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B0834 – September 21, 2008 – Flood & Covenant Review

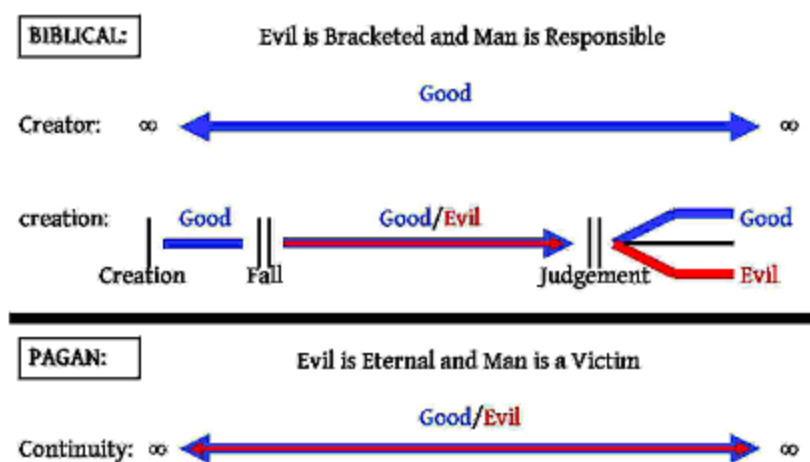
Today we're going to continue reviewing what we've seen so far. I don't know about you but I have to go over and over and over this, event and doctrine, event and doctrine, this was the training regimen of all the great saints of Scripture. The reason we're doing this is to develop a rationale for believing. The rationale is an additional step in the traditional faith-rest drill that was developed in the 60's. It was added because our society has become so biblically illiterate and so pagan that pieces of scripture believers did know were getting gobbled up by unbelief and therefore they were unable to encircle unbelief with the word of God. This drill though was used by all the great believers of history. So let's review the drill. The first step, when you face an adverse situation, it could be a small trial or it could be a catastrophe but what you want to do is recall some event from Scripture, some verse, some nugget of truth. Second, you connect that with your situation and trust the Lord. The result is that you can rest and relax in the midst of turmoil. The problem is this trusting part. When some calamity happens you fall apart. It's not easy to trust when you see no reason for it. This is a great skill that has to be learned, it requires training because difficult circumstances come into life and the tendency is to flip out. that we have to train ourselves to be able to do this. When something goes wrong in life you simply don't have time to start doing Bible study to get answers, you see believers who have wasted year after year of their life, putting off getting serious about the word of God and then something hits and they fall into pieces, they're grasping for help from anywhere they can get it and normally they adopt some pagan coping strategy. It's like a soldier on the battlefield who hasn't been well-trained, an intense situation occurs and they fall apart and everyone's in danger because of that soldier. So we have to train hard before these things happen. Our basic problem is we're weak in the OT and as a consequence we're weak in the new, we've always sort of thought of Scripture

as a pile of marbles and that means truth is disconnected in your thinking. So Christians end up trying to trust a fragment of truth. The problem with that is we have a very difficult time connecting our situations with biblical situations. And the way that fleshes out on the street level is we can't believe the word of God. We can't believe the word of God is sufficient for every situation. So what we're doing is showing event by event, doctrine by doctrine that the Bible is a series of interconnected truths that when seen together form a rationale for faith. God's word is true to every area of life but you can't believe the word of God when you've bought into the world's agenda, as long as your harboring doubt about whether this event or that doctrine is really true you can't believe. And so we're fighting against that, we're fighting in every area of life, we're training to take every thought captive so we can expose the pagan agenda and disarm it with biblical truth. If you've been here very long I hope you're convinced that the world is a very dark place. That the world brings an agenda to every area of human investigation; biology, geology, physics, economics, morality, these are not neutral areas of investigation. The pagan, because these areas are so revelatory of God, he re-interprets them to suppress God. And as long as we don't see this, as long as we just have pieces of biblical truth we are not very well-armed and we're going to suffer defeats. So the framework approach is strategically designed to arm you so you see not only where the battle lines are but also so you know how to defend against opposing forces. To do this we have to fill the imagination with biblical imagery and last time we did that with Creation and the Fall, this week we want to do that with the Flood and the New World Covenant.

