

וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
בְּרֹאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
יְהי אֹר וַיְהי־אֹר וַיֵּרָא אֱלֹהִים אֶת־הָאֹר
אֱלֹהִים מֵרַחֲמָם עַל־בְּנוֹ הַמֵּיִם וַיֹּאמֶר אֱלֹהִים

THE BOOK OF

GENESIS

NEW ENGLAND BAPTIST COLLEGE

Dr. Craig P. Scott – Fall 2018

בְּתוֹךְ יַמִּים וַיֵּרָא לְבֵן לַאֲדָם וַיִּקְרָא אֵת הַבֵּן הַזֶּה שֵׁן
וַיְהי־בֹקֶר יוֹם אֶחָד וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ
וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי־כֵן וַיִּקְרָא
וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
אֱלֹהִים אֶת־הָרָקִיעַ
שֵׁנִי וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם
אֶל־פְּנֵי אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא
אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן וַיִּקְרָא אֱלֹהִים
אֶל־מְקוֹם

The Book of Genesis

Class #1

בְּרֵאשִׁית (Hebrew)

Γένεσις (Greek)

Genesis means: In the Beginning

Liber Genesis (Latin)

AUTHORSHIP

A. Liberal Theories

1. Liberals claim Genesis is a collection of myths or traditions which evolved from the simple legend to the complex form we have today.

Hermann Gunkel was the pioneer in the study of myth in Genesis.

Conservative scholar Walter Kaiser comments on Gunkel's legacy,

It is with the name and results of Hermann Gunkel that any researcher in Genesis must reckon. As early as 1895 Gunkel began to draw the contrast between history and the contents of Genesis 1–11. In 1901 he introduced his famous Genesis commentary with these words: “are the narratives of Genesis history or legend? For the modern historian this is no longer an open question.” [“Literary Form of Genesis 1–11,” in *New Perspectives on the Old Testament*, ed. J. Barton Payne (Waco, Tex.: Word, 1970), p. 50]

2. The liberal rationale for myth
 - a. “Genesis 1–11 cannot be considered history, according to Gunkel, because (1) these chapters originated in oral tradition, whereas history is found in written documents; (2) they deal with family stories, whereas history relies on outside evidence; (3) they narrate the impossible, whereas history tells the possible; (4) they are poetic and intended to delight and inspire, whereas history seeks to inform; and (5) they are different in form from the true Hebrew historiography as seen in 1 Samuel 9–20, where we find searching, uncomplimentary documents of David's court.”

The influence of Gunkel spread in the study of Genesis. Skinner (another liberal), for example said, “we are not entitled to assume *a priori* that Israel is an exception to the general rule, that a legendary age forms of the ideal background of history: whether it be so or not must be determined on the evidence of its records” [*Creation & Blessing*, Allen P. Ross, pg. 51.]

- b. Generally, they give credence to four different authors. This is called the “Documentary Hypothesis,” and has been applied to the Pentateuch and Joshua.

It is also known as the J, E, P, D Hypothesis. The letters standing for supposed writers dating from 850 B.C. to 550 B.C.

- i. "J" wrote around 850 B.C. uses Jehovah for the name of God
 - ii. "E" wrote around 750 B.C. uses Elohim for the name of God
 - iii. "D" wrote around 621 B.C. and wrote predominately Deuteronomy
 - iv. "P" wrote around 550 B.C. and wrote the Priestly code
- c. This is why liberals deny Israel's early existence. They claim the Old Testament is Israeli propaganda. Furthermore, they claim the temple never existed, rather it was mythical. They see early Israel as a primitive culture that tried to develop nationalistic pride for her people and prestige for her God.
- d. Liberals deny the historical existence of Abraham and call the Old Testament untrustworthy. However, archaeological discoveries have confirmed the data relayed in the Bible. For example, the city of Ur was discovered with ancient tablets with Abram's name on them.
- e. Liberals claim a culture so advanced with the Priestly Laws of Leviticus could never have existed until 550 BC. However numerous code similar to Exodus, Leviticus and Numbers have been discovered dating around 1500 BC. Evidence upon evidence has been produced to prove beyond doubt that the Pentateuch was written around 1445–1400 B.C. and the internal evidence of the Scriptures cites Moses as the author.

"These higher critics maintain that some of Genesis, especially the material in the first 11 chapters, have been derived from myths of the ancient Babylonians. These evolutionary presuppositions were quite false. . . ; and most of them have been thoroughly repudiated by modern archaeological excavations. Today it is beyond question that writing was practice widely, and in many forms, long before the time of Moses. This is acknowledged even buy evolutionary anthropologists. One of the leaders in this field, Ralph Linton, says: "Writing appears almost simultaneously from 5000-6000 years ago in Egypt, Mesopotamia, and the Indus Valley." [*The Genesis Record*, pg. 23-24].

- f. The time of Moses, of course, was only around 3500 years ago. Simultaneously, archaeologist now recognize that the cultural indications in Genesis, at least from the time of Abraham onward, are exactly what would be expected of eyewitness accounts from those times. Dr. Nelson Glueck, generally acknowledged as the leading Palestinian archaeologist of our times, has said, for example:

"as a matter of fact, however, it may be stated categorically that no archaeological discovery as ever controverted a biblical reference. Scores of

archaeological finds have been made which confirm in clear outline or an exact detail the historical statements in the Bible." [*The Genesis Record*, pg. 24].

B. Moses as the Author: conservative view.

1. This is the position the most conservative scholars and the position of this class. It has been the uniform tradition of both the Jewish scribes and the Christian fathers. Genesis is considered to be the first book of the Pentateuch and in all of them (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) are considered the law of Moses.
2. This general view was accepted by Christ himself when he stated,
"and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself . . . these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:27, 44).
3. Four possibilities as to how Moses received the Genesis revelation.
 - a. **He received in all by direct revelation from God**, either in the form of audible words dictated by God and transcribed by him, or else by visions and given him of the great events of the past, which he then put down in his own words, as guidance subconsciously by the Holy Spirit.
 - b. **He received it all by oral tradition**, passed down over the centuries from father to son, which he then collected and wrote down, again as guided by the Holy Spirit.
 - c. **He took actual written records of the past**, collected them, and brought them together into a final form, again as guided by the Holy Spirit.
 - d. **A combination of all views listed above.** He compiled what he received from direct revelation, oral traditions and written records and recorded them under the supernatural guidance of the Holy Spirit.

The above methods would be consistent with both the doctrine of verbal plenary inspiration and that of Mosaic authorship.

4. No other book of the Bible is quoted and copied as often. The book of Genesis is quoted from or alluded to in at least 165 places in the New Testament. Of those references, Moses' name is associated with 80 of them, and in 25 of them, Moses is specifically stated as writing these books.

Over 100 quotes come from chapters 1 to 11 (the most disputed chapters). On six different occasions Jesus himself quoted from these chapters, making it impossible to reject the historicity of the first 11 chapters of Genesis without undermining the authority of the Bible and Jesus.

- a. If the first Adam is only a legend or an allegory, then the second Adam is also.
- b. If the fall didn't happen, then there is no need for a Savior.
- c. If all things evolved through natural processes, then Genesis is not true, nor are the testimonies of the prophets and apostles who believed it to be true.
- d. Jesus Himself becomes a false witness, a deceiver or is one who is deceived, and his testimony about His omniscience and omnipotence is a lie.

5. A few verses citing Moses as author of the Pentateuch

- a. Deut. 31:24-26 – “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished”
- b. Exodus 17:14 – “And the LORD said unto Moses, ‘Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua”
- c. Exodus 24:4-8 – “And Moses wrote all the words of the LORD”
- d. Exodus 34:27 – “And the LORD said unto Moses, Write thou these words”
- e. Numbers 33:1-2 – “. . . And Moses wrote their goings out according to their journeys by the commandment of the LORD”
- f. Deuteronomy 31:9 – “And Moses wrote this law, and delivered it unto the priests the sons of Levi”
- g. Matt 19:4 – “And Jesus answered and said unto them, **Have ye not read, that he which made them at the beginning made them male and female,** ⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- h. Mark 12:26 – Jesus said, “. . . have ye not read in the book of **Moses?**”
- i. Mark 13:19 - For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
- j. Luke 11:50-51 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; **From the blood of Abel** unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
- k. John 5:45-47 – “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

C. Compilation of the Patriarchal Records

1. It is possible that much of Genesis was compiled and edited from earlier written records. They were written accounts handed down from father to son, the actual words of the patriarchs, that is, of Adam, Noah, Shem, Terah, and others. Each writing down an individual account of the events occurring in their lifetime. This view holds that these records were probably kept on clay tablets or stone, in such a way that they would be preserved until they finally came to Moses. He then selected relevant accounts (as guided by the Holy Spirit), adding his own explanation or comments in the transitional sections and finally compiling them into the form known today as the book of Genesis.
2. In support of the above view, it is interesting to find the book of Genesis appears to be divided into eleven sections, all ending with the specific Hebrew word, “generations” תּוֹלְדוֹת, (*toledoth*). If this is the case, then the breakdown of Genesis would be as follows:
 - a. **Tablet #1:** Gen. 1:1-2:4a – These *are* the **generations** of the heavens and of the earth when they were created . . .”
 - b. **Tablet #2:** Gen. 2:4b-5:1a – This *is* the book of the **generations** of Adam.
 - c. **Tablet #3:** Gen. 5:1b-6:9a – These *are* the **generations** of Noah.
 - d. **Tablet #4:** Gen. 6:9b-10:1a – Now these *are* the **generations** of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
 - e. **Tablet #5:** Gen. 10:1b-11:10a – These *are* the **generations** of Shem.
 - f. **Tablet #6:** Gen. 11:10b-11:27a – Now these *are* the **generations** of Terah.
 - g. **Tablets #7:** Gen. 11:27b-25:12 – Now these *are* the **generations** of Ishmael.
 - h. **Tablet #8:** Gen. 25:13-25:19 – Now these *are* the **generations** of Isaac.
 - i. **Tablets #9:** Gen. 25:19b-36:1 – Now these *are* the **generations** of Esau
 - j. **Tablet #10:** Gen. 36:2-36:9 Now these *are* the **generations** of Esau.
 - k. **Tablet #11:** Gen. 36:10-37:2 – Now these *are* the **generations** of the sons of Jacob.

Date of Writing:

Most conservative scholars date the compilation/writing occurring between 1445—1405 B.C.

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Tablet #6: Generations of Terah – Genesis 11:10b-11:27a

The Descendants of Shem	Genesis 11:10-26
Family of Abraham	Genesis 11:27-32
Call of Abraham (Covenant)	Genesis 12:1-20
Separation of Abraham & Lot	Genesis 13:1-18
Deliverance of Lot by Abraham	Genesis 14:1-24
Covenant with Abraham	Genesis 15:1-21
Birth of Ishmael	Genesis 16:1-16
Circumcision of Abraham	Genesis 17:1-27
Destruction of Sodom & Gomorrah	Genesis 18:1-19:38
Abraham and Abimelech	Genesis 20:1-18
Birth of Isaac	Genesis 21:1-34
Offering of Isaac	Genesis 22:1-24
Death and burial of Sarah	Genesis 23:1-20
Marriage of Isaac	Genesis 24:1-67
Death of Abraham	Genesis 25:1-11

Tablets #7-8: Generations of (Ishmael – 25:12) and Isaac – Genesis 25:19b-37:2

Descendants of Ishmael..... Genesis 25:12-18

Tablets #9-10: Generations of (Esau – 36:1) and Jacob – Genesis 25:19b-37:2

Isaac and His Son's History..... Genesis 25:19-36:43

Jacob and Esau	Genesis 25:19-34
Isaac and Abimelech	Genesis 26:1-35
Blessing of Jacob by Deception	Genesis 27:1-46
Jacob flees Esau	Genesis 28:1-9
Jacob's Dream	Genesis 28:10-22
Jacob and Laban's Daughters	Genesis 29:1-30:43
Meets Rachel	Gen. 29:1-14
Marries Leah & Rachel	Gen. 29:15-30
Children	Gen. 29:31-24
Bargains with Laban	Gen. 30:25-43
Returns to Promised Land	Genesis 31:1-33:20
Separates from Laban	Gen. 31:1-55
Reconciles with Esau	Gen. 32:1-33:20
Jacob's later life	Genesis 34:1-36:43
Massacre at Shechem	Gen. 34:1-31

Renewal of Covenant Gen. 35:1-15
 Death of Rachel & Isaac Gen. 35:16-29

Tablet #11: Generations of the sons of Jacob – Genesis 37:2b-Exodus 1:1

Joseph's History..... Genesis 37:1-50:26

Sold into slavery	Genesis 37:1-36
Judah and Tamar	Genesis 38:1-30
Joseph and Potiphar's house	Genesis 39:1-23
Joseph interprets baker & butler's dreams	Genesis 40:1-23
Joseph interprets Pharaoh's dream	Genesis 41:1-57
Joseph's brother in Egypt	Genesis 42:1-45:28
First visit with 10 brothers	Gen. 42:1-38
Second visit with brothers	Gen. 43:1-44:34
Revealing his identity	Gen. 45:1-28
Joseph's family in Egypt	Genesis 46:1-47:31
Jacob blesses of Joseph's sons	Genesis 48:1-22
Jacob blesses his sons	Genesis 49:1-27
Jacob's death and burial	Genesis 49:28-50:14
Last days of Joseph	Genesis 50:15:26

Creation

BASIC THEORIES OF ORIGINS:

A. EVOLUTION

1. **Atheistic Evolution** has three basic theories
 - a. **The Big Bang Theory** (eternally existing and tightly compressed atoms and molecules exploded)
 - b. **The Steady State Theory** also known as Uniformitarianism (matter is continually being created)
 - c. **The Eternal Oscillation Theory** (matter is eternal and oscillates from a compressed state to an expanding state.)
2. **Theistic Evolution** has three basic theories
 - a. **The Framework Hypothesis:** (Genesis is a poetic account which describes the sovereignty of God to a child-like people.)
 - b. **The Day Age Theory:** (Each day of creation was a geological age. They claim that a day is a long period of time such as the “Day of the Lord” and they try to support this with the fossil records with the sequence of creation events in the Bible.
 - c. **The 24-hour Day Plus and Age Theory:** (This is similar to the Day Age Theory except they claim there were six literal twenty-four hour days, each followed by a period of development.

B. CREATIONIST THEORIES OF ORIGIN

1. **The Gap Theory.**
 - a. It is based on Genesis 1:2. – Holders of this theory translate this passage as “the earth became *waste*”
 - b. They see the opening verses of Genesis as follows:
 - i. Genesis 1:1 – “God created”
 - ii. Genesis 1:2 – “The earth became *waste*” (They imagine a *gap period* occurred between verse one and three.)
 - iii. Genesis 1:3 – Creation is restored
 - c. Their Reasoning:
 - i. God does not experiment but creates perfectly.

- ii. They point to the Hebrew word translated in the KJV as “was” in Genesis 1:2 is the same Hebrew word translated “became” in Genesis 2:7; 19:26.
- iii. The Hebrew words “Waste” תֹהוּ *Tohu* and “Void” בְּהוּ *Bohu* now proceed the word “became” implying a pre-Adamic desolation (*the earth became waste and void*) perhaps due to Satan’s fall (Jere. 4:23-26; Is. 24:1, 45:18)
- iv. They then point out that their new translation supports their interpretation of the passage.
- d. Problems with this view:
 - i. This view incorrectly draws on vocabulary from Isaiah 34:11; Jeremiah 4:32. If the writer of Genesis wanted to show a movement of thought between Genesis 1:2-3 he would have used a different Hebrew word called a consecutive ‘waw’ וַ not a conjunction וְ.
 - ii. They also create a theological problem by introducing death before the fall of Adam.

2. The Six Solar Day Theory:

- a. The heavens and earth were created in six consecutive 24-hour days.
- b. The present state of the earth, including fossil, geological strata, etc. are accounted for by the fall, the flood and other global and local catastrophes.
- c. The universe has an appearance of age. i.e. Adam was created as an adult. Trees were created as trees, not from seeds. Some riverbeds were created first for the water to flow, etc.
- d. Therefore: Genesis 1:1 is a summary statement of verses 2 and 3. Verse 2 is a momentary period in the creation process. Verse 3 begins the general details of each day.
- e. **Their Reasoning:**
 - i. The days are described as a period of light during which God performed specific creative act, followed by an evening and a morning, the usual terms referring to a 24-hour day – that is, one cycle of light and darkness.
 - ii. During the third day the green world of botany was created. Their normal light cycle now is 24-hours, and they will not survive without the cycle of light and darkness. This is quite different than the eon of light followed by an eon of darkness.
 - iii. The Hebrew text implies instantaneousness of creation, not long development.

- iv. Moses understood the days to be normal 24-hour days. Compare Exodus 20:8–11 and substitute the term “day-age” to see the inconsistency it creates.
- v. The Hebrew word “day” – usually means a 24-hour day. It is used 1,249 times in the Old Testament of which 1,181 times it is translated “day” and 67 times it is translated as “time.” Once it is translated “weather,” “cold weather,” and literally “cold day.” The plural form is used 16 times to mean something other than “day”. Six times it is translated “age”; 10 times it is translated “year” or “years”. However, whenever the Hebrew word “day” has a number associated with it (as in Genesis 1) always refers to a literal 24-hour period. i.e. “the 17th day of the month,” or “the 7th day of the week,” or the 3rd day of a journey,” or “the 2nd day of a feast,” and in our case “in six days God created.”
- vi. Adams age: He was created on the 6th day, lived through the 7th day and many years beyond. His age would have been several hundred thousand years if each day was an age. But he lived only 930 years (Genesis 5:5).
- vii. There is no reason to accept the day-age view except to accommodate evolution. There is no need for this because the geological and fossil data are adequately explained by creation, the fall, the flood, and other global and local catastrophes.

Overview of Genesis, Chapter 1

A. Primeval Creation – Genesis 1:1-2

1. The time: In the beginning
2. Key Hebrew terms:
 - The Hebrew word for create : בָּרָא – BARA
A primitive root; (absolutely) to create – *ex-nihilo* out of nothing. The root בָּרָא has the basic meaning “to create.” It differs from יָצַר “to fashion” in that the latter primarily emphasizes the shaping of an object while בָּרָא emphasizes the initiation of the object.
 - The Hebrew word for “without form” i.e. “Waste” תֹּהוּ *Tohu*
From an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:—confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.
 - The Hebrew word for “Void” בְּהוּ *Bohu*
From an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:—emptiness, void.
3. The act: בָּרָא – BARA, “to create,” “to make out of nothing.”

Moses could have chosen other words for create, but they would have implied that matter was previously created. BARA implies creation *ex-nihilo*, out-of-nothing.

Day One: Light (Night & Day) – Genesis 1:3-5

1. God created a light source to illuminate the raw matter He created. Apparently, there was rotation for there was light and darkness. God named the light Day and the darkness night.
2. God created the heavens and the earth. “The heavens” refers to everything beyond the earth, outer space. The earth is made but not formed in any specific way, although water is present. God then speaks light into existence. He then separates the light from the dark and names the light “day” and the dark “night.” This creative work occurs from evening until morning – one day.
3. Note the accounting of time, evening and morning (v. 5). Hence the beginning of counting the days from evening to evening.

Day Two: Sky and Sea – Genesis 1:6-8

- God creates the sky. The sky forms a barrier between water upon the surface and the moisture in the air. At this point earth would have an atmosphere. This creative work occurs in one day.

Day Three: Dry Ground, Bodies of Water, and Plants – Genesis 1:9-13

- God creates dry land. Continents and islands are above the water. The large bodies of water are named “seas” and the ground is named “land.” God declares that all this is good. God creates all plant life both large and small. He creates this life to be self-sustaining; plants have the ability to reproduce. The plants were created in great diversity (many “kinds”). The earth was green and teeming with plant life. God declares that this work is also good. This creative work takes one day.

Day Four: The Sun, Moon, Stars, and Planets – Gen 1:14-19

- God creates all the stars and heavenly bodies. The movement of these will help man track time. Two great heavenly bodies are made in relation to the earth. The first is the sun which is the primary source of light and the moon which reflects the light of the sun. The movement of these bodies will distinguish day from night. This work is also declared to be good by God. This creative work takes one day.

Day Five: Fish and Birds – Genesis 1:20-23

- God creates all life that lives in the water. Any life of any kind that lives in the water is made at this point. God also makes all the birds. The language allows that this may be the time God made flying insects as well (or, if not, they were made on day six). All of these creatures are made with the ability to perpetuate their species by reproduction. The creatures made on Day 5 are the first creatures blessed by God. God declares this work good, and it occurs in one day.

Day Six: Land Animal and Humans – Genesis 1:24-30; 2:7, 15-25

1. God creates all the creatures that live on dry land. This includes every type of creature not included on previous days and man. God declares this work good. When God was creating man, He took counsel with Himself, “God said, ‘Let us make man in our image, in our likeness’” (Genesis 1:26). This is not an explicit revelation of the trinity but is part of the foundation for such, as God reveals an “us” within the Godhead. God makes man, and man is made in the image of God (men and women both bear this image) and is special above all other creatures. To emphasize this, God places man in authority over the earth and over all the other creatures. God blesses man and commands him to reproduce, fill the earth and subdue it (bring it under the rightful stewardship of man as authorized by God). God announces that man and all other creatures are to eat plants alone. God will not rescind this dietary restriction until Genesis 9:3-4.

2. God's creative work is complete at the end of the sixth day. The entire universe in all its beauty and perfection was fully formed in six literal, consecutive, 24-hour days. At the completion of His creation, God announces that it is very good.

Day Seven: God rests from His work – Genesis 2:1-3

- God rests. This in no way indicates He was weary from His creative efforts but denotes that the creation is complete.

Class Two: Genesis 2

BIBLE TRIVIA:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” – Genesis 8:4. List another significant biblical event occurring on that equivalent month and day? (No random guessing. Must be able to explain how you arrived at your conclusion.)

REVIEW:

1. How do liberal scholars and theologians see Genesis?

They claim Genesis is a collection of myths or traditions which have evolved into the complex form we have today.

They also claim Pentateuch is written by four authors, J, E, P and D.

2. What reasons do liberal cite for their view? How would you refute this?

- a. They say history relies written documents – oral tradition does not.
- b. They say history relies on outside evidence – family stories don't
- c. They say history tells the possible – stories narrate the impossible
- d. They say history seeks to inform whereas, stories are designed to delight and inspire.
- e. True history is uncomplimentary, were as stories embellish.

Their conclusions:

- a. They deny Israel's early existence.
- b. They claim the Old Testament is Israeli propaganda.
- c. They claim the temple never existed, rather it was mythical.
- d. They see early Israel as a primitive culture that tried to develop nationalistic pride for her people and prestige for her God.
- e. They deny the historical existence of Abraham and call the Old Testament untrustworthy.

However, archaeological discoveries have confirmed the data relayed in the Bible. For example, the city of Ur was discovered with ancient tablets with Abram's name on them.

- f. They claim the advanced culture described in the OT could never have existed until 550 BC.

3. Can you tell me four possibilities on how Moses was able to record Genesis?

- a. Direct revelation
- b. Oral tradition
- c. Actual records
- d. Combination of all three.

4. What evidence does Genesis provide that Moses had actual records? Genesis 2:4, 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2 (*toledoth*) – *generations*

5. What are the implications of a Genesis being a myth or legend?

- a. Adam – no second Adam
- b. No Fall – no need for Savior
- c. If Evolution – then testimonies of prophets and apostles are false
- d. This would make Jesus a false witness: a deceiver or deceived Himself. Therefore, not omniscience, omnipotent, eternal or holy.

6. Reason why no Gap Theory

It is based on Genesis 1:2. – Holders of this theory translate this passage as “the earth **became waste.**” They see the opening verses of Genesis as follows: Genesis 1:1 – “God created;” Genesis 1:2 – “The earth became *waste*,” (They imagine a *gap period* occurred between verse one and three.) Genesis 1:3 – Creation is restored. Their Reasoning: (1) God does not experiment but creates perfectly. (2) They point to the Hebrew word translated in the KJV as “was” in Genesis 1:2 is the same Hebrew word translated “became” in Genesis 2:7; 19:26. (3) The Hebrew words “Waste” *הוּ* *Tohu* and “Void” *בְּהוּ* *Bohu* now proceed the word “became” implying a pre-Adamic desolation (*the earth became waste and void*) perhaps due to Satan’s fall (Jere. 4:23-26; Is. 24:1, 45:18). (4) They then point out that their new translation supports their interpretation of the passage.

Problems with this view:

This view incorrectly draws on vocabulary from Isaiah 34:11; Jeremiah 4:32. If the writer of Genesis wanted to show a movement of thought between Genesis 1:2-3 he would have used a different Hebrew word called a consecutive ‘waw’ ׁ not a conjunction ׃; They also create a theological problem by introducing death before the fall of Adam.

7. Reasons that support six consecutive 24-hour days for creation. (see page 10-11 “their reasoning”)

THEOLOGICAL IMPLICATIONS

1. Does Genesis 1:26 support an early glimpse of the triune nature of God?

a. The plural pronouns — Gen. 1:26; 3:22; 11:7; Isaiah 6:8.

Gen. 1:26 – “And God said, **Let us** make man in **our image**, after **our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

Gen. 3:22 – “And the LORD God said, Behold, the man is become as **one of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.”

Gen. 11:7 – “Go to, **let us go down**, and there confound their language, that they may not understand one another’s speech.”

Is. 6:8 – “Also I heard the voice of the Lord, saying, Whom shall I send, and **who will go for us**? Then said I, Here am I; send me.”

b. The plural use of the Hebrew term for God – Genesis 1:1, 2, 3 etc.

- אֱלֹהִים “Elohim” is used rather than אֵל “El”
- Over 2000 times in the Old Testament God refers to Himself in the plural form as *Elohim*.
- Every time the term “God” appears in Genesis 1 & 2 it is *Elohim*.

2. What “first” do you find in Genesis 2:4? – יְהוָה (also see Isaiah 48:16-17)

The first use of “Jehovah: In the Scriptures – God’s name first appears in Genesis 2:4 – יְהוָה Jehovah. Jehovah means, “the Self-Existing One”

Isaiah 48:16-17 – “Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. ¹⁷ Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

3. What is the activity of the Trinity in Creation? – Genesis 1:1-2; John 1:1-3 & Col. 1:16-17

- Genesis 1:1-2 – the Father and the Holy Spirit
- John 1:1-3; Colossians 1:16; Hebrews 1:3 – Jesus

4. What items do you find in Genesis 1:26-27 regarding, man’s design?

- Man was created to reflect God’s glory.

- b. "God created man in his own image . . . male and female created he them. . ." Genesis 1:27,
 - Jesus image of God, but He is the expressed image of God. -- Colossians 1:15-17; Hebrews 1:3 (Jesus is the One who restores what was lost in the fall. He not only perfectly reflects the glory of God, but being co-equal, co-eternal with the Father and the Spirit the passage says He is the "effulgent" of the Father's glory or the "light source," or "radiance" of His glory.

5. In what ways are we made in the image of God?

- a. But it is the soul of human beings that especially bears God's image: **mind, will, and emotion**. The mind so we can know Him, the emotion so we can love Him, and the will, so we can choose to obey Him. God's image on us consists of knowledge, righteousness, and true holiness (Ephesians 4:24; Colossians 3:10).¹

"I will praise thee; for I am fearfully and wonderfully made²: marvellous are thy works; and that my soul knoweth right well." -Psalm 139:14

- b. The context of this verse is the incredible nature of our physical bodies. The human body is the most complex and unique organism in the world, and that complexity and uniqueness speaks volumes about the mind of its Creator. Every aspect of the body, down to the tiniest microscopic cell, reveals that it is fearfully and wonderfully made.³

More on the image of God below, under male and female.

6. What is man's purpose? – Genesis 1:26-28, Psalm 8:4-8; Hebrews 1:7-9 What implications does this have regarding God's nature?

- a. Man, the crown of Creation – Genesis 1:26; Psalm 8:4-8; Hebrews 1:7-9

In the first chapter of Genesis we find the creation of man at the end of God's handiwork. Man is seen as the crown an accumulation of creation. In chapter two, man is seen at the starting point of human history.

"And God said, **Let us** make man in **our image**, after **our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." – Genesis 1:26.

- b. To fellowship with God (to love Him, heart, mind and soul)
- c. To be good stewards of His creation

7. What are the four aspects of man's stewardship found in the passages listed above?

The man and the woman were given a four-fold commission:

- a. the *domination* over the rest of creation (Genesis 1:26, 28; cl. Ps. 8);
 - b. the *multiplication* of their kind, the propagation of the species (Genesis 1:28);
 - c. the *subjugation* of all creatures (Genesis 1:28); and
 - d. the *cultivation* of the earth for the maintenance of themselves and the lower creation (Genesis 1:28–30).
8. **What is the implication of the phrase, “After their kind”** – Genesis 1:21, 25; 6:20; 7:14; 8:19
9. **What does God mean when He says, “He made all things good?”** – (Genesis 1:4, 10, 12, 18, 25, 31) (no sin, no evil)
10. **Why did God rest on the seventh day? -- Genesis 2:1-3**

a. *If God is all powerful (omnipotent), why did He need to rest? – Genesis 2:2; Psalm 147:5; Isaiah 40:28; Hebrew 1:3; Psalm 33:9*

In Genesis 2:2 – If God is omnipotent—if He has all power—it doesn’t make much sense that He would need to “rest.” After we’ve had a busy week, we take a nap—but *God*? It is clear from Scripture that God did not rest because He was tired. In [Genesis 17:1](#) He is called God the “Almighty God.”

Psalm 147:5 says, “Great is our Lord, and of great power: his understanding is infinite.”

God is all-powerful; He never tires and never needs to rest. Isaiah 40:28 says, “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”

God is the sum of perfection; He is never diminished in any way, and that includes being diminished in power. Later, we read that Jesus Christ “being the brightness of His glory, and the express image of his person, and upholding all things by the word of his power,” (Hebrews 1:3). Forget the image of Atlas straining under the weight of the world on his shoulders. It’s not like that. The entire universe is held together by Jesus’ word. The creation and maintenance of the universe is not difficult for God. A mere word will suffice.

As Psalm 33:9 declares, “For he spake, and it was done; he commanded, and it stood fast.” The main definitions of the Hebrew word *shabat* is “to cease or stop.” In [Genesis 2:2](#) the understanding is that God “stopped” His work; He “ceased” creating on the seventh day. All that He had created was good, and His work was finished.

Instead of more creating, there is *shabat*. Instead of God “doing” more, He “ceased” from doing.

b. Explain the rest found in Hebrews 3:11, 18, 4:1, 3, 8-11. (*The First Sabbath*)

God did not merely “rest” on the seventh day; He “stopped creating.” It was a purposeful stop. Everything He desired to create had been made. He looked at His creation, declared it “very good” (Genesis 1:31), and ceased from His activity.

Heb. 3:11 So I swear in my wrath, They shall not enter into my **rest**.)

Heb. 3:18 And to whom swear he that they should not enter into his **rest**, but to them that believed not?

Heb. 4:1 Let us therefore fear, lest, a promise being left us of entering into his **rest**, any of you should seem to come short of it.

Heb. 4:3 For we which have believed do enter into **rest**, as he said, As I have sworn in my wrath, if they shall enter into my **rest**: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did **rest** the seventh day from all his works. 5 And in this place again, If they shall enter into my **rest**.

Heb. 4:8 For if Jesus had given them **rest**, then would he not afterward have spoken of another day. 9 There remaineth therefore a **rest** to the people of God. 10 For he that is entered into his **rest**, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that **rest**, lest any man fall after the same example of unbelief.

The repetition in this last section stresses the culmination of and the cessation from creation. The keyword here is the well-known rest שָׁבַת *sabat* or sabbath. The word actually means “cease,” more than “rest” as understood today. It is not a word that refers to remedying exhaustion after a tiring week of work. Rather, it describes the enjoyment of accomplishment, the celebration of completion. The New Testament uses the concept of Sabbath rest in a spiritual sense. Christ’s work is complete. He is the perfect sacrifice. He fully and completely satisfied the Father. True believers (those who have placed their trust in the Person and Work of Jesus Christ for their sins are now to rest in His finished work (Hebrews 4).

11. What do we learn about the earth in the Genesis 2:4-6 passage?

- a. Note the transition – Genesis 2:4
- b. The earth before all things including man was created – v. 5
- c. No rain – A mist (a self-sustaining watering system)
- d. Note “An there was not man to till the ground” – This is purpose, this also shows God’s sovereignty.

12. What else do we learn about man’s nature in Genesis 2:7? How is man different from animals?

- a. **Both men and animals have souls (Revelation 16:3** – “every living soul died in the sea.” Revelation 6:9 – “souls of them that were slain for the word of God”
- b. **Both men and animals have a spirit (Eccl. 3:21—** “Who knoweth the **spirit** of man that goeth upward, and the **spirit** of the beast that goeth downward to the earth?
- c. **It is only said of man that** (Gen. 2:7) “the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Man’s physical nature is of the earth – v. 7. Man’s spiritual nature is unique from all other living items on earth – v. 7b (Genesis 1:26-27 – after Our likeness.

13. How would you describe the garden of Eden using Genesis 2:8-17?

Man is placed in Eden – a garden planted by God. It is large. It has four rivers. etc.

