

Genesis

Teacher's Manual

Genesis

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Lesson 1

Introduction to Genesis—The Book of Beginnings

I. What is the significance of the name “Genesis?”

A. The word “Genesis” means “beginning, origin or birth”.

B. Genesis is the *Book of Beginnings*.

1. The Book of Genesis marks the beginning of the universe. It lets us know that the universe had an actual beginning, that matter is not eternal and that God was the active force in creation.
2. The Book of Genesis details three new beginnings.
 - a. The original creation (Gen. 1-9) that was followed by the fall of mankind, rebellion and ultimately God’s judgment in a worldwide flood.
 - b. The new beginning with Noah and his family that was followed by the tower of Babel rebellion and ultimately God’s judgment in the confounding of languages (Gen. 10-11).
 - c. The new beginning with Abram (Gen. 12-50) when God put His hand on a nation and set them apart as His instrument in the earth to fulfill His purposes.
3. Key words in the Book of Genesis include: Begat (67), Generation (21) and some form of begin or beginning (12). This is natural because the Book of Genesis truly deals with the populating of the earth (being fruitful and multiplying).

C. Genesis is the seed plot of the Bible.

Themes that begin in Genesis are developed in the rest of the Bible only to end up in the Book of Revelation. Note the following:

Contrasts between Genesis and Revelation	
Genesis	Revelation
First Paradise Closed (3:23)	New Paradise Opened (21:25)
Dispossessed thru Sin (3:24)	Repossessed thru Grace (21:24)
Curse Imposed (3:17)	Cursed Lifted (22:3)
Tree of Life Lost (3:24)	Tree of Life Regained (22:14)
Beginning of Sorrow and Death (3:16)	End of Sorrow and Death (21:4)
A Garden where defilement entered (3:6-7)	A city where nothing defiled can enter (21:27)
Dominion Forfeited in Adam (3:19)	Dominion Restored in Christ (22:5)
Evil Triumphs in Serpent (3:13)	Lamb Triumphs over Serpent (20:10)

For more comparisons see *Explore the Book* by J. S. Baxter.

II. What significant questions does the Book of Genesis answer?

The Book of Genesis answers many of the questions that have plagued philosophers throughout the ages.

- What is the source of the universe?
- Is there a God in heaven?
- Where did the seven day week come from?
- Where did men and woman come from?
- What is the purpose of man's existence?
- What is the origin of marriage in humans?
- What is the difference between animals and man?
- How did sin enter the human race?
- What is the source of all of the various languages in the world today?
- Is there a real devil and how does he work?
- What is the origin of the Hebrew race?
- How did the children of Israel get into Egypt?

III. What is a simple outline of the Book of Genesis?

A. Four Predominant Events (Genesis 1-11)

1. The Creation (Genesis 1-2)
2. The Fall (Genesis 3-5)
3. The Flood (Genesis 6-9)
4. The Babel Crisis (Genesis 10-11)

B. Four Predominant Persons (Genesis 12-50)

1. Abraham (Genesis 12-25)
2. Isaac (Genesis 25-26)
3. Jacob (Genesis 27-36)
4. Joseph (Genesis 37-50)

IV. Who wrote the Book of Genesis?

There is very little debate among conservative theologians that Moses was the author of this book. All Jewish literature attributes the writing to Moses. The New Testament and the early church fathers confirm this same conclusion (Luke 24:44).

Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

V. What is the date of the writing?

Most scholars would place the writing of the Book of Genesis around 1400 B.C. most likely during the wilderness wanderings when God instructed Moses to write things down in book form (Ex. 17:14; 24:4; 34:27). Moses covers at least 2400 years of human history from the sin of Adam to the death of Joseph.

Then the LORD said to Moses, “Write this for a memorial in the book and recount it in the hearing of Joshua... Exodus 17:14a

VI. How could Moses write this book when he was not alive at the time of the events recorded in this book?

There are two possible sources from which Moses got his understanding of the events described in the Book of Genesis.

- A. From oral tradition. It was not uncommon in those days, due to the lack of developed writing skills, to pass down oral tradition from generation to generation through the use of storytelling. Moses was educated in the best that the world had to offer while in Pharaoh’s house which made him a good candidate for writing.
- B. From God Himself. It is clear in Moses case that he had some direct input from God, Who was indeed there when these events occurred (Acts 7:37-39; Ex. 33:11; Num. 12:8; Deut. 34:10).

This is that Moses who said to the children of Israel, “The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.” This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, whom our fathers would not obey, but rejected. Acts 7:37-39

So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. Exodus 33:11

VII. What is the key verse in the book of Genesis?

The key verse in the Book of Genesis is Genesis 3:15. Actually, this is the key verse of the entire Bible.

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

VIII. What covenants with man were established by God in the Book of Genesis?

Four of the nine great covenants that God has established with man were set forth in the Book of Genesis.

- A. The Edenic Covenant (Gen. 1).
- B. The Adamic Covenant (Gen 3).
- C. The Noahic Covenant (Gen. 9).
- D. The Abrahamic Covenant (Gen. 12-15).

IX. How is Christ seen in the Book of Genesis?

Christ is the unifying theme of the whole Bible (Luke 24:27, 44; John 5:39; Heb. 10:7). The Bible is a progressive revelation of Jesus Christ. In Genesis Christ is seen in the following:

A. The Tree of Life

When you partake of Him you will live forever (Gen. 2:9; John 6:54).

Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

B. Adam

Christ was the new Adam and the head of a new race called the New Creation in Christ Jesus (Rom. 5:14; I Cor. 15:45; II Cor. 5:17). We are all born in Adam. We are reborn in Christ. All people find themselves in either Adam (old creation) or in Christ (new creation).

Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. Romans 5:14

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. II Corinthians 5:17

C. The Seed of the Woman

Christ fulfilled the prophecy of the Seed of the Woman when He was born of a virgin by the Holy Spirit (Mt. 1:22-23; Luke 1:35).

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Matthew 1:22-23

D. The Coats of Skin

Jesus and His shed blood became our covering so that we could stand before God clothed in His righteousness and escape judgment (Gen. 3:21; Rom. 5:12-21).

E. Isaac

Isaac was the only begotten son of the Old Testament who was symbolically offered up by the exalted father as a sacrifice to God and symbolically raised again to life (Heb. 11:17-19; John 3:16; I John 4:9).

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: "At this time I will come and Sarah shall have a son." Romans 9:6-9

F. The Lamb in the Thicket

When the child of Abraham was slated to die, a ram (male lamb) caught in the thicket was found to take his place. When we as the children of Abraham were destined to die for our sins, the Lamb of God, crowned with thorns, stepped in to take our place (Gen. 22:13).

Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided." Genesis 22:13

G. The Curse Bearer

As a result of sin, a curse came on the earth (Gen. 3:14-19). Jesus became a curse for us and in effect reversed the curse (Gal. 3:13-14).

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”, that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Galatians 3:13-14

Notice the following:

The Curse	Christ’s Relationship to the Curse
Ground Cursed	Christ became a curse (Gal. 3:13).
Eat in Sorrow	Christ was a man of sorrows (Is. 53:3).
Thorns & Thistles	Christ was crowned with thorns (John 18:8).
Sweat	Christ sweat drops of blood (Luke 22:44).
Return to Dust	Christ brought to dust of death (Ps. 22:15).
Flaming Sword	Christ was pierced with a sword (Zech. 13:7).
Man to Die	Christ tasted death for every man (John 18:14).
Cut off from Tree of Life	Christ is the tree of Life (John 6:47-58; 14:6).

H. The Ark of Salvation

When man was destined for destruction, God provided a place of salvation (Gen. 6-9). The only way into God’s provision was through the door. Jesus is the door. When we enter in through Him we are saved from judgment.

I. Jacob’s Ladder

Jacob’s ladder formed a bridge or a point of access from heaven to earth (Gen. 28:12). Jesus is our bride and point of access to the Father (John 1:51).

And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

J. Joseph

Joseph is perhaps the fullest type of Christ in the Old Testament. A complete study will find over 100 comparisons between Joseph and Christ from being the beloved son of the father (Gen. 37:3; Mt. 3:17); to his rejection by his brethren and being sold out for silver (Gen. 37:4, 27-28; John 15:24; Mt. 27:9), to his being exalted in power to become the savior of the world.

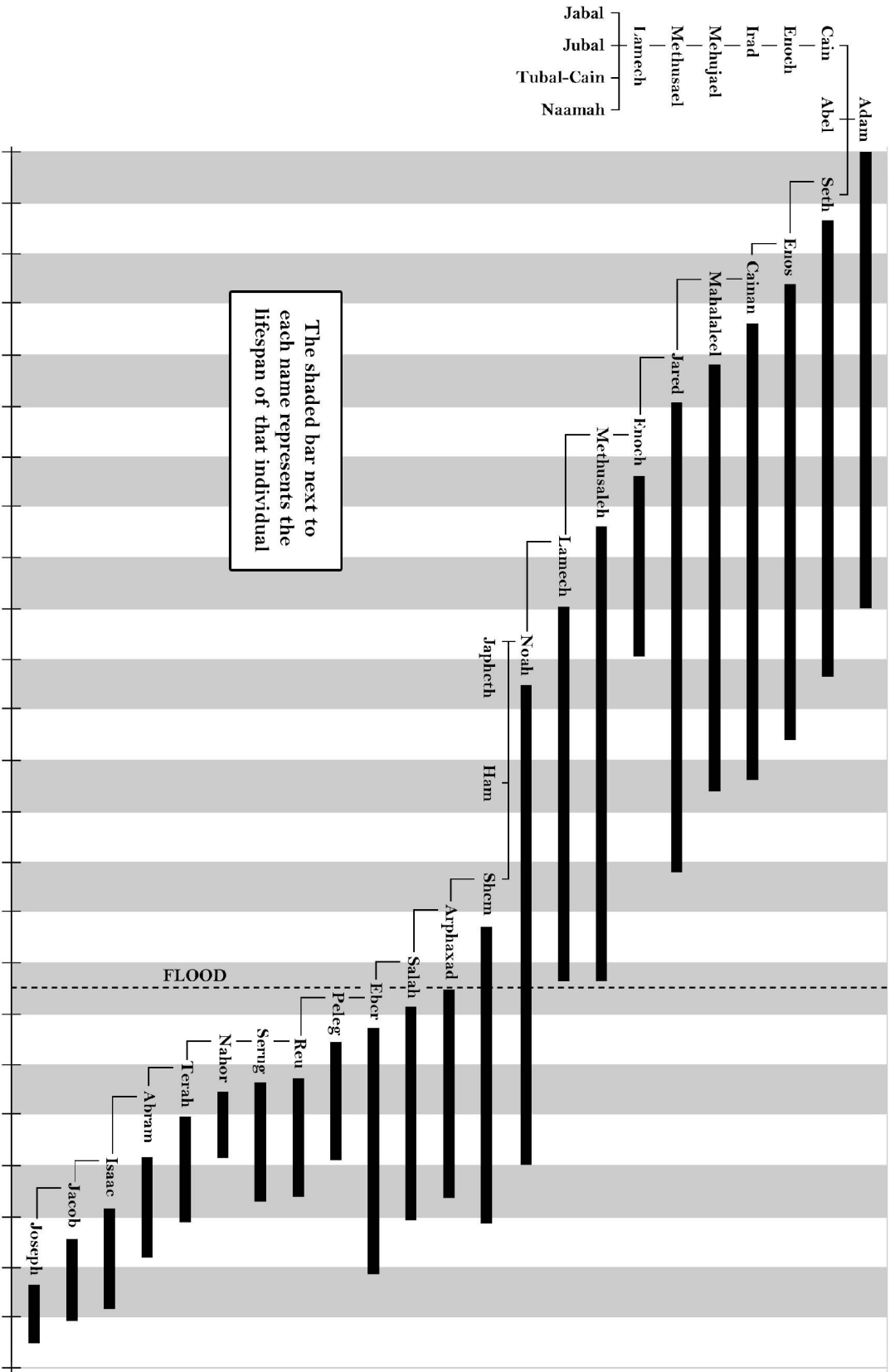
X. Did all of the events that are recorded in Genesis actually happen?