We concluded by getting into the **doctrine of evil and suffering**. We said that the event where this originates is the Fall in Gen 3. Always remember this. Let's go back there so we can see the conflict once again, and I want to look at one particular verse to load your imagination, Gen 3:17-18. This imagery is basic to the Christian life, it's picked up in the epistles, it's picked up in Proverbs, Paul talks about it, the writer of Hebrews talks about it, so we have to fortify ourselves and keep remembering. Verses 17-18 are basic! What was it that most men did at this time in history every day of their life? They worked the ground, they farmed. Men knew what this meant, that you get your food from the ground. And that meant you were in danger, if the ground didn't cooperate, if the weather didn't cooperate, you didn't eat. This is quite clear, there's no Ph.D. required to see this. "Both thorns and thistles

it shall grow for you; And you will eat the plants of the field; ¹⁹By the sweat of your face You will eat bread, Till you return to the ground.” And this has been ever since. Look particularly at verse 18, “thorns and thistles.” What is a thorn and a thistle? It’s a mutant plant. It has these things, thorns, on it that are really mutant branches. So instead of having branches that bear fruit, you have these stunted things called thorns, and the idea there is fruitlessness. You didn’t cooperate with God, so the ground doesn’t cooperate with you. And this is so hard to master, every day of our lives, we’re fighting an environment that has fallen. Things don’t go right at work. We face this everyday of our life, it’s frustrating, it’s angering, but the meaning of it all is that we screwed up. The human race, collectively in Adam, fell, and we are still facing the fallout of this.

Evil is something that started and will end. Hence, therefore, we show this diagram again and again.



What is the key imagery in Adam’s fall? He’s dying. His wife is dying, and the ground is refusing to produce. That’s the picture of evil; all the other violence, murder, and everything else comes out of that picture. So there’s the imagery of the origin of evil. Now, what’s the conflict? What’s the debate that goes on? The debate is right here, the debate is whether or not evil has a beginning and an end. That’s the debate. The result of this, if this is so, then man is a victim. Man is a victim in the sense that he experiences evil like we might experience something as a genetic defect. It’s not our fault. We are victims of this evil environment. And therefore, we have no responsibility for the evil. It’s not something that came about by choice. It’s something that just happens out there.

In the Bible, this little section, Gen 1-2, wipes out that idea. Here's an environment free of evil. It says that the Fall, that is our responsibility. Evil is our fault. And so, on the Scriptural basis, we have the difference between responsibility and victimization. It comes out of this. Now, what do we do about that? Operating from the standpoint of the Bible, we cope with evil in a different way than the world copes with it. We said there are various coping strategies. On the basis of the world system, if good and evil and are always present, the only way you can cope with it is to figure out a system of coexistence. That's all the pagan mind and the flesh has to work with. One variant, if you're really intellectual, is the concept of the absurd. The existentialist philosophers developed this. This is why if you go see certain French films and so on, you'll see where Sartre has had his influence on the film, and you get these existential films where there's just nothing there, there's just a lot of human drama with no morals, no judgments, no nothing. That's what they're trying to do. The artists in those films are trying to let you see what life is really all about. Sartre had the famous illustration that if you're driving your car down the road, and you see a lady walking by the side of the road, you have two choices. You can stop and pick her up, or you can run her over, and it really doesn't make any difference as long as you make a decision. That's what he said. It would be interesting to go in a courtroom and defend yourself on the fact that you ran over some lady on the side of the road one dark night because you felt like it. But, see if there's no absolute, why is that a wrong defense? If our brains are just biochemical determinants, you know, a neuron just misfired last night when I was driving the car. I mean, hey, I can't help that, I just felt that way. We laugh at it, and it is foolish, but once you allow your mind to accept those ideas, logic will force you to go along with that stupidity. And our court system is already going that way. All it needs is another nudge from neuroscience, and then watch what happens. And if we're not that astute, as the French philosophers, we can cope with it by some form of anesthesia. And basically, that's what alcohol, drugs, and everything else is. Those aren't the problem. Those are symptoms of a much deeper problem. So I just anesthetize myself. That's a good way because if you have an anesthetic, what does an anesthetic do? Reduce pain. If the presence of evil is always there, how do you get rid of it? You take a pill. Don't tell me to stop taking the pills. I can't, I've got pain and the pill stops the pain. Isn't this what drugs is all about? You want a kick. Why do you want a kick? Because life is just empty, boring and that's painful. Of course, people are never stopping to think, "Why is it painful?" It's painful because I

wasn't designed to live a boring existence but all I hear from my professors is life is meaningless. So we have the various forms of anesthetic. So the flesh copes with evil through some sort of anesthesia, and you can use your imagination, and the world has done it very well.