14. What is the purpose of the Tree of Life? Why is man kept away from it after the fall? – Genesis 2:9; 3:22-24; Rev. 22:2, 14

15. What is the tree of knowledge of good and evil? – Genesis 2:9, 16-17 What was the purpose of this tree? (choice)

Concretely, *the tree represented for Adam the choice between submitting to God or pursuing moral autonomy*: Proverbs 1:7: Fearing the Lord (the beginning of wisdom), or judging for himself what good and evil are. **Learning obedience would result in greater wisdom, maturity, and freedom.**

Four views of tree (we hold to the last view)

- a. **Sexual knowledge:** Eating from the fruit of this tree represents the beginning of sexual desire. The Jewish commentator Ibn Ezra first proposed this view in the Middle Ages, noting that after eating the fruit Adam covered his nakedness and “knew (Hebrew, *yada*) his wife Eve, and she conceived and bore Cain” (Gen 4:1).
- b. *Omniscience.* Consuming the tree’s fruit gives the eater knowledge of everything. When an author defines the entirety of something by referring to its extremities,
- c. *Moral discernment.* According to this view, eating of the tree of knowledge offers humans the ability to evaluate moral situations and choose between good and evil.
- d. *Divine wisdom.* In this view, true wisdom is found in the recognition that life flows from the fear of the Lord, rather than from self-dependent knowledge.

16. Do we need to experience both good and evil to know good and evil? If Adam and Eve had not partaken of the tree of knowledge of good and evil would they ever have obtained knowledge of good and evil?

“The knowledge of good and evil” did not signify that this was a magic tree that one could eat from and have informational knowledge automatically implanted. The temptation was not to achieve omniscience.

Concretely, the tree represented for Adam the choice between submitting to God or pursuing moral autonomy: Proverbs 1:7: Fearing the Lord (the beginning of wisdom) or judging for himself what good and evil are. Learning obedience would result in greater wisdom, maturity, and freedom.

That is what the serpent tempted Adam and Eve with: “You shall be as gods, knowing good and evil” (Genesis 3:5). The lure of the serpent was an invitation to experience that perpetual quest of human autonomy and freedom.

The Book of Genesis

Class 3:

1. What is the purpose of the Tree of Life? Why is man kept away from it after the fall? – Genesis 2:9; 3:22-24; Rev. 22:2, 14

The tree of life, mentioned in the books of Genesis and Revelation, is a life-giving tree created to enhance and perpetually sustain the physical life of humanity. The tree was planted by God in the Garden of Eden (Genesis 2:9). The centrally located tree of life would have been easily accessible to Adam and Eve from any point in the garden.

More details concerning the tree of life come after Adam and Eve's sin (Genesis 3:22). In his disobedience, [Adam](#) lost his eternal life. The tree of life in Eden must have had some role to play in maintaining the life of Adam and Eve (and possibly with the animals). Adam would "live forever," even in his fallen condition, if he had eaten the tree of life after his sin. God placed a sword-wielding cherub at the entrance to the garden specifically "to guard the way to the tree of life" (Genesis 3:24). It seems access to the tree of life would have prolonged Adam's physical life indefinitely, dooming him to an eternity in a cursed world.

It was a mercy that God kept us from the tree of life. By barring access to the tree of life, God showed compassion in His omniscience. Knowing that, because of sin, earthly life would be filled with sorrow and toil, God graciously limited the number of years men would live. To live eternally in a sinful state would mean endless agony for humanity, with no hope of the relief that comes with death. By limiting our lifespan, God gives us enough time to come to know Him and His provision for eternal life through Christ but spares us the misery of an endless existence in a sinful condition.

In His great love, God provided One who would redeem fallen mankind. Through one man, Adam, sin entered the world, but through another Man, Jesus Christ, redemption through the forgiveness of sin is available to all (Romans 5:17). Those who avail themselves of the sacrifice of Christ on the cross will be resurrected to see the tree of life again, for it stands in the middle of the Holy City, the New Jerusalem, where it bears "twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations" (Revelation 22:2). In the eternal state, the curse will be no more (verse 3), access to the tree of life will be reinstated, and darkness will be forever banished (verse 5). Eden will be restored.

2. What is the only part of God's creation declared to be "not good"? – Gen. 2:18-25

It is interesting to note that the only part of God's creation declared to be "not good" concerns Adam's solitary state. God stated that it was not good for man to be alone (Genesis 2:18). A man is, by nature, a social creature; God created us to need companionship. And, of course, a man alone cannot propagate. Adam by himself was

incomplete. This is why God created Eve as a “help meet”: to complete Adam, to provide society for him, and to enable him to produce children. Eve was exactly what Adam needed—a helper suitable for him.

3. **How long did it take Adam to name all the animals? What does Adam naming all the animals imply? – Genesis 2:18**
4. **What does the term help-meet mean?**

While the KJV translates the Hebrew phrase עֹזֶר כְּנֶגְדּוֹ (ezer kenegedo) as "help meet for him," other translations provide additional translations including; "a helper fit for him" (RSV), "a helper as his partner" (NRS), "a helper comparable to him" (NKJ) and "an helper as his counterpart" (YLT). What exactly does this Hebrew phrase mean?

The first word in the phrase, עֹזֶר (ezer, Strong's #5828), is simple and means "helper." The second word, כְּנֶגְדּוֹ (kenegedo) is a little more complex. The base word is the word נָגַד (neged, Strong's #5048), which will be discussed shortly, with the prefix כְּ (k) meaning "like," and the suffix וֹ (o) meaning "of him" or "his."

The word נָגַד (neged) comes from the verbal root נָגַד (N.G.D, **Strong's #5046**) meaning **"to be face to face."** This verb is always used in the causative form where it would literally be translated as "to make to be face to face," and is always used to mean "to tell" in the sense of causing another to come face to face in order to tell them something.

The noun form, נֶגֶד (neged), is often used for something that is face to face with something else. An example can be found in Genesis 21:16 where Hagar went and sat down "opposite" her son. Even though she and her son are a distance away, they are sitting "face to face." It is interesting to note that man is the only creature that has relations face to face.

Putting all of this together, the phrase עֹזֶר כְּנֶגְדּוֹ (ezer kenegedo) literally means "a helper like his opposite." In my opinion this means that Eve was to be his "other half," like him, but with the opposite attributes.

- a. **Does this mean that every man must have a wife, a helper to complete him?**

No. In fact, the apostle Paul said that celibacy is a good thing for the servant of God (1 Corinthians 7:7–9).

- b. **Does it mean that every woman must be a wife and a completer of a man?**

No. Not every woman wants to marry or is led to matrimony. However, the Genesis passage sets the standard for most people in most contexts. A wife is the helper suitable for her husband.

c. So what exactly does it mean to be a suitable helper?

The key is the word *suitable*. A suitable wife is compatible with her husband in many respects—physically, mentally, emotionally, and spiritually. This doesn't mean the man and woman are the same in everything, only that they fit together in harmony. They complement each other. The B-flat key on the piano is not the same as the G, but together they make a harmonious chord. Similarly, a suitable helper for a husband is a wife who is different from him, but well-suited to him, one who completes him in every way and who brings harmony, not discord, to the relationship.

5. What is God's purpose and original design in marriage? -- Genesis 2:24; Matthew 19:6; Ephesians 5:31-33; 1 Peter 3:7

Marriage: God did not intend man to live alone, nor did he intend that a man should marry a man, but a woman; and that they should love one another as two men cannot love one another, nor two women. The union of opposite sexes was designed for the propagation of the race, and for the discipline and enrichment of individual life. "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. – Genesis 2:24).

This monogamous union was intended to be indissoluble. God who made them at the beginning made them male and female, "What, therefore, God has joined together, let not man put asunder" – Matthew 19:6. (Also see Ephesians 5:31-33; 1 Peter 3:7)

6. Be able to discuss the importance of the word "one" אֶחָד *Echad* found in Genesis 2:24. (Also see Deut. 6:4; Numbers 13:43 אֶחָד *Echad* vs. יְחִידָה *Yached* – Genesis 22:2)

Echad is found in Genesis 2:24; Deut. 6:4; Numbers 13:43 and is a term meaning "one cluster" or "one group"

אֶחָד *Echad* vs. יְחִידָה *Yached* — *Yached* means "only one" see its use in Genesis 22:2 "only son". Whereas *Echad* is a reference to a one group or cluster. Man and woman are "**one** flesh." God is referenced in a collective form "Hear, O Israel: The LORD our God is **one LORD**"

7. What implications does Genesis 1:27 and 2:22-24 have on you?

Genesis 1:27 "So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³ And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. In Genesis chapter two, we find the reference to two human beings, a man, and a woman.

The man אָדָם (*ha-Adam*) in verses 7, 8, 15, 16, 18, 19, 20, 21, 22, 23, is the person Adam; and in verses 22, 23 is introduced the woman אִשָּׁה (*l'ish-shah*), and these two are called in the Hebrew, *Ish* and *Isha*. "She shall be called אִשָּׁה *Isha* (Genesis 2:22), because she was taken out of אִישׁ *Ish* man.

8. Summarize what it was like before the fall?
9. In what ways have men corrupted God's design? Romans 1:23, 25, 28 and 8:18-25.
10. Jesus is called the expressed image of God in Colossians 1:15-17; Hebrews 1:3. **Does this correlate in any way to the things we discussed in Genesis 1 and 2?**

Col. 1:15 Who is the image of the invisible God, the firstborn of every creature: ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

11. How does Colossians 3:10; Ephesians 4:24 correlate with Genesis 1 and 2?

Col. 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

12. Discuss the pre-fall era with the following passages (1 Corinthians 15:22, 45, 47).

1Cor. 15:22 For as in **Adam** all die, even so in Christ shall all be made alive.

1Cor. 15:45 And so it is written, The first man **Adam** was made a living soul; the last **Adam** was made a quickening spirit.

1Cor. 15:47 The first **man** is of the earth, earthy: the **second man** is the Lord from heaven.

The Fall of Man

Joseph Goebbels was Germany's *Minister of Public Enlightenment and Propaganda*. He understood the power of a story. In his case, it was the power of spinning a false story.

He said,

"If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State." <http://www.jewishvirtuallibrary.org/jsource/Holocaust/goebbelslie.html>
Joseph Goebbels: On the "Big Lie"

True or False

- ___ 1. The United States is a democracy.
- ___ 2. On the international level Jews have no claim to the land called Israel.
- ___ 3. Palestine was always an Arab state.
- ___ 4. The three wise men's names were Gaspar, Balthasar, and Melchior.
- ___ 5. Adam and Eve ate of an apple.
- ___ 6. Jonah was swallowed by a whale.
- ___ 7. Shepherd don't keep their flocks out in the field in winter, therefore Jesus could not have been born in the winter months.
- ___ 8. The wise men saw Jesus in the Manger.
- ___ 9. Men have one rib less than women because God took a rib from Adam's side.

Storytelling is a powerful tool. Thus, it is important for us to recount the true events recorded in the Bible. In a world where truth is often reworded, reworked, revised and reedited. It is vital that we constantly retell the true biblical stories in order to dispel the misinformation dispensed by a lost world.

We see this in the political realm today. We hear the propaganda machine spinning truth and remaking truth so that we no longer know what is true. If we are careless with our facts, we become careless in our thinking. Therefore, it is important to go back to our original sources to accurately retell the true story of the redemption of man.

13. What is the tree of knowledge of good and evil? (Genesis 2:9, 16-17). What was the purpose of this tree?

Concretely, *the tree represented for Adam the choice between submitting to God or pursuing moral autonomy*: Proverbs 1:7: Fearing the Lord (the beginning of wisdom), or judging for himself what good and evil are. **Learning obedience would result in greater wisdom, maturity, and freedom.**

Four views of tree (we hold to the last view)

- i. **Sexual knowledge**: Eating from the fruit of this tree represents the beginning of sexual desire. The Jewish commentator Ibn Ezra first proposed this view in the Middle Ages, noting that after eating the fruit Adam covered his nakedness and “knew (Hebrew, *yada*) his wife Eve, and she conceived and bore Cain” (Gen 4:1).
- ii. **Omniscience**. Consuming the tree’s fruit gives the eater knowledge of everything. When an author defines the entirety of something by referring to its extremities,
- iii. **Moral discernment**. According to this view, eating of the tree of knowledge offers humans the ability to evaluate moral situations and choose between good and evil.
- iv. **Divine wisdom**. In this view, true wisdom is found in the recognition that life flows from the fear of the Lord, rather than from self-dependent knowledge.

14. What did the serpent mean when he said, “You shall be as gods, knowing good and evil” (Genesis 3:5).

15. Why is our world the way it is? - Genesis 3:1-6 (Genesis 1:31; 2:7, 15)

Our context Genesis 2:7, 15 - Man was made in the image of God and was innocent, was originally placed in a perfect environment yet sinned.

- a. Think about it. In a perfect environment, under perfect conditions man sinned.
- b. This is contrary to much of today’s teaching which states if we create a perfect environment, we will be able to realize our ideals and our purify our heredity.
- c. Yet here we find Adam and Eve created innocent, without any inherent evil behind them and placed in the perfect environment of the Garden of Eden, a creation and environment that God says is very good - Genesis 1:31.
- d. So the lesson we can learn from this text is that the trouble with human does not come from his environment, but rather from his heart.

Rather, it is a new birth--a new creation of the heart that man needs.

- e. It is not that God made a mistake, or we can’t help ourselves.

16. Only a single restriction is placed upon Adam and Eve's liberty. Yet, we find that Adam and Eve could not obey. What principle(s) do we learn from this? (Genesis 2:16-17)

Here we learn that Man is a responsible being

We are responsible to serve, obey and glorify our Maker

Since God created us, we are indebted to Him and subject to His government.

But Adam and Eve even in their perfect environment became self-seeking, self-centered, self-willed, and as a result they disobeyed God, sinned and fell.

17. What lessons do we learn from this temptation? (Genesis 3:1-2, 6)

- a. What is wrong with Eve's response? – Genesis 3:2-3, Proverbs 30:6.

She first added to the word of God by saying,

"God hath said, Ye shall not eat of it, ***neither shall ye touch it***"

Proverbs 30:6 "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Then she *alters* God's word and omits some words watering it down. She dulled the sharp point of the Spirit's sword by saying "lest ye die." Instead of saying, "Thou shalt surely die."

Is this not what we see happening today. Men are adding to His word or dulling His word or even denying His holy word. Eve forsaking her only source of light on the subject was now looked on the fruit with desire.

- b. What does it mean "ye shall be as gods, knowing good and evil?" – Genesis 3:4-5
- c. In what ways did the tempter appeal to Eve? – Genesis 3:6; 2 Corinthians 11:3
- i. Eve **saw** the tree was good for food - **bodily sense**
 - ii. It was **pleasant** to the eyes - appealing to her desires, her emotions which is the seat of her soul.
 - iii. It was appealing to her **intellect**, because the tree would make her wise, which is centered in her spirit.
- d. Scripture says Eve was deceived and Adam was not. (1 Timothy 2:13-14). Why did Adam take of the tree of knowledge?
- e. What can we learn about Satan's methods.

- f. Three things occurred
 - i. the will of God was resisted,
 - ii. the word of God was rejected and
 - iii. the way of God was deserted.
- g. Why is it that those raised with all the safe guards of a loving home can have a bias towards evil and a tendency to sin?
- h. Why is it that sin is universal? Why is there no empire, nation, or family tree free from this awful problem?

This is the only possible explanation for the present condition of the human race. This alone accounts for the present evil in a world made by a perfect Creator. This alone explains the universality of sin

Reject the Divine explanation and we find no satisfactory explanation. Accept it, and we see that sin is universal and all share a common ancestry with Adam - "In Adam all die"

Romans 5:12 - "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"

18. We meet Satan for the first time in the Bible. He is introduced without any history. Later in history we learn about him in Isaiah 14:12-15 and Ezekiel 28:12-19.

List some of his tactics:

- a. They come in a form of temptations.
- b. His chief aim is to come in-between our soul and God, to estrange our hearts from God and to inspire confidence in him instead.
- c. He seeks to usurp the place of the Most High and to make His children his own.
- d. His works consist of substituting his own lies in the place of divine truth.

His methods:

- e. Yea hath God said? - **Genesis 3:1**

He begins by **throwing doubt** on God's word. He questions its veracity. He suggests that God did not mean what He had said.

- f. "Ye shall *not* surely die" - He substitutes his words for God's

Is this not what is happening in Matthew 13 when the sowing of the seed takes place.

- g. He dares to cast reflection upon God's goodness, and to call into question His perfect character.
- h. In other words, he is suggesting that God is despotically withholding from man something, which would be advantageous to him.
- i. He suggested that if Eve would believe his lie rather than God's Word she would be the gainer, and the obtainer of knowledge and wisdom previously denied her.

Additional insight to this lesson.

More importantly we learn something else: **Satan works from without to within**, which is the very reverse of how God works. **God begins His work in our hearts**, which leads to outward transformation.

Satan works with the external: through bodily senses, to emotions of the soul to our spirit. Satan does not normally have direct access to our spirit like God does. Is this not the roots of the false doctrine of salvation by works? Dress up the outside and the inside will change.

19. What are the effects of the fall? What part does our conscience play in the fall? – Genesis 3:7

"And the eyes of them both were opened, and they knew that they *were* naked" - Genesis 3:7

- a. Through sin man obtained that which he did not have before (at least in operation), namely, **a conscience - a knowledge of both good and evil.**

Though we were created complete, in our innocent state the conscience was not in operation. We were innocent and ignorant of evil. But as soon as Adam and Eve sinned, their eyes were opened to see their wrong (evil) and their fallen condition.

b. The conscience is a witness to our fallen state and our depravity.

It testifies to the fact that we are not our own master, but responsible to a moral law.

They tried to cover up their sin - Genesis 3:7b. Now conscious of their shame they tried to hide by making fig leaves.

- c. Instead of seeking God and openly confessing guilt, they attempted to conceal it from God and themselves.
- d. When we are conscious of wrong, we seek to find shelter behind our own self-righteousness. These leaf aprons did not remove their shame, for when they heard God walking in the garden they hid.

Additional Insight: Our conscience does not bring us to God; that is the work of the Holy Spirit. Their consciousness of shame drove them away from God.

20. When God sought out Adam and brought him face to face with his guilt, what did he do? Gen 3:8-9, 12

- a. God could have consigned them to everlasting chains under darkness as He did the angels when they sinned.
- b. God could have instantly consumed them. Was it not due them? Would that not be justice? Did they not deserve that?

21. Who was seeking whom in this passage? (Genesis 3:9; Romans 3:10-12)

22. What is the promise given in Genesis 3:15?

- a. Before sending them out of the garden God gives them and mankind a promise to hang on to. In process of time God will restore all those things that was lost in the fall. He will send to us a Savior. From this passage springs the hope of a Messiah. God's Anointed One.

“And I will put enmity between *Satan* and the woman, and between (*Satan's seed*) and (*the woman's seed*); (*the woman's seed*) shall bruise (*Satan's*) head, and (*Satan's seed*) shalt bruise his heel.”

Throughout history mankind has looked for this Savior. He would come from a woman.

- b. Two seeds are mentioned. (1) The seed of the woman - who is Christ. (2) The seed of Satan - who brings an anti-Christian spirit and will possess the man of sin, the Anti-Christ in the last days.
- c. Christ was bruised at the cross while bearing our sin. However, His death and resurrection brought the blow that will prove fatal to the Satan.

Heb 2:14 “that through death he might **destroy** him that had the power of death, that is, the devil”

1 John 3:8 “For this purpose the Son of God was manifested, that he might destroy the works of the **devil**.”

23. What do the following passages mean?

- a. I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children – Genesis 3:16a

- b. thy desire shall be to thy husband, and he shall rule over thee – Genesis 3:16b
- c. Because thou hast hearkened unto the voice of thy wife – Genesis 3:17; 1 Corinthians 11:3; 1 Timothy 2:12-15

24. What is significant about Genesis 3:20

- a. Why did Adam name his wife Eve after the fall?
- b. What did Adam mean when he said, 'Eve is the mother of all living things?' (Rom 5:12;

25. What is significant about Genesis 3:21 (cf. Revelation 3:18; Isaiah 61:10)

26. In Genesis 3:24 is the first appearance of Cherubims? Who are they? What is their role?

Seven Lessons from Our Passage

- A. Our environment is not the cause of our problems. Our home life is not the cause of our problems, nor is our government the cause of our problems. The cause of our problems is with our wayward heart.
- B. Man is a responsible being. We are responsible to serve, obey and glorify our Maker. Yet we cannot do this apart from God's help and an new birth.
- C. The step that led to the fall. She first added to the word of God, Then she altered God's word. By forsaking her only source of light on the subject she was now looked on the fruit with desire.
- D. **We learned Satan's tactics.** They come in a form of temptations. His chief aim is to come in-between our soul and God, to estrange our hearts from God and to inspire confidence in him instead. He seeks to usurp the place of the Most High and to make His children his own.
- E. We saw the effects of the fall. Conscience. We learned that our conscience does not necessarily bring us to God. That is the work of the Holy Spirit to bring us to God. In Adam and Eve's case their consciousness of shame drove them away from God.
- F. Notice, it is not Adam seeking God. It is God seeking Adam. This is grace.
- G. God promised a Savior and provided the only true covering for sin.

27. In Genesis 3 we meet Satan for the first time in the Bible. He is introduced without any history. Later in history we learn about him in Isaiah 14:12-15 and Ezekiel 28:12-19.

What can we learn about Satan in Isaiah 14:12-15?

- a. "How art thou fallen from heaven" – **He will be judged**
- b. "O Lucifer, son of the morning!" – **His name means (his brightness)**
- c. "how art thou cut down to the ground, which didst weaken the nations!" – **His destruction is predicted**
- d. For thou hast said in thine heart — **His plan is revealed.**

I will ascend into heaven,

I will exalt my throne above the stars of God:

I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds

I will be like the most High

Yet thou shalt be brought down to hell, to the sides of the pit

What do we learn about Satan in Ezekiel 28:12-19

Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

¹³ Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

¹⁴ Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

¹⁵ Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

¹⁶ By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 1

¹⁷ Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:

I will cast thee to the ground, I will lay thee before kings, that they may behold thee. ¹⁸ Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. ¹⁹ All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

28. List some of his tactics:

- a. **He tempts our senses:** (Genesis 3:6) They come in a form of temptations.
 - 1) His chief aim is to come in-between our soul and God, to estrange our hearts from God and to inspire confidence in him instead.
 - 2) He seeks to usurp the place of the Most High and to make His children his own.
- b. **He casts doubt:** Yea hath God said? – (**Genesis 3:1**)
 - He begins by **throwing doubt** on God's word. He questions its veracity. He suggests that God did not mean what He had said.
- c. **He twists God's Word (Genesis 3:3)**
 - His works consist of substituting his own lies in the place of divine truth.
- d. **He lies** – (Genesis 3:3) "Ye shall *not* surely die" - He substitutes his words for God's
 - Is this not what is happening in Matthew 13 when the sowing of the seed takes place.
- e. **He questions God's goodness:** (Genesis 3:5) He dares to cast reflection upon God's goodness, and to call into question His perfect character.
 - In other words, he is suggesting that God is despotically withholding from man something, which would be advantageous to him.
- f. **He offers prosperity with a hitch:** (Genesis 3:5b) He suggested that if Eve would believe his lie rather than God's Word she would be the gainer, and the obtainer of knowledge and wisdom previously denied her.
- g. **Satan works from without to within,** which is the very reverse of how God works.

God begins His work in our hearts, which leads to outward transformation. Satan works with the external: through bodily senses, to emotions of the soul to our spirit. Satan does not normally have direct access to our spirit like God does.

This is the root of the false doctrine of salvation by works? Dress up the outside and the inside will change.

29. What are the effects of the fall? What part does our conscience play in the fall? – Genesis 3:7

“And the eyes of them both were opened, and they knew that they *were* naked” - Genesis 3:7

- a. Through sin man obtained that which he did not have before (at least in operation), namely, **a conscience - a knowledge of both good and evil.**
- b. Though we were created complete, in our innocent state the conscience was not in operation. We were innocent and ignorant of evil. But as soon as Adam and Eve sinned, their eyes were opened to see their wrong (evil) and their fallen condition.
- c. **The conscience is a witness to our fallen state and our depravity.**
- d. It testifies to the fact that we are not our own master, but responsible to a moral law.

They try to cover up - Genesis 3:7b

Now conscious of their shame they tried to hide by making fig leaves.

- e. Instead of seeking God and openly confessing guilt, they attempted to conceal it from God and themselves.
- f. When we are conscious of wrong, we seek to find shelter behind our own self-righteousness.
- g. These leaf aprons did not remove their shame, for when they heard God walking in the garden, they hid

Additional Insight: Our conscience does not bring us to God; that is the work of the Holy Spirit. Their consciousness of shame drove them away from God.

30. When God sought out Adam and brought him face to face with his guilt, what did Adam do? Gen 3:8-9, 12

- c. God could have consigned them to everlasting chains under darkness as He did the angels when they sinned.
- d. God could have instantly consumed them. Was it not due them? Would that not be justice? Did they not deserve that?

31. Who was seeking whom in this passage? (Genesis 3:9; Romans 3:10-12)

God is seeking Adam; cf. Same is true today, it is God who seeks us.

32. What is the promise given in Genesis 3:15? (cf. Hebrews 2:14; 1 John 3:8)

It is the first gospel message:

Fill in the name of the person or being the pronoun refers.

“And **I** God will put enmity between **thee** (the Serpent) and the woman, and between **thy** (the Serpent’s) seed and **her** the woman’s seed; **it** (the woman’s seed – the Redeemer) shall bruise **thy** (the Serpent’s) head, and **thou** (the Serpent) shalt bruise **his** (The woman’s seed – the Redeemer) heel.

- a. Before sending them out of the garden God gives them and mankind a promise to hang on to. In process of time God will restore all those things that was lost in the fall. He will send to us a Savior. From this passage springs the hope of a Messiah. God’s Anointed One.

“And **I** God will put enmity between *Satan* and the woman, and between (*Satan’s seed*) and (*the woman’s seed*); he (*the woman’s seed- the Redeemer*) shall bruise (*Satan’s*) head, and (*Satan’s seed*) shalt bruise his (*the woman’s seed – The Redeemer*) heel.”

Throughout history mankind has looked for this Savior. He would come from a woman

- b. Enmity means hostility or abrasion. This type of attitude is not one that reptiles possess. It is an attitude that is only recorded between men or intelligent moral agents. God said He would put this hostility between Satan and Eve. No doubt that Eve felt this way after realizing what Satan had done. God promised that this hostility continue through out all generations.

- c. **Who is the Seed of Woman and Satan** – Genesis 3:15b

It is easy to understand whom the woman’s seed is. That is the offspring’s of Eve. Yet it gets muddled a little when we consider who or what is the serpent’s seed.

- d. Satan’s seed is two-fold.

Those who followed Satan in the rebellion – fallen angels and men subject to Satan’s kingdom.

Of men in John 8:44 Jesus called the Pharisees father the devil. In Ephesians 2:3 – Paul says the unredeemed are called children of wrath who are part of the kingdom of darkness under the authority of the Prince of the power of the air.

Therefore, the children or seed of Satan are unbelieving men and fallen angels, while the seed of the woman must be men and women who have called on the name of the Lord.

- e. Secondly part of the promise is that from Eve shall come a man who will crush the Serpents head (delivering a fatal blow). Whereas the Serpent shall bruise His heel. – Genesis 3:15

The Pronouns are singular. “He” and “You.” Thus, God is referring to an individual who will one day strike at Satan.

For Adam and Eve to consider this promise without the light of the future, they must have been difficult. Certainly, Eve must have been hostile towards Satan as was Adam. She must have understood that Her children would be hostile toward Satan because now they all would suffer death. But the idea that a man of hers will crush Satan’s head. This is something she looked forward to and so did every other Jewish woman.

- f. Two seeds are mentioned. The seed of the woman - who is Christ. The seed of Satan – those against Christ or ultimately the AntiChrist.
- g. Christ was bruised at the cross while bearing our sin

Heb 2:14 “that through death he might **destroy** him that had the power of death, that is, the devil”

1 John 3:8 “For this purpose the Son of God was manifested, that he might destroy the works of the **devil**.”

33. What do the following passages mean?

- a. I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children – Genesis 3:16a

Sorrow could = pain, but the Hebrew term points to the lament of Eve. With each child birthed into this fall world, she will lament the fact that because their disobedience their children will live in a sin cursed world and one day face death. Apart from God, they will not know the joy of a perfect world and the close fellowship she and Adam once enjoyed in the garden.

- b. thy desire shall be to thy husband, and he shall rule over thee – Genesis 3:16b

The desire to rule over her husband

- c. Because thou hast hearkened unto the voice of thy wife – Genesis 3:17; 1 Corinthians 11:3; 1 Timothy 2:12-15

Adam listened to his wife’s voice and knowingly disobeyed God’s command.

34. Why did Adam name his wife Eve after the fall? Genesis 3:20

What did Adam mean when he said, ‘Eve is the mother of all living things?’ (Rom 5:12;

35. What is significant about Genesis 3:21 (cf. Revelation 3:18; Isaiah 61:10)

36. In Genesis 3:24 is the first appearance of Cherubim? Who are they? What is their role?

The First Murder

Chapter 4

1. Genesis 4:1 – Be able to discuss Eve’s hope of a redeemer in this verse.

They hoped Cain was the answer to the promise.

- a. **Cain means “to forge” or “spear.”** Eve said in a Hebrew play on words,

“The one who will forge forth I have brought forth . . . from the LORD.”

More than this she said,

- b. “I have gotten a man from the LORD” **which could be translated, “Even Jehovah”** or “From Jehovah.”

Eve saw Cain as the possible Deliverer mentioned in the promise. The one who would crush the head of the servant. She suspected that he was the Lord Incarnate. His name reflected her hope and the parents anticipation.

Adam and Eve never expected Cain to be the exact opposite of their desires. No believer plans to have their child leave the presence of the Lord. Instead of being the “Life Giver” he became the first “Life Taker.” Instead of being a deliverer, he became a captive and servant of Satan.

2. Why do you think Eve named her second son Abel, which means “breath” or “vanity?” – Genesis 4:2

Eve bore another son and named him Abel. Abel means “breath” or “vanity.” After watching Cain grow up she must have realized that he could not be the “One” – the deliverer.

3. What can we learn about early worship in Genesis 4:2-4?

Cain was a farmer, caring for the land. Abel was a herdsman. Abel offered a sacrifice of blood (Genesis 4:4). Cain offered a sacrifice of the fruit of the Land (Genesis 4:5). God rejected Cain’s offering.

A few things we need to see in this passage.

- a. There was a **set time** for worship (Genesis 4:3)

The phrase, “in the process of time” means “at the end of days” or figuratively, “at the appointed time.” Even in those days there was an appointed time to worship.

- b. There was an **appointed** place – Genesis 4:3b-4a.

We find both men going to the same place. Possibly before the Cherubim who were guarding the entrance to the tree of life (Genesis 3:24).

- c. There was an appointed **way** to worship – Genesis 4:4-5.

Unsaid in this passage, yet, through-out the remainder of Scripture blood was to be offered first, then grain. As grand as Cain’s offering was, it was the wrong kind of offering.

Cain did not plan on leaving the presence of God. Obvious in this passage, he acknowledged that God is and sought to worship Him. He just planned on worshipping God in his own way – with grain – not a blood offering. Abel had the cattle, Cain had the grain.

Which leads me to the point. There are millions of well-intended men and women in the world who have a flair for self-styled worship. i.e. money, songs, prayers, feeding the poor. All are good. Yet, not the order and way God instructed.

- d. Genesis 4:5 – “But unto Cain and to his offering he (God) had not respect.”

4. How do you think Cain knew his offering was not acceptable? (Genesis 4:5-7)

- a. Something must’ve happened to Cain for him to recognize that God was not accepting his offering. Maybe the family pointed out his disobedience and he got angry. Whatever happened Cain’s countenance dropped. The hopeful “life-giver” was outside the fellowship of God. Insights: Cain is not alone when it comes to wanting to do it his way and when it is challenged they get angry.
- b. God then spoke to Cain – Genesis 4:6-7

“If you do well, shall you not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.”

5. In the space provided, fill in the name of who or what the pronoun is referring.

“If you do well, shall you not be accepted? and if thou doest not well, **sin** lieth at the door. And unto thee shall be **his** (*Sin’s or Satan’s*) desire, and thou shalt rule over **him** (*Sin or Satan*).”

God personified sin as a beast crouching at the door about to pounce on him. If Cain did not master it, he would be its victim. The sin at the door was Cain’s own sinful desire (the beast within him).

James 1:14-15 – “But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

6. First use of the term “sin” and the first murder -- Genesis 4:7-8

Another part of the Genesis 3:15 promise was about to come to pass.

“I will put enmity between thy seed (Satan’s seed) and her seed (the Woman’s Seed).

Cain was of the kingdom of darkness (Genesis 4:3, 5). He chose his own way over God’s way. Satan was using Cain to bring about the destruction of the Messianic Line.

1 John 3:12 – Cain was of the kingdom of Satan

“Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”

2 Cor. 4:4 – Satan blinds the minds of the unbelievers

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Satan uses men to do his work and was laying seed in the heart and mind of Cain to kill his brother. The amazing thing is the rapid decline of mankind inside a few short years. From a holy estate to a murderous estate.

7. Why murder so soon in history? Cf. Revelation 12:4; John 8:44

Cain rose up and killed Abel. Jealously and Envy reigned.

Genesis 4:16 – “And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.”

Why the murder so soon? Satan knew of the promised Messiah. Eve sought for a true Deliverer, Satan hunted to kill the coming Deliverer.

Look at Revelation 12:4. Satan waited for the opportunity to destroy the Messiah even at his birth. Satan knew he had Cain, so Abel was a potential candidate for the Messianic Line. God never fully revealed every detail of His redemptive plan. Satan did not know all the details either. Yet Satan was willing to strike whenever He could. If Abel was of the messianic line then Satan would have stamped out all hope for mankind and would have won out over God. Making God a liar and impotent. This was the first attempt by Satan to keep the Messiah from coming.