YES! Or at least Jesus believed that they did. Jesus referred to many of the characters and events of Genesis.

- Adam and Eve (Mt. 19:4)
- Abel's Murder (Mt. 23:35)
- Noah and the Flood (Luke 17:27)
- Lot and the Destruction of Sodom (Luke 17:29)
- Abraham, Isaac and Jacob (Luke 13:28)

XI. What does the Genesis family tree look like?

Note the following chart:



Divisions are centuries - The literal Bible chronology is followed
GENEALOGIES AND LIFESPANS IN THE BOOK OF GENESIS

Lesson 2

Genesis 1:1

“In the beginning God created the heavens and the earth.”

Several questions plague the mind of every man. Who made all things? Who existed before anything else? Is there a supreme being in the universe? Is anyone in charge? All of the philosophers of ancient and modern times have spent millions of hours contemplating the answer to these questions. The Bible simply begins with a bold declaration that answers them all in one short sentence. God does not seem to feel that He has to prove His existence with elaborate arguments as many of the philosophers of the past tried to do; He simply declares it (Is. 40:25-28).

“To whom will you compare me? Who is my equal?” asks the Holy One. Look up into the heavens. Who created all the stars? He brings them out one after another, calling each by its name. And he counts them to see that none are lost or have strayed away. O Israel, how can you say the LORD does not see your troubles? How can you say God refuses to hear your case? Have you never heard or understood? Don’t you know that the LORD is the everlasting God, the Creator of all the earth? He never grows faint or weary. No one can measure the depths of his understanding. —NLT

Let’s look at the very first verse of the Bible word by word.

I. “In the Beginning”

Notice that there is no time element expressed in this phrase. It could refer to the remote and distant past or it could be closer to our own time. The Book of Proverbs makes some reference to this time as it talks about the presence of Wisdom at this time (Pro. 8:22-31).

The LORD formed me from the beginning, before he created anything else. 23 I was appointed in ages past, at the very first, before the earth began. 24 I was born before the oceans were created, before the springs bubbled forth their waters. 25 Before the mountains and the hills were formed, I was born—26 before he had made the earth and fields and the first handfuls of soil. 27 I was there when he established the heavens, when he drew the horizon on the oceans. 28 I was there when he set the clouds above, when he established the deep fountains of the earth. 29 I was there when he set the limits of the seas, so they would not spread beyond their boundaries. And when he marked off the earth’s foundations, 30 I was the architect at his side. I was his constant delight, rejoicing always in his presence. 31 And how happy I was with what he created—his wide world and all the human family! —NLT

II. “God”

A. God is the first subject of the Bible.

How fitting that the subject of the first sentence in the Bible is “God.” God is seen as the beginning, the source, the initiator, the author, origin all things. God comes first in all things. He came first before creation and He is to be first in our worship, our obedience, our faith, our plans, our lives and in all of our difficulties.

He is to be the first one consulted, the first one honored, the first one to be thanked and the first one to be recognized. He should come first at all times, in all places and under all circumstances.

If this is established in our beginning, that is, the beginning of our Christian walk most of our problems would fade away. We must keep first things first.

B. God revealed Himself to man.

Even in giving us this book of the Bible God has revealed Himself to us in a way that we could not naturally know Him. Apart from God revealing Himself to us, we could not know Him. For this reason the first revelation of God to man is a revelation of grace—God reaching down to man. What does this first verse reveal to us about God?

1. God is infinite.

This means that God is not limited by space and time (Ps. 90:1-2).

LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

2. God is eternal.

This means that God has no beginning and will have no ending. He always was and He always will be (Is. 44:6).

Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: “I am the First and I am the Last; besides Me there is no God.”

3. God is omnipotent.

Creation is the greatest miracle of all time. God is all powerful. He is able to call things into existence by simply speaking them into being (Heb. 11:3; Ps. 33:6-9).

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Hebrews 11:3

⁶ By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth. ⁷ He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. ⁸ Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. ⁹ For He spoke, and it was done; He commanded, and it stood fast. Psalm 33:6-9

4. God is a compound unity.

This is seen in the very first word used for “God.” It is the word *Elohim*. This name for God occurs in the Bible over 2500 times. It is a very unique word in many ways.

- a. This word is a noun in the plural form.
- b. This word though plural is always accompanied by a verb in the singular.
- c. This word may be a hidden reference to the triune nature of God—Father, Son and Holy Spirit. We know that all three persons of the Godhead were involved in creation.

The Triune God as seen in Creation	References
The Father	Acts 4:24; Ps. 33:6-9; 102:24-27; Is. 42:5
The Son	John 1:3, 10; Eph. 3:9; Col. 1:15-17; Heb. 1:2
The Holy Spirit	Gen. 1:2; Job 26:13; 33:4; Ps. 104:30

C. God refutes the philosophies of the ages.

1. Atheism

Atheism teaches that there is no god and, therefore, no higher power or authority. However, God’s word declares that God not only exists but that He is the author of all life. It should be noted that a denial of this fact does not change this fact (Ps. 14:1; Rom. 1:28).

The fool has said in his heart, “There is no God.” Psalm 14:1a

And even as they did not like to retain God in their knowledge... Romans 1:28

It has also been said that “an atheist cannot find God for the same reason that a thief cannot find a policeman.”

2. Pantheism

Pantheism teaches that nature is god, that is, god is in nature and nature is in God. However, God's word declares that God and nature are separate. In fact, God created nature. Pantheism makes nature God and misses the God of nature. It inspires the worship of the creation rather than the creator.

Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it. Isaiah 42:5

3. Polytheism

Polytheism teaches that there are many gods. However, God's word declares that there is one God (Deut. 6:4; Is. 43:10-11; 44:6). "In the beginning God" not "gods."

"You are My witnesses," says the LORD, "And My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I, am the LORD, and besides Me there is no savior." Isaiah 43:10-11

Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: "I am the First and I am the Last; besides Me there is no God." Isaiah 44:6

4. Fatalism (Evolution)

Fatalism or the religion of evolution teaches that matter is eternal and that everything that we see occurred by chance. However, God's word declares that matter is not eternal and that chance had nothing to do with it. Creation was a deliberate act of God. God willed it, He designed it and He gave it life.

5. First Cause (Prime Mover)

This philosophy teaches the same as the above but it gives place to a form of god called "the first cause". This is an attempt to answer the "cause and effect" argument when it comes to creation. In this philosophy, evolution is the process, but it must provide some form of impersonal force to start the "evolutionary ball" rolling. However, God's word declares that God is an intelligent being Who created the world with purpose and design.

It is no wonder that Satan is attacking the truth found in this very first book of the Bible. If you can destroy this verse, the rest of the Bible has little or no meaning.

III. "Created"

A. The word created as used here means to make something out of nothing (*ex nihilo*).

- B. This means that the heavens and the earth were not created out of preexistent matter.
- C. This truth is clearly taught in the Bible (Rom. 4:17; Heb. 11:3; Ps. 33:6, 9; Amos 4:13; 5:8).

...God, who gives life to the dead and calls those things which do not exist as though they did... Romans 4:17b

By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth... For He spoke, and it was done; He commanded, and it stood fast. Psalm 33:6, 9

- D. Creation from nothing is the greatest miracle of all time.

It is amazing how many people accept this miracle but do not accept the other miraculous stories of the Bible (e.g. The Flood, Crossing of the Red Sea, Jonah, etc.). What could be harder than creation?

IV. “The Heavens and the Earth”

- A. The reference to “the heavens” undoubtedly refers to the universe. As far as this passage is concerned, it refers to everything but “the earth.” The Hebrew language has no word for “universe.” The best that the Hebrew language can do to refer to the universe is to say, “the all” (Jer. 10:16; Is. 44:24; Ps. 103:19; Eccl. 11:5).

For He is the Maker of all things [lit. the all]... Jeremiah 10:16

Thus says the LORD, your Redeemer, and He who formed you from the womb: “I am the LORD, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself... Isaiah 44:24

- B. The word “heaven” is used in Scripture to describe three different places sometimes called the first, second and third heaven.
 - 1. The first heaven is the atmospheric heaven that we see when we look up. Descriptions that apply to the first heaven include:
 - a. Sky (Gen. 1:8; Mt. 16:3)

Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. 2 He answered and said to them, “When it is evening you say, ‘It will be fair weather, for the sky is red’; 3 and in the morning, ‘It will be foul weather today, for the sky is red and

threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.” Matthew 16:1-3

- b. Clouds (Dan. 7:13) “...*the clouds of heaven.*”
- c. Weather Phenomenon (Wind, Rain, Hail, Thunder, Lightning)
- d. Birds (Job. 35:11; Dan. 2:38)

Who teaches us more than the beasts of the earth, and makes us wiser than the birds of heaven? Job 35:11

- 2. The second heaven is outer space that serves as the context for the planets and stars. Descriptions that apply to the second heaven include:

- a. Sun, Moon and Stars (Joel 2:10, 30-31)

The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness. Joel 2:10

And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD.

Joel 2:30-31

- b. Constellations (Is. 13:10)

For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine.

- 3. The third heaven is a spiritual place called Paradise that serves as the dwelling place or throne room of God. Descriptions and characteristics that apply to the third heaven include:

- a. The Third Heaven (II Cor. 12:1-4)

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

- b. Paradise of God (Luke 23:43; II Cor. 12:4; Rev. 2:7)

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God. Revelation 2:7

- c. Heavenly Eden or Garden of God (Ezek. 28:13)

You were in Eden, the garden of God; every precious stone was your covering...

- d. His Sanctuary (Ps. 102:19)

For He looked down from the height of His sanctuary; from heaven the LORD viewed the earth...

- e. The Presence of God (Heb. 9:24)

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us...

- f. Heaven of Heavens (I Kgs. 8:27; Neh. 9:6; Ps. 68:33)

But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! I Kings 8:27

To Him who rides on the heaven of heavens... Psalm 68:33

- g. The Throne of God (Is. 66:1; Mt. 5:34; Rev. 4:2)

Thus says the LORD: "Heaven is My throne, and earth is My footstool."

Isaiah 66:1

This is the testimony of God concerning the origin of all things. The testimony of the Lord is sure and needs no confirming help from man (Ps. 19:7).

The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple...

The following quote is taken from *Gleanings from Genesis* by Arthur Pink, page 11-12.

“The faith of the Christian rests upon the impregnable rock of the Holy Scriptures, and we need nothing more. Too often have Christian apologist deserted their proper ground. For instance: one of the ancient tablets of Assyria is deciphered, and then it is triumphantly announced that some of the statements found in the historical portions of the Old Testament have been *confirmed*. But that is only a turning of things upside down again. The Word of God needs no “confirming.” If the writings upon an Assyrian tablet agrees with what is recorded in the Scripture, that confirms the historical accuracy of the Assyrian tablet.”

Lesson 3 Genesis 1:2

*The earth was without form, and void; and darkness was on the face of the deep.
And the Spirit of God was hovering over the face of the waters.*

I. The earth was without form and void and darkness was on the face of the deep.

What happened? The condition of the earth here seems to be inconsistent with the nature of God. God is perfect and it would be inconsistent with His nature to create things that are chaotic and confused (I Cor. 14:33).

For God is not the author of confusion but of peace...

I would like to suggest that this is not the first stage in the creation of the earth, but, in fact, the last stage of a former, more perfect creation. In this case an outline of Genesis one would be as follows:

- The Original Creation (vs. 1)
- The Fall and Ruin of Creation (vs. 2)
- The Restoration of Creation (vs. 3-35)
- The Creation of Man (vs. 26-31)

I believe in what is called the “Gap Theory.” The Gap Theory suggests that most of Genesis 1-2 reflects the restoration of a previous creation that included the angelic orders. This initial creation may have taken place millions of years ago. What we find in Genesis 1:2 is the result of a flood of judgment on the earth that may have been tied to the fall of Satan and his angels. In verse two of Genesis one, we find the earth destroyed and under water. As God moved after Genesis 1:3, He moved to restore what He had originally created.