From the Christian point of view, how do we handle the problem of suffering? We handle it very differently than the pagan. One of those key passages in the Bible to see this, if you want an image, is Job. In the middle of suffering this man is complaining to God and we see how God responds to that in Job 38-42. Read it once in a while to refresh your mind because in that passage you have God confronting a man who is in dire straits, who has suffered mentally, physically, socially, he's suffered in every area that you could possibly suffer in, Job suffered. It's a neat test case to figure out what it would be like if God were to directly speak to you in the middle of your suffering situation. What you find in Job 38-42 is that God comes on kind of strong, and He comes on with a demand that we answer to Him, that He is not going to answer to us. He changes the whole discussion because when we gripe and we complain, we want Him to answer to us, I'm suffering here, give me an answer. When God comes to Job He doesn't give him an answer, He says, I am the Creator, you give Me an answer. So what does that do besides make us a bit angry? What it does, it's a wake-up call to our position, and we need that wake-up call because every time we're in the middle of one of these things, we always wind up in some kind of role reversal. "God, I'll sign off on this once you tell me what's going on, give me the information, then I'll judge whether there's a good purpose for it." So the first way that God handles it is to jolt us back to reality, "Hey, I'm the Creator, you're the creature and don't forget it." It's a therapeutic approach that God uses, it stings because it doesn't sound merciful when it happens. It is not a warm, cuddly picture. And we have to ask why God weren't you a little more compassionate. And I think the answer is because to get to that sometimes He has to shock us so we get refocused on Him.

Then we said that there are certain areas where God has His plan. And the problem is we can't know the details of what is going on in our suffering situation. That's what's so frustrating. Why does a child die? Why does the tragic accident happen to the best of people? With all the morons around, why not them? The perennial question always arises, why? But, if you're asking it means that deep down you believe there is a plan. Think about it. We

wouldn't be asking why if we didn't think that there was a purpose there; we want to find it. So our hearts are built to ask "why" questions, nothing wrong with that. But the Bible says that God chooses to reveal his plan sometimes, and then other times He chooses not to. That must mean that the solution to my suffering can't be Him telling me His plan because He doesn't always tell me His plan. So I can't make that the general solution. The general solution has to be something else other than finding out why something is happening in a situation. What I have to come to is more or less a weaker version, which is that there is a plan, and there is a good reason for it, I don't know it, but I trust God. Somehow there's a reason for this tragedy, this horror, He has it all put together, I have to depend on him, it's always that way. It's hard, and often it's a trail of tears to get there, it's not easy, but in the end it all fits together.

While we can never put it all together the Scriptures do give us some guidelines. We mentioned eleven rationales that you can find in the Scripture. These are just helps; this is not intended to be the final answer of anything. These are just ways to get the brain moving in these times of tragedy. You can divide the rationales into those that apply in a direct way, and those that apply in an indirect way in your life. The rationales that are **Direct** mean that this suffering is directly related to something that you have been involved in, some decision that you have made. I mention a few. The first direct rationale would be the Fall. We're fallen, sin is in the world, we all fell in Adam so there are thorns and thistles in life, they're unavoidable. Now that doesn't solve everything, it doesn't make the tears go away but at least I know it's not normal, it's an abnormal intrusion into God's created order and I can look forward to a time of resolution. We said furthermore, sometimes it's just self-induced misery. You do stupid things there are stupid consequences. That's humbling to deal with. Then we said that another source of a direct approach to this is because I am connected in a marriage, family, and nation that are doing these things. So where you have a nation and a society involved in aberrant lifestyles, rebelling against God in a corporate and a legal way, then everybody's going to suffer. There were others but let's turn to the **Indirect** side. God causes people to suffer in order to evangelize. You suffer but someone else gets awakened to the gospel. Another one is a nudge to grow. Grow up as a Christian. And then we have the mysterious reasons such as a testimony to other believers, even to angels. So there are several rationales available in Scripture. They're not total