The murder is a graphic example of the warfare that exists between the seed of the woman and the kingdom of Satan. Satan is a roaring lion. He attempts to destroy us.

In John 8:44 Satan is called a murderer from the beginning.

“Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Satan hinders the believer – 1 Thess. 2:18

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. “

We are at war against Satan – Eph 6:11-12

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.”

- c. These are the active parts of the Messianic Promise found in Genesis 3:15. There will come the Deliverer. Until then there will be enmity between believers and the kingdom of Satan. Had Satan succeeded in killing the one who was to be part of the messianic line he would have won the war.

8. Discuss Cain's Punishment – Genesis 4:9-15

Disrespectful to God's inquiry and lies – v. 9

God's sentencing of Cain – v. 10 (forced to wander)

- a. **First mention of a human being cursed.** Note it is the same language God used against the Serpent (Genesis 3:14 “thou art cursed;” Genesis 4:11 “And now art thou cursed”)

But he would not merely become a wanderer, the curse went beyond that. All his relationships with his family were broken. He was a lifelong exile. The earth itself would be his enemy. Cain, who had once worked the soil, had watered it with his brother's blood, and that blood cried out against him from the soil. The same soil that he is now banned from forever. He is now commended to wander over the land as an enemy of the earth.

- b. **The first lament comes from Cain** (verse 13-14) /4:11) Cain falls to pieces. But not because he felt compassion for Abel and his parents, or even because he had sin against God. His cry was one of terror in self-pity. He the killer feared that he would be killed. He knew that with all the expansion of civilization some during his life some would seek to avenge Abel's blood. He felt fear and self-pity, but no remorse
- c. **Why did God offer Cain protection?** Grace in the form of protection – Genesis 4:15

**GENESIS 4:16-24 - CIVILIZATION EMERGES AND CULTURE DECLINES.
MARRIAGE IS DEBASED, AND VIOLENCE IS GLORIFIED.**

What, Cain prospers?

In place of God's promise, hope and comfort Cain and his line replace it with man's legacy, sinful leisure and license.

1. Building a Legacy:

Cain's line took the lead in building cities, music, weapons, and agriculture. In short, his line sought comfort from the curse by forming a civilization that was filled with convenience and indulgence with the absence of God.

His activity was his way of coping with life under the curse. It is the only recourse any man has without God. It is the only way they can face the bitter reality of life. Now separated from God, Cain and his line enhanced their lives with material refinements.

In this passage we can learn a great deal about what a godless society does. The world prides itself on its cultural advancements

a. Cities become lasting monuments – Genesis 4:16-17

Cain went out from the presence of the Lord and dwelt in the land of Nod. The first thing he does is to build a city. It was a defiant act. Cain was condemned to be a ceaseless wanderer in the earth, so he builds a city. – Genesis 4:17 cf. 12, 14

The naming of the city after his son was an attempt to retain the name of his son in the memory of the descendants. The point is this: Cain was building his legacy and making his eternity. If man lives like the beasts of the field and then dies what does he leave behind? Nothing. So, Cain and his descendants went about building cities and culture in order to leave something behind of greater value. Enoch (the name of his son and the city) means dedication.

b. The advancement of sinful leisure and pleasures:

They strove to advance their culture in order to bring enjoyment and convenience apart from God.

- 1) From Lamech (**the seventh from Adam**) through the line of Cain came a number of beginnings, and with the advancement in civilization came the advancement in the rebellion against God.
- 2) This skipping ahead to the seventh from Adam is to show how a culture without God advances.

c. **The altering of God's institution – in this case marriage**

- **Bigamy.**

A problem that would plague society for ages – Genesis 4:19. It seems that Lamech's wives were taken based on their beauty. If this is the case, his choice was based on physical lust rather than the inward beauty or godliness. Lust was therefore becoming a prime factor.

Adah means, "ornament"

Zillah means, "shade"

d. **There is the growing reliance on self – Genesis 4:22.**

The making of tenting, weapons, and implements to ease the burden of the curse. –

1) Lamech's wife Adah – their children spotlight this point.

a) Jabal raised cattle and dwelt in tents – v. 20

The eating of meat, which was a disregard of God's law until after the flood. Self-rule in efforts to find leisure and relief from the bitterness of the curse.

b) Jubal – made musical instruments – v. 21

Jubal made music instruments – another sign of leisure and relief from the bitterness of the curse. Jubilee

2) Lamech's wife Zillah – their children also spotlight self-reliance

a) Genesis 4:22 – Tubal-Cain the maker of brass and iron.

b) Naamath (is his daughter) – v. 22 – Pleasant

3) Both Jubal and Naamath indicate joy and happiness in the face of harshness of life.

The point is this. By the time we reach midway between the creation and the Noahic flood we have the full flowering of the seed of Cain.

We have the willful disregard of God's institutes and His laws. We have a people without Promise, Hope and Divine Comfort. To lessen the burden of curse: They make their own music to drown out the emptiness of life. They design their own weapons to become self-sufficient apart from God. In place of godliness is selfishness and greed. It is all that is in the world, the lust of the flesh and lust of eyes, and the pride of life."

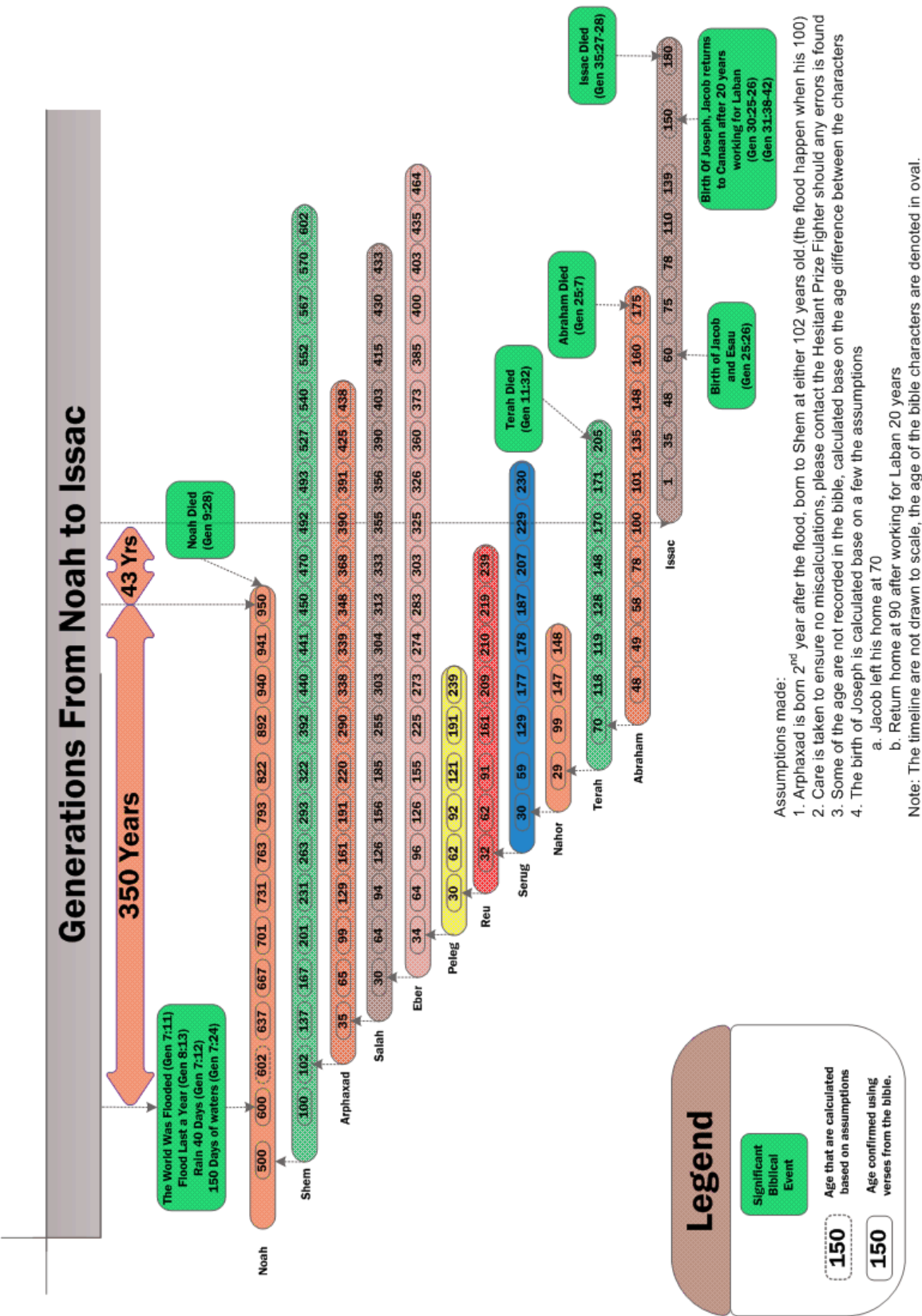
e. **There is the growing distain for life** (Violence is glorified)

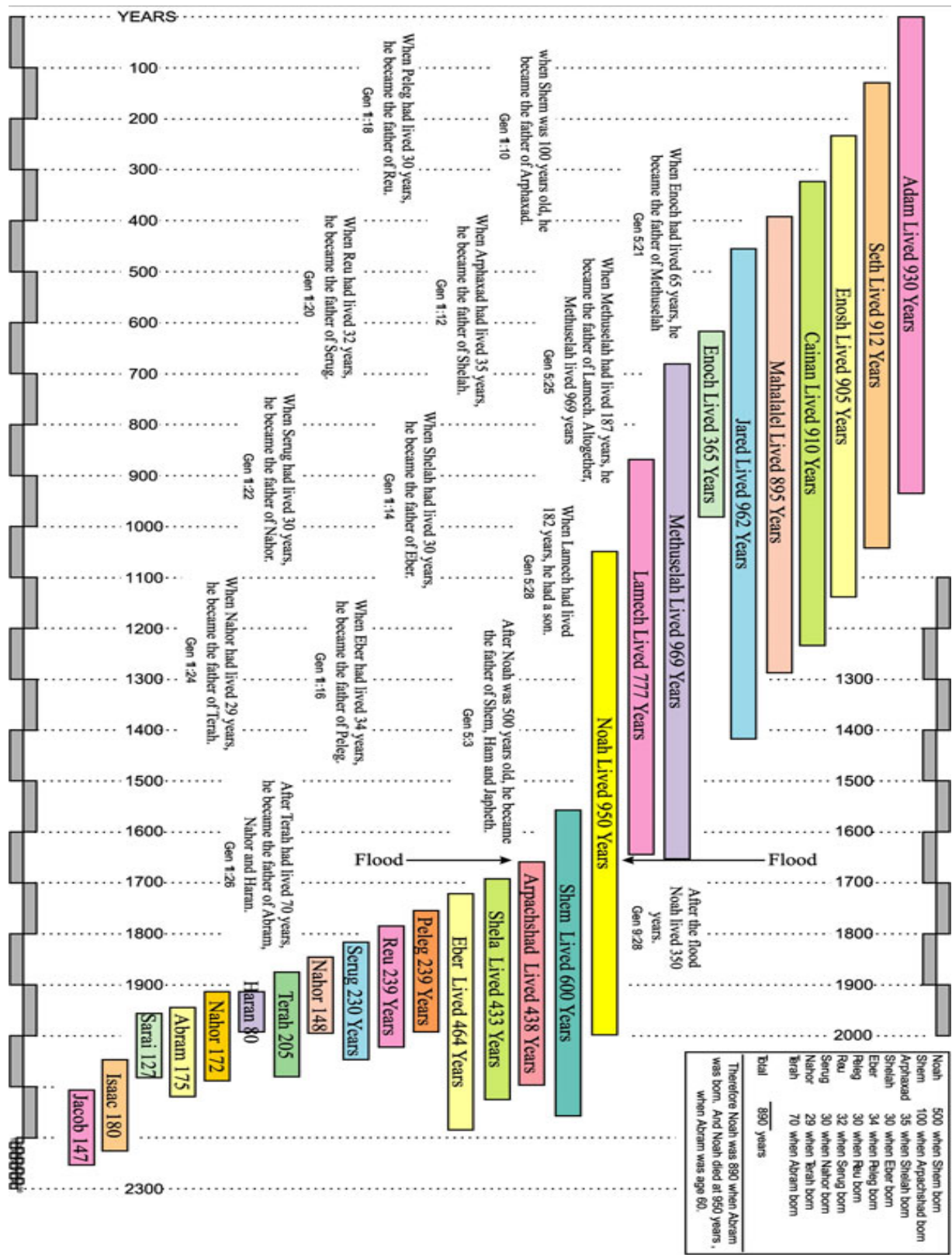
Lamech's taunt song. It was a song of boastful pride and arrogance. – Genesis 4:23-24.

"It is a song about his strength. He brags before his wives."

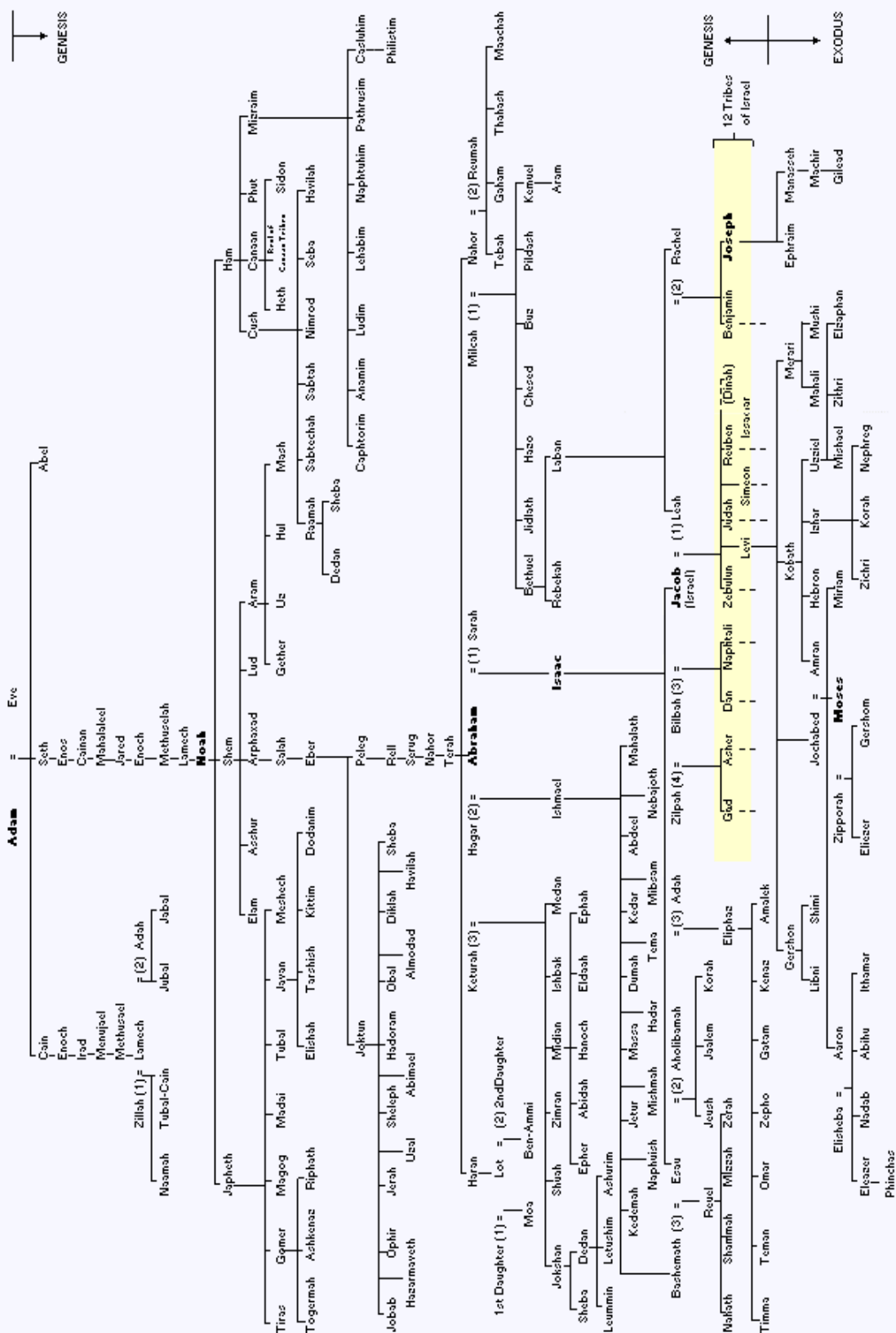
The song indicates that Lamech was wounded in some way. Whether physically or just emotionally insulted it does not say. So Lamech killed the youth or a youthful warrior who had offended him.

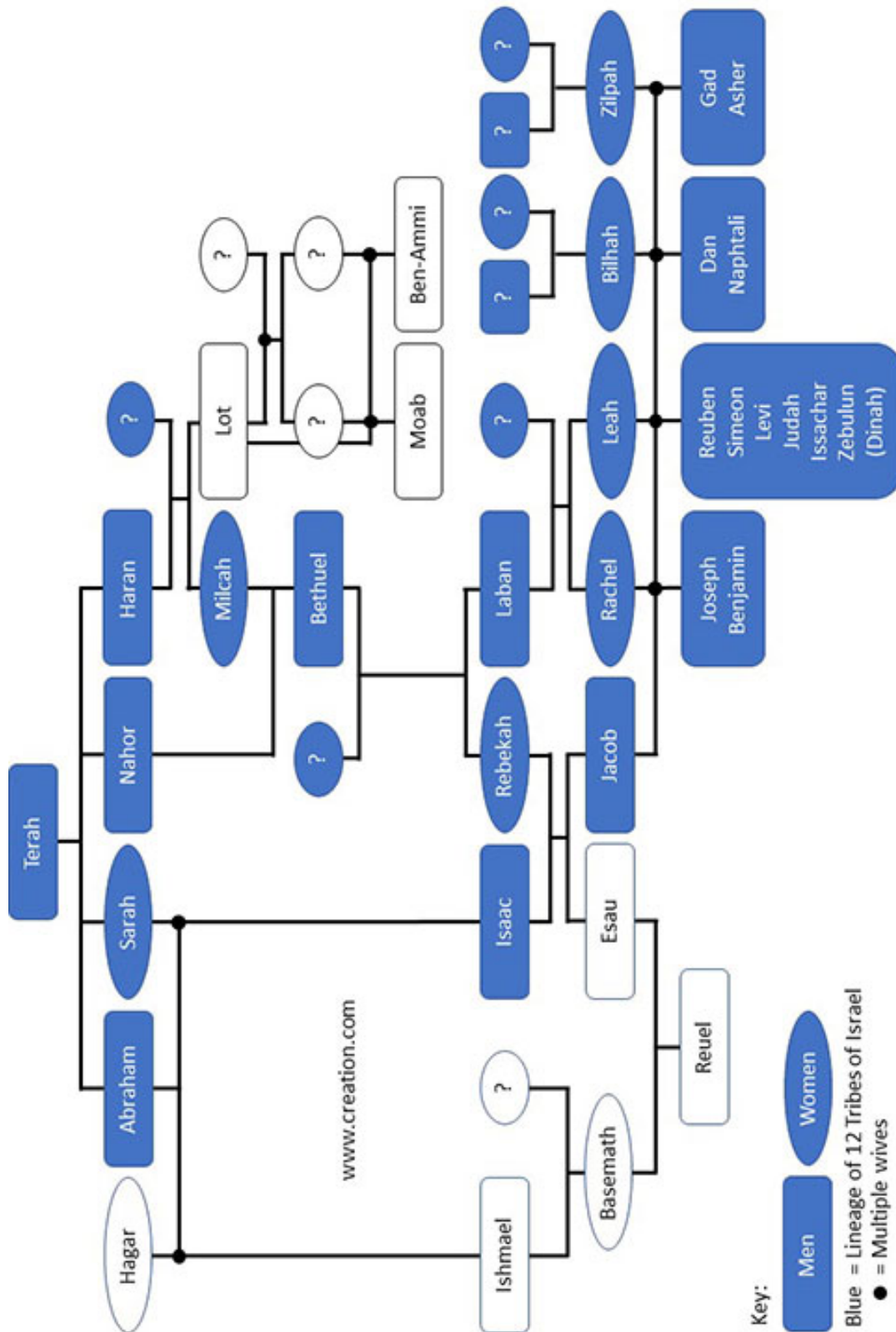
He brags in the song that if anyone should try to avenge the murder he would take care of himself seventy and sevenfold without any help from God such as Cain received.

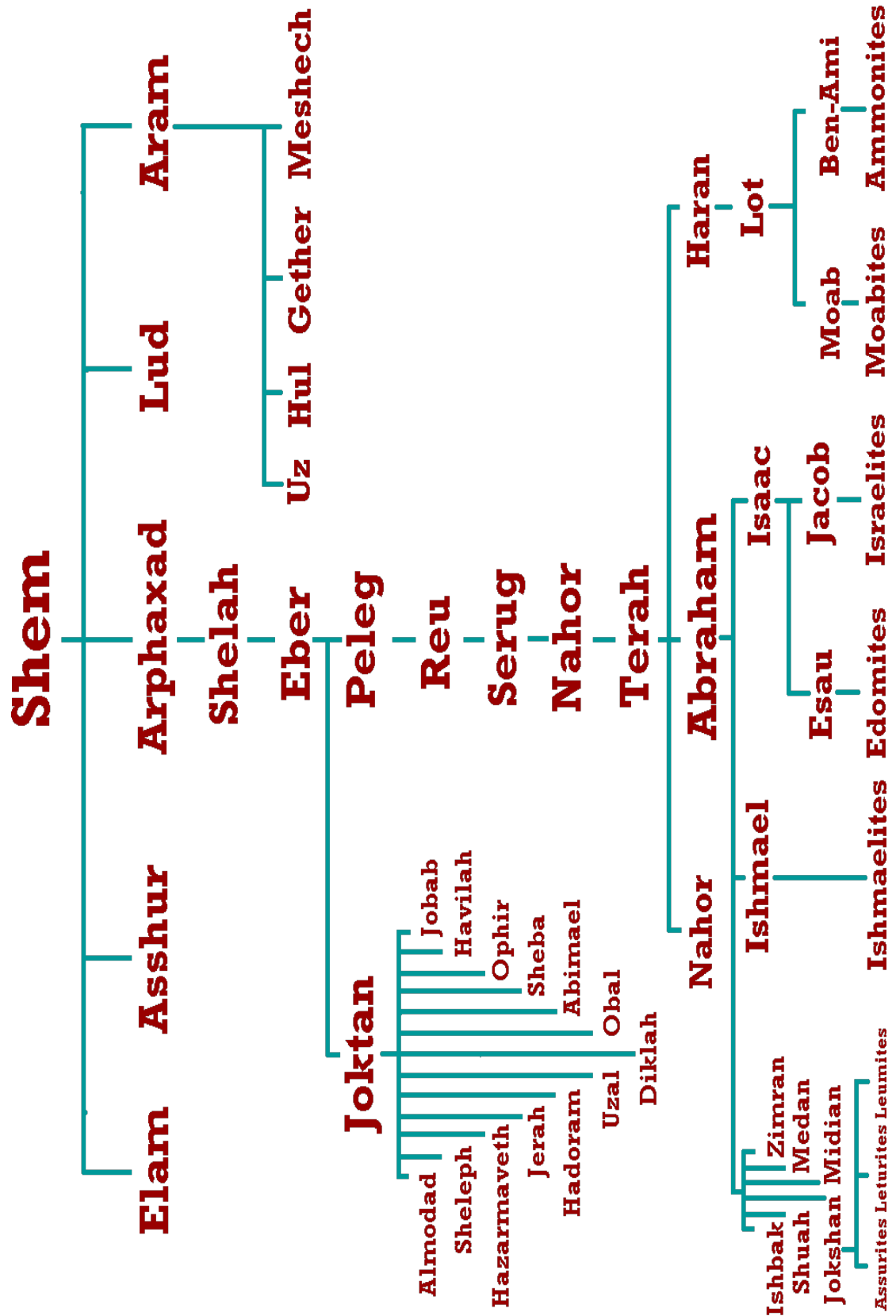


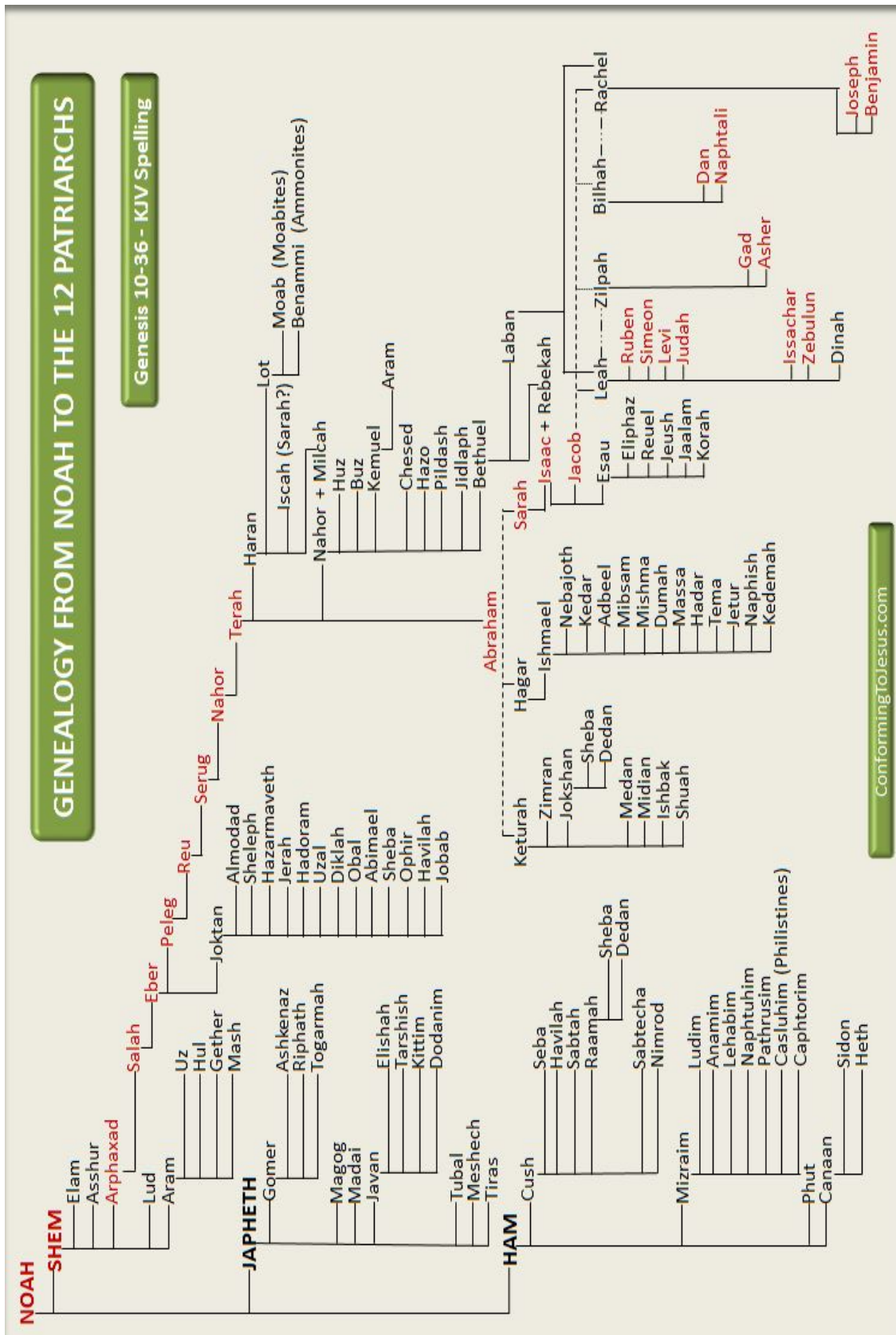


Patriarch Time Line









Genesis - Class #4

Sethite line: The Promise of Deliverer Revived

1. Genesis 4:25-26

“And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.”

- a. **Seth means “appointed one.”** Seth was not a substitute for Abel in the area of the messianic line. Seth was the “appointed one” by God to bear this line. (Genesis 4:26) – After this then men began to call upon the name of the Lord.
- b. When the Cainite civilization began to rise and worship at the shrines of abundance in art and technology—when abuse and violence and the devaluation of life became commonplace—when vengeance became exponential—when men fancied that they were captains of their own souls—Sethite civilization began to proclaim the name of the Lord, the captain of their salvation.

2. What is significant about the phrase “This is the book of generations of Adam” in Genesis 5:1?

3. The Patriarchal Genealogy

- a. Adam (man) - Genesis 5:3-5 – had Seth when he was 130 years old.
 He was 930 years old when he died
 He had many other sons and daughters
- b. Seth (appointed) – Genesis 5:6-8 – had Enos when he was 105 years old
 He was 912 years old when he died
 He had many other sons and daughters
- c. Enos (mortal) – Genesis 5:9-11 – had Cainan when he was 90 years old
 He was 905 years old when he died
 He had many other sons and daughters
- d. Cainan (Sorrow) – Genesis 5:12-14 – had Mahalaleel when he was 70 years old
 He was 910 years old when he died
 He had many other sons and daughters

- e. Mahalaleel (the blessed of God) – Genesis 5:25-17 – had Jared when he was 65 years old
He was 830 years old when he died
He had many other sons and daughters
- f. Jared (he shall come down) – Genesis 5:18-20 – had Enoch when he was 162 years old
He was 962 years old when he died
He had many other sons and daughters
- g. Enoch (teaching, dedicate) – Genesis 5:21-24 – had Methuselah when he was 65 years old
He walked with God after Methuselah was born for 300 years
He was not; for God took him at 365 years old.
- h. Methuselah (his death shall bring) – Genesis 5:25-27 – had Lamech at 187 years of age
He had many other sons and daughters
He died at 969 years of age.
- i. Lamech (the despairing)– Genesis 5:28-31 – had Noah at 182 years of age
He name his son Noah for “This one shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.”
He died at 777 years of age.
- j. Noah (rest or comforter) – Genesis 5:32 – began his family at 500 years of age (Shem, Ham Japheth)

Some believe the etymology of the patriarch names deliver a message of hope. For when you put the names into a sentence, you get the following: Man (is) appointed mortal sorrow; (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.

4. What dilemma is portrayed in the verses below? What is unique about Enoch’s placement in the antediluvian timeline?

Genesis 5:5 – Adam lived v. 5 and he died

Genesis 5:6 – Seth lived v. 8 and he died

Genesis 5:9 – Enos lived..... v. 11 and he died

Genesis 5:12 – Cainan lived v. 14 and he died

Genesis 5:15 – Mahalaleel lived v. 17 and he died

Genesis 5:18 – Jared lived v. 20 and he died

It is pretty dismal picture. This is the result of sin and death that passed on to all mankind.

Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”

There is no hope in the passages I read. It is a list that records curse of death being played out in the lives of men.

And yet spanning the very middle of the time line that spans 1656 is a man by the name of Enoch. He dwelt on the earth between 622 & 987 BC. And it says of him . . .

Genesis 5:21 – Enoch lived v. 24 God took him

This is hope. There is something other than just the one possibility of death looming ahead.

Genesis 5:25 – Methuselah lived . v. 27 and he died

Genesis 5:28 – Lamech lived v. 31 and he died

Genesis 5:32 – Noah lived v. 6:8 found grace

5. **Who was living at the time of Enoch’s life and translation?**
6. **Where does Cain’s great-great grandson Lamech and his children fit alongside the patriarchal timeline?**

The days in which Enoch lived were very wicked. His life parallels the life of Lamech (Genesis 4). It was Lamech who turned God’s institutes upside down. He had a low regard for human life. He and his culture replaced their hopeless despair with a godless culture. They filled their lives with memorials, physical comforts, pleasures and music.

During this period in history, Enoch is noted as the first recorded prophet in the Old Testament. He preached against his generation. God preserved one of Enoch’s messages in Jude 14-16.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. ¹⁶ These are murmurers, complainers, walking after their own

lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

7. What are two unique aspects of Enoch's life and translation?

- a. Enoch is only one of two men who went to heaven without passing through the portal of death – Enoch and Elijah.
- b. Enoch is the only one with the exception of our Lord that it is written, "He pleased God." Six times it is written that Jesus pleased the Father. One time it is written that Enoch pleased God. We will find in other places that Solomon's prayer pleased God or our sacrifices of praise and thanksgiving pleases God. But only of Enoch and Jesus is it ever written that they pleased God.

8. What did it mean for Enoch to walk with God? What does it mean for us to walk with God? – Genesis 5:22, 24; Hebrews 11:5-6; Jude 14, 15

- a. Unlike his wicked generation, Enoch walked with God. His walk implies several things.

- i. **TO WALK WITH GOD IMPLIES A SURRENDERED WILL**

God does not force His company on anyone. Jesus declared, "I delight to do thy will, O God." Furthermore, Jesus tells us to, **take** His yoke upon us – He forces no one.

Amos 3:3 – "How can two walk together except they be agreed." When two people walk together as one, it presupposes sympathy and harmony. For Enoch to walk with God it implies that he turned from sin and was reconciled with God.

- ii. **TO WALK WITH GOD IMPLIES COMMUNION**

Enoch's walk with God was a continual progress. He did not walk a mile and then stop. He walked with God for 300 years. It was a steady walk. So when Scripture says, "And Enoch walked with God" we find: A Reconciled man, a person whose sin is put away, a person who walked uprightly, a person who is surrendered, a person who was in continual communion with God.

Scripture says, "Light has no communion with darkness." No sinner can walk with God. He has nothing in common with Him. His mind is at enmity with God. It is sin that separates. Therefore, Enoch's walk with God suggests the judicial putting away of sin.

- iii. **ENOCH WAS A MAN LIKE US.**

He was born a child of wrath. He was alienated from God, but a day came in his life where he was reconciled.