Before you react to this thought, let me share with you some of my reasons for thinking this way. I believe in the Gap Theory for several reasons:

A. Because of the nature of God.

1. What God makes is good because His nature is good.

Seven times in Genesis 1 we are made to know that what God makes is good (Gen. 1:4, 10, 12, 18, 21, 25, 31).

2. Perfection is always implied about anything God does. A perfect God could not make anything that is imperfect.
 - a. His work is perfect (Deut. 32:3-4).

For I proclaim the name of the LORD: Ascribe greatness to our God. He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

- b. His way is perfect (II Sam. 22:31).

As for God, His way is perfect; the word of the LORD is proven; He is a shield to all who trust in Him.

- c. He made everything beautiful (Eccl. 3:11).

He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end. –NIV

B. Because of the words used in this passage.

The Book of Genesis was originally written in Hebrew not in English. Therefore, we must make every effort to understand the words of this passage in the Hebrew. There are several words of significance in Genesis 1:1-2.

1. The use of the word “create” and the word “made” (Gen. 2:3).

*Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had **created and made**.*

There is a difference between creation and the restoration of creation (Ps. 104:30).

You send forth Your Spirit, they are created; and You renew the face of the earth.

Is it possible that verse one of Genesis one reflects the original creation and the subsequent verses contain the restoration of the earth preparing it for the habitation of a new creature—man?

- a. The word “create” (*bara*) is used seven times in Genesis 1-2 (Gen. 1:1, 21, 27; 2:3, 4). This word means to make things out of non-existent matter (Ps. 89:47; 148:5; Is. 40:26; 42:5; 45:18; 65:17). This is something that only God can do.

Praise Him, all His angels; praise Him, all His hosts! Praise Him, sun and moon; praise Him, all you stars of light! Praise Him, you heavens of heavens, and you waters above the heavens! Let them praise the name of the LORD, for He commanded and they were created. Psalm 148:2-5

The word create is used specifically in three instances relative to this passage.

- In relation to the heavens and the earth—matter (Gen. 1:1).
 - In relation to animal life—natural life (Gen. 1:21).
 - In relation to human life—spiritual life (Gen. 1:26-27).
- b. The word “made” is used eight times in Genesis 1-2 (Gen. 1:7, 16, 25, 26, 31; 2:2, 3, 4). The first four days involve no creative act, things are simply called forth. Perhaps the six days of creation are in fact an account of a **new** beginning, but they are not necessarily the **first** beginning.
2. The word “was” (Gen. 1:2).

Many words in Hebrew can be translated in more than one way. The word that is used for “was” in this instance could equally be translated “became.” Just so you understand that this is not stretching the meaning, it should be noted that over 800 times in the Old Testament this word is translated with this connotation. In fact the same word is used in Genesis 2:7.

*And 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 being.*

3. The word “without form” (Gen. 1:2).

- a. This word literally means “to lie in waste.”

It is usually translated “waste.” In other places it is translated “vain, wilderness, empty place, confusion, a thing of naught or vanity” (Deut. 32:10; Job 12:24-25).

*He found him in a desert land and in the **wasteland**, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.*

- b. Other verses seem to indicate that this is not the way God created the earth (Is. 45:18).

For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain[same Hebrew word], Who formed it to be inhabited: “I am the LORD, and there is no other.”

4. The word “void” (Gen. 1:2).

- a. This word literally means “to be empty.”

- b. This word is used only two other times in the Bible and in both cases it is used to describe a condition that is the result of the judgment of God (Is. 34:11; Jer. 4:23-28).

*I beheld the earth, and indeed it was **without form, and void**; and the heavens, they had no light. 24 I beheld the mountains, and indeed they trembled, and all the hills moved back and forth. 25 I beheld, and indeed there was no man, and all the birds of the heavens had fled. 26 I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down at the presence of the LORD, by His fierce anger. 27 For thus says the LORD: “The whole land shall be desolate; yet I will not make a full end. 28 For this shall the earth mourn, and the heavens above be black, because I have spoken. I have purposed and will not relent, nor will I turn back from it.”*

Jeremiah 4:23-28

Whether this refers to the condition in Genesis 1, the judgment in the days of Noah or some other judgment, the important point is that the condition was the result of judgment on sin.

5. The word “darkness” and “deep” (Gen. 1:2).

- a. Darkness in the Bible is also seen as the result of judgment, never an act of creation (Ex. 10:21-13; Is. 5:30; 13:10; Jer. 4:23; Amos 5:18-20; Joel 2:30-32; Zeph. 1:15; Mt. 8:12; Rev. 16:10).

For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine. “I will punish the world for its evil, and the wicked for their iniquity; I will halt the arrogance of the proud, and will lay low the haughtiness of the terrible.” Isaiah 13:10-11

- b. Flood waters in the Bible were also seen as judgment (Gen. 6-8; Amos 8:8; Mt. 24:38-39; II Pet. 2:5; 3:6).

Knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.” 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. II Peter 3:3-7

- C. Because of other confirming passages (Job. 9:4-10; Jer. 4:23-27; Is. 45:18).

We have already looked at the other passages listed, but what about this passage in Job. It implies certain things that God has done. But when exactly did He do them?

God is wise in heart and mighty in strength. Who has hardened himself against Him and prospered? 5 He removes the mountains, and they do not know When He overturns them in His anger; 6 He shakes the earth out of its place, and its pillars tremble; 7 He commands the sun, and it does not rise; He seals off the stars; 8 He alone spreads out the heavens, and treads on the waves of the sea; 9 He made the Bear, Orion, and the Pleiades, and the chambers of the south; 10 He does great things past finding out, yes, wonders without number. Job 9:4-10

D. Because of the relationship of this event to Noah and the flood.

1. Noah received the same commands as Adam and Eve (Gen. 1:28; 9:1, 7).

So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.” Genesis 9:1

2. Noah received a covenant with a promise attached (Gen. 9:9-17). The promise was that God would never again destroy the world with a flood. How much more significant is this promise to Noah if indeed God had destroyed the earth in this manner twice!

“And as for Me, behold, I establish My covenant with you and with your descendants after you, 10 and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. 11 Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.” 12 And God said: “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: 13 I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. 14 It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; 15 and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. 16 The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” 17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

E. Because of typology related to experience of mankind and the church.

Typology can never be used to establish doctrine, but it can be a confirming voice to doctrine. There seems to be a pattern in relation to creation and restoration that is consistent in the earth, mankind and the church.

Earth	Man	Church
Created Good	Created Good	Created Good
To Be Inhabited	To Be Inhabited	To Be Inhabited
Purpose Frustrated	Purpose Frustrated	Purpose Frustrated
Self-Will of Satan Led to Fall	Self-Will of Man Led to Fall	Self-Will of Men Led to Decline
Became Empty	Became Empty	Became Empty
Darkness on the Face of the Deep	Darkness Came into the Heart of Man	The Church Went through Dark Ages
God Restored	God Restored	God Restored
Earth Gets New Birth	Man is Born Again	The Church is Reformed

F. Because of the geological record.

We never need to fear true science. It is false science like the “theory of evolution” that is dangerous. But the fact is that there is a fossil record in the earth that makes it difficult to insist that the world is only about 10,000 years old. There are those who suggest that perhaps God created the fossils of animals in the earth that never existed. This argument seems inconsistent with God’s nature.

When science is studied honestly and the Bible is studied accurately they should tell one story.

Questions:

- Did all those animals for which there are bones in the earth actually exist?

Geological study seems to indicate that many of them perished by mutual destruction as the result of some catastrophic event.

- Are any of the methods of scientific dating accurate or at least partially accurate?

We know that many of the procedures used in scientific dating are flawed at best. But can we really say that they are completely without merit?

- What would happen to an earth that was suddenly overwhelmed with a flood and all light from the sun was blocked?

An ice age with powerful glaciers, perhaps?

- What about dinosaurs? Were they just too big for Noah to take on the ark? Did they really exist as recently as 4000 years ago?

It is interesting that the dinosaurs seem to be reptilian in nature and that when Satan chose an animal to use against Adam and Eve he used a reptile.

The space of time that could have existed between Genesis 1:1 and Genesis 1:2 would have been sufficient to include all of the ages of science. However, from the creation of Adam to the present there have been no more than between 6000 and 10,000 years. The 6000 years of Bible history has to do with man since his fall into sin. When man fell into sin, the clock started ticking.

G. Because of the element of time necessary for the fall of Satan and his angels (Is. 14:9-17; Ezek. 28:12-19; II Pet. 2:4).

If these events did not take place prior to the creation of man, when did they take place? Why does it seem that Satan was threatened by the creation of man?

It must be remembered that the Gap Theory is just that, a theory and not universally accepted among biblical scholars. However, it is a theory that has some strong justification from both the Bible and science and therefore should not be written off as mere fantasy.

II. The Spirit of God moved on or “hovered over” the face of the waters.

The work of the Holy Spirit is to prepare for the move of God in relationship to the earth.

A. The word “moved” could be translated “hovered over” or “continued to brood over.”

1. The Latin Vulgate uses the word “*incubabat*” from which we get our English word “incubate.” This is the first reference to the Holy Spirit and it figuratively refers to him in the context of a bird incubating its eggs.
2. This was not a single act on the part of the Holy Spirit but a continual process. The Amplified Bible says, “The Spirit of God was moving (hovering, brooding) over the face of the waters.”

B. The moving of the Holy Spirit precedes the coming forth of light relative to the earth (Gen. 1:3).

The presence of the Holy Spirit means that life is on the way. The Holy Spirit is the channel of the life of God (Job 26:13; 27:3; Ps. 33:6; 104:30; 143:10; Is. 34:16; 63:11).

C. If the earth is to be renewed, God must take the initiative.

In this way the fallen earth is the same as fallen man. Arthur Pink put it this way, “The sinner can no more regenerate himself than could the ruined earth lift itself out of the deep which rested upon it” (*Gleanings in Genesis*, page 16).

Lesson 4

Genesis 1—The Days of Creation

I. What does Genesis one tell us some about God?

Apart from the obvious things about God that are implied in Genesis one including His omnipotence, omnipresence and pre-existence, there are other things that should be highlighted.

A. God is a God of order.

God is a God of order and has a plan and a pattern for everything that He does. He is very orderly in how He approaches projects and problems. Notice the order of the days and how God planned ahead.

1. Day one laid the foundation for day four.

On day one God opened the earth to His light and on day four he appointed the regulators of that light (the sun, moon and stars).

2. Day two laid the foundation for day five.

On day two God brought order to the waters on the earth and the firmament in the sky in preparation for the sea creatures and the birds that would fly in the firmament.

3. Day three laid the foundation for day six.

On day three God prepared the dry ground and plant life to prepare for animals and man on the sixth day.

4. Finally, God made a schedule for rest on day seven.

God did not need to rest, but He knew we would. One day of rest in seven is built into the universe by God Himself. When we try to resist it, we will find ourselves resisting nature itself.

B. God is a God of perfection or excellence.

Everything God does is stamped with perfection. The very first Hebrew sentence of Genesis has 28 letters. The number twenty-eight is four times seven. Four is the number of earth or creation (four winds, four corners, four seasons, etc.) and seven is the number of perfection. Genesis one verse one speaks of the perfection of creation.

Genesis one is stamped with the number seven.

1. There are seven days of creation and restoration.
2. The word “good” appears seven times (vs. 4, 10, 12, 18, 21, 25, 31). Actually a better translation of the word “good” would be “excellent.”
3. The word “create” appears seven times (Gen. 1:1, 21, 27; 2:3, 4). Note that the context of chapter one continues to chapter two verse three.
4. The word “heaven” appears seven times (vs. 1, 8, 9, 14, 15, 17, 20).
5. The phrase “and there was” occurs seven times.
6. The word “God” is referred to thirty-five times which is seven times five (five being the number of grace).