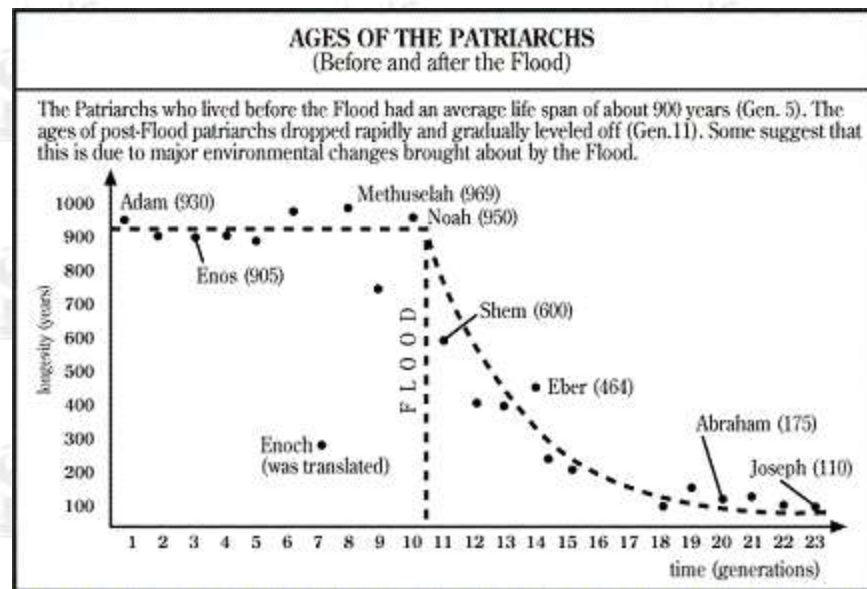
solutions; they're just little pieces of scripture to get you thinking so you can come to that point where you trust Him.

Then we come to the Flood and the doctrine of **judgment/salvation**. Turn to Gen 6 to get an image of this. Remember the years from the Fall to the Flood were a strange period of history, you didn't have human government, angels living among men, human longevity, yet the earth became a wicked place. Verse 13 gives us an image of the Flood judgment. "Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. ¹⁴"Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. ¹⁵"This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits." The earth that God has made very good at Creation had become so corrupted by sin that there's a judgment. But there's also a salvation in an ark, notice the dimensions in v 15, these proportions, hydrodynamic engineers from the Navy, from China have looked at this, they've done tests, this is a very stable structure, not like the cube style in the mythologies, this bears marks of the truth. It's a vessel designed to save and who better to design it than the architect of the judgment. So there's judgment on one hand but salvation on the other.

Then when we come to the NT the Flood is universally picked up as a mirror of what future event? When you think of Jesus and the apostles talking about Noah's flood what context are they inevitably talking about? The Second Coming of Jesus Christ (cf Matt 24:37-41; Luke 17:26-27; 2 Pet 3:1-7). Why are they picking up this comparison? Because the Flood is a picture of what is coming, the future culminating act of history, a cosmic catastrophe. So the Bible says that there's a solution to the problem brought in by the Fall. It's a solution not well-liked by people because it's so radical but a radical solution is required for a radical problem. And this is the key to the Flood event; that the Creator intrudes again into the creation. It's nothing less than a universal catastrophe. Now that is an offensive idea to drop, that God comes in and disrupts man's program. This is where the battle is with the world. This is what is so offensive to the pagan mind. The Flood is a reminder that God is there so the pagan mind to deal with this re-writes history. "The Flood is just a local event, just a bath tub spill over in the Mesopotamian valley, there are no major disturbances, no universal Flood." But if there are no

