: The language describing the outpouring of burning sulfur echoes the devastating rain from the sky in Noah's flood. One thing that stands out in this verse is the initiative of God to bring judgment on Sodom and Gomorrah. This was not some random natural phenomenon that occurred. The Bible is clear in stating that this was an act of judgment by God on the wickedness of the people in the region.

(v. 24) The LORD rained . . . from the LORD: The repetition of LORD verifies that God was indeed the source of the judgment against the cities of the plain. This was an outpouring of His wrath against the wickedness, pride, and arrogance of Sodom and Gomorrah.

Numerous attempts have been made to explain this firestorm from heaven. What is known is that in this region there were tarpits that covered the landscape (Gen. 14:10). Some speculate that a lightning storm may have set these tar pits ablaze creating a wildfire that swept through the region. Others attribute the destruction to a severe earthquake in the region. And still others point to the presence of volcanic activity in southeastern Syria. All of this is sheer speculation in an attempt to find a logical explanation for a God-caused event.

Believers must always keep in mind that God's ways are not our ways. God can do whatever He

pleases, inside and outside the laws of nature. Jesus Himself validated the truthfulness of this incident in Luke 17:29 when he compared that judgment with the coming day of the Lord's return.

(v. 24) Burning sulfur: The wording refers to combustible material. The current harsh landscape of the region at the southern end of the Dead Sea stands in stark contrast to the description given in Genesis 13:10 where the valley was compared to Eden.

Following that description in 13:10 is a parenthetical statement to emphasize that this was before God's judgment fell on the region. No doubt the destruction brought by God's fiery rain turned this green landscape into a desert wasteland.

Key Truth

Complete judgment

Verse 25 highlights the total destruction brought about by this judgment of God. He **demolished** the cities, along with the landscape around them. All the people who lived there perished, and all the vegetation in the area was destroyed. The stark description reminds us that God takes sin seriously, and He never lets sin go unpunished.

(v. 26) Lot's wife . . . pillar of salt: The angel had told Lot and his family not to look back (v. 17). Lot's wife apparently could not separate herself from her life in Sodom. Some speculate that perhaps she was a native of Sodom that Lot had married. The wording could indicate that she was coated with a crust of salt, as the fire and brimstone rapidly evaporated everything in the Dead Sea area. The reality of this tragic outcome is attested in the teachings of Jesus (Luke 17:28-32).

EXPLORE Genesis 19:23-26



APPLICATION POINT: Believers should be careful to obey God in all things.

READ: Call for the group to read silently Genesis 19:23-26, looking for God’s judgment upon the cities.

DISCUSS: Lead the group to discuss their reactions to the description of events in verses 23-26. Point back to **Pack Item 14** (*Handout: Sodom and Gomorrah*) as needed for additional information. Use the information for verses 23-26 (PSG, pp. 124-125) to explain what took place in these verses.

EMPHASIZE: Highlight the following quote from page 125 of the PSG: *The men of Sodom had committed their sin under the cover of the darkness of night, but God’s judgment would be executed during the brightest part of the day for all to see.* Encourage adults to share their thoughts on this quote. Emphasize God’s judgment of Lot’s wife. Use information from page 148 of the Leader Guide to explain what the “pillar of salt” could mean.

ASK: What might cause a person to look back to witness God’s judgment? (PSG, p. 125)

TRANSITION: God brings destruction to those who dishonor Him. Lot’s wife dishonored God by not obeying His direct command through the angels.



NOTES

Group Activity Option

Memory Verse

Call for a volunteer to read aloud Jude 7. State that this is the memory verse for this session. Direct the adults to work with a partner to memorize the verse. After a few minutes, direct the group to read the verse aloud two or three times. Ask: *What is the practical application of this verse in the lives of believers today?* Encourage the group to continue reflecting on the verse and working to memorize it during the week.

CHALLENGE

- SUMMARIZE:** Review these points from Apply the Text on page 126 of the Personal Study Guide:
- *Believers must heed God's warnings with urgency.*
 - *Believers can approach God with honest questions.*
 - *Believers should be careful to obey God in all things.*
- REFLECT:** Encourage adults to share why it's important for believers to obey God in all things.
- DISCUSS:** Guide the group to respond to the first question set under on page 126 of the PSG: **What is your group's role in communicating God's warnings? How can you do so with both urgency and compassion?**
- PRAY:** Close in prayer, asking God to help believers to trust Him and obey Him in all things. Allow time for the group to pray the same thing silently for themselves, as well as for one another.

After the Session

Reinforce the session by examining your own life for any activities that could be dishonoring to God. Commit to obedience before God in all areas of your life. Email or text the group and remind them that destruction comes to those who dishonor God. Encourage them to pray for one another so that each adult in the group will live in a way that pleases God and is marked by obedience to Him.