Thus the seal of perfection and the spirit of excellence are on all that God did and does (Deut. 32:3-4).

For I proclaim the name of the LORD: Ascribe greatness to our God. He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

C. God is a God of blessing.

There are three blessings imparted to creation by God.

1. God blessed the water creatures and the birds on the fifth day (vs. 22).
2. God blessed man on the sixth day (vs. 28).
3. God blessed the seventh day itself (Gen. 2:3).

II. What are some other interesting features in Genesis one?

- A. Genesis one gives us the ten commandments of creation (Ps. 33:8-9).

Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast.

Moses received the Ten Commandments or the moral law from God for the nation of Israel. But there was another “Decalogue” before Moses. Ten times the Lord issued the command “let there be” (or some variation of it) in this chapter (vs. 3, 6, 9, 11, 14, 15, 20, 24, 26).

This clearly demonstrates the power of the “Word of God” in creation (Heb. 11:3; John 1:3).

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Hebrews 11:3

- B. Genesis one indicates that there is light apart from the sun, the moon and the stars (vs. 3-5). God did not create the light, He is light (I John 1:5). On day one the dark clouds were separated and the light was allowed to shine in relation to the earth.

Only recently have scientists discovered that there is light in the universe apart from the light provided by the stars. The term that has been applied to this phenomenon is “cosmic radiance.”

- C. Genesis one sets day two in a category by itself (vs. 6-8).

When you read the first chapter of Genesis there seems to be a rhythm to it. Each day God issues His commands, creation responds, God inspects His work and declares it to be good or excellent. So in this context, day two stands out.

1. Two is the number of division and on day two God divided the water above from the waters beneath creating the firmament or the sky.
2. After God created the firmament by the separation of waters He did not declare that it was “good.”
 - a. Job declared that the heavens are not pure in God’s sight (Job 15:15). Why not?
 - b. The heavens are not pure because they are the present realm of Satan (Eph. 2:2; 6:12). Satan’s presence made them not as “good” as the rest of creation.

...in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience... Ephesians 2:2

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Ephesians 6:12

- D. Genesis one sets certain limits on the natural process of reproduction (vs. 9-13).

1. Plants would reproduce after their kind (vs. 12). The seed for reproductive purposes would be in the fruit of the tree itself.
2. Animals would also reproduce after their kind (vs. 24-25).

Scientists have been trying to break down this limitation on creation (at least in theory). But there is a dependability in nature that stays true to God's original order.

E. Genesis one indicates that life began relative to earth on the fifth day (vs. 20-23).

F. Genesis one indicates that all of this creation was really made for man to enjoy.

1. Man was the height of creation. Man was created by God to be an extension of His family.

2. Man was to be made in the image of God.

a. This image involves man as a three-fold being (I Th. 5:23).

i. Man has a spirit (Zech. 12:1; Job 32:8; I Cor. 2:11). This is the God conscience part of man.

Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him... Zechariah 12:1b

ii. Man has a soul (Ezek. 18:4; Ps. 16:10; 19:7). This is the self-conscience part of man and includes the mind, the will and the emotions.

"Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; the soul who sins shall die. Ezekiel 18:4

The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple... Psalm 19:7

iii. Man has a body (Rom. 12:1; Phil. 3:21). This is the world-conscious part of man that relates through the five senses.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Romans 12:1

²⁰ For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Philippians 3:20-21

b. This image involves man as an intelligent being (Col. 3:10). As an intelligent being he can think, learn and plan.

...and have put on the new man who is renewed in knowledge according to the image of Him who created him...

- c. This image involves man as a moral being (Eph. 4:23-24). As a moral being he has a conscience and intuition that bear witness to right and wrong.

...and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.

Ephesians 4:23-24

- 3. Man was placed in charge of God's creation and given dominion.

God gave rulership over creation to man. This authority was a delegated authority for which man would be accountable. God had at one time placed this earth under the authority of Satan, but because the sin of pride that was found in Satan the earth was destroyed and taken from him. In the new creation it was given to Adam and Eve.

What a picture of grace. Satan had been the highest order of creation who was elevated in pride and lost his position, power and glory. Now God reached down in grace and formed a man out of the dust of a lowly planet. This new creation He exalted to rule over His new creation.

- 4. Man was inspected by God and found to be "very good" (vs. 31). Everything else was declared to be "good." Man was declared to be "very good" or very excellent!

Lesson 5

Genesis 2—The Earth Before the Fall

I. Is the Genesis two account in conflict with the Genesis one account of creation?

No!

While it seems that Genesis one and two represent two very different accounts of creation, Genesis 2:4 is a key to understanding how they work together. Part of the difficulty in following what is happening is the placement of the chapter division where it has been placed. Actually, a better placement of the chapter division would be after Genesis 2:3. Remember that the chapter divisions as we have them in our Bibles were not part of the original manuscripts.

From Genesis 2:4 there is a more detailed account of creation particularly as it relates to mankind. Genesis one is the overview of all of creation without specifics. Genesis 2:4 and following gives creation history as it relates to mankind.

II. How was the world of Genesis two different from our world today?

The world as we know it today is not at all the same as the world of Genesis two. The world that we know today is a world that has been adversely affected by two significant events—the fall of man into sin and the worldwide flood in the days of Noah. These two events had a great effect on the earth and on man.

A. The earth was different.

1. The dry ground seems to have been united in one land mass (Gen. 1:9; 10:25).

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. Genesis 1:9

To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother’s name was Joktan. Genesis 10:25

Peleg actually means “divided.” Some feel that this may be a reference to the division that took place through the confusion of languages. That is a valid or reasonable interpretation. However, this verse specifically seems to refer to the earth itself. The division by languages seems to have been a much earlier and a separate event (Gen. 10:5, 20, 31, 32).

2. A canopy of water surrounded the earth.

When God began to move the earth was covered with water. In His process of preparing the earth for man, God separated the waters above from the waters

beneath with the firmament or sky (Gen. 1:6-7). This would have made the earth like a huge terrarium and would have produced certain effects.

Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

- a. It would have created a "greenhouse" effect causing moderate temperatures worldwide (no temperature extremes). This would explain why there was no need for clothing for warmth.
- b. It would have meant that the dark side of the earth would always have had a certain amount of refracted light (The light from the sun would reflect off of the canopy on the opposite side of the earth).

This means that night time would not have been as dark as we know it. The evening time was still referred to in the context of the "lesser light" rather than darkness (Gen. 1:16).

Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

The first actual mention of "darkness" after God did His work in Genesis one is found in Genesis 15:12.

- c. It would have provided for a minimal change in seasons through the year (Gen. 1:14; 8:22). While the heavenly bodies were given for times and seasons, there is no doubt that after the flood seasons intensified greatly. This is why the seasons seems to be a focal point in orientating Noah to his new world.

While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease. Genesis 8:22

- d. It would have provided protection from the harmful rays of the sun.

This could have played a major role in the altered life spans of mankind after the flood (See Genesis Family Tree in Lesson 1). The change in the sun's rays may also have had an affect upon the nutritional value and the growth of foods.

- e. It would have caused the ground to bring forth abundantly (Gen. 1:10-11).

- f. It would have caused increased atmospheric pressure upon the earth. Increased atmospheric pressure has been associated with increasing health benefits to mankind.
- g. It would have negated any forms of violent weather as we know it. Air currents would have been either mild or non-existent (Gen. 8:1).

Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.

The first mention of “wind” in the Bible is after the flood.

- 3. It did not rain, but the earth was watered from within (Gen. 2:5-6; 7:10-12; Heb. 11:7).

For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. Genesis 2:5b-6

And it came to pass after seven days that the waters of the flood were on the earth. In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights. Genesis 7:10-12

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

Hebrews 11:7

B. The experience of man was different.

- 1. Man’s lifespan was significantly longer.
- 2. Man lived in harmony with the animals. There was no mutual fear until after the flood (Gen. 9:1-3).

So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.”

- 3. Man and animals were vegetarian until after the flood (Gen. 1:29-30; 2:9; 9:3; Also Is. 11:6-9).

And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food”; and it was so. Genesis 1:29-30

The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. 7 The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. 8 The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. 9 They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea. Isaiah 11:6-9

4. Man was not created to die, but to live forever (Gen. 2:17). Death came after sin (Gen. 3:21).
5. Man did not need to fight weeds and thistles and work so hard to live (Gen. 3:17b-19a).

Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread...

III. What is the essence of the Edenic Covenant that God made with man?

The Edenic Covenant was made before sin entered the human race and covered the conditions of life and eternal life for man. Physical life for men would be found in the herbs and vegetation while eternal life would be found in the tree of life.

A. The Language of the Covenant

1. It involved fruitfulness and the filling up of the earth with a godly offspring (Gen. 1:26-28).

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

2. It involved subduing the entire earth for human purposes (Gen. 1:26-28). This would mean turning the whole earth into the garden of the Lord.
3. It involved being king over all of creation (Gen. 1:26-27).
4. It involved obedience to God's one commandment (Gen. 2:16-17).

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

5. It involved a penalty for disobedience (Gen. 2:17).

B. The Blood of the Covenant

Adam's side was opened; blood was shed to provide for his bride without whom it would have been impossible for Adam to fulfill the conditions of the covenant (Gen. 2:21-23).

And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 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."

C. The Seal of the Covenant

The Tree of Life became the sign and seal of the Edenic Covenant. This was God's witness that the covenant of life stood. When Adam broke the conditions of the covenant he was barred from the Tree of Life. The Tree of Life is restored to us through Christ under the New Covenant (John 6:47-58; Heb. 2:8-10). This covenant was broken by man (Gen. 3:6-7).

IV. How are Adam and Eve a type of Christ and the Church?

The New Testament is clear that Adam was a type of Christ and that the marriage of the man and the woman is a type of Christ and the church (Rom. 5:14; I Cor. 15:46-47; Eph. 5:24-32). Adam was the federal head of the first creation of man, while Christ is the federal head of a new race of man called the "new creation." Everyone born into the world is born in Adam. Everyone who is born of water and the Spirit is born in Christ. See the following chart for comparisons.

Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. Romans 5:14

Adam	Christ
First Adam	Last Adam
First Man	Second Man
A Living Soul	A Life-giving Spirit
Of the Earth, Earthly	Lord from Heaven
Made in the Image of God	The Express Image of His Person
Not Complete without Bride	Not Complete without Bride
Bride came out of Deep Sleep	Bride Came out of Death
Side Opened to Provide Bride	Side Opened to Provide Bride
Paid for Bride with Blood	Paid for Bride with Blood
Eve to Rule and Reign with Adam	Bride to Rule and Reign with Christ

Lesson 6 Genesis 3—The Fall of Man

I. How did Satan attack the Word of God to Adam and Eve?

In Genesis 3:1-5 we are introduced to the serpent. Somehow Satan used this willing vessel to challenge Adam and Eve and the word that they had received from God. If Satan was to overthrow Adam and Eve he had to undermine the word of God, he had to mar the character of God and he had to convince Adam and Eve that they would be better off disobeying God's clear commandment.

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" 2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden; 3 but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" 4 Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Notice the five step process in the fall of Adam and Eve.

- A. Satan put a question mark on God's Word when he said, "Has God indeed said?" (Gen. 3:1).

In doing so he wanted to get Eve to doubt the Word. Unfortunately, Eve entertained the thought that Satan inspired. She should have rebuked the serpent with Jesus words, "Get behind me Satan" (Mt. 16:23).

- B. Eve added to the Word of God when she said, "Nor shall you touch it" (Gen. 3:3).

In doing so she made God's command more rigid than it actually was. God had said nothing about touching the tree.

- C. Eve altered or watered down the Word of God (Gen. 3:3).

God had said that you "shall surely die." Eve quoted it "lest you die." In doing so she put a question mark on the certainty of the judgment. Perhaps the judgment will not be so sure.