universal catastrophes now we're talking about a worldview of "gradualism," everything takes a lot of time. That's all Charles Darwin was saying, he was just saying what the geologists of his era said, that everything evolved gradually over time. So where do the fossils come from? Oh, the geological column explains that, gradual deposition over millions and millions of years. Oh really, show me the column, if this is your case you should be able to show me your column. Do we find it out there? You'd think if it was in the textbooks it must really be out there. Less than 1% of the earth's surface shows the column. You might think something is wrong with your theory when 99% of the data doesn't fit. Do we stop printing it in the textbooks? No, we keep lying to our children, see because education is no longer about truth it's about promoting the official pagan agenda with your tax dollars. What does the Scripture say? The majority of fossils were laid down by the Flood. This was a high energy geophysical catastrophe, thus massive death, billions and billions of fossils were laid down in sedimentary rock. But the pagan says, "Oh no, we can't have that, that's an interruption, that's a disturbance, I don't like that" so he gets his gradualism published in the textbooks and laughs at the Bible believers. "You fundies and you're flood, just another minor glitch in history, no evidence whatsoever." How does the Christian respond to this? Well, we said there are three ways. For one you can capitulate, just toss the Bible out completely as any kind of a historical document and accept wholesale modern geology. Or we can accommodate, seek in some way to re-interpret the biblical text of the Flood to fit modern geology, just a local flood, so we tone down the tenor of Scripture. Or we can Counter-Attack and say, no, something is wrong with your model. The Scriptures are right and you're model is wrong. And this is of course the solution. We have to maintain the global flood. Why? Because once you minimize it you automatically open up more than one way of salvation. We don't have to get on Noah's boat, we can just migrate over here outside the Flood plain. And we have another problem, if the Flood of Noah was just a local phenomena then what is the second coming of Christ going to be like? Just a local phenomena, probably won't even be noticed by most of the world, might make the back page of your local paper. These events are intrinsically linked, Peter says they are both universal events, catastrophic events that are of such a scale that the world that follows is a new world. Speaking of the pre-Flood world, what was it like, how long were the people living? We had this chart that showed the average lifespan was 930 years. This is just the

data from Gen 5, just plot it on a graph and draw your line of best fit. 930 years.



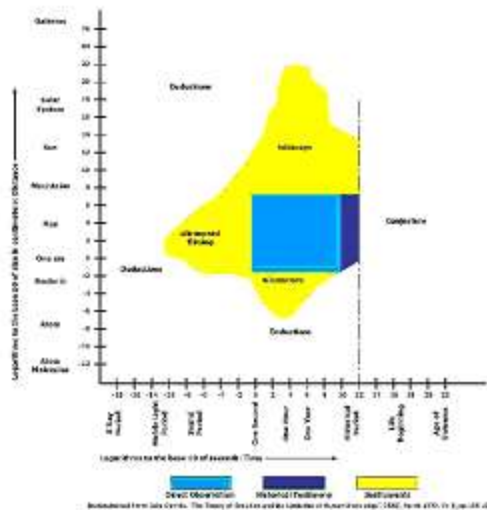
How long are people living now? What 90 at best? What happened biologically, physiologically to take our bodies that once lived 900 years and reduce that down to 90? You've got some serious changes that have to happen to get a 90% reduction of virility. What happened environmentally? What kind of a world was that? Look at the longevity decline after the Flood, see that curve, engineers have looked at this and said, "Hey, wait a minute, that's an exponential decay curve." You only see this when you move from one steady state, say A, before, to another steady state, say B, after. So anyone who looks at this, what does this smack of? What, you think Moses pulled out his TI-81, punched the log button and plugged the numbers in to make it look real? What did he manipulate the calendar system? People who are fabricating history don't do that. This smacks of reality. A third problem you set up for yourself if you accommodate to the local flood explanation? What did God promise after the Flood? I'll never flood the earth like that again? Have there been local floods since then? Of course, we see them every year. So now we have a problem with the nature of God. Now God's not true to His word. So you see this is foolishness to try to minimize the Flood but this is what happens when we're more attracted to the world system around us than the God who created us. When the world around us is interpreting the word of God rather than the word of God interpreting the world around us.

So our worldview is one of catastrophism not gradualism. When God judges and saves it's a catastrophic intervention. Salvation is a powerful work of God. It has to be that way because we are in such bad shape after the Fall.

We can't reverse that. God has to do that. Only God can save. Now we understand why salvation in the Bible is totally different from all the other religions of the world. Every other religion has man working up some kind of righteousness; man's always the one who has to correct the problem.