LEADER EXTRAS



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LEADER PACK IDEAS

Pack Item 1

Map: The Migration of Abraham
Sessions 10-13

Use the map on the inside back cover of this resource or locate a map that shows the path Abraham took from Ur of the Chaldeans to Canaan.

Pack Item 2

Poster: Outline of Genesis 1-19
Sessions 1-13

Refer to the outline of the book of Genesis found on page 9 of the *Personal Study Guide* (PSG).

Pack Item 3

Poster: Days of Creation
Session 1

Create a chart with days of creation, identifying what was made on each day and how each day's creation relates to the others.

Pack Item 4

Key Verse: Luke 1:31-32
Session 4

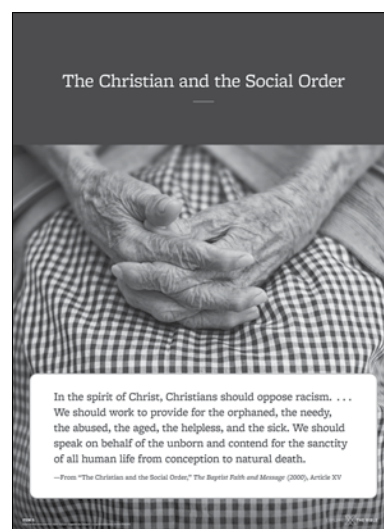
Create a poster of Luke 1:31-32.

“Now listen: You will conceive and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David.”

Pack Item 5

Poster: The Christian and the Social Order
Session 8

Create a poster based on the article “The Christian and the Social Order” from the *Baptist Faith and Message* (2000), Article XV.



Example from *Explore the Bible Leader Pack*

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at [goExploreTheBible.com](https://www.explorethebible.com).

Pack Item 6

Poster: The Life of Abram/Abraham
Sessions 10-13

Create a chart with key events from the life of Abram/Abraham, along with their references from the book of Genesis.

THE LIFE OF ABRAM/ABRAHAM Genesis 11-25	
Abram was born.	Genesis 11:26
Abram entered Canaan.	Genesis 12:1-9
Abram moved to Egypt.	Genesis 12:20-20
Abram and Lot separated.	Genesis 13:1-18
Abram rescued Lot.	Genesis 14:1-17
Abram met Melchizedek.	Genesis 14:18-24
God made His covenant with Abram.	Genesis 15:1-21
Ishtmael was born.	Genesis 16:9-16
God promised a son/childbirth circumcised. He also changed Abram's name to Abraham and Sara's name to Sarah.	Genesis 17:1-22
Abraham interested for Sodom.	Genesis 18:16-33
Lot was rescued from Sodom.	Genesis 19:1-29
Isaac was born.	Genesis 21:1-7
Hagar and Ishmael were sent away.	Genesis 21:8-21
Abraham commanded to sacrifice Isaac.	Genesis 22:1-19
Sarah died.	Genesis 23:1-20
Abraham sought a wife for Isaac.	Genesis 24:1-67
Abraham died.	Genesis 25:1-11

Example from *Explore the Bible Leader Pack*

Pack Item 7

Handout: Genesis Time Line
Sessions 1-13

Locate a study Bible with a time line of the major people and events related to the book of Genesis.

Pack Item 8

Handout: Background of Genesis
Sessions 1-13

Use a study Bible or Bible commentary to gather background information on the book of Genesis. Highlight the following information:

- Purpose
- Writer and Date
- Organization
- Themes in Genesis

Pack Item 9

Handout: Creation Accounts
Session 1

Use a Bible commentary, Bible handbook, or other source to create a handout that describes ancient creation stories from pagan cultures and how those stories compare/contrast to the biblical account of creation in Genesis 1-2.

CREATION ACCOUNTS

As going on the beginning, God said human women who were of home in the world of the ancient Near East. The biblical writers understood that of the same traditions that were of course in neighboring peoples near and the world parts to get things in the creation of humanity in the world. What is God like? How does the creation of man?

The biblical writers made use of the same ways of speaking shared by numerous ancient Near Eastern accounts of creation. However, the form and message of the biblical writers is quite distinct from that of any ancient Near Eastern writers.

The biblical writers believed in one God. Their neighbors believed in many gods. The biblical writers viewed God as Creator and the world as His work. Their neighbors believed that gods were involved in creation but were not separate from the creation. Further, their gods were impersonal or impersonal in the creation process. The biblical writers knew God to be a moral God, the purposes are, but he also responds in grace to what His creation. Heavily neighbors believed in creation gods that were concerned with their own pleasure rather than the good of humanity.

CONCLUSION

While we can say that both the biblical and other ancient Near Eastern accounts view the world as created, the differences among the accounts, the number and names of the Egyptian and Mesopotamian gods, and the contrast to the biblical story is vast. The biblical story is also unique in presenting God as personal and distinct from the created world.