- D. Satan directly contradicted the Word of God (Gen. 3:4).

Everything up to this point was just a warm up to this bold contradiction of the Word, "You shall not surely die!"

1. Satan now presented to Eve a clear choice between two words—the Word of God and the word of Satan.

2. Eve was presented with two wills—the will of God (Mt. 7:21) and the will of Satan (II Tim. 2:26).

*And that they may come to their senses and escape the snare of the **devil**, having been taken captive by him to do **his will**. II Timothy 2:26*

Not everyone who says to Me, “Lord, Lord,” shall enter the kingdom of heaven, but he who does the will of My Father in heaven.” Matthew 7:21

3. Eve now had a choice about who or what to believe. She is going to believe something. She will either believe the truth of God or the lies of Satan.
 - a. Faith comes by hearing and hearing by the word of God (Rom.10:17).
 - b. Unbelief comes by hearing and hearing by the word of Satan.

- E. Satan put a question mark on the character of God (Gen. 3:5).

Satan suggested that God was not promoting what was in their best interest, but He was, in fact, withholding something that was good from them. Satan cast doubt on the goodness of God and painted Him as a selfish tyrant.

Part of what Satan said was true. Satan’s lies are believable because they often contain half-truths. If Adam and Eve ate of the tree, they would indeed be like God knowing good and evil. But unlike God they would become familiar with evil by practicing evil rather than abstaining from it (Gen. 3:22). Satan always conceals the consequences of our sin.

II. What was the three-fold temptation that Satan presented to Adam and Eve?

It is important to note that when Adam and Eve were tempted in the Garden of Eden, it was not God who was involved in the temptation. God is not the tempter. Satan is the tempter. But Satan plays to our own inner lusts or desires (Jam. 1:13-16).

Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren.

Notice Genesis 3:6

So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

- A. The temptation of Adam and Eve appealed to the three parts of man (I Th. 5:23; I John 2:16).

For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. I John 2:16-17

1. Man was tempted in the realm of the body—the lust of the flesh.

“the woman saw that the tree was good for food...”

2. Man was tempted in the realm of the soul—the lust of the eyes.

“the woman saw...that it was pleasant to the eyes...”

3. Man was tempted in the realm of the spirit—the pride of life.

“the woman saw... a tree desirable to make one wise...”

They would be like God (Gen. 3:5).

- B. The temptation of Christ the last Adam was parallel to that of Adam and Eve (Heb. 4:15; Luke 4:1-13).

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

1. Christ was tempted in the realm of the body—the lust of the flesh (Luke 4:3-4). This appeal was to the senses and physical appetites.

*And the devil said to Him, “If You are the Son of God, command this stone to become bread.” But Jesus answered him, saying, “**It is written**, ‘Man shall not live by bread alone, but by every word of God.’”*

2. Christ was tempted in the realm of the soul—the lust of the eyes (Luke 4:5-8). This appeal was to the emotions.

Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, “All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.”

*And Jesus answered and said to him, “Get behind Me, Satan! For **it is written**, ‘You shall worship the LORD your God, and Him only you shall serve.’”*

3. Christ was tempted in the realm of the spirit—the pride of life (Luke 4:9-13). This appeal was to amaze the people to be proclaimed as great.

*Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here. For it is written: ‘He shall give His angels charge over you, to keep you, and, in their hands they shall bear you up, lest you dash your foot against a stone.’” And Jesus answered and said to him, “**It has been said**, ‘You shall not tempt the LORD your God.’” Now when the devil had ended every temptation, he departed from Him until an opportune time.*

Jesus overcame the same way that Adam and Eve should have overcome by quoting what God has said. The word of God is the sword of the Spirit (Eph. 6:17). It is the weapon with which we drive Satan away.

III. Why did Satan go through Eve?

Satan often goes around headship and covering to bring us into deception. He did so with Eve as well (Gen. 3:1; II Cor. 11:2-3).

Now the serpent was more cunning than any beast of the field which the LORD God had made. Genesis 3:1a

Other translations: Craftier, sneakier, shrewd, subtle

For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. II Corinthians 11:2-3

Satan went to the woman because:

- A. The woman can be more easily deceived (Gen. 3:13; I Tim. 2:14; II Tim. 3:6). Part of this is because God has given women a special grace to believe in people. Why is it that salesmen prefer to talk to “the lady of the house?”

And Adam was not deceived, but the woman being deceived, fell into transgression.
I Timothy 2:14

- B. The woman may not have heard the commandment firsthand and would be more vulnerable to misinterpretation. Some have suggested that the original commandment

was given to Adam before Eve was formed and that she only knew the command through Adam (Gen. 2:16-17).

C. The woman would be left without an excuse.

If Satan would have begun by overcoming Adam and then worked through him to get to Eve, Eve's fall would have been somewhat excusable or incomplete. She could have claimed that the one that God had placed in authority over her had given her orders to eat of the fruit. By starting with the woman, both the man and the woman would be without excuse.

IV. Why did God hold Adam responsible?

God held Adam ultimately responsible because:

A. As the priest of his home he was responsible for those under his authority.

B. Adam was not deceived, but sinned knowingly or willfully (I Tim. 2:14).

C. Adam (the male) is the transmitter of the seed. In that sense Adam is the federal head of the race of mankind (I Cor. 15:21-22). All those born into the world are "in Adam."

For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive.

There is the likelihood that Adam willingly became sin just as Christ willingly became sin for us (II Cor. 5:21). If Adam had not joined Eve in her sin, he could not have been joined to her as a husband. He would have had to separate himself from her unrighteousness and leave her in her in an unredeemed state. By partaking of the sin with her, he was in a sense laying his life down for her so that the Savior would be able to come forth from their union as husband and wife.

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

V. What were the effects of the fall of Adam and Eve?

A. The conscience of man was activated (Gen. 3:7). They realized their shame.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

C. Man recognized the need for covering (Gen. 3:7).

Adam and Eve attempted to hide their nakedness with a covering of their own making (Job 31:33; Is. 64:6). Fig leaves would never provide the appropriate covering for man's sin. It is no wonder that Jesus cursed the fig tree. Adam and Eve imagined that they could do something to make themselves presentable to God.

If I have covered my transgressions as Adam, by hiding my iniquity in my bosom...
Job 31:33

But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away.

Isaiah 64:6

Question: Was Adam clothed prior to his fall into sin?

Notice that all of the animals were given a natural covering. Man was not. Perhaps man was not made to have a natural covering but a spiritual covering, that is, a covering of light similar to the glow that radiated from the face of Moses (Ex. 34:29-30; Ps. 104:1-2a).

When Moses came down from Mount Sinai with the two tables of the Testimony in his hand, he did not know that the skin of his face shone and sent forth beams by reason of his speaking with the Lord. When Aaron and all the Israelites saw Moses, behold, the skin of his face shone, and they feared to come near him. Exodus 34:29-30

Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty, Who cover Yourself with light as with a garment...

Psalms 104:1-2a

Adam and Eve were inbreathed by the Spirit of God. As long as they remained sinless, the Spirit of God emanated from them. This clothing of light would have distinguished them from all other creatures. In a sense we could say that they were clothed in the glory of God. Sin changed all of that (Rom. 3:23).

...for all have sinned and fall short of the glory of God...

In any case, Adam and Eve seem to have been aware of a definite change in their appearance.

D. Man was cut off from direct fellowship with God (Gen. 3:8, 24).

Sin broke man's intimate communion and fellowship with the Father. Now the same voice of the Lord that brought comfort and assurance, now it brought conviction and fear.

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

- E. Man became fearful of God's presence (Gen. 3:8).

Notice that God sought out man, man did not go looking after God (Rom. 3:11-12).

There is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one.

- F. Man became a "self-justifier" and a "blame shifter" (Gen. 3:11-14).

True repentance is a giving up of all excuses and apologies for sin. This is the tendency of all men. We want to save face and offer a good reason.

⁹Then the LORD God called to Adam and said to him, "Where are you?" ¹⁰So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." ¹¹And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" ¹²Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." ¹³And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

1. Adam excused himself by blaming the woman (indirectly he was blaming God). He manifested no true repentance.
2. Eve excused herself by blaming the serpent. "The devil made me do it!" She manifested no true repentance.

Notice that God did not ask the serpent any questions, He gave him no chance for defense, but He treated him as already condemned. God pronounced His judgment on the serpent immediately.

- F. Death passed upon all men (Rom. 5:12, 19).

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned... ¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

- G. Man's spirit and mind were darkened (Pro. 20:27; Eph. 4:17-18).

The spirit of a man is the lamp of the LORD, searching all the inner depths of his heart. Proverbs 20:27

¹⁷This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, ¹⁸having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; ¹⁹who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

Ephesians 4:17-19

H. Man's physical body became vulnerable to sickness, disease and death.

Lesson 7

Genesis 3—The Seed of the Woman

I. What was the curse that came as a result of the fall of man into sin?

A. There was a curse on the serpent (Gen. 3:14-15).

So the LORD God said to the serpent: “Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

1. The natural serpent would crawl on its belly and eat dust (Gen. 3:14).

The nature of this curse leads us to believe that this particular serpent did not always look and propel itself the way it does today. The serpent was seemingly intelligent, fair to look upon and possibly walked upright. Whether or not it had the power of speech or whether Satan was talking through him, Eve did not seem to be startled about a serpent that talked. However, it must be remembered that everything was relatively new to Eve and each day brought new experiences.

Evolutionists actually look at the larger snakes as evidence of some form of evolution in the species. While snakes are noted for not having any arms or legs, a few of the larger snakes (including the python and other large boas) possess tiny bones in the appropriate position in the body that resemble the last vestiges of a pelvic girdle and hind limbs. Perhaps the serpent did have a leg to stand on after all!

2. The spiritual serpent (Satan) would be conquered by the Seed of the Woman (Gen. 3:15). Satan began by deceiving the woman but it would be by the Seed of the Woman that he would be defeated.
 - a. By a woman sin had come into the world and by a woman a Savior would come into the world (Is. 7:14).

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

- b. By a woman the curse had come and by a woman the curse bearer would come (Gal. 4:4-5).

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.

- c. By a woman paradise was lost and by a woman one would come who would open the way again to paradise.
3. The Seed of the woman would be bruised in the heel but the head of the serpent will be crushed in the process (Is. 53:5; Rom. 16:20).

B. There was a curse relative to the woman (Gen. 3:16).

You notice that I did not say a curse “on” the woman. God never cursed the man or the woman that He had made in His image and blessed in creation. However, the curse that was imposed as a result of their sin affected them and their future life on the earth greatly.

To the woman He said: “I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.”

There were a couple of things that would affect the woman:

1. The multiplication of sorrow in childbirth

A literal translation of this verse would be, “I will greatly multiply your sorrow and particularly your conception.

The word “sorrow” literally means “worrysomeness.” This word is used three times in the Bible all here in Genesis 3. It is the same word that is translated “toil” in relation to the man (Gen. 3:17; 5:29). Think of how with the introduction of sin, sickness, disease and death, there is so much more to worry about when it comes to having children in our world than there was in the Garden of Eden.

- a. There is so much that can go wrong in childbirth (deformity, miscarriage, still born, health of mother, etc.).
- b. There is the uncertain future of bringing another sinful being into the world.
- c. There is the world of disease and violence that can bring added sorrow.

The woman seems to worry concerning these things much more than the man.

2. Her desire or relationship toward her husband

This statement reaffirms Adam’s role as the head of the relationship. This is more of a reaffirmation of a command that was not needed but understood before the

fall. But now that self-will has been introduced into the human condition there is a good chance that this role assignment might be contested.

- a. The order of creation suggests the husband's authority (I Tim. 2:13-14).

In the context of discussing the husband's authority, Paul said...

For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

- b. The fall only confirmed that original order (it didn't introduce it).

C. There was a curse relative to the man (Gen. 3:17-19).

To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Just like the woman would have her sorrows or worries, so the man would have his. The new world would not be as easy for him. Outside of the Garden of Eden, he would fight to obtain sustenance for his family.