So we said there were five truths to the doctrine of judgment/salvation. For one there is Grace before Judgment. Noah was given 120 years to build the ark. 120 years to preach righteousness to the earth. God never just suddenly lowers the boom. There's always grace, grace, grace before judgment. Second there is only one way of salvation. Who designed it? God did. He told them I want you to make a boat with these dimensions. It's not just any dimensions, its dimensions that can from an engineering perspective survive the nature of the catastrophe. How many arks were there? One. There are no other ways of salvation, it was just that ark, people had plenty of time to migrate there and get on the boat, people had plenty of space, the creationists who study the genetics of the animal kinds are saying now you need about 16,000 animals on the ark with an average size smaller than a lamb. So now we're talking volume wise about a boat that's half empty when the first raindrops fall. Half empty. Plenty of space for more people. But you have the third truth, appropriation by faith. They had to believe God's word. Here are people who have never had rain, probably never seen a raindrop and God says, "I'm going to flood the whole earth." And Noah begins to build his boat right out in the front yard. Just imagine, put yourself there. What are you doing Noah, are you off your rocker. Why don't you produce something of value, why are you wasting your time? Maybe you should go visit the local psychiatrist." See, you had to believe A that God's not a liar and B that this boat is properly engineered. It's an act of faith; they're trusting God's word. Fourth truth, perfect discrimination. When God judges and saves it occurs across a very sharp line. There's no one inside the ark that is judged and there's no one outside the ark that is saved. The contours of that ship are the line of separation. Last truth we looked at, replacement of the whole world. When God judges on this scale, this universal scale, the world on the other side is dramatically affected. It's not just man that's involved, it's man and nature. This picture keeps you from ever internalizing your salvation such that it's just your private religious experience. It's a public event and so of course will be the Second Coming of Jesus Christ.

Alright, turning to the **New World Covenant** briefly and the world of Gen 9-11. Remember, this is a contract God made with all flesh. This is made with you, this is made with me, this is made with your dog, your cat. And He says, “There will be no more global Flood.” Now, to do that, to make that kind of promise you’ve got to have control of every molecule, there can’t be loose atoms floating around because once you let chaos in then you have an accretion of matter and suddenly this forms a meteor and flies too close to earth, causes a tide to cover planet earth. But God says that’s not going to happen. So we’ve got a God here who is clearly stating that He is in control of the cosmos. He sets the seasons, He said you’re going to have seedtime and harvest, summer and winter, there’s a stability to the universe, where does that come from? It comes from God, He provides that. The world, to get stability, because to do science you have to have stability, to write a universal history you have to have constants, if you don’t have constants then all you have are variables and that means you can’t have knowledge. So the pagan insists on these constants. Let’s look at this diagram again.



We want to bring these claims down to size. Notice the light-blue shaded area, the rectangular box in the center. That box is our direct experience, what we can directly observe with our five senses. Look at the horizontal axis where it says “One Second” and move over to the “Historical Period”. That’s the only zone where humans have direct observation. Anyone want to argue with that? It has to be locked inside that boundary; you don’t get any direct observations any other way. Let’s look at the vertical axis, direct observations go a little bit below one centimeter, up to, say, the scale of mountains. That’s direct observation. Now you can extend the observation upward with the telescope, you extend the observations to the left with ultra-speed filming, you can freeze high speed things like bullets going through armor and it’s