Hebrews 11:5 “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”

He was the seventh from Adam, and “saved by grace through faith.”

a) What did He do? By faith He believed that God is.

“But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him” – Hebrews 11:6.

He believed by faith that God is the rewarder of them that diligently seek Him.

b) His faith was pleasing to God.

By God’s grace through faith he grew in grace. He communed with God for 300 years. He would have grown in the things God loved. He would have grown in his hatred of the things God hated.

His knowledge of the Lord would have grown. His walk with the Lord would have resulted in genuine joy and peace.

c) We also know he witnessed – Jude 14 & 15 tells us this.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

d) It does not say Enoch walked with God before he had a son. In Genesis 5:21-22 we find that Enoch a son at 65 years of age. Then he walked with God.

- 1) It infers that the birth of his son may have been a key thing that caused him to walk with God. Was it the responsibility of parenthood?
- 2) Maybe the name – “Methuselah” tells us something? Methuselah means, “When he is dead, it shall be sent.” It seems Enoch had a revelation of some sort. Perhaps God said something like this, “Enoch, do you see this baby? The world will last as long as he lives and no longer. When the child dies, I shall deal with the world in judgment.”
- 3) What was the effect of such a message? What would a message like that do to you? You don’t know how long the child will live. How would you feel every time the child got sick?

9. What does it mean, “God took him” (Genesis 5:24); “Enoch was translated” (Hebrews 11:5)? What does the term *translated* mean? In what way did Enoch portray hope? In what way is Enoch a type?

“And Enoch walked with God: and he *was not*; for God took him” – Gen. 5:24.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” – Heb. 11:5.

God translated Him. After 365 years he was taken to be with the Lord. The term translated means to carry across. What did God carry Enoch across? He was carried across death. Death is the river that divides this world from the next. This man Enoch never went through the river of death, but God transferred him to heaven by picking him up and carrying him across the great divide alive. Enoch was in communion with God and the next moment He was with the Lord.

Enoch is a picture of hope to the antediluvian patriarchs **and a type** of those believers who will be living when the Lord returns in the air for His church.

“The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷ Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” – 1 Thess 4:16-17

1 Cor. 15:51-52 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

10. What does Methuselah’s name mean? In what ways does Methuselah portray mercy and grace?

His name can be translated to mean, “When he dies it shall be sent forth.”

Apparently, his father Enoch had a divine revelation at the time of Methuselah’s birth of the earth’s destruction. Methuselah was a living timepiece of God’s mercy. As Methuselah aged, the world could see the end approaching.

From the fall onward, the world continued to grow in its wicked ways. Cain was a murderer (Genesis 4:8) and went out from the presence of God (Genesis 4:16). In another rebellious act he built a city (Genesis 4:17) contrary to God’s word. Remember part of his punishment was to be a wanderer and a vagabond (Genesis 4:18) Instead Cain built the first city to dwell in. He then dedicated it as a monument to his son Enoch (Genesis 4:17). Since Cain rejected God’s offer of forgiveness and life, he created his own form of eternity – a monument. He must have reasoned, that after he died, he would be remembered by the city he built.

As we then follow Cain's family line we find Lamech the seventh from Adam. He changed the divine institute of marriage (Genesis 4:19). As sin progressed the devaluation of life spread – i.e. another murder and Lamech's arrogant defiance – Genesis 4:23-24.

Lamech's son Jabal raised cattle. This raises the question if this was another violation to God's plan. God did not sanction eating meat until after the flood – Genesis 4:20 cf. Genesis 9:3. His son Jubal made musical instruments. Music is amoral. It is not necessarily bad or good. However, the idea of music points to leisure time and its importance in their culture. Music has many benefits, especially with those who choose to walk in the way of Cain. It helps soothe their noisy soul. They live a life without any hope beyond the grave. This is part of the tragedy of a life lived without God – Genesis 4:21.

Tubal-Cain was the first worker of iron and bronze. His instruments helped relieve the pain of the curse and build their godless culture – Genesis 4:22. Lamech's daughter was named Naamah – Genesis 4:22. Her name means pleasure. Perhaps her name represents man's pursuit of pleasure apart from God: the pursuit of pleasure in children, pleasure in things, beauty, women etc.

The objective world, apart from God, was too harsh to think on – death and judgment loomed ahead. Therefore, the Cainite line created a subjective reality filled with monuments, pleasures and pursuits. All action had the purpose of lifting the weight of the curse.

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶ And it repented the LORD that he had made man on the earth, and it grieved him at his heart.” – Genesis 6:5-6

So when Enoch walked on the earth and saw all the wickedness around him, he named his son Methuselah, meaning, “When he dies, it shall come.” Methuselah's life began a 969-year time clock. Enoch himself was a living testimony of hope. There is something after death.

Enoch, the seventh from Adam through Seth, points to those who walk with God. Lamech, the seventh from Adam through Cain, points to those who walk according to the course of this world, according to the prince of the power of the air.

11. List nine ways God's mercy and longsuffering was displayed in the antediluvian period.

1 Peter 3:20 says, *“When once the longsuffering of God waited in the days of Noah, while the ark was a preparing.”* 2 Peter 3:9 *“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”*

When Enoch's son, Methuselah reached 849-years his great grandson Noah began to build the ark and preach. People could see time was running out. Every decade eternity came closer. When men looked at Methuselah they were reminded that when he dies it shall come. When they looked at Methuselah's grandson Noah building the Ark, they were reminded that they would be swept away.

Methuselah was a living testimony of God's patience. He demonstrated God's grace. He lived longer than any man on earth. His long life was no accident. As long as he lived the flood would not come. Apparently God spared his life year after year while Noah built the ark.

Methuselah's life demonstrates God's patience towards us. We think we have tomorrow.

- a. Mankind had the promise of the Redeemer before Adam and Eve were led out of the garden – Genesis 3:15

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."
- b. God instituted a sacrifice as the means to approach God. This was seen with Abel's offering in Gen. 4:1-7 and with Noah's sacrifice in Genesis 8:20.
- c. God set a mark on Cain – Genesis 4:15. It was visible to all.
- d. God established a time for worship in Genesis 4:3
- e. The long lives of Adam and Methuselah spanned the entire period.
 - 1) Adam lived 930 and certainly told all of creation and the origin of sin.
 - 2) In Genesis 5:21 it says, *"And Enoch lived sixty and five years, and begat Methuselah"* Methuselah's life was a warning. His name means, **"When he is dead, it shall be sent."**
 - 3) Methuselah lived 969 years as a warning. This isn't grace.
 - 4) Methuselah was also the longest living man (which is another statement of God's mercy).
- f. The preaching of Enoch – Jude 14-15 (Right in the middle of this period.
- g. The translating of Enoch
- h. The preaching of Noah – 2 Peter 2:5 called Noah a preacher of righteousness. He also built the ark.
- i. Genesis 6:3 talks of the Holy Spirit contending with man for 120 years.

This is grace and mercy seen in His long-suffering towards mankind.

12. What does Noah's name mean?

Noah came from a godly line. The great grandson of Enoch the grandson of Methuselah. His father, Lamech was also godly. We can see this in the following passage. (Gen. 5:29) *"And he called his name Noah, saying, 'This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.'"*

Noah's name means "rest." He recognized the Scriptural concept of the Messianic Line coming through Noah. Because of this, there would be rest one day. He also understood the concept of the Adamic curse. Therefore, it seems that Lamech was godly and saw that in some way that through Noah the violence in the world would come to an end.

In the 600 years of Noah's life leading up to the flood the wickedness of mankind grew. We can see God's grace in Noah's salvation

13. At what point in time did Noah become a believer? Or was Noah born a believer? Was faith a matter of birth for those born in the Sethite line? Or did Noah need to exercise faith and call on the Lord? What verses would you use to discuss a proper biblical position?

Noah wasn't born a believer. No one is. Salvation is an individual thing. Note: Gen. 6:12 *"And God looked upon the earth, and, behold, it was corrupt; for **all flesh** had corrupted his way upon the earth.* Yet, when God looked on Noah, Gen. 6:8 *"But Noah found grace in the eyes of the LORD."*

Again, grace was not based on Noah's graces or personal works, but rather it is based on God's grace towards Noah. Scripture is clear that Salvation is not based on works rather, it is by God's grace. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph 2:8-9)*

Three clues: Genesis 6:9 gives us three clues into how Noah found grace in God's sight while the rest of the world continued in there rebellion.

Gen. 6:9 *"Noah was a just man and perfect in his generations, and Noah walked with God."*

First, Noah was a just man

In order to be called just a holy God must first justify you. The grounds of all justification is the proper blood atonement *"Much more then, being now justified by his blood, we shall be saved from wrath through him. – Rom. 5:9.*

Furthermore, **Romans 5:1** says, *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"* Noah needed to be justified by God in order to be a just man.

Hebrews 11:7 gives us another clue to Noah's salvation. It says, *"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an*

ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

He was "Warned of God" – Heb. 11:7a. He heard the Word of God and responded by faith he believed. **He was "moved with fear" – Heb. 11:7b.** Noah heard the Word of God and by faith believed being moved with holy fear and faith.

Noah wasn't born perfect. He was a sinner as all men are. He was included in the **Gen. 6:12** passage that said, "*All flesh had corrupted his way upon the earth.*"

But Noah heard the Word of God and by faith believed being moved with fear. Therefore, he was justified by his faith in God. He "*became heir of the righteousness which is by faith*" – **Hebrews 11:7**

Second, Noah was perfect in His generation – Gen 6:9

A result of his salvation is that he kept His family separated from the moral evil around them. He kept them from the Giants of those days – **Gen. 6:4** (Nephilim). **Hebrews 11:7** confines this because it says to the "*saving of his house*"

Third, Noah walked with God – Gen. 6:9c

This is what kept him from the moral evil of the day was his personal walk with God. Noah's faith was in "*things not seen as yet*" – **Hebrews 11:7**. He was saved by faith, he lived by faith and now he is seen walking by faith.

His faith was based on God's promises since he was "moved with fear" when he heard the Word of God. His faith was also evidenced with good works.

Even so faith, if it hath not works, is dead, being alone. – **James 2:17**. His faith resulted in godly works. All true faith results in godly works whereas a false faith results in worldliness.

His faith resulted in his family's deliverance. Any time we exercise faith it impacts our family. Abraham's faith impacted his family as Rahab's faith impacted her family. His faith was rewarded because Hebrews 11:7 says, "he was to become the heir of righteousness."

So we saw that Noah lived in an ungodly day but he experienced the grace of God and came to know the Lord and lived by faith. We can also see the mercy of God in his patient longsuffering towards the people of Noah's day.

14. What was the attitude of the antediluvian community towards Enoch, Methuselah and Noah? – Luke 17:26-27; Genesis 6:5, 11

I can see how the pre-flood world must have thought, “It will never happen.” When you live to be 900 years old, human death is somewhat removed, it is not a major concern.

Enoch preached of the coming judgment – (Jude 14-15). Methuselah represented the timeline of the coming judgment. Noah prepared for the coming judgment. But to the pre-flood world, the thought of judgment and death was far from their minds. To them, it will never happen. However, their time was slipping away and they were not ready.

15. Who are the sons of God and the daughters of men? – Genesis 6:2, 4 (Job 1:6; 2:1; 38:7)

Two views:

- a. The sons of God are the descendants of Seth and the daughters of men are the descendants of Cain.
- b. The sons of God in the Old Testament is a reference to angels. They are the angels mentioned in Jude 6 “And the angels which kept not **their first estate**, but **left their** own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” And in 2 Peter 2:4 – “For if God spared not the **angels** that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

16. Who are the giants (Nephilim) נְפִלִים in Genesis 6:4?

“There were giants in the earth in those days; **and also after that**, when the sons of God came in unto the daughters of men, and they bare children to them, **the same** became mighty men which were of old, men of renown.”

Three views:

- a. The Sethite line became polluted through mixed marriage with unbelievers. These children became violent and oppressive.
- b. The giants were mighty men. Despotic rulers and oppressors who would seize and abuse women.
- c. The giants were the off-springs of the fallen angels who co-habited with women— These angels are the ones confined in chains of darkness (2 Peter 2:4; Jude 6)

The Traditional First Century AD View - Genesis 6:1-4 —

See Henry Morris, *The Genesis Record*; also this view was the predominate view in Jewish literature during the time of Christ, also see Dr. Renald Showers, Marvin Rosenthal and the Book of Enoch for more.

- a. The Sons of God are viewed as *fallen angels* — Gen. 6:2 cf. Job 1:6; 2:1 & 38:7.
 - b. The daughters of men:
 - 1) Is a reference to all females that were on the earth
 - 2) The angels co-habited with women and had unusual *off-springs* — might men or giants.
 - 3) Morris and others believe that the purpose of the co-habiting of angels and men was to pollute the *Messianic line* and to create an unredeemable race.
 - 4) The co-habiting of angels and men was judged *at the Flood*. 2 Peter 2:4 and Jude 6 speaks of it
17. **Who are the giants in** Numbers 13:33; Deuteronomy 2:11, 20; 3:11, 13; Joshua 12:4; 13:12; 15:8, 17:15; 18:16; 2 Samuel 21:16; ,18, 20, 22; 1 Chronicles 20:4, 6, 8
- a. Some who hold this view feel that this co-habitation can be *repeated today*. There are various views as to when this revisiting will happen. Some feel we will see this activity again before and during the tribulation.
 - b. Others suggest that the genetic mutation introduced into the human race was carried by Ham's wife. (Note that Noah did not have children until he was 500 years old. In this view much of the world was tainted by this time. It would have been hard for Noah's sons to a wife who had not been affected in some way.) All the giants mentioned after the flood came from Ham's son Canaan
 - c. The giants are just a natural genetic anomaly that developed in one family line.
18. **What is the meaning of the phrase "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years?"**

The people became so vile that God promised to end this generation. The Antediluvian's would only have another 120 years then the judgment. Hence this is where we get the idea that Noah was a preacher of righteousness for 120 years. The building of the Ark was a public warning of the coming judgment.

Genesis – Class 5-6

Genesis 6-9

1. Describe the Antediluvian culture and God's view of them (Genesis 6:5, 6-7, 11-13, 17).

2. What can we learn about Noah and his character from the following passages? (Genesis 6:8, 10, 9, 22; 7:1, 5; 9:20-21)

a. He found grace in God's sight.

Gen. 6:8 But Noah found grace in the eyes of the LORD.

b. He had three sons.

Gen. 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

He began having children at 500 years old. His sons were grown and married by the time of the flood. Therefore, they were most likely born when Noah was 500 to 575 years of age.

c. He walked with God.

Gen. 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

d. He did what God commanded.

Gen. 6:22; 7:5 - Thus did Noah; according to all that God commanded him, so did he. Gen. 7:5 And Noah did according unto all that the LORD commanded him

e. He was seen as righteous.

Gen. 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

f. He was a farmer.

Gen. 9:20 And Noah began to be an husbandman, and he planted a vineyard:

g. He got drunk. –

Gen. 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

h. By faith, moved with fear, prepared an ark, saved his household, condemned the world.

Hebrew 11:7 -- By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

- i. He was a preacher of righteousness

2 Pet. 2:5 And spared not the old world, but saved **Noah** the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly

3. Where do we get the idea that Noah was a preacher of righteousness for 120 years?

From Genesis 6:3 – 120-years. The assumption is it took Noah 120 years to build the Ark. This act was a visible message of condemnation.

4. What covenant is God referring to in Genesis 6:18? (9:9-17) How is it different from the one He made with Adam?

God gave this covenant to Noah, his sons and to their descendants (Genesis 9:8-9) and to all the animals on the ark (Genesis 9:10-12). We call it the Noahic Covenant.

a. The covenant is as follows:

“And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth, and with every living creature that is with you, of the fowl, of the cattle, ¹⁴ and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. ¹⁵ And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. ¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” – Genesis 9:9-17.

b. What are the conditions of the covenant

There are no conditions. This covenant is made to man by God and will be kept by Him.

c. What is the purpose for the covenant

It is a gracious and unconditional covenant accompanied with a sign—a rainbow—to assure mankind throughout the ages that He (God) would never again destroy the world through a universal flood.

d. What is the duration of the covenant

It is for all generations (Genesis 9:12) and is everlasting (Genesis 9:16) as long as the present earth exists (Genesis 8:22). After the millennial reign, the earth will be

destroyed “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (2 Peter 3:10-13). Thus this present earth will not be destroyed by water, but by fire.

e. What is the importance of this covenant

God assures us that He will not end this present natural world order until He accomplishes His purpose for it, then only after this is done, will He bring it to its end by fire, and in its place, establish the new heavens and a new earth (2 Peter 3:13).

5. When did Noah enter the Ark?” How long do you think this took? Who shut the door?

They entered the ark 7 days before the rain came and God shut the door – Genesis 7:16

6. Dating: When did the flood begin on the Jewish calendar?

Twelve Jewish Festivals and Fasts				
	Jewish Month	Main Feasts – Fasts		Secular Calendar
1	NISAN (Nissan)	Daleth 1 2	Heh	14 Passover sacrifice 15 Yamei Matzot 21 (Unleavened Bread)
2	IYAR (Iyyar)			
3	SIVAN	3		6, Pentecost (Feast of Weeks, First Fruits, Early Harvest)
4	TAMMUZ (Tammuz)		1	1 st Fast of 17 Tammuz
5	AV (Ab)		2	2 nd Fast of 9 Av
6	ELUL			
7	TISHRI (Tishrei)	4 5 6	3 4	1, Rosh Hashanah (Day of Blowing Trumpets) 3 rd Fast of 3 Tishri, Gedaliah 4 th Fast 10 Tishri, Feast of Atonement (Yom Kippur) 15-21, Feast of Tabernacles/Booths 21, Hoshanah Rabba 22, Shemini Azeret 23, Simhat Torah
8	CHESHVAN (Mar-Chesyan)			
9	KISLEV (Chisley)	7		25-30, Hanukah, (Festival of Lights)
10	TEVET (Tebeth)		5	1-2, Hanukah continues (Festival of Lights) 5 th Fast of 10 Tevet Jubilee every 50 years (Rededication of the Temple)
11	SHEVAT (Shebat)			
12	ADAR I (& Adar II)			13, Fast of Esther 14-15, Feast of Purim

TWELVE-MONTH YEAR	
SACRED	CIVIL
1. Nisan	Tishri
2. Iyar	Heshvan
3. Sivan	Chisleu
4. Tammuz	Tebet
5. Ab	Shebet
6. Elul	Adar
7. Tishri	Nisan
8. Heshvan	Iyar
9. Chisleu	Sivan
10. Tebet	Tammuz
11. Shehet	Ab
12. Adar	Elul

- a. **The flood began on Cheshvan 17th.** The date of the flood was the second month, seventeen day – Genesis 7:11 – Flooding from windows of heaven and fountains of the deep
- b. **Rain ended on Kislev 27th.** It rained 40 days and nights – Genesis 7:12.
- c. **The Ark rested on Ararat -- Genesis 8:4 – day 150 (Nisan 17th).** From the beginning of the flood to the time the Ark rested on Mt Ararat was 150 days.
 - i. Raven sent out – day 264 – Genesis 8:7 (Av 11th)
 - ii. Dove sent out – day 271 – Genesis 8:8-9 (Av 18th)
 - iii. Dove sent out second time – day 278 – Genesis 8:10-11 (Av 25th)
 - iv. Dove sent out third time – day 285 – Genesis 8:12 (Elul 2nd)
- d. **Noah removed the covering of the Ark** on the first month, the first day – Genesis 8:13 – 29 days later – (Tishri 1) – 314 days after the flood began
- e. **The ground had dried** – Genesis 8:14 – 57 days later - on the second month on the twenty-seventh day (Cheshvan 27)

They exited the Ark Genesis 8:15-19 – on second month on the twenty-seventh day (Cheshvan 27). They spent 371 days – 53 weeks – in the Ark.

7. What is different between God's command to Adam and Noah (Genesis 1:27-28 & 9:1, 7)

8. What are the dimensions and description of the ark? – Genesis 6:14-16

Its dimensions are given as **300 cubits** in length, 50 cubits in width and 30 cubits in height (450 × 75 × 45 ft or 137 × 22.9 × **13.7 m**).

Door on the side (Genesis 6:16; John 10:7-9; 14:6)

Pitch inside and out – Kaphar (Genesis 6:14; Leviticus 17:11)

9. What did Noah have to collect? – Genesis 6:19-22 (20); 7:2-3

- a. House animals and food. The animals shall come to Noah
- b. Clean animals by sevens
- c. Unclean by two's

The Table of Nations – Genesis 10



Map of the Origin of Nations and Races that were dispersed by God in Genesis 10

The big question of how all the nations and races began and what was the origin of all civilization can be answered in Genesis chapter 10. The Bible reveals that every race upon the earth originated with the three sons of Noah; Shem, Ham, and Japheth.

Genesis 10 lists a total of 70 original founders of the nations of the world or racial groups. They are all divided into 3 primary classifications: Shem, Ham, and Japheth. Although the subject of the classification of the nations and the origin of languages is highly controversial, ethnologists agree on one key point: that all of mankind can be divided into three basic groups.

Historical Background

Noah and the Flood

The entire world was destroyed by a flood except for Noah and his family. The flood lasted 40 days and 40 nights and after 150 days Noah's Ark rested upon Mount Ararat. After 2 1/2 more months the tops of the mountains became visible, and 40 days later Noah sent a dove and a Raven. The dove returned, and seven days later Noah sent forth the dove once again and this time it returned with an olive leaf. After seven more days the Dove sent forth once again and it did not return. Noah finally discerned that the water had receded enough for him to venture forth. He had been in the ark for over a year, and after departing he built an altar and made a sacrifice. The Lord was pleased with Noah's offering and spoke to Noah saying that he would never again destroy the world by water, and the rainbow appeared as a sign of his promise to all of mankind.

For nearly 100-years Noah's family increased in numbers and prospered. They soon began to migrate according to God's promise to be fruitful and fill the earth.

Shem, Ham, and Japheth

The sons of Noah were Shem, Ham, and Japheth... these three sons of Noah represented the three great races of mankind. The above map shows a table of God's dispersion of the nation's after they migrated from the Tower at Babel.

Shem (Asia)

Shem (Heb. "Name") was Noah's oldest son and part of Noah's family of eight who survived the great flood. Shem and his wife were childless before the flood, but after the flood Shem bore a son at 110 years of age. He was father to five sons who became the fathers of the five Semitic nations as shown below. Shem was actually the father of the nations of the ancient Near East including the Israelites and the Jewish religion, and therefore Judaism, Islam, and Christianity sprang from the line of Shem. The Semites were particularly known for their religious zeal.

The Five Semitic Nations:

1. **Elam** (The Persians) settled northeast of the Persian Gulf.
2. **Asshur** (The Assyrians) the Biblical name for Assyria, settled between the Euphrates and Tigris Rivers.
3. **Arphaxad** (The Babylonians) settled in Chaldea.
4. **Lud** (The Lydians) settled in Asia Minor, but some of them sailed across the Mediterranean and settled in northern Africa.
5. **Aram** (The Syrians) the Biblical name for Syria, located north and east of Israel.

Ham (Africa)

Ham (Heb. "hot" or "warm") was Noah's second oldest son and part of the family of eight who survived the great flood. Ham and his wife bore 4 sons who became the fathers of the nations of Africa. Ham's fourth son Canaan was prophetically cursed because Ham (his father) gazed at Noah's nakedness while he was drunk. Perhaps Canaan had his father's disposition and Noah understood that this would be passed down through his family line. This curse would mean later that Canaan would lose his land to the Hebrews and would be subservient to the descendants of Shem. The Hamites were known for their physical endurance.

The Four Hamitic Nations:

1. **Cush** (The Ethiopians) settled in Ethiopia south of Egypt, also early in their history some of them migrated to an area north of the Persian Gulf (Gen. 10:8-10).
2. **Mizraim** (The Egyptians) the Bible name for Egypt, settled in northeastern Africa.
3. **Phut** (The Libyans) sometimes translated Libya, settled in northern Africa.
4. **Canaan** (The Canaanites) settled above Africa east of the Mediterranean (Later was given to the Hebrews).

Japheth (Europe)

Japheth (Heb. "God will Enlarge") was Noah's third oldest son and part of the family of eight who survived the great flood. Japheth and Shem were both greatly blessed for respecting their father Noah. Noah's blessing on Japheth was far reaching for all of his descendants being the European (Caucasian) nations that were mentioned in Genesis 10. The Japhethites were known for their intellectual activity.

The Seven Japhetic Nations:

1. **Gomer** (The Cimmerians) settled north of the Black Sea, but afterwards his descendants probably occupied Germany, France, Spain and the British Isles.
2. **Magog** (The Scythians) lived north of the Caspian Sea.
3. **Madai** (The Medes) settled south of the Caspian Sea.
4. **Javan** (The Ionians or Greeks) Javan is the Hebrew name for Greeks, they settled in Greece.
5. **Tubal** (The Turks) lived south of the Black Sea.
6. **Meshech** (The Slavs) lived between the Black and Caspian Seas,
7. **Tiras** (The Etruscans) located west of the Black Sea.

Genesis - Class 7

The rapid spreading of sin:

It did not take long for Cain to fall into great sin and murder his brother. When God appealed to Cain to repent, he refused. Instead he built strongholds of resistance. Like the cities Cain build, he also erected strongholds of jealousy, bitterness, anger, hatred, unforgiveness, selfishness, etc. His envy of Abel's righteousness led to murder. His resentment of God restraints spurred his continual rebellion.

The same is true of the nations after the flood. They revolted against God's commands and built Babel. They rejected God's Word and they scorned His way. They sought to be free from Gods restraints. Their resentment led to rebellion which shaped their practice of law and society. Genesis 11 is testimony of this fact.

1. How long was it from the flood to Babel? – Genesis 11:1?

Ushers chronology places the Genesis 11 only 101 years after the flood. I would like to think that everyone living during Genesis 11 would remember the great Noahic flood.

In 101 years even on a conservative measure of population growth there would have been at least 1 million people around.

2. Who is Peleg and what does his name mean? – Genesis 10:25; 11:16-19

It is worthy to note that Peleg was born 101 years after the flood—Genesis 10:25.

Peleg's name means "**divide.**" His age can be assessed from the lineage found in Genesis 11:16.

3. Who was alive 100 to 160 years after the flood? -- Genesis 9:28; 11:10-11

Noah lived 350 years after the flood (Genesis 9:28) and IF there are no breaks in the lineage then Noah would still be alive during the time of Babel. **Shem** (Noah's son) lived 502 after the flood (Genesis 11:10-11)

Certainly, he was alive during Genesis 11. The great revolt of Babel occurred during the lifetime of these great men.

4. What is happening in Genesis 11:1-2?

5. Where is Shinar? – Genesis 11:2

It is known today as Babel or Babylon

6. Who founded Shinar? – Genesis 10:8-10

It was founded by a man named Nimrod (Gen. 10:8-10.)

7. What does Nimrod's name mean? – "Let us Rebel."

8. What can we learn about Nimrod from Genesis 10:8-10?

- a. This man gained a great reputation and became very powerful. His is called "the mighty one" in **Genesis 10:8**.
- b. In his lifetime he built eight cities, four cities were in Shinar (**Gen. 10:10**).
- c. They are located in the southern area of modern-day Iraq: Babylon, Erech, Akkad, and Calneh (**Gen. 10:10**).
- d. He also built four cities in Assyria (**Gen. 10:11**) "From that land he went to Assyria, where he built. . ." (**Genesis 10:11**). They are located in the area of modern-day **Baghdad, Iran and Syria**), Nineveh, Rehoboth, Calah and Resen.
- e. He was the founding father of the two most fierce and wicked nations on earth during Biblical times. **Assyria and Babylon**. A key city of his kingdom was Babel (**Genesis 11:1-2**). This was the Capital city of the world.

9. Summarize what we learned so far from the text?

The men of Babel departed from God. They left the teachings of their fathers. They built strongholds against God. Soon their rebellion was everywhere in their culture. This passage shows how very easily men can depart from God. It does not take much. Even when there are living witnesses of God's judging power men can still depart from God.

10. What does Babel in Hebrew mean? (Another name was also discovered "Babilil")

- a. Babel means, "confusion" because that is what God did to the city.
- b. It is interesting to note that another name has been found for the city. Babel was also called **Babilil**, which means, "The Gate of God."
- c. Apparently, the people of that day saw Babel as the gate way to God or "another way," "another value system." Archeology and the Bible tell us that this city became the center of demonic worship. In a very true sense this city was a gate to the demonic world.

11. How does this city relate to Revelation 17:5?

This is why Scripture calls this city, "The Mother of Harlots and Abomination of the Earth" (**Rev. 17:5**). The religion of this nation was centered in a building that was placed in the heart of the city of Babel. It was a tower. Called a Ziggurat.

12. What does archeology tell us of this city?

We have uncovered an ancient tower in this area and we know that it was a place of heathen worship. Its base is 400' square. And it had at least ten tiers or stairs to it. The first tier was painted black on the bottom representing the planet Saturn. The second tier was painted orange and represented Jupiter. The third tier was painted red and

represented Mars and so on. Each tier naming the planets in our solar system. The top of the tower was the "House of Marduk" The king of the gods. He was the storm god.

This top room was also entitled "ESAGILA" which means "The house whose head is raised up," or the "House of the foundations of heaven and earth." In this room were all the signs of the Zodiac and homage to the storm God. In other words, within a very short time the entire world was involved in idolatry.

13. What did the people desire to do? Genesis 11:2

- a. They desired to build new strongholds against God. The people desired to overthrow all that was God's.
- b. The people were of one language (Gen. 11:1).
- c. They journeyed together to establish this empire (Gen. 11:2).
- d. Apparently, Nimrod was their leader and their dictator. He was the mighty one in the earth (Gen. 10:8).

14. What do we learn about this culture in Genesis 11:3-4?

- a. They used technology to build their world (Gen. 11:3-4).
- b. Their rebellion was done in willful agreement.
- c. They desired to build a tower "whose top is heaven." (Gen. 11:4).
- d. Literally they desired to build a city and religious system contrary to everything that God had ordained.
- e. They forgot the truth and events of the flood.
- f. They stopped listening to their wise elders -- Noah, Shem and others.
- g. They appointed their new leader – Nimrod.
- h. They twisted the truth and replaced it with a lie.

How quickly we can forget and build stronghold against God

12. What was God's command in Genesis 1:28; 9:1, 5?

- a. **Genesis 1:28:** God said, "fill the earth" (Gen. 1:28). Decentralize and subdue it. Colonize the earth. Cultivate the earth. Worship God. Even after the flood God's plan did not change.
- b. **Genesis 9:1, 5:** Fill the earth (Gen. 9:1), decentralize, colonize and cultivate the earth. Worship the true God and form a government (Gen. 9:5).

- c. **But instead, they formed a new way of worship.** It was from the gate of hell or surrounded the false god of the underworld Marduk.

13. What do their actions suggest (Genesis 11:4)

"Let us make a name, lest we be scattered abroad upon the whole earth."

This was opposed to God and what He wanted them to do. Literally, this land and city became the citadel of human rebellion against God.

15. What was their Power – Gen. 11:6?

- a. Their strength was their unification against God. They had "one" language. This was used to oppose God. A language encompasses, culture, morals values and philosophy. Literally, God's name was struck from their vocabulary. "This they begin to do and now nothing will be restrained from them which they have imagined to do" (Genesis 11:6). In other words, they would be unrestrained in their disobedience.
- b. No doubt they would have crushed the Messianic seed if they could. They would have the ability to kill all the believers that lived. They had a one-world government, a one-world religion and a single unified voice against God. Clearly there was tremendous demonic influences and power in all this. Our world today is on this same unified path.
- c. The world's philosophy is against all that God stands for. It hates the believers. It rejects the Word of God. It denies God's right to rule and attempts to declare their own right to rule. When we rebel we set a dangerous course away from God.

16. What does God do? – Genesis 11:5-8

- a. God saw – Genesis 11:5
- b. God assessed – Genesis 11:6
- c. God overruled – Genesis 11:7 & 8
- d. He reversed in one stroke all they planned. He broke up their collective revolt, He scattered through-out the world. They planned on having a great name, yet, God prevailed. It is incredible the speed in which a people and even a nation will fall into sin and depart from God.

17. What do we learn from this passage?

- a. The departure from God begins when we decide that we do not want to do what God says. In that decision we begin to build our own little world or towers and call it heaven. We imagine we can build our lives with brick and mortar apart from God. Furthermore, we suppress the truth about God (Rom. 1:18) and practice unrighteousness. We commit the sin of pride believing we can go our way.

- b. This is the sin of rebellion and is as the sin of witchcraft (1 Sam. 15:23). "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord. He hath also rejected thee from being king."
- c. Men or angels can never prevail against God. At some point God will bring our foolishness to an end. Gen. 11:1 – They were unified, but God brought confusion. Gen. 11:2 – They came from the east as a unit. They feared being scattered (Gen. 11:4) but God scattered them.

18. Be able to discuss Terah's lineage – Genesis 11:27-32

- a. **Who are Abram's siblings** – Genesis 11:27;
- b. **Where do we get the idea that Sarah is Abraham's sister?** -- Genesis 20:12
- c. **How is Lot related to Abram?** – Genesis 11:27b
- d. **Why is Nahor important?** – Genesis 11:27

19. Describe Ur and Haran? – Genesis 11:31

Ur and Haran

Ur was a port city set on the Persian Gulf alongside the Euphrates river.

- a. Shipping went out from there to the known world.
- b. It was the manufacturing, farming center of the known world.
- c. It was set in a fertile land filled with wealth.
- d. Caravans constantly transported their goods to the city.
- e. It was also a major religious center. The Ziggurat, like the Tower of Babel was in the center of the city.
- f. There were they worshipped Nannar the moon God and Ningal the moon God's wife.
- g. Abraham later moved to a sister city on the upper part of the Euphrates river. The city is called Haran.
- h. I called these cities the cities of Abrahams past.

