

BibleWay Sermon Alignment Devotional

Genesis: Blessing, Brokenness, and the God Who Gives

Introduction: Genesis Begins with Goodness

Genesis does not begin with sin. It begins with goodness. That matters, because many of us quietly assume the Bible is primarily concerned with our failure. But the first posture of Scripture is not correction—it is blessing. “In the beginning, God created the heavens and the earth” (Genesis 1:1), and when God creates humanity, the text says, “And God blessed them” (Genesis 1:28). The original rhythm of reality is simple: God gives; we receive. Everything humanity needs is given freely. That rhythm becomes the central tension of the human story. When we trust it, life flourishes. When we break it—by taking or by withdrawing—life fractures.

Adam and Eve — Blessing That Led to Brokenness

Scripture: Genesis 1:26–31; 2:15–17; 3:1–7; 4:1–10

Before temptation ever enters the story, generosity dominates it. God creates a world that is abundantly good—good work, good food, good relationships, meaningful purpose. Humanity begins life not in need, but in gift. The serpent’s strategy in Genesis 3 is subtle and devastating. It suggests that God is holding out. The good isn’t good enough, and the bad isn’t all that bad. To cross that line, Adam and Eve must do one thing: take what was not given. The moment they take, the rhythm collapses. God gives; we receive. Now we take; we hide. That fracture multiplies immediately in Cain. Cain wants affirmation—a good thing—but he pursues it the wrong way. Violence enters the world not because Cain wants too much, but because he refuses to trust God with how blessing is received.

Group Study Question: Genesis 3 presents the serpent as questioning God’s generosity rather than His power. How does doubting God’s goodness—rather than outright disobedience—shape the way we justify our choices today? (Genesis 3:1–7; James 1:16–17)

In Genesis 1–2, God gives before He commands. Where have you begun to relate to God more as a tester than a giver? (Genesis 1:28–30)

Cain desired God’s approval but rejected God’s instruction. Where do you want affirmation from God without surrendering control? (Genesis 4:6–7)

Jacob Wrestling — Brokenness That Led to Blessing

Scripture: Genesis 32:22–32

Jacob’s story resonates because he wants the right things the wrong way. He wants blessing, life, and security, but he keeps grabbing and maneuvering. Even his name—heel-

grabber—tells the story. When God finally confronts Jacob, it is not through instruction but struggle. In the dark, alone and afraid, Jacob wrestles until daybreak. When God touches his hip, Jacob collapses. But instead of letting go, he clings. “I will not let you go unless you bless me.” This is the turning point. Jacob still wants blessing, but now he is no longer taking. He is asking. He walks away limping—blessed, but dependent. The right thing, the right way.

Group Study Question: Jacob is wounded at the moment he finally receives blessing. How does Genesis 32 challenge our assumption that blessing always looks like strength, success, or resolution? (Genesis 32:25–31; 2 Corinthians 12:9)

Jacob names the place Peniel—‘the face of God.’ Where has struggle, rather than clarity, been the place you encountered God most deeply? (Genesis 32:30)

What would it look like to stop managing your image before God and instead cling honestly, even if it leaves you limping? (Psalm 62:8)

Jacob Before Pharaoh — Feeling Small, Yet Becoming a Blessing

Scripture: Genesis 47:7–10; 49:28

After wrestling with God, Jacob’s life does not become easy. Loss, grief, and family chaos remain. When Jacob stands before Pharaoh, the most powerful man in the world, he describes his life as “few and evil.” He feels like a failure. And yet, in the very next breath, Jacob blesses Pharaoh. This is the quiet correction of the text. Even when Jacob feels insignificant, God uses him as a channel of blessing. Jacob ends his life not as a ghost drifting toward death, but as a blessing-giver. God never asked Jacob to want nothing. God wanted Jacob to want Him—and all the goodness He delights to give.

Group Study Question: Jacob evaluates his life harshly, yet God continues to work powerfully through him. How does Genesis 47 expose the gap between how we interpret our lives and how God measures faithfulness? (Genesis 47:9–10; Hebrews 11:21)

Where has disappointment or regret shaped the way you tell your own life story more than God’s promises? (Psalm 73:26)

Jacob blesses Pharaoh while feeling diminished himself. Who might God be asking you to bless—not from overflow, but from faith? (Genesis 12:2–3)