amazing to see what happens in milliseconds. You can go downward with the microscope, you can really go down with the SEM and see cellular detail, the bacterial flagellum, nuclear pores, amazing stuff, amazing complexity. So, in the yellow areas we can extend our direct observation with tools, but observe the diagram. There's no way to go to the right. Just notice that. There's not a scientific tool known that goes to the right side of that diagram, and that's the problem we have whenever we go to construct a natural history. We can extend by instrumentation on only three sides of our knowledge, but not the fourth. The only way we can extend out of our direct experience is by reading the observations of people who must have lived when we didn't live, but that ends the observations. If we want to go back before that we would need a time machine so we could go back and retrieve the data. So how do scientists say we can go to the right of that line? What do you have to have to go to the right? Constants. If processes I observe today were the same yesterday and forever then I can go back easily. Thus, the present becomes the key to the past. And that means scientists write slick math formulas and they do experiments and make grandiose eloquent claims about what we know, what our cavemen ancestors were like, the whole evolutionary story. And they can do all this because of this thing called, get this, "natural law." Oooohh, aaaahhhh. Don't let this fool you. This is sort of a Freudian slip here because when you think of "law" what's the first question you ask about a law? Who made it? See, law implies a lawmaker. So what's this natural law stuff? Where does that come from? Who's the lawmaker? No, we mean to say it's just nature. Well where did nature come from? Well, it's just there. Well why do you call it law then? If there's no person to make the law why do you call it law? Well I don't know, because it works. That's not an answer. So the pagan is trying to get constancy, get uniformity in nature from within the system. Nobody has ever done it; it's just a claim. There's no proof of this.

Now we insist the source of what you call natural law is the infinite personal God, His word, His speech in the Noahic Covenant. So we're back to the word of God, the same thing that created the universe is the same thing that sustains the universe, and the order you go out and measure is a measure of His faithfulness to His word, it directly attests to Him. And if He wants to interfere with what you call constants He can interfere, there are disruptions, but this is precisely what the pagan insists against. You posit any breaks in his constants and a real pagan will just fly off the handle. But if you give in and agree with him then what have you done to all the miracles of Scripture?

What have you done to the virgin birth? The feeding of the 5,000? The resurrection. The Second Coming of Jesus Christ. See, our worldview is one where, Yes, God normally works one way, normally there's this uniformity and I can account for that, I've got an orderly God, but at the same time the same God is free to disrupt things. And so we as Christians can go and write out equations, plug numbers in and go out and build bridges and so forth. But just remember, when you're writing those formulas, the constants in your formulas are not the real constants, they are always subject to His word. He is the only constant, He is the only immutable One.

After the Noahic Covenant we have Gen 9-11 and we spent several weeks going into this section to answer the problem of Exclusivism. That's a problem most of you have heard, "Why do you Christians insist there's only one way? Other religions aren't like that. What's wrong with you?" That's a problem that was originally faced at the Call of Abraham. It's not a new problem, it's an ancient one but we spent some time in this section so you would understand why God did call Abraham out. So we come back to Noah, Noah is the fountainhead of our civilization, he's the head of the first family; God uses that one family to start the human race. So Noah begins a new humanity with his sons and his daughters-in-law. But what's the first story you read about Noah in the New World? He goes out he sows a vineyard, he cultivates his vineyard, he makes some wine. No problem, productivity, here's a man bringing creation to fruition. What happens next? He's drunk and naked. These things tend to go together in history. What is this showing us? This is the first event mentioned after the Noahic Covenant. Why do you suppose the Holy Spirit decided to record this? You have to summarize 450 years of history in three chapters and you choose to mention a guy getting drunk on his wine? I guarantee you can get on the internet and read that story a million times every Saturday night? What's the point? The point is that from the very beginning of the new civilization there is a **Flaw**. There's a spiritual flaw right from the start. Great though Noah is, and he was brilliant. Remember, he and his sons started the architecture that we call the pyramids. These are the guys, who it now appears, mapped the entire world including the Antarctic continent before the ice sheets covered Antarctica, because we have maps from that period, attested by maps like the Piri Re's map. These are the guys who knew how to measure longitude before the 18th century when people first had clocks accurate enough to measure longitude. They mapped out the world, and they did it within 200-300 years. These were

an amazing group of people. These are the men who everywhere they went built magnificence into civilization, and yet everywhere they went they manifested the flaw of civilization; sin. Civilization has a magnificence to it, but it also has a flaw in it, and that civilization with its flaw becomes what we call the world system, “the world, the flesh and the devil.” And this sets the backdrop for why God had to Call Abraham out. That’s the answer for this exclusivism. So we want to move into the Call of Abraham next week. To get a head start read through Gen 12-50, we’re going to pick up the pace, we’ve gone very slowly through Gen 1-11 but now the pace quickens, so don’t worry about the details, just read to get the flow of the story of Abraham, Isaac and Jacob. We’re looking at the big picture here.

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