The above were the cities of Abraham's past

Abraham was apparently very wealthy. He was a pagan living in the midst of the busy city life. He was a man of business. A man with a vast knowledge about the world. A man that enjoyed the convenience and pleasures of the city.

- a. Out of the scene, God called Abraham. Genesis 12:1. Not only did He call Abraham out of the city unto himself. But God called Abraham out of the city to a Promised Land.

- b. God called Abraham out of paganism and away from the systems of the world.
- c. It was not an easy move for Abraham.
 - 1) He moved from the house to tent. There he had to learn to build his treasure in heaven and not on earth.
 - 2) He was no longer fixed in one spot where a local market or business was next-door. Now he had to find stability in God not in the systems of the world.
 - 3) He was now continually moving like a nomad for the rest of his life. In this, he learned that real rest is in Gods kingdom not man's kingdom.
 - 4) He gave up ownership of land and buildings. He owned no land. All he had was a promise to own. He even had to buy a cave to bury his wife, Sarah.

20. What are the elements of Covenant made with Abraham? – Genesis 12:1-3;

21. Track Abram's travel from Haran to the Negev – Genesis 12:4-9

- a. **What happened at Sichern? – Genesis 12:6**
- b. **What happened at Bethel? – Gen. 12:8**
- c. **What happened in Genesis 12:9?**

22. Discuss Abram's lapse of faith – Genesis 12:10-20

Genesis Class # 8

Contemporaries with Abraham:

According to the divine record, Abraham was born to Terah around 1946 BC (Genesis 11:26). He was 20 generations from Adam and 10 generations from Noah. He was contemporary with a number of the post flood patriarchs including Noah and Shem. This means it was possible for Abraham to personally know these great patriarchs.

Life expectancies:

The **first four generations** from Noah all lived over four hundred years. **The fifth to the eleventh-generation** lived 200 or less years. After Jacob (**the twelfth generation** from Noah), life expectancies again fell into what we have come to consider a normal lifespan.

Nimrod and Abraham:

Salah (the third from Noah) was born around the same time as Nimrod. Nimrod was the third generation from Noah through the lineage of Ham. The long-life expectancies of the third generation make it possible that Nimrod was still living in Abraham's day.

Nimrod built four major cities in the land of Shinar: Babal, Erech, Addad and Calneh. **Erech** (also called Uruk) is one hundred miles southeast of Babylon, and was the legendary home of Gilgamesh, the hero of the Babylonian flood story. Its excavation yielded examples of very ancient writing, antedating the time of Abraham. **Addad** or Accad was immediately north of Babylon. Also spelled Akkad and Agade in the monuments. The city gave its name to the Akkadian empire, essentially synonymous with the Sumerian empire. **Calneh** has not yet been identified; but according to the text is located in the land of Shinar, presumably equivalent to Sumer, and identified in later Scriptures as Babylon.

From Babel, Nimrod also "went forth into Assyria (Asshur)" where he built four more cities: Nineveh, Rehoboth, Resen and Calah.

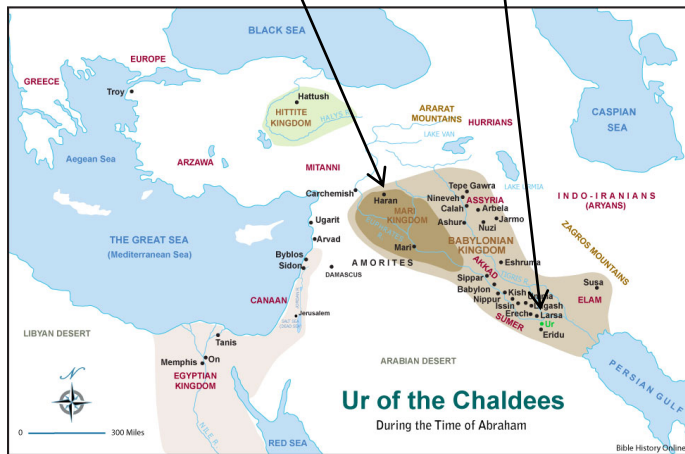
The lineage of Genesis 11:10-32 helps us understand Abraham's background. At least two men from the pre-flood era lived through Abraham's lifetime. They preserved pre and post flood history and preserved a faithful witness. Furthermore, this passage demonstrates the rapid decline in society.

Most believe Ur was located in southern Mesopotamia. It was the sacred city of the moon god. We are told in the Book of Joshua that "Terah, the father of Abraham, and the father of Nachor: . . . served other gods" (Joshua 24:2). Most likely it was the moon god called Su'en, Sîn or Nanna. The two chief locations where Nanna's/Sin's worship took place were Ur, in the south of Mesopotamia, and Harran in the north.

Abraham's father (Terah) and grandfather (Nahor) were so influenced by the declining culture that they most likely worshipped this god. In fact, Terah's name is related to the Hebrew root for moon (*y-r-h*).

Both Haran and the Ur of the Chaldees were major cities in their day.

Ur of the Chaldees



Daily Life.

We understand quite a bit about the daily life in ancient Mesopotamia. First, King Ur-Nammu built the great Ziggurat of ancient Ur. He ruled the area of ancient Ur around 2100 BC. This would've been approximately 250 years after the great flood of Noah, according to Ussher's chronology.

Archaeologists estimate that there were approximately 24,000 people living in the city of Ur during the time

of Abraham. The people of ancient Mesopotamia worshiped many gods, Ur's chief god was named Nanna, the moon-god. The residents of Ur lived in one of two areas in the city: the sacred place, or the common district.

The Common District. The people of ancient Ur were a highly advanced culture. The common district was filled with marketplaces, schools, libraries, and many of the people were very wealthy. People had nice homes with lush gardens and many conveniences.

The Sacred Place was surrounded by strong walls. It was located in the center of the city and was dedicated to the worship of the moon-god, Nanna. A ziggurat and other stone temples made up the "sacred area." It was here the people brought their offerings to Nanna, the moon-god. Nanna was believed to be their protector hence it was also the place where the people paid their taxes. Excavations have uncovered stone tablets containing records of taxes and offerings the citizens paid. These tablets were kept in the temples within the sacred place.

Genesis 13

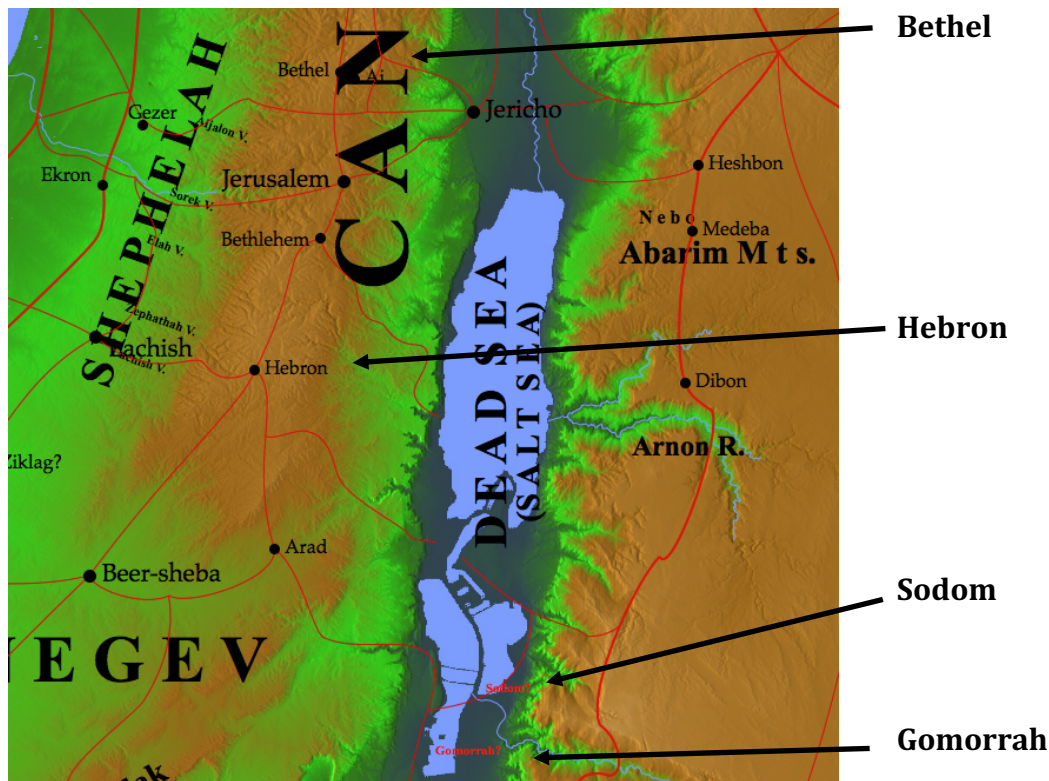
Three Parts to the Passage

1. Genesis 13:1-4 - Returning to the south (Negev) then to Bethel
2. Genesis 13:5-13 - The strife between Abram and Lot
3. Genesis 13:14-18 - The reaffirmation of the covenant

Genesis 13:1-4

1. What are the circumstances of Abram's return to Bethel?
 - a. The problem with Pharaoh

- b. The drought had ended
2. What is significant with Abram's return to Bethel? – Genesis 13:4



- a. What did Abram have to repair in his life and household after his adventure in Egypt?

Genesis 13:5-13 - The Problem

1. What is the problem between Abram and Lot? – Genesis 13:2, 5-6
 - a. Why didn't they have this problem before? How did this problem come about?
 - b. What was one of the issues referred to in verse 7?
 - c. What is significant about Genesis 13:8 -9? What can we learn from Abram?
 - d. What was Lot's attitude? - Genesis 13:10
 - i. Geographically where did Abram and Lot live? Trace their movements.
 - ii. What were the two things that motivated Lot?
 - iii. Where did Lot move? - Genesis 13:11-12

- iv. What was the problem with Lot's decision? - Genesis 13:13
- v. What can we learn from these passages?

Genesis 13:14-18 - The Promise

1. Is there anything significant about the timing of God speaking to Abram?
2. Describe the promise made to Abram? – Genesis 13:14-17
 - a. What was Abram to do?
 - b. Why did God have Abram do this?
 - c. Where did Abram move next? – Genesis 13:18
 - d. Where was his tent before? – Genesis 13:3
 - e. What did he do first in his new location? – Genesis 13:18

So on the basis of a promise, Abram believed God and left his homeland and his father's house. Based on the same promise he later refused the riches of Sodom, giving up the first choice of the Land (Gen 13:14). In that choice he risked his wealth and livestock, yet he believed God was able to provide. He believed the Lord was His exceeding great reward (Genesis 15:1).

Genesis 14

1. Who were the four aggressive kings in Chapter 14?
 - a. Amraphel – king of Shinar (Babylonia)
 - b. Arioch – king of Ellasar (southern Babylonia)
 - c. Chedorlaomer – king of Elam – (the original kingdom of Persia)
 - d. Tidal – king of nations *Goiim* (a tribe of northern Babylonia)
2. Who were the five kings they warred against?
 - a. Bera – king of Sodom
 - b. Birsha – king of Gomorrah
 - c. Shinab – kings of Admah
 - d. Shemeber – king of Zeoiim
 - e. King of Bela (that is Zoar)

3. What was the cause of the war? – Genesis 14:4-5
4. What is significant about the other nations the four kings smote? – Genesis 14:5-7
 - a. They smote the **Rephaim** in Ashteroth Karnaim (Strong ones) – v. 5a
 - b. The **Zuzims** in Ham, (Powerful ones) (cf. Deut. 2:20) – v. 5b
 - c. The **Emims** in Shaveh Kiriathaim (cf. Deut. 2:10) – v. 5c
 - d. The **Horites** in their mount Seir, unto Elparan, which *is* by the wilderness. – v. 6a
 - e. The **Amalekites** at Enmishpat, which *is* Kadesh – v. 7a.
 - f. the **Amorites**, that dwelt in Hazezontamar – v. 7b

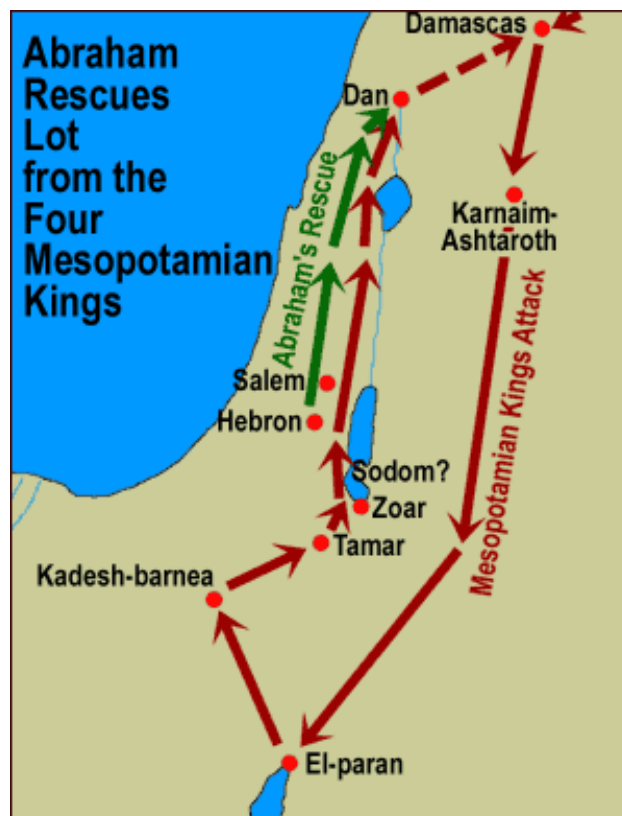
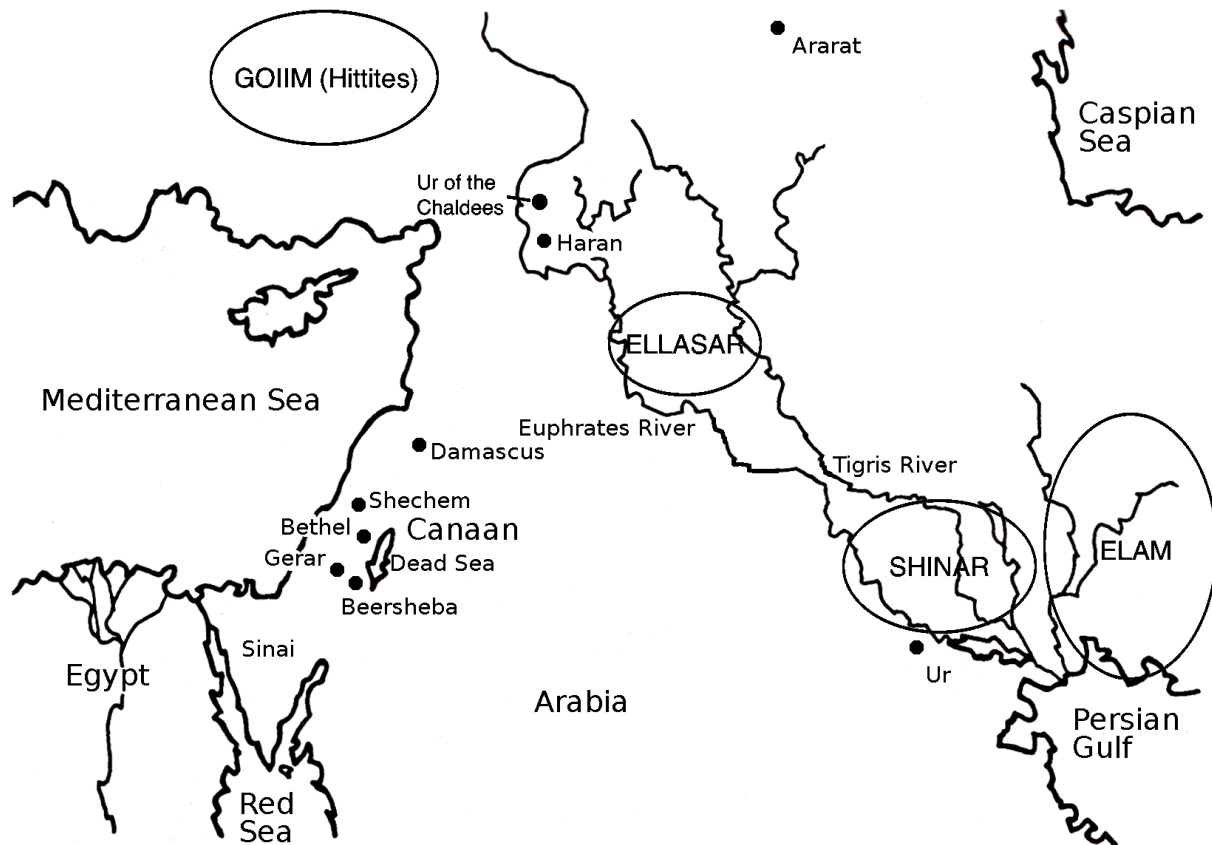
The Rephaim, Zuzims and Emims were giants (Deut. 2:10, 20) – tall people (Some suggest these tribes were deeply influenced by demonic activity. The term Rephaim is also the same term for the spirits of the wicked dead – cf. Job 26:25; Prov. 2:18; 9:18; 21:16; Is. 14:9; 26:14)

5. Where did the battle between the four kings of the East and the five kings of Canaan occur? – Genesis 14:8

Siddim is thought to be located on the southern end of the Dead Sea where modern bitumen deposits have been found in respect to the tar pits (asphalt, slime pits)

6. Who confederated with Abram to take on the four kings of the east? – Genesis 14:13, 24
 - a. The Amorite's Eshcol, Aner and Mamre
 - b. Abram had 318 trained men – Genesis 14:14
 - c. Abram's army marched at night from Hebron (Mamre) and encountered the four kings at Dan. The battle/chase went from Dan to Hobah (the west side of Damascus. The march from Hebron to Dan is 159 miles.
7. Abram risked his life and future security to save his foolish nephew Lot.
 - a. He rescued Lot from king Chedorlaomer. And made some very powerful enemies. The four kings of the East were Babylon, Assyria, and the two other kings came from Hittite and Persian area. What if these nations were to return?

These kings were powerful enough to conquer well-fortified cities in the Promised Land, while Abram was a nomad. He had no walls to protect him. He lived in a tent.
 - b. After the battle he refused to make any profit – Genesis 14:22-24.



8. Why didn't Abram accept the King of Sodom offer? – Genesis 14:17, 21-24
 - a. Why did Melchizedek meet with Abram **after** the battle with Chedorlaomer? Why not before? If fact, why did God speak to Abram **after** the battle (Gen. 15:1), and not before?
 - b. What is the first recorded word used by the King of Sodom when speaking to Abram? - Genesis 14:21 (**Give**)
 - c. What was the first recorded word used by Melchizedek when speaking to Abram? - Gen. 14:19 (**Blessed**)
9. Why the sudden appearance of Melchizedek?
 - a. He is only mentioned two other books in Scriptures
 - i. Psalm 110:4
 - ii. Hebrews 5:6, 10; 6:20; 7:1, 10, 15, 17, 21
 - b. Important aspects of Melchisedec's character in Genesis 14.
 - 1) v. 18a – King of Righteousness
 - 2) v. 18b – Priest of the Most High God
 - 3) v. 19 – Melchisedec blessed Abram
 - 4) v. 20 – Abraham gave him a tenth of all
 - 5) The etymology of the word “Melchisedec” means “My King is Righteous” King of Righteousness
 - 6) The etymology of the word “Salem” means “peace”
 - 7) The location of Salem is Jerusalem
 - 8) The location of the “valley of Shaveh, which is the king's dale” is Jerusalem. Many believe it to either a valley that use to flow from the Mount Olives or the Kidron valley.
 - 9) He appears suddenly with no context given to his background other than he is a Priest/King to the Most High God.
6. Why did Melchisedec offer bread and wine to Abram? - Gen. 14:18
7. Why did Abram give “a tithe of all” to Melchisedec?
 - a. How much was the tithe?
 - b. Hebrews 7:4-7 - Spoils ἀκροθινίων lit. “top of the heap”

8. Who is Melchisedec?

A Summary Melchisedec in the Book of Hebrews – Heb. 5:1-7:28

a. **His Superiority over Aaron**

- Aaron's Priesthood – Heb. 5:1-4
- Christ's Priesthood– Heb. 5:5-10; 6:20
- Melchizedek's Priesthood – Heb. 7:1-28

b. **The Purpose** – Hebrews 6:20

"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

The author is showing that Abraham received the priesthood of Melchisedec. God is showing us that the Messiah's heavenly ministry is after the order of Melchisedec and that it is far better than the Aaronic Priesthood.

c. **The Key Passage** - Hebrew 7:28

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

d. **The Old Testament Background – Genesis 14:18-20** (vs.14-20)

The important aspects in this passage: v. 18a – King of **Salem**; v. 18b – Priest of the **Most-High God**; v. 19 – Melchisedec **blessed Abram** and v. 20 – Abraham **gave him tithes** of all.

Psalms 76:1-2 – God's tabernacles is in Salem. Psa. 76:1 "In Judah is God known: his name is great in Israel. ² **In Salem** also is his tabernacle, and his dwelling place in Zion."

The etymology of the word "Melchisedec" means "king of righteousness." Psalm 110:4 – God swore by an oath that the Messiah is a priest forever after the order of Melchisedec.

e. **The Description in the New Testament: Hebrews 7:1-4**

For this **Melchisedec, king of Salem, priest of the most high God**, who met Abraham returning from the slaughter of the kings, and **blessed** him; to whom also Abraham **gave a tenth** part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

f. **Terms: Hebrews 7:1-2a**

Melchisedec; King of Salem; Priest of the Most High God; Blessed Abraham; Abraham gave Melchisedec a tenth

g. **The Interpretation of Terms** - Hebrews 7:2b-3

Melchisedec means “King of **Righteousness**”; King of Salem means “King of **Peace**”; “Without lineage”/pedigree (in contrast to an OT priest who has to produce his lineage back to Aaron. No mention of beginning or end

h. **Melchisedec is not likely a Theophany.**

Verse 3c says that Melchisedec is **made like unto** the Son of God. There is a similar phrase used of a reincarnate appearing of Jesus in Daniel 3:25 “like the Son of God” but in Hebrew language that phrase reads “one like a son of the gods.” Psalm 110:4 indicates that the Messiah is **AFTER** the order of Melchisedec which makes Jesus distinct from Melchisedec. Melchisedec was the literal king of a city/state in Canaan

i. **The Superiority of Melchisedec: Hebrews 7:1-7**

Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.

j. **Abraham tithed to him** – Hebrews 7:4-7

Spoils ἀκροθινίων lit. “top of the heap.” Abraham honored the God of Melchisedec with his victory in battle. The concept behind this point: The Aaronic priesthood by law takes tithes from their own heritage – Hebrews 7:5. Melchisedec received tithes of Abraham. Abraham was not related to Melchisedec – Hebrews 7:6. The right of the tithe involves a certain authority & superiority – Hebrews 7:7

k. **Text: Hebrews 7:8-7:10 – The Eternal Aspect of**

And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

l. **Melchisedecian Priesthood**

There is also an eternal aspect of Melchisedec priesthood – Hebrews 7:8. It’s not characterized by a succession of mortal men. Psalm 110:4 makes Melchisedec

more than idle curiosity. Abraham tithed to him – Hebrews 7:4-7. There is an eternal aspect of Melchisedec priesthood – Hebrews 7:8. The sons of Levi paid tithes to Melchisedec through Abraham – Hebrews 7:9-10

9. What did the King of Sodom want? - Gen. 14:21
 - a. What did Abram say? - Gen. 14:22-24
 - b. What can we learn from Abram's response?

Abraham's History

Ishmael, Circumcision, Isaac

Class #9 – Genesis 16-25:11

GENESIS 16

Ishmael, the oldest son of Abraham, born to Sarah's handmaid, Hagar. Under Mesopotamian law, Ishmael was the legal child of Sarah. Ishmael died at the age of 137 (Genesis 25:17). He had 12 sons, many of whom are traceable to the modern-day Arabs. Jetur is traced to the Lebanese. Most settled between Egypt and Assyria. Ishmael's daughter Mahalath married Esau forming the Edomites.

According to both Jewish and Muslim tradition, Ishmael had two wives – Aisha and Fatima. Ironically, Aisha was Muhammad's wife's name and his daughter was named Fatima. Muhammad claimed to be a descendant of Ishmael through Ishmael's son, Kedar.

The very center of the Islamic Mosque in Mecca (called Misjid al Haram) is a black cube 43 feet high and approximately 40 feet by 40 feet is called the Ka'aba. It stands in the open center of the Mosque in Mecca. It is the holiest place of all Islam. It is considered the gateway between heaven and earth. A small black meteorite is encased in the wall of the Ka'aba as a reminder. The Ka'aba use to house 360 idols – a god for every day of the year. But when Muhammad founded Islam, he destroyed all but one of the deity's, Allah and made his native deity the sole deity to worship.

Muslims believe Abraham and Ishmael rebuilt the Ka'aba on the same foundation that Adam and Eve built the original Ka'aba. Next to the west wall of the Ka'aba are the enshrined graves of Ishmael and his mother, Hagar as a reminder of their ancestry.

During the Hajj and Umrah seasons the Muslims perform the ritual circumambulation of the Ka'aba. There they march counterclockwise seven times around the Ka'aba. They believe it is in concert with the rotation of the planets (the idea is the earth is the center of the universe) and a reminder that this Ka'aba rebuilt by Ishmael is the gateway between heaven and earth.

In Scripture, Hagar and Ishmael are spiritually portrayed as the antithesis of the spirit – the fleshly verse the spiritual. Isaac a child of the promise, Ishmael a child of the flesh.

Islam is the antithesis of Israel. In Islam, Ishmael is viewed as the child of the promise and the one Abraham brought with him to the mount to offer as a sacrifice. But it truth the Scripture teach that Isaac is the promised child, the heir of the covenant and the one offer as a sacrifice unto God.

With this in view, Ishmael has become a very important biblical character to study. What does the Bible say about Ishmael? What principles are there for us?

ISHMAEL'S BIRTH

1. Genesis 16:1-3, 16 – How old was Abram when Ishmael was born?

Sarah was barren and desired to have a child and went beyond what the Lord had planned by giving Hagar her handmaiden from Egypt to Abram to father a child. Abram was 86 and Sarai was 76 (Genesis 16:16) when Ishmael was born. Hagar was Sarah maid and according to the customs of the day Sarah's own personal property.

2. Genesis 16:4-6 – What was the conflict between Sarai and Hagar?

Conflict arose between Sarai and Hagar. Hagar began to despise Sarah. Perhaps, Hagar saw that her child would be heir to all that was Abrahams.

Abraham allowed Sarah to treat Hagar cruelly so that Hagar fled and head toward Egypt. This could have been the end of the story and perhaps the end of much conflict throughout the ages, but it didn't stop here.

3. Genesis 16:7-15 – What did the Angel of the Lord do for Hagar? What did the Angel promise?

In Genesis 16:7 the Angel of the Lord found Hagar by the fountain of water in the wilderness. God stopped Hagar on the road to Egypt – v. 7-8. God told her to return to Sarah and submit to her (v. 9). He also promised to multiply her seed, Ishmael and make from him a great multitude (v. 10).

God named Ishmael – v. 11 (God hears). God heard Hagar's affliction (It is not recorded that Hagar cried out in prayer, rather God saw her being cruelly treated.) Hagar confirms this by declaring "Thou God seest me" verse 13

4. The Angel of the Lord (Genesis 16:9) – Who is the Angel of Lord? What are the clues?

This in no ordinary angel. The Angel of the Lord is what we call a Theophany. A pre-incarnate appearing of Jesus Christ. Here He speaks as God – Gen. 16:10 (I will). He identifies Himself with God (Gen. 16:13). He claims to exercise the prerogatives of God

Because the Angel of the Lord does not appear after the incarnation of Christ, these OT events are referred to as a preincarnate appearing of Jesus. The amazing thing is that the Lord sees her, tells her what to do, and gives her promises based on the covenant God made with Abraham. As a result of this visit Hagar names the well (Gen. 16:14) Beer-lahai roi, "Well of the Living One Who Sees." God saw her need and gave her life. She sat by the edge of the well crying out to God and He answered.

God also predicts Ishmael's future. He will be a wild man (v. 12). Every man's hand will be against him. He will dwell in the presence of his brethren (or live in defiance of his brethren).

5. Several Insights – What can we learn from this account?

- a. God sees cruelly and suffering. It is not just the suffering to the believer but of all mankind. Who was Hagar? She was but a servant, she was outside the covenant, but God cared. Are not the descendants of Hagar and Ishmael included in the

promise “In thee shall all families of the earth be blessed.” – Genesis 12:3 Which is fulfilled in Christ.

- b. As God cared for Hagar and Ishmael, He cares for our wellbeing.
 - c. God saw the future even the plight that would impact the world. The same hand that reached out to us and offered salvation through Jesus Christ is the same hand that reached out to Hagar and Ishmael and even today to the Arab people.
6. **Genesis 17:15-17** – Who named Isaac? How old was Ishmael when Sarah conceived? Ishmael was 13 years old when the Lord announced Sarah would conceive (Genesis 17:19 cf. 25). God names this child Isaac (Genesis 17:19).

7. **Genesis 17:18** – What is important about this passage?

Abraham remembers Ishmael. Ishmael is not included in the covenant. So Abraham intercedes for Ishmael.

8. **Genesis 17:19-22** – What is important about this passage? What is the blessing of Ishmael?

The everlasting covenant (the Abrahamic Covenant, which includes the LAND, NATION, SEED, and BLESSING FOR ALL FAMILIES was for Isaac and his descendants – which will form the Jewish people.

God then reveals His blessing for Ishmael to Abraham. I will make Ishmael fruitful. I will multiple him exceedingly. He shall bear twelve princes. I will make him a great nation.

But the Abrahamic Covenant is for Isaac, which Sarah will bear. (This was repeated twice.) God made a distinction between Ishmael and Isaac. Both will become a great nation Ishmael will bear 12 princes. Isaac’s son Jacob will later bear 12 sons that will make up the nation of Israel.

The major distinction is who will have the covenant which includes the LAND, SEED, NATION and BLESSING FOR ALL FAMILIES. Abraham then circumcised his household including Ishmael (Genesis 17:23-27).

Even though Ishmael was not to inherit the promises with Isaac, Abraham rightly desired to have Ishmael included among those receiving the spiritual blessing that would stem from the fulfillment of those promises.

9. **Genesis 21:1-5, 9-10, 11-13** – What are the key components in this passage?

Isaac is born and circumcised (Genesis 21:4). At about 2 or 3 years of age Isaac was weaned and Abraham held a feast in honor of Isaac.

Ishmael who was around sixteen years old was found mocking Isaac (Genesis 21:9). This is a very intense from of the word for mocking. In Galatians 4:29 the Apostle Paul says, “**he that was born after the flesh persecuted him that was born after the Spirit.**”

No doubt Ishmael saw all his hopes for an inheritance shattered. Sarah saw that this rivalry would only grow worse in time since the covenant promises and Abraham’s

inheritance was going to Isaac. She pressured Abraham to send Hagar and Ishmael away (Genesis 21:10).

The idea was grievous to Abraham (Genesis 21:11) but God instructed Abraham to listen to Sarah (v. 12). With Isaac goes the promises (Genesis 21:12). Ishmael shall also be a great nation because he is your seed (Genesis 21:13).

10. Genesis 21:14 – Why did Abraham only give water and bread to Hagar?

Abraham give Hagar water and bread. No inheritance was given to Ishmael, that was for Isaac. Hagar and Ishmael left Abram's encampment with only God's promise: (that Ishmael would one day be a great nation).

11. Genesis 21:15-21 – Whose prayer did God answer in this passage?

Hagar prayed to God (Genesis 21:16). Ishmael prayed because it say "God heard the voice of the lad" (Genesis 21:17). The reiteration of the promise by the Angel of God (Elohim - Genesis 21:17 compare with Genesis 16:9 – the Angel of the LORD)

God came to her need again and provided. God cares and provides (Genesis 21:20).

Later in time, Ishmael marries a woman from Egypt (Genesis 21:21). Genesis 25:9 both Isaac and Ishmael buried Abraham

Genesis 25:12-18 the descendants of Ishmael and God's promises fulfilled.

ABRAHAM

1. The Covenant Reaffirmed – Genesis 17:1-8

- a. El-Shaddai – Almighty God – stressing the omnipotence of God. God had already made His covenant with Abram, now He was ready to put it into force.
- b. The admonishment: Walk before me (v. 1)
- c. The promise (vs. 2-8).

2. Circumcision of Abraham 17:9-14 – What is the purpose of circumcision?

God established a visible seal and sign of his covenant relationship with Abraham's physical seed. Those males who would participate in the covenant not only must be descendent from Abraham in the line to the promise to Isaac, but also must be circumcised. This requirement was to apply to all males born in the family and also to the household servants along with any child born to them. This aspect of the covenant was to be everlasting.

3. What is significant about Genesis 18:19? – Be able to list and discuss the four components in this verse.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment . . ." Gen. 18:19

a. **I Know Him.** **Know** = to know someone intimately.

- 1) Men are great at having superficial relationships. They know men at work and kid around. They know men at the club, they play games and sports, with one another. They find it easy to settle in live with very few intimate relationships with others. Few know his mind, his heart and his visions.
- 2) Abraham was a man known in the gates of the cities. He was known of by great men and kings and warriors. But best of all God knew Abraham intimately (Gen. 15:6). Abraham was one who talked with God (Gen. 12:7-8; 13:4, 18) and God made Himself known to Abraham.

b. **He Will Command His Children**

“For I know him, ***that he will command his children and his household after him***, and they shall keep the way of the LORD, to do justice and judgment” – Genesis 18:19

- 1) The word “**command**” means, “to be appointed over” “to give charge,” and “to order.” It is a word used of a superior giving a verbal communication to a subordinate.