1. The ground would bear a curse.
2. He would eat his food with toil or worry.
3. He would contend with thorns and thistles.
4. All of his work would be more difficult.

All of this would be multiplied even more after the flood of Noah.

II. What was to be the relationship of Christ to the curse?

Christ, the Last Adam, came to redeem us from the curse of the law (Gal. 3:13-14). In Christ all curses are lifted.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Galatians 3:13-14

Notice the following:

The Curse	Christ's Relationship to the Curse
Ground Cursed	Christ became a curse (Gal. 3:13).
Eat in Sorrow	Christ was a man of sorrows (Is. 53:3).
Thorns & Thistles	Christ was crowned with thorns (John 18:8).
Sweat	Christ sweat drops of blood (Luke 22:44).
Return to Dust	Christ was brought to the dust of death (Ps. 22:15).
Flaming Sword	Christ was pierced with a sword (Zech. 13:7).
Man to Die	Christ tasted death for every man (John 18:14).
Cut off from Tree of Life	Christ is the Tree of Life (John 6:47-58; 14:6).

III. How do we see the struggle between the Seed of the Woman and the Seed of the Serpent in the Book of Genesis?

From the fall of Adam and Eve into sin and the promise given to them by God of the Seed of the Woman Who would crush the seed of the serpent, there was a struggle between the two seeds right up to the coming of Messiah. This struggle continues until the Second Coming of Christ when Satan will be dealt with permanently.

In the Book of Genesis, this struggle is seen in the following ways:

- A. The struggle was foretold by God Himself (Gen. 3:15).
- B. Satan sought to destroy the first offspring of Eve by entering the heart of Cain who then killed his brother Abel (Gen. 4).
- C. Eve brought forth another son named Seth (appointed) who became the promise bearer (Gen. 4:25-26).

*She bore a son and named him Seth, "For God has appointed **another seed** for me instead of Abel, whom Cain killed."*
- D. The line of Cain produced an anti-Christ progeny.
- E. The line of Seth produced a godly line leading to Noah.
- F. Satan sought to corrupt the whole human race as is seen in the ungodliness of Noah's day (Gen. 6:1-7).
- G. God destroyed the seed of the serpent in the flood and preserved the godly seed through Noah (Gen. 6:8-9).
- H. Noah got off of the ark with his family including three sons—Shem, Ham and Japheth (Gen. 9:18-19).

- I. Ham sinned against his father and became an instrument of Satan to perpetuate the seed of the serpent (father of anti-Christ nations), culminating in Nimrod—the father of Babylon (Gen. 10:8-10).
- J. God thwarted Satan’s design by judging Nimrod’s kingdom and confounding the languages at Babel (Gen. 11:4-9).
- K. The seed line of Shem continued through to Abram who God called out to be His covenant partner in the earth (Gen. 11:10-32; 12:1-3).
- L. Abraham now became the channel through which the Messiah was to come. Notice the promises to Abraham and his seed (Gen. 12:1-3; 13:14-17; 15:5-6; 17:4-8; 22:15-18).

Now the LORD had said to Abram: “Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.” Genesis 12:1-3
- M. The promises given to Abraham were extended to Isaac and his seed (Gen. 24:60; 26:2-4).
- N. Isaac had two sons, Jacob and Esau. Esau was the firstborn and rightful heir to the promise, but because he despised his birthright the promises passed to Jacob (Gen. 25:29-34; 28:13-14).
- O. From Jacob the promise of the Seed of the Woman extended to his son Judah (Gen. 49:8-10; 38:8-9).

Note the following chart:

The Seed of the Woman	The Seed of the Serpent	Reference
Light	Darkness	Gen. 1:1-5
Children of Light	Children of Darkness	I Th. 5:1-11
Last Adam (spiritual)	First Adam (natural)	I Cor. 15:45
The Spiritual Birth	The Natural Birth	John 3:1-6
The Mystery of Godliness	The Mystery of Iniquity	I Tim. 3:16
Spirit of Truth	Spirit of Error	I John 4:6
Children of Promise	Children of the Flesh	Gal. 4:28
Kingdom of God	Kingdom of Satan	Col. 1:13
Life-Heavenly	Death-Earthly	Rom. 5:12
Children of Obedience	Children of Disobedience	Eph. 2:2

Children of Love	Children of Wrath	Eph. 5:1-2
Born after the Spirit	Born after the Flesh	Heb. 12:23
Children of Faith	Children of Unbelief	Gal. 3:7
The Godly	The Ungodly	Ps. 1:1
Good Tree and Fruit	Bad Tree and Fruit	Mt. 7:15-20
CHRIST	ANTI-CHRIST	I John 2:18-23

IV. What is the significance of Adam’s naming of his wife “Eve”?

After the fall of man into sin and God’s proclamation of judgment, Adam named his wife Eve (Gen. 3:20).

And Adam called his wife’s name Eve, because she was the mother of all living.

Adam had been familiar with the work of naming things even before Eve came along. Eve means “life.” And even though they would be barred from the tree of life Adam recognized that Eve would be the one through whom new life would be brought into the world and with it the hope of the Seed of the Woman who would restore man to the tree of life.

V. What do the coats of skin teach us about redemption?

After Adam and Eve sinned they suddenly were aware of their nakedness before God. In an effort to remedy the situation they made for themselves coverings of fig leaves (Gen. 3:7). However, God had a plan of His own to deal with their nakedness and shame (Gen. 3:21).

And the LORD God made clothing from animal skins for Adam and his wife.

What does God’s provision for man teach us? It teaches us:

- A. That sinners need a suitable covering.
- B. That the works of our own hands are insufficient.
- C. That God must provide the covering.
- D. That our covering must be obtained through death.
 - 1. The penalty for sin must be paid (Rom. 6:23).

God’s righteousness, holiness and perfect justice must be vindicated. God had said that in the day you eat of it “You shall surely die!”

2. If man is to live, there must be the death of a sinless substitute (Rom. 5:15).

Satan used an animal to lead man to death. God used an animal to cover man's sin until He brought forth the perfect, sinless man who would take away the sin of the world.

3. There must be the shedding of innocent blood (Heb. 9:22).

In fact, we can say that according to the law of Moses, nearly everything was purified by sprinkling with blood. Without the shedding of blood, there is no forgiveness of sins. –NLT

This is the first shedding of blood in the Bible. All animal blood shed in the Old Testament pointed to the blood that would be shed on Calvary for the cleansing of the sins of man. Most likely two animals were killed, one for Adam and one for Eve.

Question: What sort of animal do you think that God killed to provide the coats of skin?

A Lamb! Of course!

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" John 1:29

For indeed Christ, our Passover, was sacrificed for us. I Corinthians 5:7b

Christ, our Passover Lamb, has been sacrificed for us. –NLT

...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

I Peter 1:18-19

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

Revelation 13:8

I believe that at this time, God also showed Adam and Eve how to offer up acceptable sacrifices to the Lord. This sacrifice was most likely patterned according to whole burnt offering that God later described under the Mosaic Covenant. In the whole burnt offering the entire animal was to be consumed but the priest ended up with the skin of the animal for his own use or clothing (Lev. 7:8).

And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered.

VI. What are the elements of covenant in the Adamic Covenant established by God with mankind after the fall?

The second great covenant between God and man was initiated in Genesis 3 after sin. It is sometimes called the Adamic Covenant. We will study this later in our course titled "Covenants", but here we offer the outline of the Adamic Covenant.

A. The Promises of the Covenant (Gen. 3:15)

The promises are what God intends to do. It has nothing to do with man or man's ability to perform.

B. The Blood of the Covenant (Gen. 3:21)

The shedding of blood is implied in the killing of an animal to provide a covering for Adam and Eve.

C. The Seal of the Covenant (Gen. 3:21)

The coats of skin become the sign or seal of this covenant. Adam and Eve set aside their self-made coverings and accepted God's provision. God's sign for this covenant is the wearing of clothes to cover nakedness.

Lesson 8 Genesis 4—Cain and Abel

I. How does Genesis three compare to Genesis four?

The following chart will help us to see the contrast:

Genesis 3	Genesis 4
The Beginning of Sin	The Progress and Fruit of Sin
Sin in the First Family	Sin Spreads to the Family of Man
Sin Against God	Sin Against Fellowman
Enmity Prophesied	Enmity Evidenced

II. What is the general outline of chapter four?

- A. The Birth of Cain and Abel (4:1-2)
- B. The Two Offerings (4:3-5)
- C. The Response of Cain (4:6-7)
- D. The Murder of Abel (4:8-10)
- E. The Curse on and Punishment of Cain (4:11-16)
- F. The Progeny of Cain (4:17-24)
- G. The Birth of Seth (4:25-26)

III. How does the conflict between the seed of the serpent and the Seed of the Woman begin in Genesis chapter four?

A. The Two Sons

- 1. The Birth of Cain (Gen. 4:1)

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.”

- a. The name “Cain” means “acquired” or “possessed.” It is clear from the naming of the child that Eve believed that she had gotten or acquired the man child who would fulfill the promise of Genesis 3:15.

Various translations of verse 1:

I have gotten a man for the Lord. –Lamsa
With the help of the LORD I have brought forth a man. –NIV
I have gotten a manchild with the help of the Lord. –NAS
I have gotten a man—the Lord. –Beck

- b. Cain was a tiller of the soil (Gen. 4:2). His primary function was evidently to help provide food for the family.
 - c. Cain would end up being a huge disappointment. Instead of being the first link in the chain of the Seed of the Woman, he would become the first link in the chain to the seed of the serpent. The New Testament refers to the way of Cain in a very negative context (Jude 11).
2. The Birth of Abel (Gen. 4:2)

Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

- a. The name “Abel” means “breath” or “vapor.” Perhaps Eve’s naming of her second son reflects an awareness of the fleeting nature of man’s life. Perhaps her hopes are fading (Jam. 4:14b).

For what is your life? It is even a vapor that appears for a little time and then vanishes away.

- b. Abel was the first shepherd. The word “keeper” literally means “feeder.” His job was evidently to provide sheep for clothing and for sacrificial purposes since they were still vegetarian at this time.
- c. Abel’s eventual death would mean another huge disappointment for Adam and Eve as sin began to run its course through the human race.

B. The Conflict of the Two Seeds

1. Satan obviously interpreted the birth of Cain in a similar way to that of Eve. He saw this new child as a threat to him.
2. With the birth of Abel, Satan began to worry even more and developed a plan. He would fill the heart of Cain with pride and use him to kill His brother Abel.
3. Eve bore another son, Seth, who became the head of the new godly line from which Messiah would come (Gen. 4:25-26). The name “Seth” means “appointed.” Seth would be God’s appointment for the rights of the firstborn and the head of a godly lineage.

And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.

IV. What does Genesis four reveal to us about worship?

The central truth of this chapter has to do with worship.

A. Three foundations for worship

Genesis four gives the foundation or basis for all future worship in both the Old and the New Testaments. It teaches us three things:

1. God is to be worshipped.
2. God is to be worshipped on the basis of sacrifice and the shedding of blood.
3. God is to be worshipped by faith, that is, according to His prescribed order.

B. Three aspects of worship

1. A place for worship

God had established a specific place for mankind to come for worship.

a. God had established the Gate of Eden (Gen. 3:24).

- This was a place designed to keep the way to the Tree of Life. Not necessarily to keep man away (although it did) but to mark the way back to the Tree of Life.
- This was the place that had the cherubim and the flaming sword (similar to the Shekinah glory on the Ark of the Covenant). The implication is that there was a place that marked the localized “presence of the Lord” (Gen. 4:16).

Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.

- This was a place where they could commune with God (Num. 7:89; I Sam. 4:4; II Sam. 6:2; II Kgs. 19:15; I Chr. 13:6; Ps. 80:1; 99:1; Is. 37:16).

Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that

was on the ark of the Testimony, from between the two cherubim; thus He spoke to him. Numbers 7:89

Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth! Psalm 80:1

O LORD of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. Isaiah 37:16

- This was most likely the place where they set up family altars to offer sacrifice to the Lord.

- b. Cain and Abel brought their sacrifices (Gen. 4:3-4a). There was a place to bring them.

And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat.

This place was destroyed with the flood of Noah. It is not difficult to see why Noah's first concern after getting off of the ark was to reestablish an altar or a place of worship (Gen. 8:20).

2. A time for worship (Gen. 4:3)

The phrase "in the process of time" or as the margin translates it "at the end of days" implies a set time for sacrifice. It is very likely that this was not the first time that Cain and Abel brought offerings to the Lord. It is very likely that this was a regular event, perhaps even a weekly event.

Barnes states,

"This may denote the end of the week, of the year, or of some longer period. The season of the year was probably the ingathering, when the fruits of the earth and the firstlings of the flock would come in, and when it was not unnatural for the first family to celebrate with a subdued thankfulness the anniversary of their creation."

Clark's Commentary states,

"...it is more probable that it means the Sabbath, on which Adam and his family undoubtedly offered oblations to God, as the Divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family."

3. A way of worship

There is no doubt that when God provided the coats of skin for man and established the place of His presence at the gate of Eden that He also made man aware of the prescribed way in which He wanted man to approach God. This was an act of mercy and grace to provide man with a way back to fellowship with God. But if man was going to be restored back to God, he had to come on God's terms.

We know that God most likely had given instructions about worship because the Book of Hebrews reveals that Abel had offered his sacrifice by faith (Heb. 11:4). To come by faith is to not rely on our own intellect, but to come in obedience to the word of God.

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

God's way of worship was simple. Man could only present Himself before God on the basis of blood sacrifice. That is, man could only come by faith in the shed, innocent blood of another.

C. The two offerings of worship

1. The offering of Abel was acceptable.

It was acceptable because:

- a. He came God's prescribed way.
- b. He came through the shed blood of the Lamb.
- c. He came with the right spirit and attitude. God had respect to the offering because He had respect for the person.

2. The offering of Cain was unacceptable (no visible approval from God).

- a. He came with the works of his own hands.

His offering was undoubtedly better to look at. His offering was the fruit of his own toil, his own sweat and his own effort. His offering was the best that man could produce.

Cain's motto: "Something in my hand I bring, to my goodness I do cling."

The Bible says that all of our righteousness is as filthy rags (Is. 64:6).

- b. He came with the product of the cursed earth (Gen. 3:17, 4:2).
- c. He offered a bloodless offering to the Lord (Ex. 12:13, 23; Heb. 9:22).
- d. He came with a certain pride in his heart.

Cain was the older brother. Every time he gave an offering to the Lord he had to go to his younger brother and get a lamb. In a sense he had to humble himself before him. He began to wonder why what he had produced was not just as good as what his brother had produced (obviously not understanding what God was really after).

Question: How did God show his acceptance or approval on Abel’s offering?

Most likely God showed His acceptance by fire coming forth from the flaming sword. The literal word for “respected” is to “look at with a glance” or “to kindle into a fire.”

Jamieson, Fausset and Brown states:

“The words, ‘had respect to,’ signify in Hebrew,--‘to look at any thing with a keen earnest glance,’ which has been translated, ‘kindle into a fire,’ so that the divine approval of Abel’s offering was shown in its being consumed by fire. God often manifested His approval on a sacrifice by divine fire.”

Whatever the way God manifested His acceptance, Cain knew immediately whether or not God had done so.

V. What were the sins of Cain that led to the curse on him?

The Bible warns those who follow after the way of Cain (Jude 11). What is the way of Cain?

Woe to them! They have taken the way of Cain...

- A. Cain’s first sin was to come to God on his own terms rather than coming before God on God’s terms.
- B. Cain’s second sin was a stubborn refusal to repent when confronted by God with the truth (Gen. 4:6-7).

So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

1. When God confronted Cain He gave him an opportunity to recover.

God indicated that if he “did well,” that is, if he responded properly in repentance he would be accepted. To be accepted had more to it than the acceptance of Cain’s future sacrifices; it had to do with his rights as the firstborn son and right heir. The phrase “will you not be accepted?” can be equally translated “will you not have the excellency?”

2. When God confronted Cain He was at a vulnerable moment. Satan was ready to seize the opportunity to destroy this manchild.

But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it. Genesis 4:7b, NIV

God indicated that if he did not do well, sin (or Satan as a roaring lion) was ready to take advantage of the opportunity and pounce on him.

The Torah says it this way, “Sin is the demon at the door whose urge is toward you, yet you can be its master.”

- C. Cain’s third sin was to kill his brother Abel rather than repent and change (Gen. 4:8).

Now Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him.

- D. Cain’s fourth sin was to lie to God about what he had done (Gen. 4:9).

Then the LORD said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?”

God knew what had happened. He knew where Abel was. But he was giving Cain one more chance to repent and confess his sin. When he refused to repent in the full light of truth he committed the “unpardonable” sin. Cain sealed his fate by not responding to God’s repeated efforts to take responsibility for his actions.

VI. What became of Cain?

The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. 11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. 12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.” 13 Cain said to the LORD, “My punishment is more than I can bear. 14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.” But the LORD said to him, “Not so; if anyone kills Cain, he will suffer vengeance seven times over.” Then the LORD

put a mark on Cain so that no one who found him would kill him.16 So Cain went out from the LORD's presence and lived in the land of Nod, east of Eden. –NIV

- A. Cain and his works were cursed by God (Gen. 4:10-14). Cain was the first person to be actually cursed by God. He was under the curse because he was a “blood-rejecter.”
- B. Cain would end up as a fugitive on the earth (Gen. 4:12, 14). The land of Nod literally means “wandering” (Gen. 4:16).

You will be a restless wanderer on the earth... Genesis 4:12b

- C. Cain received a mark (Gen. 4:15).

While no one really knows exactly what this mark was, it was in some way a warning to others not to kill Cain. Up to this time, judgment for sin, especially murder, seems to have been done directly by God. It was not until after the flood that God put the sword of judgment into the hands of man (Gen. 9:5-6).

And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man. “Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.” –NIV

- D. Cain went out from the presence of the Lord (Gen. 4:14, 16).

Today you are driving me from the land, and I will be hidden from your presence... Genesis 4:14a

This was perhaps his greatest judgment. Cain had to leave the land and was banned from the Gate of Eden. Traveling from west to east would be seen as a journey away from the presence of God. The wise men traveled from east to west to find the Christ child.

- E. Cain became the father of the ungodly seed line (Gen. 4:17-24).
 - 1. The most notable individual in Cain’s line was Lamech, the seventh man in the ungodly line who was a violent man and the first polygamist (Gen. 4:19, 23-24). Compare Enoch who was the seven from Adam in the godly line.
 - 2. This is the last that we hear of Cain’s family.
 - 3. Notice that the ages and deaths of the ungodly line are not recorded as the godly are in Genesis 5. The time of the wicked is not apparently counted by God.

Lesson 9

Genesis 5—Enoch and the Godly Line

I. What is the primary purpose of Genesis five?

The primary purpose of chapter five is to give us an historical record of the godly line (i.e. the Seed of the Woman) from Adam to Noah, the next man to receive a covenant between God and man in the history of mankind.

Having a record of this lineage is significant in that it helps us to trace Christ's lineage back to Adam—the first man.

II. What are some key observations from the genealogical record of Adam's line?

- A. Because of the fall Adam now can only reproduce offspring in his fallen image and likeness (Gen. 5:1-3).

This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created. And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.

- B. It should be noted that only the firstborn sons' names are recorded because those would be the heirs of God's promise. These people had many, many sons and daughters in their 900 year life spans.
- C. The term "and he died" occurs eight times and is a reminder of the penalty for sin incurred in Genesis three.
- D. Certain individuals stand out in this genealogy.
1. Adam lived to the age of 930 (vs. 5).
 2. Enoch stands out as one who did not die (vs. 24).
 3. Enoch prophetically named his son Methuselah meaning "when he is dead it shall be sent" (*Jones' Dictionary of Old Testament Proper Names*, page 249).

This could be a warning relative to the flood that would come in the days of Noah. When you study the lifespan of those named in Genesis five, Methuseleh lived longer than any other man to the age of 969 (just short of 1000 years). How much does this tell us about the longsuffering of God (I Pet. 3:20)?

...when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

4. Noah was named prophetically by his father Lamech (vs. 29).

And he called his name Noah, saying, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.”

Lamech said, “I’ll name him Noah because he will give us comfort, as we struggle hard to make a living on this land that the LORD has put under a curse.”
 –CEV

- E. The prophetic naming of the first ten in the godly line may be seen as prophetic of Christ and the Church.

Name	Interpretation	Prophetic Implication
Adam	Man of Earth	Incarnation of Christ
Seth	Appointed One	The Life & Ministry of Christ
Enos	Mortality or Death	The Death of Christ
Cainan	Acquire, Buy Back	Christ’s Atoning Work
Mahalaleel	The Spender of God	The Resurrection of Christ
Jared	Descending, Pour Out	The Outpouring of the HS
Enoch	Teach, Impart, Instruct	The Church Age
Methuseleh	Released from Death	The End of the Age
Lamech	Conqueror or Destroyer	The Second Coming of Christ
Noah	Rest or Comfort	The Eternal State

III. In what way is Enoch a type of the church of the last days?

Two men in the Bible never tasted death—Enoch and Elijah. One man tasted death but was brought back to life—Moses. These experiences were a foreshadow of believers in Christ.

When Christ returns He will come back for those who have died in faith. Moses is a type of these believers who will rise first and meet Christ in the air. Christ is also coming for believers who are alive and remain unto His return. Enoch and Elijah are foreshadows of what will happen to these believers. They will meet the Lord without ever having tasted death (I Th. 4:13-18).

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose

again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

It is my contention that the end-time generation who are alive and remain to the coming of the Lord will not go up with Jesus just because they are lucky enough to be alive when He returns. It will be because they, like Enoch, have positioned themselves through their consistent walk with God to receive that experience.

Jesus is coming back for a bride who has made herself ready.

There are three key verses regarding Enoch (Gen. 5:21-24; Heb. 11:5-6; Jude 14-15).

Enoch lived sixty-five years, and begot Methuselah. 22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 And Enoch walked with God; and he was not, for God took him. Genesis 5:21-24

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. Hebrews 11:5-6

Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” Jude 14-15

Enoch is a type of the end-time church in several ways:

A. In his character

1. Enoch
 - a. Enoch was righteous in the middle of a wicked generation (Jude 14-16).
 - b. Enoch pleased God. He is the only other person apart from Jesus of whom this is said (Heb. 11:5-6).
 - c. Enoch was a man of faith (Heb. 11:5-6).

- d. Enoch’s life was stamped with the number seven—perfection (Jude 14).
2. The End-time Church
- a. The Church must live righteous in the middle of the growing ungodliness that will characterize the last days (Is. 62:1-2; II Tim. 3:1-5).
 - b. The Church of the last days will be a church that pleases the Lord (Gal. 1:10; Col. 1:10; I Th. 4:1).
 - c. The Church of the last days will have to be a church of great faith.
 - d. The Church of the last days will go on to perfection or completion (Is. 60:1-3). God’s purposes will be fulfilled. The bride will have on her beautiful garments.

Arise, shine; for your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the LORD will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising.

B. In his walk

1. Enoch

Enoch is one to two men in the Bible of whom it is said that he walked with God (Gen. 5:22; 6:9). The other one was Noah. Both of these men represent the spirit that must be on the church of the end times.

- a. Enoch had a consistent walk with God—300 years (Gen. 5:24). Notice that Enoch walked with God even though he was married. He walked with God even when he had children.
- b. Enoch was able to walk with God because he agreed with God (Amos 3:3).

Can two walk together, unless they are agreed?

Can two people walk together without agreeing on the direction? –NLT

2. The End-time Church

- a. The Church of the last days will have a consistent walk with God. It will have put on her beautiful garments.