Finally, the construction of humanity is fundamentally distinct. The Egyptian and Mesopotamian myths see humanity as an afterthought. Humans are made by the chance result of a god's capriciousness, or people exist only to honor the god's gods' desires. But the Bible portrays humanity as creation's crown. See our handout on the image of God. It is unique, from, from the biblical accounts are a unique revealing of what God's human creation means.

EGYPTIAN AND MESOPOTAMIAN STORIES

Isolated accounts in the biblical creation account are paralleled accounts in ancient Egyptian accounts. For example, in a creation story from Memphis, the god Ptah creates by his word and uses his creative power to create humanity, make his ideal counterparts, are godlike. That is, they describe not only the creation of the world, but also the creation of the human race, gods who personally create. The mythological origin of these human gods varies, in one account, they are body parts of the chief god, Ra. In others, they are human breath, spirit, or life, in still others, they are the products of sexual acts.

The primary Mesopotamian creation story, the Enuma Elish, is an epic intended to praise the god Marduk and to set especially a creation story, in which Marduk, battled the sea goddess Tiamat. Marduk prevailed, creating Tiamat's body, with half becoming the sky and the other half becoming the earth. Subsequently, the rest of creation was ordered.

Example from *Explore the Bible Leader Pack*

Pack Item 10

Handout: Covenants in Genesis
Sessions 1,2,3,7,8,10,11,12

Create a chart highlighting the Edenic, Adamic, Noahic, and Abrahamic covenants from the book of Genesis. Include the participants, the biblical references, and key points of each covenant.

COVENANTS IN GENESIS			
COVENANT	PARTICIPANTS	SCRIPTURE	DESCRIPTION
Edenic	God and humanity	Genesis 1:26-30; 2:16-17	God created humanity in His own image and commanded them to be fruitful and multiply.
Adamic	God, Adam, Eve, and Satan	Genesis 2:16-17	As a consequence of sin, we experience spiritual separation, pain in childbirth, and we must struggle to provide for ourselves. Death entered the world, but a blessing was promised.
Noahic	God and Noah's family	Genesis 9:1-17	God promised to never destroy the earth by flood again. The rainbow was the sign of His promise.
Abrahamic	God and Abraham, Isaac, and Jacob	Genesis 12:1-9; 15:1-21	God promised that Abraham would become the father of a great nation that would reside in Canaan. In addition, the future world would be blessed by his offspring.

Example from *Explore the Bible Leader Pack*

Pack Item 11

Handout: Cain's Downcast Face
Session 5

Use a Bible commentary, Bible handbook, or other source to research and create a handout explaining the meaning and significance of Cain's reaction to God in Genesis 4:4-7.

Pack Item 12

Handout: Characteristics of Noah's Ark
Sessions 6-7

Use a Bible commentary, Bible handbook, or other source to research and create a handout explaining the unique nature of Noah's ark. Include elements like measurements, materials, and design.

Pack Item 13

Handout: Towers in the Ancient World
Session 9

Use a Bible commentary, Bible handbook, or other source to research and create a handout explaining the nature of towers in the ancient world, particularly ziggurats like the Tower of Babel.

Pack Item 14

Handout: Sodom and Gomorrah
Session 13

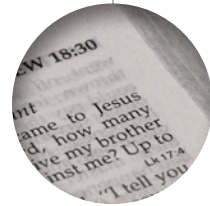
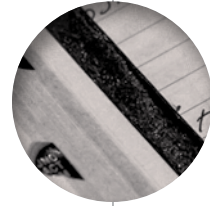
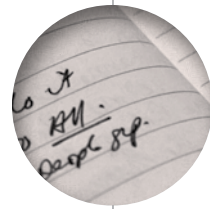
Use a Bible commentary, Bible handbook, or other source to research and create a handout providing details about Sodom, Gomorrah, and the other sinful cities of the plain set aside for destruction by God in Genesis 19.

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at [goExploreTheBible.com](https://www.explorethebible.com).