The man is to rule his household. In Gen. 3:16 it says, “and he (Adam) shall rule over thee (his wife, Eve)” – meaning “to govern, control, have dominion.” In 1 Tim. 3:4, it says, the godly man is to lead his home. “One that ruleth well his own house” – meaning “to be set or placed before.” Abraham was one who took charge over his household.

- 2) A second feature is found at the end of the phrase, “**After Him.**” Abraham ordered and arranged his household “after him” or so they would “follow him.”

Abraham set the spiritual example. His wife & children saw him praying. His children saw him treating his wife with respect. His children saw Sarah submit to Abraham. His wife and children saw his godliness and followed him. He instructed his children in the way of the Lord.

According to God, Abraham ruled his household and his children.

c. **They (His family) Shall Keep The Way of The Lord**

“For I know him, that he will command his children and his household after him, and **they shall keep the way of the LORD**” – Genesis 18:19.

The word “**keep**” means, “**to guard**,” “**to preserve**,” “to protect,” like a shepherd would his sheep. Abraham instructed his children in the faith so they would “keep the way of the Lord.” He did not leave this up to Sarah. He taught them by words. He taught them by example and lived a life of faith. Even when he was wrong, he acknowledged the wrong and returned back to the Lord.

d. They (His Family) upheld justice and judgment

“For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, **to do justice and judgment**” – Genesis 18:19.

- 1) The result of a father being a Godly man not only impacts his house and his children but it impacts society. He and his household will do justice and judgment because they will know God’s Word. They have been taught by the father.
- 2) **They shall . . . “do justice”** comes from the Hebrew word צַדִּיק (*saddîq*). It comes from the root Hebrew word meaning, “to be straight.” In other words, They, (Abrahams family) shall . . . “do justice” or keep a biblically moral standard, or his family will measure up to God’s moral standard.

The phrase, they shall . . . “do “judgment,” comes from the Hebrew term מִשְׁפָּט **mishpat**. Which refers to Abrahams family governing themselves after God’s design.

- 3) So here we have Abraham’s family striving to keep a biblically moral standard while living among pagans in the land of Canaan. They could do this because of Abraham’s instruction. His family strove to govern themselves after God’s design.

Yes, Abraham, and his son Isaac and his grandson Jacob stumbled in their walk. With all their human flaws, they always came back a biblically moral standard and strove to govern themselves after God’s design.

- 4) A final note. Regardless of your up-bringing, whatever our fathers have been, or are, we are commanded by God to honor our father’s and mother’s. That is God’s will.

I admit, in some cases that may be difficult. Maybe it is because of an emotional problem, or sin problem or abusive behavior. It is sad fact, but true, we live in a very broken culture.

If your home life has been so broken, then first seek God for healing. He is a loving Father Who desires us to be whole) and then in time, and if possible, seek for the appropriate ways to respond.

DESTRUCTION OF SODOM & GOMORRAH – Genesis 18:1-19:38

“And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; ²¹ I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.” – Gen. 18:20-21

The Lord came to earth to determine whether the time was right for judgment. What did He find?

4. **What do the following verses tell us about Lot's drift from the Lord?** Gen. 13:10, 12; 14:12; 19:1

Lot looking towards Sodom (Gen. 13:10). Soon afterwards he pitched his tent in the plain before Sodom (Gen. 13:12). Later we find Lot dwelling in Sodom (Gen. 14:12).

Lot was seated by the city gates when the Angels arrived (Gen. 19:1).

What did the Angel's find in Sodom? -- Genesis 19:4-5; 2 Peter 2:7-8.

A vile violent and degenerated people (Genesis 19:4-5). Their way of life vexed Lot (2 Peter 2:7-8).

"And delivered just Lot, vexed with the filthy conversation of the wicked: ⁸ (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds"

5. **What was it about Sodom that attached Lot?**

a. Did he desire to enjoy a little bit of the world's pleasures? **music? arts and theater? social life? economic advantages?** Whatever the draw, it took him **from the plain, to the city, to the gates of the city.** In other words, Lot became more and more involved in the city and its life style.

b. We are told that Lot was a righteous man (2 Peter 2:7-8).

And delivered just Lot, vexed with the filthy conversation of the wicked: ⁸ (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

c. Yet, whether he realized it then or not, much of the world was clinging to him and affecting him as well as his family.

6. **In what ways do Christians act like Lot?**

a. The **love of money** or **material things**, the **arts** more than the love of God, the love of **entertainment**, the love of **sports**

Many Christians think they can positively effect of the world while engaging in the corrupting activities of the world. They imagine they can have the best of Christ and the best of the world – all at once.

b. Three things God would have us learn from this passage: Worldliness limits our impact on others. Worldliness will have a colossal impact on us. Worldliness must be identified and shed before it has time to corrupt or destroy us.

When one dines in a poorly ventilated restaurant afterwards, they will find the smell of grease clings to their cloths. The world can have the same effect on us.

Hang out in the world long enough and we find that we carry its stench on us. Like smelly grease saturated clothes need to be shed and washed. Christians also need to shed the corruption of the world and find cleansing from the blood of Christ.

1John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the **blood** of Jesus Christ his Son cleanseth us from all sin.

7. What effect did Sodom have on Lot? – Gen. 19:1-3, 8-9, 12

a. Lot had limited impact on others

Lot had very little to offer others while he was living in Sodom. There are only three positive things that Lot's life demonstrated while living in Sodom's gates.

1) He was concerned for others in peril – Gen. 19:1-3

While Lot was sitting in the city gate two men walked into the city. Lot knew how corrupt the city was and realized these men were in peril if they stayed in the streets. He pleaded with them to come to his house for the night. ***In some small way Lot's presence in Sodom made a difference.*** It is true when we are walking in the world, we will meet many people who are in peril. We do have the ability to extend to them help.

2) He had courage in the face of tremendous danger.

a) He is called the Judge – Gen. 19:9

"This one fellow came in to sojourn, and he will needs be a judge." Another way to translate: *"This fellow came here as an alien, and now he wants to play the Judge."*

b) He acted as a censor to their vile acts.

c) He was never seen as one of them and was only tolerated by them for a time.

"Now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door." – Gen. 19:9

3) He was tolerated when he was silent towards sin. His faith was hated. As long as Lot kept his faith to himself no one said anything. So that's what Lot did. We can live in the world and enjoy the corruption of the world only if we agree to keep silent on what we believe.

However, this picking and choosing is contrary to Scripture, for Rev. 12:11 says faithful Christians rely on Christ, testify of Christ and are willing to die for Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Lot was covered by the blood but kept silent because he loved the world. When we do this, we only have a limited impact or no impact on the world.

b. The World Had A Colossal Impact on Lot

Remember the effects of a poorly ventilated restaurant? In very short order our clothes are permeated with the smell of grease. Likewise, in very short period of time Lot's environment affected him.

1) His Discernment was twisted –

He reasoned he and his family could live in Sodom. Lot chose to remain in a city where the inhabitants openly raped and murdered innocent travelers. It was a place of open rebellion against God and His Word. It is one thing to have to dwell in a world that is corrupt where there are few places to escape. But Lot chose to dwell in the midst of the city when better choices were available. He chose to be continually exposed to things that were completely corrupt.

Christians often reason they can choose to work, shop, or visit any place and not be affected. I would not choose to eat lunch in a casino or a nightclub. I would not choose to be a bartender, especially when I could serve soda and ice cream someplace else. Some things are more important than wages and tips. I will not buy my soda in a package store. You and I have the ability to choose our place of employment, schools, places of business. There are still many times where we can choose where we go, what we see, what we hear. Lot was not careful in this area and his discernment was twisted.

2) His Judgment was Affected – Gen. 19:8

He wanted to offer up his daughters in order to protect his guests. He was so impacted by Sodom's corruption that he inherited a low view of life. The world's views can twist our values. The world will teach its lies, and in time we will believe them to be true.

3) His influence over his family was compromised – Gen. 19:12

ABRAHAM'S CONDUCT TOWARDS SODOM

What was Abraham's conduct towards Sodom? – Genesis 18:22-23

1. Abraham pleaded for souls – Genesis 18:22-23

When Abraham learned of Sodom's pending destruction, he didn't go home and content himself in his safety. He pleaded for them in prayer.

Lord what if there are 50 believers in the city? (Genesis 18:24). What if there are 45 believers (Genesis 18:28). What if there are 40 (v. 29). What if there are 30 (v. 30). What if there are 20 (v. 31). What if there are 10 (v. 32).

2. **Six times Abraham petitioned the Lord** in earnest desire to spare lives. Do we do this? Are we persistent in our prayers?

Luke 11:9 – “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Acts 12:5 – “Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.”

1Th. 5:17 – “Pray without ceasing.”

2Tim. 1:3 – “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.”

God Hears Our Prayers and Can Rescue

ABRAHAM AND ABIMELECH – Genesis 20:1-18; 21:22-34

BIRTH OF ISAAC – Genesis 18:9-15; 21:1-8

1. **Why is the birth of Isaac a pivotal point in history?**

God’s plan was to have a people of His own. Therefore, God extended a call to Abraham, which separated him from his idolatrous practices. Abraham’s migration into the Promised Land

This passage marks the second step of God’s plan in having a people of His own. Through Abraham’s seed will come a people who are to be separate unto Him. Abraham’s seed will be entrusted with God’s word. Through Abraham’s seed will come the Messiah and through Him will come a blessing for all the earth.

2. **How long did Abraham wait for “the promised seed”** – Gen. 12:2; 13:16; 15:2-4; 16:2, 4; 17:15-19; 21:1-2.

Abraham waited twenty-five years for the promise of a seed.

- a. Genesis 12:2 - He first received the promises when he was 75 years old.
- b. Genesis 13:16 - He received the promise of a seed. **Then a gap of time takes place.**
- c. Genesis 15:2-3 - Abram questions whether Eliezar his servant was to be the heir to the promise. God said no - Genesis 15:4 it was going to be Abraham’s own child. God seals His word by making a covenant. **This is followed by another gap in time.**
- d. Sarah gave Hagar to Abram and Ishmael is born - Genesis 16:2, 4, **then a 13-year gap of time takes place.**

- e. God promises that Sarah would bear their son - Genesis 17:15-19. God confirms the promise again with Abraham but this time within Sarah's hearing - Genesis 18:9-14. Sarah bore a son at the appointed time - Genesis 21:1-2

3. Insights: What can we learn from this passage?

- a. God is in no hurry in working out His plan - Isaiah 28:16
- b. God's purpose, plan, power/almightiness cannot be hindered or thwarted. Sarah was old and barren. Abraham and Sarah made a mess seeking to fill God's plan in the flesh. God's proves His faithfulness. Sarah shall have a son. What God promises He performs - Rev. 4:19-20.

- c. What is significant about these three passages – Gen. 17:21; 18:14; 21:2

God has a set time for accomplishing His will. (1) Genesis 21:2 - at the set time; (2) Genesis 17:21 - at this set time; (3) Genesis 18:14 - at the time appointed.

ISAAC IS THE CHILD OF PROMISE

More is said about Isaac before his birth than any other person except Jesus. Genesis 17:15-16 is the first promise where Sarah is named as the mother of the seed.

4. What is significant about the following verses? – Genesis 17:17; 18:10-13; 21:6-7

The play on the word laughed

- a. Genesis 17:17 - Abraham laughed
- b. Genesis 18:10-13 - When Sarah heard the promise she laughed
- c. Genesis 21:6-7 - Notice the play on the word "laugh"
- d. Why all the emphasis on this term?

Isaac is the miracle child

Sarah's womb was dead (Romans 4:19 and Hebrews 11:11). Isaac's birth foreshadows the birth of Christ. For which is harder to do. Making a womb that is dead, alive or have someone supernaturally conceive?

What does Sarah, the mother of Isaac; Rachel, the mother of Samson; Hannah, the mother of Samuel and Elizabeth, the mother of John the Baptist all have in common? It is possible that God designed these events to prepare Israel and the world to understand the possibility of the supernatural birth of Christ?

5. What are the six ways Isaac's birth foreshadows the birth of Christ

- a. Isaac was the **promised seed** and son (Genesis 17:16). The Messiah is the promised seed (Genesis 3:15 & Isaiah 7:14).

- b. A lengthy interval occurred between the first promise and the realization of the promise. Twenty-five years for Abraham (Genesis 12:7; 17:16; 18:14; 21:1) and many years with our Savior (Genesis 3:15, Isaiah 7:16; 9:6; Micah 5:2 and Luke 1:31-35; 2:7, 11).
- c. Isaac's name was specifically given before his birth (Genesis 17:19). Jesus' name was specifically given before His birth (Matthew 1:21).
- d. Isaac's birth was announced beforehand (Genesis 18:13-14) with the words "is anything too hard for the LORD." Jesus' birth was announced beforehand (Luke 1:34, 37) with the words "with God nothing is impossible."
- e. Both affirmed God's omnipotence. Isaac's birth occurred at the appointed time (Genesis 17:21; 21:2). Jesus' birth occurred at the **appointed time** (Galatians 4:4).
- f. Isaac's birth required a miracle to bring it about. The same is true with the incarnation.

THE OFFERING OF ISAAC – Genesis 22

<https://www.gotquestions.org/Abraham-Isaac.html>

1. "Why did God command Abraham to sacrifice Isaac?"

The following are some of the parallels between the two biblical accounts:

- "Take now thy son, thine only son Isaac, whom thou lovest," (v. 2);
"For God so loved the world, that he gave his only begotten Son." (John 3:16).
- "Get thee into the land of Moriah; and offer him there ..." (v. 2) it is believed that this area is where the city of Jerusalem was built many years later, where Jesus was crucified outside its city walls (Hebrews 13:12).
- "For a burnt offering upon one of the mountains." (v. 2);
"Christ died for our sins according to the scriptures;" (1 Corinthians 15:3).
- "Abraham took the wood of the burnt offering, and laid it upon Isaac his son" (v. 6);
Jesus, "carrying his own cross. ." (John 19:17).
- "Behold the fire and the wood: but where is the lamb for a burnt offering?" (v. 7)
John said, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29).
- Isaac, the son, acted in obedience to his father in becoming the sacrifice (v. 9)
Jesus prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39).
- Resurrection – Isaac (figuratively) and Jesus in reality:

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸ Of whom it was said, That in Isaac shall thy seed be called: ¹⁹ Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Hebrews 11:17–19);

Jesus “And that he was buried, and that he rose again the third day according to the scriptures:” (1 Corinthians 15:4).

Abraham had obeyed God many times in his walk with Him, but no test could have been more severe than the one in Genesis 22. God commanded, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Genesis 22:2).

This was an astounding command because Isaac was the son of promise. God had promised several times that from Abraham’s own body would come a nation as multitudinous as the stars in heaven (Genesis 12:2–3; 15:4–5). Later, Abraham was specifically told that the promise would be through Isaac (Genesis 21:12).

How did Abraham respond to God’s command to sacrifice Isaac? With immediate obedience; early the next morning, Abraham started on his journey with two servants, a donkey and his beloved son Isaac, with firewood for the offering. His unquestioning obedience to God’s confusing command gave God the glory He deserves and is an example to us of how to glorify God.

When we obey as Abraham did, trusting that God’s plan is best, we exalt His attributes and praise Him. Abraham’s obedience in the face of this crushing command extolled God’s sovereign love, His trustworthiness, and His goodness, and it provided an example for us to follow. His faith in the God he had come to know and love placed Abraham in the pantheon of faithful heroes in Hebrews 11.

Abraham’s faith was such that, even if he had sacrificed Isaac, he believed the Lord would keep His word and raise Isaac from the dead (Hebrews 11:17–19). God uses Abraham’s faith as an example of the type of faith required for salvation. Genesis 15:6 says, “he believed in the LORD; and he counted it to him for righteousness.” This truth is the basis of the Christian faith, as reiterated in Romans 4:3 and James 2:23. The righteousness that was credited to Abraham is the same righteousness credited to us when we receive by faith the sacrifice God provided for our sins—Jesus Christ. For God the Father “hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5:21).

The Old Testament story of Abraham is the basis of the New Testament teaching of the atonement, the sacrificial offering of the Lord Jesus on the cross for the sin of mankind. Jesus said, many centuries later, “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” ([John 8:56](#)). The following are some of the parallels between the two biblical accounts:

DEATH AND BURIAL OF SARAH

Genesis 23:1-20

1. How old was Sarah when she died? – Genesis 23:1

She was 127 years old when she died

a. Abraham came to mourn - Gen. 23:2, 3, 7

Apparently, he was not with her when she died. If it were a longtime sickness, he would have been there. If she died suddenly, Abraham could have been away on business, he could have been in the fields or in the city market place. Apparently, he did not know when he went to work that day that this would be the last-time he would see her alive on this side of eternity. This is why it is important to keep a special relationship with your mate and those around you. You can never correct an issue of anger after someone is gone.

b. What are some significant features of Sarah's life? – Heb. 11:11; 1 Peter 3:5-5

She was the one who in faith left her homeland with Abraham.

1) By faith she travelled to a new land, the Promised Land. She left an advanced civilization with running water, sewers, ornate housing, a prosperous marketing center and the agricultural center of the world.

2) She was the woman who stood by Abraham's side through the good and bad times. When he prospered, she prospered. When he did foolish things, she bore the brunt of the trouble. Yet, she still stood by his side and loved him.

3) The covenants were given to Abraham and Sarah. Their lineage was God's choice for the promised seed. Through them the Promised One - Jesus the Messiah eventually came.

4) She is called a woman of faith in Hebrews 11:11

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

5) In 1 Peter 3:5-6 Sarah is given a place of honor among women. Christian women are told that

"... after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: ⁶ Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

She was a godly wife. She was a faithful wife and companion. She was the one whom Abraham loved and now sorely missed. Were there things he wished to

tell her before she died? I don't know. All Scripture tells us is found in Genesis 23:2

"Abraham came to mourn for Sarah, and to weep for her"

Only those who have lost a mate can fully understand the grief and the sorrow of Abraham at this point in his life.

2. Abraham knew the promises of God and wanted Sarah and His burial place to be in the Promised Land. This hope enabled him to conduct business – Genesis 23:3
 - a. Notice the phrase "he stood up." – Genesis 23:3, 7
 - b. He stood up and was gracious before the unredeemed in the land. His hope was fixed on the Promises of God. The promise of God is found in Genesis 15:7.

REMARRIAGE AND DEATH OF ABRAHAM

3. **Who did Abraham marry after Sarah died?** How many children did he have by her? Genesis 25:1-2, 6
 - a. Abraham remarries – Genesis 25:1-2, 6

Abraham live 35 years after Isaac's marriage. During that time Abraham took a wife, and her name was Keturah. ² And she bare him

 - i. Zimran,
 - ii. Jokshan – he begat Sheba, and Dedan. Dedan begat Asshurim, and Letushim, and Leummim
 - iii. Medan
 - iv. Midian – he begat Ephah, Ephraim, Hanoch, Abida, Eldaah
 - v. Ishbak
 - vi. Shuah
 - b. These sons seem to from the modern-day Arab nations.
 - c. Keturah is referred to as a concubine in Genesis 25:6

4. How old was Abraham when he died?

Abraham's death – Genesis 25:7-10

MARRIAGE OF ISAAC – Genesis 24:1-67

Class # 10

Isaac and Jacob – Chapters 24-31

Chapter 24: A Bride for Isaac

1. Abraham arranges for Isaac' bride – 24:1-9
2. The servant's journey to Haran – 24:10-14
3. The servant meets Rebekah – 24:15-27
 - a. Verse 16 – “a **virgin** בְּתוּלָה **Bethulah**, “neither had any man known her” and verse 43 – “and it shall come to pass, that when the **virgin** עַלְמָה **'Almah** cometh forth to draw water”
 - b. The significance of the Hebrew term translated “virgin” in Genesis 24:43 helps settle an important truth found in the book of Isaiah. Isaiah predicted that “a **virgin** עַלְמָה **'Almah** shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14).

Liberal's argue that the Hebrew term **'Almah**, does not mean virgin, rather it means “young woman.” They continue to argue that if Isaiah intended to point out that the woman in his prediction was a virgin he would have used the Hebrew word בְּתוּלָה **Bethulah**. However, the Genesis 24:16, 43 passages demonstrate how the words can be interchangeably used to reference a virgin. Therefore, **'Almah** refers to a young woman who has not known a man, hence “a virgin.”

The reason God may have moved Isaiah to use the Hebrew term **'Almah**, instead of **Bethulah**, may have something to do with the dual fulfilment of the Isaiah 7-9 passage. After Isaiah's 7:14 prediction, he married a young woman who was a virgin and together they bore a son named Mahershalahashbaz who fulfilled the contemporary 8th century BC portion of the prophecy (Isaiah 7:15-16; 8:4-8). Later in time, Jesus ultimately fulfills the Isaiah 7:14 passage and will complete the remaining prophecy found in Isaiah 9:6-7 at His Second Coming.

4. The servant meets Laban – 24:28-47
5. The servant requests Rebekah – 24:49-54
6. Rebekah willingly returns with the servant – 24:55-61
 - a. According the Hertz, a Hebrew scholar, “the suggested ten-day delay may have actually been ten months. The Hebrew idiom would fit this.”
 - b. Also notice the Rebekah's nurse goes with her (Genesis 24:59). The nurse's name is Deborah, (see Genesis 35:8).

7. The marriage – 24:62-67

Isaac goes out to meet his coming bride (cp 1 Thess 4.13-17), and comes "from the way of the well La-hai-Roi", meaning "Him that liveth and seeth me" (Gen 24.62; cp 16.14). He chose to live beside this well to prepare a place for his bride amidst the memory of divine grace and revelation. Here Abraham gave all he had to Isaac and here God blessed him (25.5-11).

Chapter 25: Abraham's last days and generations of Ishmael

1. Abraham's last days – 25:1-11

- a. He marries **Keturah** and dies at 175 years of age.
- b. **They have six children:** Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- c. **They had ten recorded grandchildren:** Sheba, Dedan; Asshurim, Letushim, Leummim; Ephah, Epher, Hanoch, Abida, and Eldaah.
- d. The full inheritance went to Isaac. Those born to his concubines (25:6), he gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

2. The generations of Ishmael – Genesis 25:12-18

Isaac's History

3. **Isaac** and the birth of his sons Esau and Jacob – 25:19-26

- a. Isaac was 40 when he took Rebekah as his wife – Genesis 25:20
- b. Isaac entreats the Lord for his barren wife – Genesis 25:21.

Notice Genesis 25:26. Esau and Jacob were born after Isaac and Rebekah were married 20 years. Isaac was 60 years old. Abraham was 160 years old at the time.

- c. **Jacob and Esau:** The sale of the birthright 25:27-34
 - i. What does a birthright entail?
 - 1) A double portion of the inheritance – Deut. 21:17
 - 2) Chieftainship over the whole family – Genesis 27:29
 - 3) Title to the Blessing of Promise – Genesis 27: 4, 7, 10 (cf. Hos. 12:13)
 - ii. Esau saw no value in the spiritual blessing (25:32) and despised it (25:34).

Hebrews 12:16 – *“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”*

- iii. Also note the revelation God granted Rebekah regarding Esau and Jacob – Genesis 25:23. This prophecy sheds light on latter passages regarding Esau and Jacob – Malachi 1:1-3 and Romans 9:10-13.

God is sovereign, and can do as he wills, but he is not capricious and always has reason for what he does. He knew the younger would be as Abraham was (qualified spiritually and morally) to transmit the seed in the covenant promises, whereas the older would not be so qualified. Men would have made a difference election, but God knowing the choices Jacob would make, loved and chose Jacob, and hated and rejected Esau.

Chapter 26: Isaac Sojourns

1. The covenant is confirmed – Genesis 26:1-5

A famine drives Isaac southward. God appears to Isaac, stopping him from going to Egypt and tell him to remain in Gerar (v. 2-3)
2. Isaac’s lapse of faith before Abimelech king of the Philistines at Gerar – Genesis 26:6-16
3. Isaac’s problem with wells – Genesis 26:17-33
 - a. Esek (v. 20) – Contention/dispute
 - b. Sitnah (v. 21) – Opposition
 - c. Rehoboth (v. 22) – Room to live
 - d. Shebah (v. 25, 33) – Overflow or oath
4. Esau’s wives – Genesis 26:34-35

Chapter 27: The Stolen Blessing

1. Isaac’s plan to bless Esau – Genesis 27:1-4
2. Rebekah’s plan of Jacob’s blessing – Genesis 27:5-17
3. Jacob’s deceit – Genesis 27:18-28
4. Isaac blesses Jacob – Genesis 27:29-30
5. Esau’s remorse – Genesis 27:31-40

6. Subsequent plots 27:41-46

Chapter 28: Jacob at Bethel

1. Jacob is sent to Haran – Genesis 28:1-5
2. Esau marries daughters of Ishmael thinking to please his father, Isaac – Genesis 28:6-9
3. Jacob's dream: Jacob's ladder – Genesis 28:10-13a (cf. John 1:51)
The covenant is confirmed to Jacob – Genesis 28:13b-16
4. Jacob's vow – Genesis 28:17-22 (Notice his motives vs. 20-21)

Chapter 29-30: Jacob at Haran

1. Jacob **meets Rachel** – Genesis 29:1-11
2. Jacob **meets Laban** – Genesis 29:12-14
3. Jacob **works for Rachel's** hand in marriage – Genesis 29:15-20
4. Laban's deception – Genesis 29:21-26
5. Jacob works again for Rachel's – Genesis 29:27-30
6. Jacob's sons – Genesis 29:31-35; 30:6-24; 35:18
 - a. **Leah** bares, Reuben (v. 32), Simeon (v. 33), Levi (v. 34), Judah (v. 35) Issachar (30:18), Zebulun (30:20) and Dinah (30:21).
 - b. **Bilhah**, *Rachel's maid* bares Dan (30:6), Naphtali (30:8).
 - c. **Zilpah**, *Leah's maid* bares Gad (30:11), Asher (30:13)
 - d. **Rachel** bares Joseph (30:24) and Benjamin (35:18).
7. Jacob's service for wages – Genesis 30:25-43

Genesis 31: Jacob's flight from Haran

1. Strife with Laban – Genesis 31:1-2
2. Jacob's plan to leave – Genesis 31:3-16
3. Jacob leaves Haran – Genesis 31:17-42

The father's household gods played an important role in the inheritance; the possessor of the family gods could claim the estate in court.

4. The covenant with Laban – Genesis 31:43-55

How many years pass between God's first call to Abraham and the Exodus? 655 years

100 years of Abraham's 175 years are recorded (Abraham was 100 years old when Isaac was born)

180 years of Isaac's life is recorded (Isaac was 60 years old when Jacob was born)

147 years of Jacob's life is recorded (Jacob was 91 when Joseph was born)

110 years of Joseph's life is recorded

Class 11

Jacob & Joseph – Genesis 31-50

THE HOW TO GUIDE TO A DYSFUNCTIONAL FAMILY

It is not God's desire for us to have dysfunctional homes. It is a product of a deep-rooted sins that are very difficult to remove. Hence, the sins of a father or a mother can have long lasting impact on their children, their grandchildren and their community, even unto the fourth generation (Exodus 34:7). Only by divine intervention can these roots of sin be broken (Deuteronomy 5:9).

Such is the case of the unfolding story before us. Genesis 12 through 50 covers a 232-year period. Amid these chapters we find the sojourning of Abraham, Isaac, Jacob and Joseph and discover amazing highlights of their faith: such as Abraham believing God's promise, or Abraham, Isaac, and Jacob experiencing a number of divine appearances. The climax of their faith is seen in Abraham's offering up of Isaac and later in the steadfastness of Joseph. Unfortunately, we also find the spreading of sin within this family. A sin that became so extensive and so deeply entrenched that it threatened to destroy the family and ultimately threatened to crush the messianic hope.

The next two class periods will trace the patriarchal family's decline of faith followed by God's divinely orchestrated restoration. May these passages serve as a warning to those who build their homes on something other than a biblical foundation. May these passages also serve as a beacon of hope to those who experienced the disfunction of a broken and troubled home. May we find as Jacob and his family discovered, that God is still on His throne and is able to "show mercy unto thousands of them that love Him and keep His commandments" (Deuteronomy 5:10).

THE SEEDS OF SIN

1. It began with the fall of Adam and Eve. Their sin reveals our depraved nature. A nature that knows God but does not glorify Him as God. A race that tends to exchange the glory of God into an image made like to corruptible man. A people who exchange the truth of God for a lie and ended up worshiping and serving the creature more than the Creator, who is blessed forever. This is a sad commentary on us all.

The Old Testament patriarchs were no different. They also struggled with the lust of the flesh, the lust of the eyes, the pride of life and the wiles of the devil. It is with little wonder we find the documented decline of their faith in the pages of Scripture.

2. The first recorded seeds of sin that later crippled his family appears as Abram and Saria wandered from the Promised Land and entered Egypt. There we find the beginning of a sin pattern – "little lies" – (Genesis 12:13, 19; 20:2). This pattern was duplicated in Isaac's life (Genesis 26:7) and overflowed into Jacob's life and later into his son's. This was further compounded by the defiling influences of the world. Furthermore, the sin of favoritism crept into the family. It began with Isaac loving Esau (Gen. 25:28a), while Rachel loved Jacob (Gen. 25:29b), and later with Jacob loving Rebekah and hating Leah

(Gen. 29:20, 31) and later preferring Joseph (Gen. 37:3) over all his other sons. So, amidst the sins of lying, deception, and favoritism arose, carnality, fornication (Gen. 38:15), adultery (Gen. 35:22), envy (Gen. 30:1; 37:11), anger (Gen. 49:6), hatred (Gen. 27:34; 37:4), cruelty (Gen. 49:5), idolatry (Gen. 31:19; 35:1, 4), murder (Gen. 34:25) and wrath (Gen. 49:7).

3. Wow! And this is the chosen people? The people of the covenant? The ones called out of this world unto the Lord? If this is what they were like, imagine what the world was like. The real problem is this. If God does not rescue them and change their destructive course, not only will they be swallowed up by the world, but the only hope for humanity would be lost – the Promised One, the Messiah.

Genesis 31: Jacob's flight from Haran

5. Strife with Laban – Genesis 31:1-2
6. Jacob's plan to leave – Genesis 31:3-16
7. Jacob leaves Haran – Genesis 31:17-42

The father's household gods played an important role in the inheritance; the possessor of the family gods could claim the estate in court.

8. The covenant with Laban – Genesis 31:43-55

Summary: All Jacob's children except Benjamin were born in Haran. The family was deeply impacted by the idolatry of the land and the carnal activity of Jacob and Laban. Among the sins were lies, deception by both Jacob and Laban. Jacob's favoritism between his wives and concubines. No doubt this had a negative effect on his children. Joseph was still a youth when Jacob left Haran and was the least effected. Furthermore, we will discover that Jacob's life remarkable changed when he returned to the Promised Land. Joseph was the most affected by the positive spiritual life of Jacob.

Genesis 32: Jacob Reconciles With Esau and the LORD.

1. Angels meet Jacob as he returns to the Promised Land – Genesis 32:1-2

Mahanaim means "double camp." It is a reference to the angel's encompassing Jacob's camp and Jacob's company.

2. **How do you pray when your past catches up to you?** I would describe this man's situation as **embarrassing, devastating, humiliating and life threatening**.
 - a. When I say life threatening, I mean not only his own life was in peril but also **his entire family could perish because of his past conduct**.

- b. How do you pray when confronted with such a past? Some people have done terrible things in their past and now the chickens are coming home to roost. It could be items like **infidelity, gambling debts, deceptive practices, lies, a culmination of bad decisions, drug and alcohol troubles, and overspending and debt** collections.
- c. Such was the trouble that Jacob brought upon himself and his family. His very name highlighted his character and the trouble he brought with him - **DECEIVER**. That is what Jacob was - a deceiver, a manipulator.
- d. His deception brought his father-in-law chasing after him and now in our chapter his brother Esau is coming to meet him with an army of 400 men. No doubt when Jacob heard the words "his brother was coming with a small army" it reminded him of Esau's threat. Jacob had robbed Esau of the firstborn inheritance causing Esau to so hate Jacob that he promised . . .

"When the days of mourning for my father are at hand; then I will slay my brother, Jacob." - Gen. 27:41.
- e. Jacob was so troubled by Esau's approach that Genesis 32:7 records that

"... Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said if Esau come to the one company, and smite it, then the other company which is left shall escape."
- f. This is real trouble. But I know Jacob is not alone with this type of stress. I have seen people dig such deep holes for themselves that they were in peril of losing everything: their home, their family, their friends, their freedom and even their own life.

There are **four elements** recorded in this passage that aided in Jacob's survival. All had to do with God. Apart from God's hand we would not be talking about Jacob, he would most likely have been killed by his brother.

1. **The first element**- his place before God - the angels - Genesis 32:1-2

- a. It was not just one angel but two companies of angels. They met him. "The angels of God met him" (v. 1).

Jacob saw them and said, "This is God's host and he called the name of that place Mahana'im - **(meaning double camp.)** Whether there were two camps of angels, one before and one behind him we do not know. But it is interesting that when learning of his brother's threat he divided his company into two groups.
- b. Here we have a **deceiver**, a **manipulator** of men; we have a man who dug his own hole with his lies, his deceit fell into it. ***And yet we read that God has dispatched two companies of angels to him.***

What can we learn from this? As bad as Jacob was, **he was also a child of the covenant**. It was not that he earned that title or position. He did not. Even before he was born God revealed that He would give this to him.

God was going to protect Jacob, but also in this situation deal with Jacob and his sinful behavior.

Insight: Believers can get themselves into some very bad trouble. As terrible as their sinful conduct may be, they are still His children. God has promised that he would never leave His own or forsake them. And even in this passage God dispatched two companies of angels to Jacob even before Jacob knew there was a problem.

Imagine what God has done for those of us who know Him. Has He not promised to send his angels forth to "... Minister for them who shall be heirs of salvation" - Hebrew 1:14. The questions we should ask ourselves, "Do I really know Christ as my Savior? Is my relationship real? Everything depends on this.

2. **The second element** - Jacob prayed - Genesis 32:9-12

- a. It is Jacob's first recorded prayer and the only extensive prayer in the book of Genesis. It is not that Jacob ever prayed before, I suspect he did, but not like this. Before it might have been **halfhearted tweets** or an **occasional petition**. But this was different. Now his life, his family, his children and everything he owned were on the line and it was all his doing.

God does not let his children go on forever without facing up to their sins.

Verse 9 -He prays to the God of His fathers and he reminds God that he was told to return to Him and that is what he was doing.

- b. Is this not what God does. He calls his children return to Him. **But often the problem is we want to return with all our baggage**. No repentance, no change, no consequences. Jacob now has to face the problem and he is the problem; His greed, his deception, his self-reliance, His arrogance and more. Here is this moment where Jacob's heart is laid open in anguish and turmoil God is now at work.
- c. Listen to Jacob's prayer.

Verse 10 - "I am not worthy of the least of all the mercies, and of all the truth, which thou has showed unto this servant . . ."

This could be our pray. We are not worthy of the least of God's mercies. We are not worthy of all the truth He has showed us. Have we not at times squandered them and treated them as rubbish?

Verse 11 - Deliver me, I pray . . .

Verse 12 - and the vow . . .

- d. **How many vows have been made at times like this and never kept?** If this was all, would you believe Jacob? Jacob was half broken and really scared.

3. **The third element** - Genuine Repentance - Genesis 32:13-23

- a. When you do the math here, we count a total of 580 animals. This reminds us of how wealthy Jacob had become and how willing he was to part with some of that in order to settle the problem. - **Genesis 32:14-15**
- b. Jacob divides his gift into five groups of animals each headed by servants, so Esau would receive this beneficence of incoming stock in separate waves. - Genesis 32:17, 19a, b, c

Though Jacob's fingerprints were all over this action we find that Jacob employed the same principle that lay behind the trespass offering, later to become a part of Israel's sacrificial system. The trespass offering taught that, if a man wished to get right with God, then he must necessarily get right with the person he has wronged. He must make restitution and add more than he stole. (*Philips 260-61*)

Genesis 32:20 - appease means "to cover his face." The symbolism means to wipe the anger from one's face.

4. **The fourth element** - Confession and Change - Face to face with God - Genesis 32:24f

- a. Jacob was alone - Genesis 32:24 and he wrestles with a man all night. Finally, the man wounded Jacob by a mere touch - Genesis 32:25 - (Divine power).
- b. **What is your name?** - Genesis 32:27 (My name is **DECEIVER**.) This is Jacob's confession and change of heart. A new name is given, **ISRAEL** - Genesis 32:28 (He who struggles with God). Genesis 32:30 - Peniel means "the face of God."

Summary of the passage:

- I. The Angels - Protection for God's Children
- II. The Prayer - Plea and admitting guilt
- III. The Repentance - Making right/Restoring
- IV. The Confess & Change - Face to face with God

Genesis 33:17-20

1. Jacob settles in Shechem and builds an altar to God. El-eloch-Israel means "a mighty God is the God of Israel."

Genesis 34:1-31
the Massacre at Shechem

1. Dinah's rape - Genesis 34:1-2

2. Negotiation for Dinah in marriage – Genesis 34:3-24
3. The massacre and taking the spoils – Genesis 34:25-31

Genesis 35: Jacob Returns to Bethel

According to Ussher's chronology there is at least 28 years between Jacob's first time at Bethel until his return in Genesis 35:1. After his first experience at Bethel, Jacob joined Laban's household and fell in love with Rachel. He worked seven years for a wife and was cheated and given the wrong woman-Leah. He worked another seven years for Rachel and had six sons and one daughter by Leah, two sons by Rachel, four other sons by Bilhah and Zilpah. During these years Jacob neglected the things of the Lord.

Reasons for Going Back To Bethel

1. His broken heart over a ruined daughter

His daughter had gone the wrong way. I'm sure Jacob was devastated over the circumstance of Dinah. Jacob had purchased a piece of ground at Shalem. It was only twenty miles from Bethel. I find it strange that Jacob had stayed away from Bethel for so long. But it was here where his daughter started to hang out with the daughters of the land.

2. After **Jacob's sons massacred the male residents of Shechem** Jacob realizes he had neglected the Lord too long. His sons were wild. Jacob was busy making money, and too busy to teach them about God. Genesis 49:5-7 shows his feeling about their wicked conduct.
3. **Furthermore, Jacob's wives were idolatrous.** This shows me how very far Jacob had drifted and how badly Jacob needed to go back to Bethel. Remember, Rachel stole her father's idols and hid them in her belongings. Jacob was a man of energy, and business, and hard work. A man of leadership, yet, he had no time to teach his family about the Lord. Jacob may have met God at Bethel many years in the past. Yet for at least 28 years he wasted his time chasing the world.

When he first arrived at Bethel all he had was a walking stick, stale bread and a flask of oil. Now he has a great family and is rich in flocks and herds. But he is disillusioned, and disappointed. His children have gone the wrong way and his wives have gone into idolatry. But amidst all this turmoil and waywardness.

God's voice was calling him back to Bethel.

First, God was with Jacob as a herdsman – Gen. 30:27.

Second, the angel of the Lord appeared to him – Gen. 31:13. Even then was the Lord calling him back to Bethel.

Third in Genesis 32:1 he wrestled with the angel of the Lord. God had chosen Jacob and would not let him go. So it is with us who are in Christ. He will not let us go. He might let us be miserable as we drift and wander, but He won't let us go.

How Jacob and His family came back

1. Genesis 35:2-4 – They put away their idols.
2. Genesis 35:2 – they washed themselves and put on clean garments
3. Genesis 35:4 They laid aside ordinary ornaments and pleasures for Bethel. These things are not necessarily wrong, but sometimes we must lay aside the ordinary things in our lives for better things. Don't let the good things in this rob you of the spiritual blessings, "all things are lawful unto me, but not all things are expedient." 1 Cor. 6:12. The whole family went to Bethel together – Genesis 35:13-15

Genesis 36:1-43

The Descendants of Esau

Envy

Genesis 37:1-36

Envy can drive a person to murder. Envy occurs when one person "bears a grudge toward another. It is usually due to coveting what that person has or enjoys."

Such was the emotion Jacob's sons had towards their younger brother Joseph. They envied Joseph because he had their father's favor. This envy drove them to the brink of murder.

The late 19 Century evangelist Dwight L. Moody once told the fable of an eagle who was envious of another that could fly better than he could. One day the bird saw a sportsman with a bow and arrow and said to him, "I wish you would bring down that eagle up there."

The man said he would if he had some feathers for his arrow. So the jealous eagle pulled one feather out of his wing. The arrow was shot, but it didn't quite reach the rival bird because he was flying too high.

The first eagle pulled out another feather, then another—until he had lost so many that he himself couldn't fly. The archer took advantage of the situation, turned around, and killed the helpless bird. Moody made this application: if you are envious of others, the one you will hurt the most by your actions will be yourself.

In his book, *None of These Diseases*, Dr. S.I. McMillan says, "Medical science recognizes that emotions such as fear, sorrow, envy, resentment and hatred are responsible for the majority of our sicknesses. Estimates vary as high as 60% of almost all disease are due to fear sorrow, envy, resentment and hatred." One doctor told his patient, "If you don't cut out your resentments, I may have to cut out your intestinal tract."

Joseph is the last of the patriarchs that are prominent in the book of Genesis. There are seven and all — Adam, Abel, Noah, Abraham, Isaac, Jacob and Joseph.

Of the seven, more space is given to Joseph. The history of Joseph links the Exodus with Genesis. There are 10 chapters depicting the life of Joseph. His life explains the remarkable development of the Hebrews from a mere handful of wandering shepherds to a numerous colony in Egypt.

The life of Joseph begins with the tragic account of his family who had taken their eyes off the Lord and stumbled into sin. Their waywardness coupled with their sinful practices affected the whole family. The results are devastating. The oldest sons disappointed their father in a number of ways. Their misdeeds included immorality, anger, violence and cruelty. The accumulated effects of their sinful behavior resulted in the loss of their father's favor and the right of the firstborn's blessing. Out of their guilt, loss and shame came envy. It was stirred against their younger brother who was favored by their father. The ramifications of their unbridled envy were anger, hatred, premeditated murder and cruelty. Such are the works of envy.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" — Prov. 27:4

Joseph's brother's envy was fanned by their dysfunctional family life.

1. Joseph was the oldest son born to Rachel -- **Genesis 30:24-25.**

"And she called his name Joseph; and said, The LORD shall add to me another son. ²⁵ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

2. Key in this passage is that after Joseph was born his family moved away from Haran and returned to the Promised Land.

Little is recorded of Joseph's earlier life. He was between five and six years old when Jacob, his father left Mesopotamia, **therefore he missed most of Jacob's earlier life making Joseph the child of Jacob's later life. The one where Jacob walk with the Lord.** This means, by the time Joseph was on the scene, he was a different father. Jacob was a discouraged father over his other sons. Jacob was a guilty father over how his sons turned out.

This is key to Joseph's development.

1. Joseph's brothers were not as fortunate. They had already learned many bad habits from their father's earlier schemes. When Joseph reappears in these later Chapters he is 17 years old, feeding the flocks with his brothers – **Genesis 37:2**

"These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report."

Our passage portrays open conflict within the family.

Joseph was with his step brothers. The sons of Bilhah and Zilpah. Rachel and Leah's handmaid's sons. – Dan, Naphtali, Gad and Asher. Apparently, they did something bad that Joseph reported to their Father, Jacob.

To understand the tensions. Joseph is the youngest of his step brother. However, he is the firstborn of Jacob's favorite wife and Jacob's favorite son.

1. **Reuben, Jacob's oldest son had already lost favor with his father**, because he seduced his mother's handmaid – in a crime of incest. Therefore, he lost the firstborn right.
2. **Simeon and Levi had lost their father's favor because they disobeyed their father and destroyed inhabitants of Shechem** for defiling their sister. Therefore, they lost their future rights to own land in the Promised Land.
3. **Judah, (Leah's fourth born) lost his right of the firstborn because of his duplicit lifestyle.**

The Tunic – Genesis 37:3

To further the tensions, Jacob had a coat of many colors made for Joseph. It was an indication of Joseph's favored position.

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours” – Genesis 37:3

Hence the sons of Jacob harbored jealousy towards Joseph. Now don't miss the point in Jacob's family Reuben, Simeon, Levi, and Judah had already disappointed their father. We find in our passage that Dan, Naphtali, Gad and Asher are also doing evil things that would disappoint their father.

Here the **envy is cultivated by the object that Joseph has gain their father's trust while his brothers are further proving to their father their poor behavior.** How do you compete against that? How do you make up to your father the things you lost? Reuben lost it his father's trust – incest. Simeon and Levi forfeited it – violence. Judah squandered it – departing home and intermarrying with the pagan neighbors. Dan, Naphtali, Gad and Asher's evil actions didn't deserve it.

Envy over Joseph's advantages and successes and possessions fed their ill will towards him.

Notice what cause the religious leaders to turn Jesus over to Pilate

Matthew 27:15-22 – “Now at that feast the governor was wont to release unto the people a prisoner, whom they would. ¹⁶ And they had then a notable prisoner, called Barabbas. ¹⁷ Therefore when they were gathered together, Pilate said unto them,

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ¹⁸ **For he knew that for envy they had delivered him.**

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. ²¹ The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. ²² Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified”.

For envy, they sought to hang Jesus on the cross. Envy is a serious sin. It is hard to see in ourselves. But when envy grows it can turn to hatred.

Genesis 37:4 “And when his brethren saw that **their father loved** him more than all his brethren, **they hated him**, and could not speak peaceably unto him.”

Joseph was envied and now hated emerged because he was loved by their father more than they. This envy and hatred continued to grow in this next passage. Joseph is hated for his words.

Joseph has a dream.

Genesis 37:5-11 – And **they hated him** yet the more for his dreams, and for his words. . ¹¹ **And his brethren envied him;** but his father observed the saying.

The dream of the sun, moon and stars bowing down is found in Genesis 37:9. This is also described also in Revelation chapter 12:1. It is most likely a direct revelation given by God.

His dreams caused his brothers to hate him more (v. 5). His brothers envied him (37:7). While his father loved him (37:3, 4). Their father observed the dream (37:11). Once envy begins to take root, it can turn to bitterness and then hatred. Every little thing thereafter adds to the resentment.

Here the dreams made matters worse. he told his brothers and they grew to hate him all the more. Twice it says “they **hated** him yet the more” (vs. 5, 8).

Joseph was envied and now hated emerged **because he was loved by their father more than they.** Joseph was hated for his words. In this next passage Joseph is hated because of the tasks his father assigns him.

The Final Blow – Genesis 37:12-14

And his brethren went to feed their father’s flock in Shechem. ¹³ And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. ¹⁴ And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

The Brothers Separated Themselves

The brothers left with their flocks. They really left, they went 50 miles northward to Shechem. They were in no hurry to return home. The further from their brother the better. Joseph was sent to check out their welfare in this hostile area. Remember Shechem was the place where Simeon and Levi killed all the males just 11 years before. But by the time Joseph made his way to Shechem the brother had move 20 more miles north.

“And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? ¹⁶ And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. ¹⁷ And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Dothan means – two wells – apparently, they hoped to find greener passages. Here the sinister side of envy emerges.

Genesis 37:18-20

“And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. ¹⁹ And they said one to another, Behold, this dreamer cometh. ²⁰ Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.”

Their envy and hatred turned to thoughts of murder. Jacobs love for Joseph and Joseph words were chief in their conversation. They complained about him. Their envy was fueled by each other's hatred. Their hatred had hardened them to the point they were able to discuss murder.

Genesis 37:24-25 they threw Joseph into a pit.

This gives us a glimpse of the future. The world envied Jesus because of His Father's love. The world hatred Jesus because of His words – John 7:7 “The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.” The world hated Jesus because of his works. Envy was one of the sins that nailed Jesus to the cross. Be careful not to fall into the pits of envy. Envy can grow into hatred and hatred into all sorts of evil works.

Ultimately, Joseph's brother's envy fell short of murder, but they sold Joseph into slavery. They lied to their father (Gen. 37:32-33). They attempted to comfort their Father (Gen 37:35).

The tragedy is envy led to hatred, malice, conspiracy, deception and cruelty. The problem with Joseph's brothers, was they had lost their father's favor because of their own sins. Sins of incest, immorality, violence, anger, vengeance, and more. Instead of acknowledging their problem and accepting their loss and seeking to repair themselves they turned their loss into hatred towards Joseph.

Judah and Tamar

Genesis 38:

Tempted and Tried

Genesis 39

God uses life's temptations and trials to prepare His children for His service. For Joseph it was his family's envy, slavery and imprisonment. Who would have thought that that combination would prepare him for world leadership? But these trials honed Joseph's character, sharpened his skills and drew him closer to God. The same trials or temptations might have killed us, but it made Joseph into who he was.

Note that God did not create Joseph's trials. His trials came from a family living out of fellowship with God. Their envy drove them to the brink of murder.

Nor did Joseph's temptation with Potiphar's wife originate from God. For Scripture tells us,

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." — James 1:13-14.

His temptation came from a woman caught up in her own sinful lusts, and his imprisonment resulted from her injured pride when Joseph scorned her allurements by fleeing.

From passages like this we learn that God uses natural events that occur in this sinful world to mold us into useful tools for His glory.

God used Joseph's situation to build his character for leadership. For us, God may use our illnesses, past afflictions, accidents, financial losses, or wayward love ones to draw us closer to Him.

Trials and temptations are like a two-edged sword. The trial that can mature us can also destroy us. It is all in how we respond to the trial. In Joseph's case, he chose to look to the Lord and with each step his character was strengthen and made into a man who could be used by God.

May we learn the promises God gives us and choose like Joseph to look to Him in all things.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." – 1 Corinthians 10:13.

First and foremost, Joseph drew close to the Lord through these trials.

1. Genesis 39:2a, 21 – God was with him
2. Genesis 39: 2b – God prospered him

3. Genesis 39:21 – God showed mercy to him
4. Genesis 39:4, 21 – God gave him favor
5. Genesis 39:5 – His master saw that the Lord was with him. This is key. Joseph must have made known his God to his master. Whatever, religious practice Joseph had others knew about it. It must have been a regular practice in his life. Note the blessing of the Lord was upon all that he had in the house. – v. 5

In Joseph's trial he found the Lord was with him. – Genesis 39:1-2. When trials come, do you see the Lord walking with you through it, or do you just see the misery of the trial?

In the midst of the trial Joseph soon flourished – Genesis 39:5-6

Watch out when everything is going great. Joseph second trial in the form of temptation:

1. Genesis 39:6 – he was handsome and well-favored.
2. Genesis 39:7, 10 – Then the sexual advances came – Genesis 39:7. It was more than just once, it was day after day. Flirting, touching, enticing words, alluring dress, compromising situations and conversations.
3. Genesis 39:8-9 – Joseph's mindset is seen. How can I sin against God? It is a great wickedness? His values were shaped by the Lord. At first, he resisted. James 4:7 – "Submit yourselves therefore to God. **Resist** the devil, and he will flee from you."
4. Genesis 39:11-12 – She set a trap and Joseph fled.

Insights:

1. **Resist temptations** – Our world is filled with them. Keep your biblical values. Don't depart from them. Say no to sin. In Joseph's case with this woman, he told her no and the reason why. He said no to sin. He limited his time around her, she had to arrange a trap to be alone with him. Otherwise it would not have happened.
2. **Flee temptation:** I am sure it was not easy. He had to flee not only this woman, but struggle with his own lusts. He chose to obey God and flee youthful lusts.
3. **Doing the right thing does not always bring immediate reward.**

Genesis 39:14-20 -- In Joseph's case it brought false accusations, humiliation and imprisonment. It is always right to do right regardless the consequences.

Genesis 39:21 – the Lord was with Joseph and **showed him mercy**. Joseph must have felt very low at this time. So God showed him mercy. God was preparing Joseph to lead a nation. He is building His character.

Class #12

Living Through Trials

Genesis 40-41

What is it that we see when going through severe trials? Is it not just the trial? Little else matters. The mind races, the heart is consumed, and the soul is troubled. Such was the heart and mind of Joseph.

What did Joseph See?

At 17 his brothers threw him into a pit and sold him to Midianite traders, who sold him into slavery. Anger, bitterness, and fear must have all but consumed him. How could his brother's do this? Will he ever see home again? How can I escape? Why is God letting this happen? Joseph experienced all these thoughts and more, packed with fear, rage, and despair.

When he arrived in Egypt he was reduced to a piece of property with no rights, chained to a pole and humiliated as he stood naked on a slave block before buyers. He was finally sold to Potiphar.

We estimate he serve Potiphar for 13 years — from 17 years of age until 30. In that time he must have resigned himself to God (Genesis 39:2-3) for we are told that the Lord prospered him.

“And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.”

In this period the trial had abated a little, but he was still a slave. He had gone from a free man to a bondman in a blink of an eye. Joseph must have wondered what the Lord was doing. Was this to be his lot for the rest of his life? What Joseph could see was a pit and servanthood to Potiphar. But his trial didn't end there. It got worse.

He stood for righteous purity and he was thrown into prison. This injustice proved to be worse than the first. How could God allow this to happen? Joseph was standing firm for God and he was defamed and thrown into prison. What was God doing? All Joseph saw now was a prison, the stocks, the poor food and living conditions with no way out.

Psalm 105

He did not yet see as the Psalmist wrote that he was sent before his family to save them

“He (God) sent a man before them, even Joseph, who was sold for a servant” — Ps 105:17.

All Joseph saw was the latter part of what the Psalmist wrote:

“Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him” — Ps 105:18-19.

Joseph experienced hardship, suffering, confinement, injustice, and sores on his legs. His only comfort was what came from the Lord. The light on his path was enough to see the next step, but not enough to see beyond that. Scripture tells us he spent over two years in prison.

“Yet did not the chief butler remember Joseph, but forgot him. And it came to pass at the end of two full years, that Pharaoh dreamed . . .” — Gen. 40:23-41:1.

Sometimes all we see is the trial, the hardship, the loss and the suffering, interrupted occasionally by a blessing from the Lord.

What Did God See?

This passage will examine what God saw in this case with Joseph. I will not be able to tell you everything God saw. That is impossible to do. What it will do is highlight what we are told in Scripture. In doing so, we will find some of the answers as to why God waited so long and what God was doing while Joseph suffered.

It is my prayer that through Joseph’s trial we will be able to better grasp the fact that , “all things work together for good to them that love God, to them who are the called according to his purpose” — Romans 8:28.

God saw Joseph in the Pit, with Potiphar and in Prison and was with him.

We know this, because we have a number of passages stating this – Genesis 39:2, 21 and we have Joseph acknowledging God gave him the ability to interpret dreams.

God also saw Jacob, Joseph’s father’s grief.

His beloved son was killed by a wild beast, never to come back to him again. God’s wasn’t just working with Joseph. He was working his family, with the Egyptians, Israel’s future and our eternity, all at once

– Genesis 37:35 says that Jacob refused to be comforted.

“And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. ³⁵ And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.”

Jacob was a changed man. He was filled with grief over the loss of Joseph, and grief over his wayward sons. And God saw this and was doing something about it.

God also saw the guilt eating away in Joseph’s brothers.

Judah left home – Genesis 38:1-2. No doubt in guilt and grief. It was his plan to sell Joseph to the Midianites. Now He could not stand to see his father grieving. So he left home.

“And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. ² And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her . . .”
Genesis 42:21-22

Even with all of Judah’s wrongs God was rebuking Judah and provide twins to Tamar. His child, Pharez became part of the Messianic line. Yes, God was working out our eternity as well as preparing Judah’s heart to repentance and to Him.

Joseph’s other brothers where filled with guilt.

Gen. 42:21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. ²² And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required

In Joseph, God was doing a work to restore them.

God also saw the future. Israel’s future and our future – Genesis 15:13-14

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”

God knew the famine was coming. He also knew if Jacob and his sons remained in the Promised Land they would be consumed by the Canaanites and their corruption. He also knew they would be in the land for 400 years. God was in the process of working every aspect of this out. Joseph’s deliverance and rise to power. Restoring and delivering Jacob and his sons. Fulfilling prophecy and much more.

God was at work behind the scenes in all this anguish. 13 years with Potiphar. 2 plus years in Prison. Another 9 years working for Pharaoh before he saw his brothers. And another 2 years before he was restored to his father. 26 years in all.

In this passage we can see God’s Omnipotence in moving behind the scenes preparing the heart.

1. It began in the dreams and interpretations of Joseph. God wanted everyone to know this was not a random coincidence or sheer luck. This was the work of God. Genesis 37:5-8, 9-11; 40:5-23.
2. What do we learn from this? God’s grace and undeserved blessings. The brothers were guilty of human trafficking, lying, deceiving, envy and much more. The father was guilty of favoritism. The family was not much of an example worthy of blessing and the bringing forth of the Messiah. What we are seeing is grace. Undeserved favor. Undeserved loved. Is not this the foundation of our salvation and God’s continual blessing in our lives.?

3. God's Sovereignty - God is moving history to His end. If God was doing it then, is He not doing it today? We see the nations in upheaval, we see men rejecting God and His word and yet we have God's promises. John 14:3 And if **I** go and prepare a place for you, **I will come again**, and receive you unto myself; that where **I** am, there ye may be also.
4. **God is still in control.** We see God rebuking and restoring families and changing hearts. In this case it took 26 years to restore the family. It is never too late for your family. We see God building a nation and a people. We see God laying the foundation for eternal redemption and the messianic seed. What we see is often just the trial – What God sees is something much bigger.

Romans 8:28 – “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

The Guilty Conscience

Genesis 41:53-44:34

We are given a front row seat to watch as God supernaturally arouses the guilty conscience of men. Men who for decades have hardened and defiled their souls and gone astray.

We will learn that our God, the Knower of all things will not sit idly-by when we sin. Nor will our conscience let us rest. But at the appropriate time, God will bring to light those things that hinder our fellowship. His purpose is to bring us to genuine repentance, and His desire is to lead us back into fellowship with Him. The question is, “Will we respond to His prodding and Jacob and his family did?”

Allow me to refresh your memory. At 17 Joseph's brothers threw him into a pit and sold him to Ishmaelite and Midianite traders, who sold him into slavery. They did it because they envied him (Genesis 37:11). They hated him beyond reason (Genesis 37:8). It was an unnatural hatred towards him over their father's favoritism, and his righteousness. It was a reminder of their short comings. Levi and Simeon – anger and cruelty – Gen. 34:25. Reuben in incest -Gen. 35:22. Judah waywardness – Gen. 38. The sons of Zilpah and Bilhah evil conduct – Genesis 37:2

When his brothers saw in the field, they plotted to kill him. (Genesis 37:21-25). Had it not been for their firstborn brother, Reuben they might have killed him right then and there. Instead, they cast him in a pit and had lunch (Gen. 37:24-25) while they discussed his fate. – Callous and hardened hatred.

It was Judah, the fourth born who suggested they sell him into slavery – Gen. 37:26-27. They sold him for 20 pieces of silver – Gen. 37:28. They then bloodied Joseph's coat and told their father a wild beast killed him near the town of Shechem. For 24 years they hid this secret until . . . God decided it was time to deal with their sin.

Here we learn that time does not blot out sin, nor has time any power over the conscience. In this account God uses the law of association to rip off the coverings of past sins; flashing the deeds done years ago fresh into the thoughts and minds of these men.

The Law of Association:

You know what I mean by the law of association. It may be a song that stirs the heart and like a flood our mind is filled with memories of the past and your conscience is pricked. Maybe it is a smell. A scent of perfume, the odor of a chemical, or a pungent unpleasant smell that stir the conscience to remember something you thought was buried never to be pondered again. But here it is plaguing the present. Maybe it was a voice of the past, or the sudden appearance of a longtime acquaintance that rekindles your mind and conscience.

1. The first stirring: Genesis 42:1-2 – For Joseph’s brother’s it was Egypt.

“Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, **‘Why do ye look one upon another?’** And he said, ‘Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.’”

- a. The brothers were paralyzed at the thought of going to Egypt. It took Jacob to exhort his sons into action. Go to Egypt. Imagine what it must have been like going to Egypt. I wonder if the brothers spoke to one another about Joseph as they crossed the border. No doubt they wondered, “Will I see him? Will I recognize him?” Certainly, the covers of sin were being shaken. But, what are the odds.

Joseph is also stirred: Note Genesis 42:6; 43:26, 28

Gen. 42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: **and Joseph’s brethren came, and bowed down themselves before him with their faces to the earth.**

Gen. 43:26; Gen. 43:28

Joseph recognized his brother and he remembered the dream – Genesis 42:9.

Gen. 42:9 **And Joseph remembered the dreams** which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

Were they repentant? Did they treat Benjamin like they treated him? Was his father still alive

2. The second stirring: Joseph’s rough treatment stirred another memory.

- a. Three days in prison – Genesis 42:17. If they had not thought of Joseph before, now they were. The law of association: They were in the hands of one more powerful than they. They were powerless to do anything about it. Just like Joseph had been. It is amazing that when God is ready to rip off the coverings of sin, there is nothing you can do about it.

3. **The third stirring:** The issue with Benjamin stirred another memory – Genesis 42:19-21.

The conscience: “we are very guilty concerning our brother” – v. 21. **The memory:** “We saw the anguish.” **The Reason:** “Therefore, is this distress come upon us.”

Genesis 42:24 – Simeon is bound and placed in prison. Perhaps he was the ringleader of the murderous rampage on Joseph. Now he is bound!

4. **The fourth stirring:** - Genesis 42:28, 35-36

“And he said unto his brethren, ‘My money is restored; and, lo, it is even in my sack:’ and their heart failed them, and they were afraid, saying one to another, ‘**What is this that God hath done unto us?**’” – **Genesis 42:28**

This is the first time the brother’s mention God. Their conscience is being pricked.

“And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. **And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not,** and Simeon is not, and ye will take Benjamin away: all these things are against me.” – Genesis 42:35-36

Did Jacob suspect there was more to Joseph’s demise? An his conscience is stirred.

An interesting side note – Genesis 42:36

“Joseph is not” (dead), “Simeon is not” (is probably dead), “You will take Benjamin away” (will soon be dead). “All these things are against me.”

How short-sight Jacob had become. He was wrong on all accounts. He had fallen backwards in his walk with the Lord. He failed to see the never-failing providence of God at work at that moment in history.

Yet another year goes by.

5. **The fifth stirring:** Genesis 43:8-9

Judah makes surety for Benjamin. Repentance is beginning to form. He was the one who suggested they sell Joseph into slavery.

6. **The sixth stirring:** Genesis 43:33

“And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.”

7. **The final stirring:** Genesis 44:12, 16, 18, 33

Gen. 44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack. . . .¹⁶ **God hath found out the iniquity of thy servants:** behold, we are my lord’s servants, both we, and he also with whom the cup is

found. . . . 33 **Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.**

Insights:

The persistence of Divine Purpose

There is no halting or resting, but a constant steady movement as God carries out his plans. Event after event is taking up and weaved into a plan, nothing is outside the Divine purpose and everything is made subservient into it.

Whether it be the lack of food to Jacob, or the power of memory with the brothers, or the opportunity of God to show mercy to Joseph. Everything tends to reveal the loving kindness of God as He works out His plans for them all. We must not fail to cling closely to the fact of God's Divine providence. Especially in these days, when law and science seem to reign supreme undoing biblical truths. May we not lose sight of God's power to move nations as well as the hearts and minds of men to His end.

The Power of a Guilty Conscience

Few passages are more striking in the Bible than the revelation of the power of the conscience as in the brothers of Joseph. The greatest punishment that a man can suffer is that which comes from within and comes from the conscience of guilt.

As we have learned, time does not blot out sin, nor has time any power over the conscience.

The Nature of True Repentance

We see in the story the remorse and sorrow of the brothers. But this not sufficient because even a confession of sin is no true evidence of altered character. What Joseph was looking for was a change of their mind as to the past, and to the future. To be aware of sin is not repentance for everything proves useless if the sin should be committed again.

Right views on sin are one thing, to stop sinning is quite another. Joseph could not see this until the brothers returned to Egypt. Therefore, repentance is a change of mind as to the past and it is also a change of will as to the future.

The short sightedness of Jacob.

Reconciliation

Genesis 45-46

In this passage we will view the genuine reconciliation that took place between Joseph and his brothers. Biblical reconciliation is the act of God whereby He does away with the hostility between the believer and Himself and establishes peace.

Certainly, there was hostility between Joseph and his brothers. They thought about murdering him, but instead they sold him into slavery. Now that's a tough hurdle to overcome. How do you reconcile a situation like that! We will find what appears to be impossible to overcome, is possible with God

An African proverb says, "When elephants fight, grass gets trampled." Elephants do not throw their weight around for nothing. The average African elephant weighs 16,534 pounds (8 ¼ tons). The largest elephant on record weighed about 24,000 pounds (12 tons) and was 13 feet tall! Wild elephants daily eat about 220 to 440 pounds of vegetation (from grass and fruit to leaves and bark). They also drink about 30 gallons of water each day.

When they get into a fight, they can make a mess that is hard to fix. Men may not weigh 16,534 pounds but when we sin we can make a real mess in this world. Like warring elephants, we can fracture our relationship with God and other men, causing much damage in this world.

We are told in Scripture that "the carnal mind is hostile against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). As a result, we find ourselves at odds with God (warring against God) and we often find ourselves at odds with men. We are prone to shipwreck homes, marriages, friendships and so much more.

Such were Joseph's brothers. They were like warring elephants striving against God and against each other. We are no different, we face all sorts of impossible situations, some like what Joseph faced, but be assured that Christ has made genuine reconciliation possible through His atoning work on the cross.

Once we are reconciled with God, then we can extend it to others. This passage will explore our need for reconciliation and how God restores that which was lost.

The Need for Reconciliation

Judah is a good example of his need for reconciliation. He was the one who suggested that his brothers sell Joseph into slavery. No doubt he was instrumental in negotiating his sale to the Midianites and later organizing the efforts to pull Joseph out of the pit to finalize the deal.

Not only was Judah at odds with Joseph. A divide occurred between him and his other brothers and his father. The divide grew so wide that he left home in Gen. 38. Furthermore, there was a divide between Judah and God. It is very noticeable when He marries a Canaanite in Gen. 38:2.

Clearly, he was in rebellion. He knew the stories about the Covenant. How Abraham made sure Isaac would not marry a Canaanite – Gen. 24:3-4.

(In fact, His grandfather, Isaac was still living when Joseph was sold into Egyptian bondage. He was 168 years old. He died about the time Joseph was placed in prison, at 180 years old.) No doubt Judah knew all the stories. In Genesis 35:27 says Jacob and his family moved back home to live with Isaac in Arbah (Hebron).

Judah also knew the stories of Isaac sending Jacob to live with Laban in order to find a wife, because he was not to marry a Canaanite – Gen. 28:1. Judah needed reconciliation. His lineage was to form the tribe from which the Messiah comes. His lineage is the one to which the scepter was not to depart.

His brother's also needed reconciliation with God. They were in accord with Judah. Furthermore, they all became much like the world around them—violent and cruel. In all the recorded conversations of Joseph's brother there is no mention of God until they experienced chastisement. They needed reconciliation with God and with man.