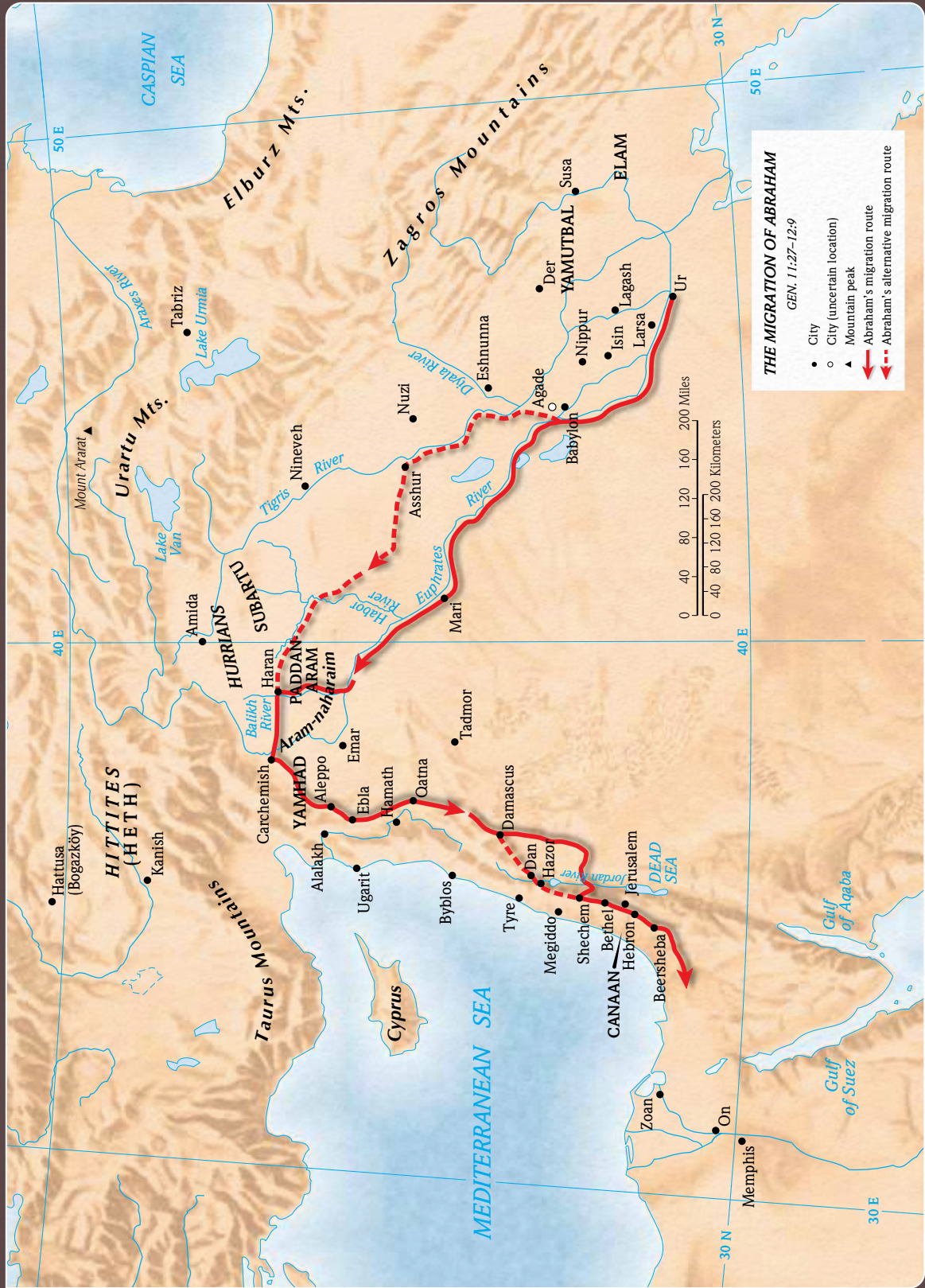
COMING **NEXT QUARTER**

GENESIS 20-50

- Session 1: **A Substitute** (Genesis 22:1-14)
- Session 2: **Guidance Needed** (Genesis 24:12-20,24-27)
- Session 3: **A Deceiver** (Genesis 27:18-30)
- Session 4: **A Stairway** (Genesis 28:10-22)
- Session 5: **Believe!** (John 20:1-17)
- Session 6: **Blessed** (Genesis 30:25-34,41-43)
- Session 7: **Wrestled** (Genesis 32:22-32)
- Session 8: **Renewed** (Genesis 35:1-15)
- Session 9: **Dreamer** (Genesis 37:5-8,18-28)
- Session 10: **Accused** (Genesis 39:7-21)
- Session 11: **Revealed** (Genesis 41:14-20,33-37)
- Session 12: **Reconcile** (Genesis 45:1-15)
- Session 13: **Revenge?** (Genesis 50:15-26)



The Migration of Abraham



"The Migration of Abraham" is adapted from the Holman Bible Atlas (Nashville: B&H Publishing Group, 1998), 46. Used with permission.

GENESIS 1-19

The old saying warns us that those who ignore the past are destined to repeat its mistakes. In Genesis 1-19, readers are given a front-row seat to where everything began—and how it all fell apart. Even more important, we see how a loving God moved to restore the shattered pieces by pointing His people toward a future hope. Our world is just as broken today as it was back then, which means the message of Genesis is just as vital today as it was back then.

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