Is this not the plight of men today?

We are sinners in rebellion against God. Scripture says,

“There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one . . . There is no fear of God before their eyes” – Romans 3:11-12, 18.

In fact, in our unsaved state we neither desire nor have the means to remove the hostility and sin that exist between God and us. Only God can do this by dealing with the cause of our hostility and provisionally putting it away by our Lord sacrifice”

Think of the modern-day broken relationships, first with men against God and then the broken relationships that need reconciling in this world.

Broken marriages, broken families, broken friendships, broken relationships with parents and children and between siblings, broken promises, broken contracts and so much more.

Rom. 5:10 For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.

Col. 1:20 And, having made peace through the blood of his cross, by him to **reconcile** all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. ²¹ And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he **reconciled**.

Next men need to acknowledge their need for reconciliation

I know people who are perfectly content with their broken relationships. They have no intentions on fixing them. Such are men with God. They are either blind to their broken relationship and or content with it. No desire to fix it.

Scripture affirms this.

“There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” – Romans 3:11-12.

In facts it says, they “know the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” – Romans 3:32

But God in His great love in which He loves us brings our need to light. As He did with Joseph’s brothers.

Genesis 42:28 – “What is this that God has done?”

Genesis 44:16 – “God has found out our iniquity.”

True Reconciliation

Has several ingrediencies:

1. Change – a change of mind – a turning away from.
 - a. This is displayed in the life of Judah and they brothers. Instead of fleeing they stayed with Benjamin (Genesis 44:12-13). They chose to suffer with him. If they had the same attitude toward Benjamin as they did to Joseph, they would have been done with him.
 - b. Genesis 44:16 – Rather, they threw in their lot with him and considered this to be of the Lord. A just due for their past sins.
 - c. Furthermore, the ringleader was willing to sacrifice himself for the sake of Benjamin and his father. – Genesis 44:18, 33-34.
2. Restoration:
 - a. Genesis 45:1 – Joseph made himself known to the men.
 - b. Genesis 45:3 – the men were troubled. Wouldn’t you be. I would have thought, “We’re dead. Joseph’s going to kill us.” It would have been just. BUT . . .
 - c. Genesis 45:4-5, 7 – come near . . . God did send me before you to preserve your life.”
 - d. Genesis 45:7 – “and God sent me before you to preserve you and posterity in the earth, and to save your lives by a great deliverance.”
 - e. Genesis 45:14-15 – he wept and kissed Benjamin and each of his brothers, even Judah, Simeon and Levi.
 - f. Genesis 45:15 – “After that his brethren talked with him. There is no rebuke, there is no revenge, After all those years all Joseph shows his love towards his brethren. He

yearned for his brother. I am Joseph, . . . “God has made me a father to Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.” – Gen. 45:8

This is genuine restoration. This is how it is in salvation. Guilty before God. But God convicts.

The Father draws:

John 6:44 – “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

John 6:65 – “And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”

The Holy Spirit Convicts:

John 16:8-12 – “I will send him unto you. ⁸ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: ⁹ Of sin, because they believe not on me; ¹⁰ Of righteousness, because I go to my Father, and ye see me no more; ¹¹ Of judgment, because the prince of this world is judged. ¹² I have yet many things to say unto you, but ye cannot bear them now.

Christ paid the price

“And, having made peace through the blood of his cross, by him to **reconcile** all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he **reconciled**” – Col. 1:20-21.

When we come acknowledging our sin we are affectionately received by Christ. Like with Joseph there is no word of reproach for review but only of encouragement and cheer. This is like it is with God’s method of manifesting himself to the center. There is no reproach on the part of God; it is the sinner who learns to reproach himself as it becomes conscious of the love of God toward him.

We should not be surprised that Joseph’s brothers were full of fear, for the revelation was too much for them. It is often the case that we are more conscious of our sin after God’s revelation of His mercy in Christ than it ever was before. The consciousness of God’s long-suffering love breaks down the soul, deep inside our penitence, and enables us to see the things better than before our conversion.

Up to this time Joseph’s brothers were haunted with the ghost of their former sin. They had tried to leave it behind him; their characters were manifestly improved, and yet the sin clung to them and at almost every turn and were reminded of what they had done.

But after the revelation of Joseph and their reconciliation to him they had new hopes, and were in able to see the things in their proper light and find peace to their former wrong

doings. Nor Joseph did not reproach them but they reproach themselves, and in that self-reproach was the one of the guarantees of avoidance of sin in the future. Such is us at salvation.

One final item regarding reconciliation is the outcome.

It brings peace. There was peace between Joseph and his brother win, there was peace among themselves, and peace with their aging father.

Romans 5:1-2 – “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

It brings assurance. Joseph promised protection from the famine. Genesis 45:7, 11

“for he hath said, I will **never leave** thee, nor forsake thee.” Heb. 13:5

They were only asked to do four things. (1) Tell my father, I am alive – Genesis 45:9a, 13a (2) I am exalted – Genesis 45:9b, 13b (3) I will receive them – Genesis 45:9c-11, 13c (4) Genesis 45:24 – “See that ye fall not out by the way.”

Is not this what we are to do once we have been reconciled to God? Tell others Jesus is risen. Tell them that He is exalted. Tell them that He will receive them as well. See that you do not fall by the way side.

Restored

Genesis 47

It is the hope of every Christian parent to have their children walk with the Lord. As the Apostle John wrote:

“I have no greater joy than to hear that my children walk in truth” (3 John 4).

When their children fail to walk with God, it is a great heartache. Scripture confirms this when it says,

“A foolish son is a grief to his father, and bitterness to her that bare him” (Prov. 17:25).

“A wise son maketh a glad father: but a foolish son is the heaviness of his mother” (Prov. 10:1).

Jacob knew these words to be true. His heart was broken. His sons lies wearied him. Their waywardness crushed his spirit. He became a man who lost sight of God. His immediate world looked hopeless. In fact, it had been 37 years since God last spoke to him at Bethel (Genesis 35:7). It must have seemed like God left as well!

Genesis 42:36 expresses his downcast heart. “You (my sons) have bereaved me . . . Joseph is not (he’s dead); Simeon is not . . . (He’s as good as dead); you will take Benjamin away . . . (He will soon be dead); all these things are against me.” Things couldn’t get any worse.

Jacobs hope was gone. His spiritual sight was dimmed. His world was falling apart at the seams.

I know Jacob is not alone. Believers through-out the ages have borne the heartache of wayward children. Jacob, Samuel, David, and many of the kings felt this sorrow. Such is the beauty of this passage. It gives hope to the hopeless. It shines light on the often-unseen workings of God. What Jacob saw was the present condition of his sons, and it all looked hopeless. What Jacob remembered was their past deeds, and all he felt was hurt and discouragement. What he didn't see was the Sovereign hand of God moving in their lives. God was answering his prayers. He just didn't see it.

In this passage, we will get a rare glimpse of real restoration. We will see how God's drawing, convicting, correcting, and changing the hearts of men resulted in Jacob's sons being restored. Not to their former glory, which was a debased nature, but to something better, a new nature.

First, we see a restored Jacob.

1. Genesis 45:24-25

- a. The true story about Joseph was going to come out. Jacob was about to learn the truth. It had to be a very long dreadful trip for the sons of Jacob to return home.
- b. Imagine what Benjamin must have felt. His half-brothers sold his brother into slavery and hid this deed from everyone. This is a lot to process.
- c. No wonder Joseph said, "See that ye fall not out by the way." – **v. 24**. There could have been a lot of finger pointing on the way home.
- d. It was going to have a healing effect on the family. But, the brothers must have been filled with fear and anxiety over telling their father the truth about their wicked deed. It must have weighed heavily on them.

2. Genesis 45:26

- a. The news sent shock waves through Jacob.
- b. His heart fainted. It stopped for a minute. His knees weakened.
- c. His mind was filled with thoughts. "Their lying again. This is news that is too good to be true."
- d. He didn't believe them. "Was this just another ploy to get Jacob to move to Egypt and leave the Promised Land?"

3. Genesis 45:27

- a. Then they told him all the words of Joseph.
 - i. He's alive

- ii. He's exalted
- iii. He's waiting to receive us.
- b. When he saw the wagons his he revived.
- c. It is quite probable the wagons were an invention of Egypt. It is the first mention of them in Scripture. To see this new technology and the wealth that was behind it must've convinced Jacob that this must be a true message. His sons would not have the means to obtain something like this without the help of someone very powerful.

4. **Genesis 45:28 – “*And Israel said . . .*”**

Not only was he physically revived **but his spirit was rekindled.**

Genesis 46:1 – “*And Israel* took his journey.”

5. **What is God showing us here?**

- a. God can do the impossible.
- b. God is always working behind the scenes. We only see what it immediately before us, but God is moving in an infinite number of ways to bring people to repentance. To work out His ways.
- c. Yes, people can resist God's working, even unto death. But, Jacob's sons heard the truth about God from their childhood.

True, Jacob was not always a stellar father. But he did eventually come around.
- d. The boys also had the influence of their grandfather Isaac. They lived with him for about 37 years after they returned to the Promised Land. They heard things about God from him.
- e. Don't give up! Don't stop praying! Don't stop sharing as God gives opportunity! God is still working.

**First, we see a restored Jacob.
Second, we see Jacob's restored son's**

- 1. They are united again
 - a. They stood united with Benjamin even when they thought it would cost them their freedom.
 - b. From a group of men who did not talk about God, now all they had to share was what God did and what God was going to do.

Genesis 45:5-6, 9

2. They are changed.

Notice in Genesis 45:21 – it calls them, **the children of Israel**, not Jacob's sons. It indicates a change of heart. Before this they were Jacob's son.

They are called the sons of Israel again in Genesis 46:5, 8

3. God is able to restore what seems to be impossible to restore. To Jacob this happened all at once. But as the divine record reveals this change took 26 years as God worked on their conscience and sovereignly worked in Joseph's life.

Third, we have the restored Word of God.

It had been 37 years since the last time God spoke to Jacob. So, Jacob paused on his trip to Egypt at Beersheba.

1. This was a special place for the Patriarch's.

- a. Abraham made a covenant with Abimelech here.
- b. It was here that the Lord appeared to Abraham to test his faith for He told him to offer his son Isaac.
- c. It was here Isaac later had the Lord appear to him and assure him three times that He was with him.
- d. Jacob also knew this place well, because it had been his home in the early days before going off to Haran.
- e. It was on the edge of the Promised Land and it was an enormous step of faith for Jacob to leave the Promised Land.

2. The Lord spoke **to Israel** (not Jacob) and gave him seven promises.

a. I am the God of your fathers – v. 2-3a

- i. Assurance God had not left him

b. Fear not – v. 3b

- i. It is ok to leave the Promised Land

c. I will be there – v. 3c

- i. God will be there with you

d. I will make of thee a great nation – v. 3d

e. I will go down with you – v. 4a

f. I will surely bring you up again – v. 4b

g. Joseph shall put his hands upon your eyes – 4c

3. What is God showing us here?

Sometimes it seems that God is silent or that He is absent. But in reality, He is always near. Jacob's heart was so broken, and his spirit crushed he could not hear or see.

Isn't it good to know that God is still with us even when we are so low we can't even lift up our heads?

Fourth, then there is restored hope. – Genesis 46:5-7

1. Relief from the famine
2. Restored faith – Genesis 46
3. There is a brighter future. There is something to look forward to.
- 4.

Finally, there is the restoration of Joseph – Genesis 46:28-30

1. It does not always work out this way. Especially, when deal with stubborn spirits and despotic natures.
2. Joseph's brothers could have killed him. But they didn't. That was not part of God's plan for Joseph.
3. But as assuredly as Joseph was raised from the dead in Jacob's heart and mind, God can and does raise the dead.

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should **raise** it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will **raise** him up at the last day.

4. What we are seeing is the power of God reunite. Some of that reuniting will take place in heaven.

In a cemetery in Hanover, Germany, is a grave on which were placed huge slabs of granite and marble cemented together and fastened with heavy steel clasps. It belongs to a woman who did not believe in the resurrection of the dead.

Yet strangely, she directed in her will that her grave be made so secure that if there were a resurrection, it could not reach her.

On the marker were inscribed these words: "This burial place must never be opened."

In time, a seed, covered over by the stones, began to grow. Slowly it pushed its way through the soil and out from beneath them. As the trunk enlarged, the great slabs were

gradually shifted so that the steel clasps were wrenched from their sockets. A tiny seed had become a tree that had pushed aside the stones.

The dynamic life force contained in that little seed is a faint reflection of the tremendous power of God's creative word that someday will call to life the bodies of all who are in their graves. He will also bring back every person drowned at sea, cremated, or destroyed in some other way.

This is no problem to the One who made something out of nothing when He spoke the universe into existence. Unbelief cannot deter the resurrection. But faith in the risen Christ opens the door to blessings that His resurrection guarantees -- a glorious new spiritual body and a home in heaven. In new bodies we will be reunited with saved loved ones to live with Jesus throughout all eternity.

Final Words

Genesis 48-49

"And Jacob called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father'"

Often, when people of faith come to the time of their death, they see life with greater clarity. Jacob is one of them. He is like an old barn, with sagging timbers and cracked walls. His roof is weather-beaten and curled with sections letting in the outside light. But the light he enjoyed through these cracks were the revelation of the Lord. He no longer walked as the Gentiles did, in the vanity of their mind, but he walked in the Spirit. As a result of his renewed faith, his believing eyes offered a clearer vision of the future for both himself and his sons.

In the beginning of his life he was all about himself and had practically nothing to do with God. In the latter end of his life, God was everything, and he himself was nothing. With his eyes of faith, Jacob saw his family returning one day to the land, as a great nation, fulfilling the promise of the Lord. He was making sure this legacy would be passed on to his children.

How about you? What legacy will you leave behind? When we're young, we have what appears to be all of life before us. We are driven by the desire to move up in a career. We desire to build a house, travel, make a name for ourself and so much more. But after we achieve these goals, what kind of legacy are we leaving behind? Most people don't think about that.

Over the years I have watched parents build their little kingdoms with the hopes that one day their children will share in it. They dream that one day their children will enjoy their

cottage by the sea, or that they will keep their precious furniture as heirlooms. They may have even set aside a bank account with the hopes their child will use it wisely.

More often than not, I have watched children sell the cottage by the sea, give away the precious heirlooms, and spend the money either on their parent's healthcare or squander it on frivolous things. That's not much of a legacy to pass on!

Even in the case of Jacob's sons, all the flocks and cattle Jacob acquired, along with all the land and provisions provided by Joseph was lost, as the nation moved into slavery.

Generally speaking, material legacies do not last long, nor are they remembered by their grandchildren. I have a signet ring belonging to my grandfather and a few pictures of the family and that is it. Material legacies do not last unless they are wisely invested in some future endeavor, whereas spiritual ones can last forever.

When it is all said and done. After all the self-devised plans, the tricks, the deceptions, the acquiring of great wealth, the successes and the failures. It all came down to this for Jacob: None of those things he once thought were important counted.

None of Jacob's blessings conferred on his children involved his great wealth.

Jacob learn what a real legacy was only after God reeled him in from his wayward ways and made him confront his fleshly heart.

He learned the hard way. He experienced the hard knocks of a troubled family. and suffered the results of his deceptive deals. He underwent great personal loss and he felt deep sorrow before he came to his senses.

The latter seventeen years of his life were spent in Egypt. (He arrived in Egypt when he was 130 years of age and died at 147 years of age.) He was in poor health much of that time. However, it seems those years were spent with the Lord, for we find Jacob finally arriving as the spiritual head and prophet of the family.

What kind of legacy do you plan on passing to your family and friends? In our passage his morning we will see the driving force behind Jacob and what he saw as important. May we learn from his example.

1. Jacob's Words About The Covenant – Genesis 48:3-4

When it is all said and done. After all the self-devised plans, the tricks, the deceptions, the acquiring of great wealth, the successes and the failures. It all came down to this for Jacob. None of those things he once thought were important counted.

None of Jacob's blessings conferred on his children involved his great wealth.

- a. Jacob learn what a real legacy was only after God had reeled him in from his wayward ways and made him confront his fleshly heart.

Jacob learned the hard way. He experienced the hard knocks of family life. He suffered the results of his deceptive deals. He underwent great personal loss. He felt deep sorrow and grief before he came to his senses.

- b. Genesis 47:28 tells us that Jacob had 17 years more years with Joseph in Egypt. Remember he Joseph was 17 years old when he was taken away from Jacob.
- c. Many of those latter years were in his old age. He arrived in Egypt at 130 years of age and died at 147 years of age. Much of that time he was in poor health. However, he spent a great deal of that time with the Lord.

We will see that Jacob finally arrive as the spiritual head and prophet of the family.

2. **Jacob's Words About His Burial – (Genesis 47:29 – Bury me in the Promised Land)**

He called Joseph, not Reuben, Simeon, Levi and Judah. Joseph is regarded by Jacob as the recipient of the firstborn. With that comes responsibility. It is a personal testimony of Jacob's faith, first to his family and second to the community.

Notice Genesis 47:31 – after Joseph agreed, Israel bowed himself upon the bed's head.

There are two readings for this in the Hebrew. The only difference is where you place the vowel points. Vowels in Hebrew are not provided. Either Jacob turned over in bed and then knelt facing the head of the bed, or bowed "worshipped leaning upon his staff.

What is the significance of this burial? This is a testimony to his sons on the importance to the covenant and to the community.

Genesis 50:3

The Egyptians and Jacob's family mourned 70 days for Jacob. This is two days less than what was given for a Pharaoh's. It was a great honor to Joseph and for Jacob.

Genesis 50:7

Then the servants of Pharaoh and the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren went to bury Jacob in the Promised Land. No doubt this made an impression on Jacob's family and the community. For the family it highlights Jacob's faith and God's covenant.

Insight:

We may not have the national impact Jacob had when we die **but we can have an impact on our legacy by the funeral we plan.** We can plan to share the gospel. We can leave behind a written testimony of our faith in Christ and appeal to all who read it to place their trust in Christ. We can tell our family over and over again of our hope before we die. Jacob testified that God's word is true by the way he was buried. Jacob's burial testified that the nation will return. Just as our funeral should testify of the eternal hope we have in Jesus Christ. **Plan it out.** Tell your children and your friends

what you expect. If you don't have children, then speak to someone who is reliable and tell them of your hope in Christ and how you want that to be related at that time.

3. **Jacob reiterated the Covenant – Genesis 48:3-4**

Joseph heard it. Jacob's grandsons heard it. This is our hope. This is our legacy.

4. **Jacob's Words About Inheritance – The adoption – Genesis 48:5-7**

Joseph was to get a double portion of the inheritance. But it was not in money or heirlooms. It was an eternal portion. His sons, Manasseh and Ephraim were adopted by Jacob. **They were no longer grandsons, but sons. They were to be counted as equal heirs with Jacobs sons.**

The long-term effect of this arrangement even goes into the millennial reign of Christ where the land portions are allotted according to tribes and Manasseh and Ephraim are counted in this inheritance.

This adoption is huge. It is also costly. By Joseph and his sons accepting this arrangement it affected their future with Egypt. Egypt despised shepherds. From this time onward both Manasseh and Ephraim would be considered Hebrews, Jacobs sons.

Insights: we also have an adoption.

"Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"

The greatest legacy you can give your family, is to point your children and your grandchildren Jesus Christ. **Where by faith they can be adopted into the family of God.** As Christians, we may be despised, by the world but we are made "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" – Romans 8:17.

Jacob's driving force was the promises of God and the eternal legacy that comes with trusting God.

5. **Jacob's Testimony to His Family**

Who God is – Genesis 48:15-16

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

- a. The God, before whom my fathers walked
- b. The God which fed me all my life long

- c. The Angel which redeemed me from all evil. Though the tri-unity of God was not understood in those days, we can see it here in this passage.

Jacob made sure his family knew who the true God was. He testified to his family.

6. Jacob's Blessing On His Family (Here it gets a little tricky – Genesis 49:1-2)

As a parent over time you get to know your children rather well. You know their strengths and their weakness.

- a. **Reuben:** The danger of instability – Genesis 49:3-4

Reuben, you are my firstborn, the beginning of my strength, dignity and power. You shall not excel unless you and your children get ahold of this weakness. You are unstable. The nation of Reuben never overcame this weakness. They settled on the other side of Jordan and were quickly consumed by their enemies.

- b. **Simeon and Levi:** The disgrace of treachery – Genesis 49:5-7

You are instruments of cruelty. I was not part of your secret. I pray this behavior will not be part of our future heritage. For your actions God says, "I will divide you and scatter you." The tribe of Simeon received a small portion of land but was assimilated by Judah and the tribe of Levi shared their land portion within every tribe.

- c. **Judah:** Blessing of Sovereignty – Genesis 49:8-12

Judah had reclaimed his character

- d. **Zebulun:** The responsibility of opportunity – Genesis 49:13

You struggle to with taking advantage of opportunities. You tend to be slow to act and miss opportunities, hence the mention of the sea.

- e. **Issachar:** The weakness of timidity – Genesis 49:14

You are strong but tended to settle too easily.

- f. **Dan:** The peril of subtility – Genesis 49:17-18

- g. **Gad:** The glory of victory – Genesis 49:19

You are easily overcome by peer pressure. But I predict that in the end you will overcome.

- h. **Asher:** The privilege of blessing – Genesis 49:20

Asher's name means "blessing." Perhaps Jacob is reminding Asher that with blessings comes responsibility. Asher, you are blessed but remember blessings are not intended for luxury and wealth but for wise use.

- i. **Naphtali:** The need of activity – Genesis 49:21

Naphtali you are easy going, full of life and fun. Like a hind let loose. I pray that you will use those energies wisely. Be zealous in the right ways.

- j. **Joseph:** The joy of prosperity – Genesis 49:22-26

He was fruitful.

- k. **Benjamin:** The value of ability

Benjamin was the smallest of all the tribes but was always the most militant. The ones willing to fight.

Insights:

In our passage we saw the driving force behind Jacob and what he saw as important. May we learn from his example. Speak to your children and friends of the Lord. This is your heritage and legacy. We may not have the national impact Jacob when we die **but we can have an impact on our legacy by the funeral we plan.** We can plan to share the gospel. We can leave behind a written testimony of our faith in Christ and appeal to all who read it to place their trust in Christ. We can tell our family over and over again of our hope before we die.

Remember are adopted into God's family.

"Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"

The greatest legacy we can give our family, is to point our children and our grandchildren to Jesus Christ. **Where by faith they can be adopted into the family of God.** Christians, may be despised, by the world but we are made "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" – Romans 8:17.

Jacob's driving force was the promises of God and the eternal legacy that comes with trusting God.

Tell your family who your God is. Yes, lovingly point out their weaknesses, but also point out their potential in Christ. Jacob prayed over his family. He blessed them in the name of the Lord.

Forgiveness

Genesis 50

So often God's children are guilty of harboring bitterness, anger and resentment. Children harbor resentment against parents because of past wrongs. Brothers and sisters refuse to forgive one another. Friends are no longer friends because they harbor an unforgiving spirit towards each other. And the list goes on.

I've heard of brothers and sisters not talking to each other for years. I've seen people ignore one another in church. I've watched people take another aisle in the store or even leave a building to avoid someone they have an ought against.

Is there someone in your life you resent? Do you harbor an unforgiving spirit towards another?

We are commanded to "owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). However, for some reason forgiveness is a hard thing to do. Even for Christians. Paradoxically we find unforgiveness in assemblies where there is little tolerance for sin in principle, but in the pew we find a tolerance for sin in practice.

There is a danger when we separate biblical teaching from living. We then become separated from integrity and from spiritual and moral effectiveness. We end up promoting hypocrisy instead of holiness. When we divorce biblical teaching from daily living we compromise truth in the worse way. It corrupts; it grieves the Lord and dishonors His word and name.

This passage explores the subject of forgiveness. First by examining Joseph's example of forgiveness and then finding parallel truths in the New Testament.

And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: . . .and he comforted them, and spake kindly unto them."

They hated Joseph when he was a boy, and now they could not believe that he did not hate them. The brothers feared that Joseph's benign smile masked a vindictive hatred that would end in their destruction now that their father was gone.

Hearts like this are slow to recognize grace.

1. So, they sent this message – Genesis 50:16-17b

"And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 'So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father' . . ."

Most likely Jacob never gave this command to speak to Joseph. In fact, there is no evidence that Joseph did anything to cause his father to even imagine he would harm his brothers.

But this is what we might expect, given his brothers checkered past. This plea for forgiveness was messy and frankly quite twisted.

But to their credit they employed no euphemisms. They did not call their sin a mistake, or a lapse, or an error in judgment as is so common today. And Joseph saw their plea for what it was: Despite their deception it was the cry of their guilt-ridden hearts for forgiveness.

2. Genesis 50:17c – “Joseph wept when they spoke to him.”
It was as if all he had done had been in vain. Despite their sins against him, he had love them and forgiven them. Everything he had done had been done with an eye to their well-being. How pitiful it must have been to watch his 11 brothers groveled before him as if he had just threatened to take their lives. And Joseph could not hold back his tears

Forgiveness and love go hand in hand

1. First, Joseph had no desire to play God.

“And Joseph said unto them, Fear not: for am I in the place of God?”

He certainly was in a position to be “god-like” in their lives if he so chose. He had been hailed as the savior of Egypt, and in fact the world. And he had earned it. And more, at that very moment he may have had more actual power than Pharaoh. Thus, to play God in his brothers lives and administrator in a little “Divine justice” in behalf of God could have been tempting. But Joseph had a clear view of who God was, and he matched it with a clear understanding of who he himself was not. He had no desire to be God in their lives. Bless Joseph’s name forever!

How much of our relational trouble comes from attempting to be God in other people’s lives?

Oh, if we were only God for a day, we would set so many evils right.

In our bad moments we imagine that we know what God want to do with others.

And at our very worst moments we take correction into our own hands, because God apparently has not had the wisdom to do so.

Joseph left all the righting of his personal wrongs to God and set the example for the faithful in every age. As Paul would later write,

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”

Again is 1 Thessalonians 5:15,

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.”

2. **Joseph told his brothers not to fear** because in addition to his having no desire to play God, he discerned God’s good providence in their evil.

Genesis 50:20 – “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

Though no man could see it, God was holding all the strings, pulling them to affect his good purposes.

“Don’t fear,” said Joseph in effect, “you did intentionally evil to me, but God has used it for good to keep you alive as well as many others.”

This astonishing revelation is throughout Genesis. God created everything good, and then, through all his dealings with his people before and after the flood and in the life of Joseph, he worked out his plan.

3. **Joseph comforted his brothers** because he had no desire to stand in the place of God and because he rested in God’s providential goodness, which led him to a third concrete expression of comfort

“Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them” – Genesis 50:21.

¹ Man is made in God’s image in the following ways. Having the “image” or “likeness” of God means, in the simplest terms, that we were made to resemble God. Adam did not resemble God in the sense of God having flesh and blood. Scripture says that “God is spirit” (John 4:24) and therefore exists without a body. However, Adam’s body did mirror the life of God insofar as it was created in perfect health and was not subject to death.

The image of God (Latin: *imago dei*) refers to the immaterial part of humanity. It sets human beings apart from the animal world, fits them for the dominion God intended them to have over the earth (Genesis 1:28), and enables them to commune with their Maker. It is a likeness mentally, morally, and socially.

Mentally, humanity was created as a rational, volitional agent. In other words, human beings can reason and choose. This is a reflection of God's intellect and freedom. Anytime someone invents a machine, writes a book, paints a landscape, enjoys a symphony, calculates a sum, or names a pet, he or she is proclaiming the fact that we are made in God's image.

Morally, humanity was created in righteousness and perfect innocence, a reflection of God's holiness. God saw all He had made (humanity included) and called it "very good" (Genesis 1:31). Our conscience or "moral compass" is a vestige of that original state. Whenever someone writes a law, recoils from evil, praises good behavior, or feels guilty, he or she is confirming the fact that we are made in God's own image.

Socially, humanity was created for fellowship. This reflects God's triune nature and His love. In Eden, humanity's primary relationship was with God (Genesis 3:8 implies fellowship with God), and God made the first woman because "it is not good for the man to be alone" (Genesis 2:18). Every time someone marries, makes a friend, hugs a child, or attends church, he or she is demonstrating the fact that we are made in the likeness of God.

Part of being made in God's image is that Adam had the capacity to make free choices. Although they were given a righteous nature, Adam and Eve made an evil choice to rebel against their Creator. In so doing, they marred the image of God within themselves, and passed that damaged likeness on to all of their descendants (Romans 5:12). Today, we still bear the image of God (James 3:9), but we also bear the scars of sin. Mentally, morally, socially, and physically, we show the effects of sin.

The good news is that when God redeems an individual, He begins to restore the original image of God, creating a "new self, created to be like God in true righteousness and holiness" (Ephesians 4:24). That redemption is only available by God's grace through faith in Jesus Christ as our Savior from the sin that separates us from God (Ephesians 2:8-9). Through Christ, we are made new creations in the likeness of God (2 Corinthians 5:17).

² Aside from our biological complexity, we are fearfully and wonderfully made in God's image - Genesis 1:26-27. We are fearfully and wonderfully made a living soul unique from all creation. That is, all creation was made by God, but God did something unique with man, he breathed in him the breath of life; and man became a living soul." We are fearfully and wonderfully made as an eternal being — Matthew 25:41-46. We are fearfully and wonderfully made as the crowning point of creation — Genesis 1:27-28; 2:1-2; Psalm 8:5. We are fearfully and wonderfully made to know God — Romans 11:33-36. We are fearfully and wonderfully made to be known by God. — Psalm 139:17-19; Luke 12:7. We are fearfully and wonderfully made with a free will. — Joshua 24:15; Jeremiah 29:11-13.

It is true that after the fall of Adam our free will was limited in various ways, however, by God's grace we were left with enough insight to perceive His godhead through the observation of creation (natural revelation — Romans 1:18-20). Furthermore, God provides the world with the reproving and illuminating work of the Holy Spirit (John 16:8-10) and He supernaturally moved holy men of God to pen without error an inspired record of His great redemption for us to read (2 Peter 1:21). Therefore, we are without excuse.

³ Engineers understand how to design strong yet light beams by putting the strong material toward the outside edges of a cross-section and filling the inside with lighter, weaker materials. This is done because the greatest amounts of stress occur on the surfaces of a structure when handling common bending or stresses. A cross section of a human bone reveals that the strong material is on the outside and the inside is used as a factory for blood cells of various kinds. When you examine a sophisticated camera with its ability to let in more or less light as needed and its ability to focus automatically over a vast range of field, you find repeated imitations of the operation of the human eye. And yet, having two eyeballs, we also have depth perception which gives us the ability to judge how far away an object is.

The human brain is also an amazing organ, fearfully and wonderfully made. It has the ability to learn, reason, and control so many automatic functions of the body such as heart rate, blood pressure, and breathing, and to maintain balance to walk, run, stand, and sit, all while concentrating on something else. Computers can outdo

the human brain in raw calculating power but are primitive when it comes to performing most reasoning tasks. The brain also has an amazing ability to adapt. In an experiment, when people put on glasses that made the world seem upside down, their brains quickly reinterpreted the information they were being given to perceive the world as “right-side-up.” When others were blindfolded for long periods of time, the “vision center” of the brain soon began to be used for other functions. When people move to a house near a railroad, soon the sound of the trains is filtered out by their brains, and they lose conscious thought of the noise.

When it comes to miniaturization, the human body is also a marvel fearfully and wonderfully made. For instance, information needed for the replication of an entire human body, with every detail covered, is stored in the double-helix DNA strand found in the nucleus of each of the billions of cells in the human body. And the system of information and control represented by our nervous system is amazingly compact in comparison to man’s clumsy inventions of wires and optical cables. Each cell, once called a “simple” cell, is a tiny factory not yet fully understood by man. As microscopes become more and more powerful, the incredible vistas of the human cell begin to come into focus.

Consider the single fertilized cell of a newly conceived human life. From that one cell within the womb develop all the different kinds of tissues, organs, and systems, all working together at just the right time in an amazingly coordinated process. An example is the hole in the septum between the two ventricles in the heart of the newborn infant. This hole closes up at exactly the right time during the birth process to allow for the oxygenation of the blood from the lungs, which does not occur while the baby is in the womb and is receiving oxygen through the umbilical cord.

Further, the body’s immune system is able to fight off so many enemies and restore itself from the smallest repair (even repairing bad portions of DNA) to the largest (mending bones and recovering from major accidents). Yes, there are diseases that will eventually overcome the body as we age, but we have no idea how many times through a lifetime that our immune systems have saved us from certain death.

The functions of the human body are also incredible. The ability to handle large, heavy objects and to also carefully manipulate a delicate object without breaking it is also amazing. We can shoot a bow with the arrow repeatedly hitting a distant target, peck away quickly at a computer keyboard without thinking about the keys, crawl, walk, run, twirl around, climb, swim, do somersaults and flips, and perform “simple” tasks such as unscrewing a light bulb, brushing our teeth, and lacing up our shoes—again without thinking. Indeed, these are “simple” things, but man has yet to design and program a robot that is able to perform such a vast range of tasks and motions.

The function of the digestive tract and the related organs, the longevity of the heart, the formation and function of nerves and of blood vessels, the cleansing of the blood through the kidneys, the complexity of the inner and middle ear, the sense of taste and smell, and so many other things we barely understand—each one is a marvel and beyond man’s ability to duplicate. Truly, we are fearfully and wonderfully made. How grateful we are to know the Creator—through His Son, Jesus Christ—and to marvel not only at His knowledge but also at His love (Psalm 139:17-24). (Excerpts from **GotQuestions.org** - *Fearfully and Wonderfully Made*)