- b. The Church of the last days will be in agreement with God and His Eternal Purpose. It will be fully going His direction.

C. In his prophetic anointing

1. Enoch

- a. Enoch realized that he was living in the last days. He prophetically named his son Methuselah.
- b. Enoch prophesied to the culture of his day (Jude 14-15).
- c. Enoch prophesied regarding the Second Coming of Christ (Jude 14).

2. The End-time Church

- a. The Church of the last days will not be taken by surprise because they are the children of the light (I Th. 5:4-6). The Church of the last days will be like the sons of Issachar who will have an understanding of the times to know what they should do (I Chr. 12:32).

But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. I Thessalonians 5:4-6

...of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command... I Chronicles 12:32

From the tribe of Issachar, there were 200 leaders of the tribe with their relatives. All these men understood the temper of the times and knew the best course for Israel to take. -NLT

- b. The Church of the last days will be a prophetic voice to the culture.
- c. The Church of the last days will anticipate the Second Coming of Christ.

D. In his translation

- 1. Enoch was not for God took him.
- 2. The Church of the last days will be taken up to be with the Lord (I Th. 4:16-17).

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Lesson 10

Genesis 6—The Days of Noah

I. Why is the study of the days of Noah so relevant for us today?

A. The days of Noah mark a significant event in human history.

1. It tells us something of the nature of God. There is an end to His patience and longsuffering (Gen. 6:3; I Pet. 3:20).

And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” Genesis 6:3

...when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. I Peter 3:20b

2. It marked a “new beginning” in human history.
 - a. In Adam and Eve God populated the earth from two people. Every one who was alive in Noah’s day could trace their roots back to them.
 - b. In Noah and his family God populated the earth from eight people (I Pet. 3:20). Everyone in today’s world can trace their roots back to those eight people.
3. It has significance in the world of geology and science.

A worldwide, universal flood as described in the Bible can account for many of the natural phenomena that are observed by science.

B. The days of Noah are prophetic of the end times (Mt. 24:36-44).

Jesus prophesied that the days prior to the return of the Lord would resemble the days of Noah in some way.

But of that day and hour no one knows, not even the angels of heaven, but My Father only. 37 But as the days of Noah were, so also will the coming of the Son of Man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. 40 Then two men will be in the field: one will be taken and the other left. 41 Two women will be grinding at the mill: one will be taken and the other left. 42 Watch therefore, for you do not know what hour your Lord is coming. 43 But know this, that if the master of the house had known what hour the thief would come, he would have

watched and not allowed his house to be broken into. 44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

Jesus focused on three similarities between the days of Noah and the days preceding His return.

1. The judgment of God will certainly come on the earth.
 - a. In the case of the days of Noah it was to come in the form of a flood upon the earth.
 - b. In the case of the end times it will come when Jesus returns at the Second Coming.
2. The judgment of God will come when everything seems to be proceeding as usual.

- a. Life will be continuing as it normally does (Luke 17:28).

Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built...

- b. People will be going about their normal functions—eating and drinking, buying and selling, planting and building and marrying and being given in marriage.
3. The judgment of God will be escaped by those that are ready and faithful.
 - a. In the case of the days of Noah it would be the people of faith represented by Noah and his family (Heb. 11:7).

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

- b. In the case of the end times it will be the children of light who have made themselves ready through faith in Christ (I Th. 5:4-6).

But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober.

II. What are the things that characterize the days of Noah?

A. The days of Noah are described for us in Genesis 6:1-5, 11-13.

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. 3 And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” 4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

Genesis 6:1-5

11 The earth also was corrupt before God, and the earth was filled with violence. 12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. 13 And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.” Genesis 6:11-13

1. There was a population explosion (6:1).
2. Marriage vows were taken lightly (6:2; Mt. 24:38).
 - a. This could include a significant increase in polygamy.
 - b. This could include taking a light view of marriage (Mt. 24:38).

Literally, “*they were married and they were married.*”

3. The focus of man was on seeking pleasure (Gen. 6:2; Mt. 24:38; Compare Luke 12:19).
 - a. There was a focus on satisfying the physical appetites of man—food, sex and pleasure. Note the apparent emphasis on external beauty in the wives that were chosen (Gen. 6:2).
 - b. This will be true of the end times as well (II Tim. 3:1-5).

*For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, **lovers of pleasure rather than lovers of God...***

II Timothy 3:2-4

4. The earth was filled with violence (6:11, 13)

This word can mean “injustice, oppression or violence against humankind.”

5. The moral climate was one of wickedness (Gen. 6:5).

This word means that the inhabitants of the earth practiced those things that were contrary to God’s nature of love. They had lost the image of God and had become wicked, vile, mischievous and hurtful.

6. Mankind had lost his way and become corrupt (Gen. 6:11-12).

This word literally means “decay, rot or ruin.” This word seems to imply that man had corrupted himself to such a degree that he had lost his way spiritually and had made himself unfit for the purpose for which he had been originally created. It also carries with it the idea of perversion (See: Rom. 1:18-32).

7. The spiritual climate was one of darkness (Gen. 6:5).

The world of man fell to a place where his thoughts were only evil continually. There was a moral upheaval. This is what happens when sin goes unchecked. It got so bad that God was actually sorry that he had made man (Gen. 6:6).

And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

The LORD was grieved that he had made man on the earth, and his heart was filled with pain. –NIV

So the LORD was sorry he had ever made them. It broke his heart. –NLT

- B. The days of Noah are a prophetic example of what we can expect in the last days prior to the return of the Lord.

III. Why would God be so apparently harsh in His judgment on man?

- A. The people in the days of Noah had powerful testimonies.
 1. They had the testimony of the Cherubim and Flaming Sword.
 2. They had the testimony of the mark of Cain as a warning to all.
 3. They had the testimony of Adam and other godly men and women.
 4. They had the testimony of the translation of Enoch.
 5. They had the testimony of the ark. This could have been a hundred year warning.
- B. The people in the days of Noah had strong warnings.

1. They had the prophetic preaching of Enoch (Jude 14-15).

Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

2. They had the prophetic naming of Methuselah ("when he is dead it shall be sent" [Newberry]). He lived longer than any man which attests to the longsuffering of God in the days of Noah (I Pet. 3:20).
3. They had the preaching of Noah (II Pet. 2:4-5).

For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly...

4. They had the signs of the times (Mt. 16:1-4; Luke 19:44). It is very likely that the 120 years mentioned in verse three had to do with God's appointed time for judgment rather than an adjustment in man's lifespan.

- C. The people in the days of Noah had the ministry of the Holy Spirit (Gen. 6:3; II Pet. 3:9).

IV. How did Noah stand out in his generation?

In the middle of this wicked and perverse generation, Noah was different. Somehow he had distinguished or separated himself from all that was going on around him (Acts 2:40).

- A. Noah found grace in the eyes of the Lord (Gen. 6:8).

So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." But Noah found grace in the eyes of the LORD.

Why did he find grace (Gen. 6:9-10)?

This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth.

1. Noah was a righteous and just man (Gen. 6:9; 7:1; Ezek. 14:14, 16, 18, 20).

The word of the LORD came again to me, saying: "Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord GOD. Ezekiel 14:12-14

2. Noah was a perfect (without blemish) man (Gen. 6:9). This means that he was uncontaminated by the evils and corruption around him.
3. Noah walked with God (Gen. 6:9; Amos 3:3).
4. Noah was a preacher of righteousness (I Pet. 3:18-21; II Pet. 2:4-5).
5. Noah was a man of faith who trusted God (Heb. 11:7).
6. Noah feared the Lord and walked in obedience to Him (Gen. 6:22; 7:5, 9-16; Heb. 11:7).

Thus Noah did; according to all that God commanded him, so he did.

Genesis 6:22

7. Noah was a worshipper (Gen. 8:20).

The very first thing that Noah did when he got off of the ark was to reestablish the altar of sacrifice in worship to God.

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

8. Noah was a faithful priest in his home. He provided a means of salvation for his family (Heb. 11:7). He had his family in order (II Pet. 2:4-5).

B. Noah's name is used in a rather unique way in this chapter (Gen. 6:8-13).

1. Five is the number of GRACE. The fifth time his name occurs in the Bible it says, "Noah found grace in the eyes of the Lord" (Gen. 6:8).
2. Six is the number of MAN. The sixth time his name occurs in the Bible it says, "This is the genealogy of Noah" (Gen. 6:9).
3. Seven is the number of PERFECTION. The seventh time his name occurs in the Bible it says, "Noah was a just man, perfect in his generations."

4. Eight is the number of NEW BEGINNINGS. The eighth time his name occurs in the Bible it says, “Noah walked with God.”
5. Nine is the number of FRUITFULNESS. The ninth time his name occurs in the Bible it says, “And Noah begot three sons.”

V. How is the Ark seen as a type of the Church?

The ark of Noah was the place of God’s provision or place of refuge from the coming judgment.

A. The ark provides us with a wonderful type of the Church.

1. It was built by God’s initiative (Mt. 16:18).
2. It was designed by God. God provided the pattern.
3. It was made up of many trees built together (I Pet. 2:5).
4. It had many rooms or compartments (Gen. 6:14; John 14:2, 23).
5. It had an atonement (pitch) covering (Gen. 6:14). The word for “pitch” can also be used figuratively as “ransom” or “atonement” (Ex. 29:36).
6. It only had one door into it (Gen. 6:16; John 14:6).
7. It was a place of the presence of God (Mt. 18:20; Eph. 2:22).
8. It was available for clean and unclean animals. The church is open to both Jew and Gentile (Acts 10:9-16).
9. It was a place of food or provision.
10. It was the God ordained means for people to escape judgment. Outside of the ark there was no salvation (Compare Acts 27:31).

B. The ark was big enough to fulfill its purpose.

1. It was measured in cubits.
 - a. It was 30 cubits high, 50 cubits wide and 300 cubits long. A cubit is approximately 18 inches or one half of a meter.
 - b. It would be approximately 15 meters high, 25 meters wide and 150 meters long.

- c. It would have three levels with a window across the top level and a door in the center level (Gen. 6:16).
2. It was a big box. Remember, it did not have to sail, it only had to float.
 - a. The cubic volume of the ark would be approximately 1,500,000 cubic feet or 56,250 cubic meters.
 - b. This size would be equivalent to approximately 522 standard box cars or nearly 600 standard size shipping containers.
 - c. It has been estimated that this size would accommodate approximately 125,000 sheep.
- C. The ark was prepared in advance of the flood.

When you compare Genesis 5:32 with Genesis 7:6 it is probable that it took Noah and his sons 100 years to prepare the ark. All the while the ark was being built, it was a testimony to the world of impending judgment.

VI. What are the theories concerning the “giants” of Genesis 6?

One of the major problem texts in the Bible is the reference to the “giants” (Hebrew, *nephalim*) in Genesis 6:4 who were the apparent offspring of the union between the sons of God and the daughters of men (Gen. 6:2). There are two primary issues and three main theories involved. All of the theories have difficulties with which to deal. Unfortunately we will not have time to explore the possibilities or impossibilities of these theories.

A. View #1 – The Offspring of the Godly Line

1. This view is that the sons of God were the offspring of the godly line and the daughters of men were individuals from the ungodly line. This is perhaps the most common view among conservative commentators.
2. The problem with this view is that it does not explain the unique nature of the offspring created from their union. Some have suggested that “giants” merely means “tyrants” and that “mighty men” means “champions.” However, it still does not explain why these offspring are singled out as men of renown.

B. View #2 – Fallen Angelic Beings

1. This view is that the sons of God were fallen angelic beings who somehow interacted sexually with women of the human race producing an unusual offspring.
2. The problem with this view is whether or not such a union between a human being and a spirit being is possible.

C. View #3 – A Pre-Adamic Race of Beings

1. A third and least popular view is that the sons of God were products of a pre-Adamic race of beings.
2. This view is loaded with problems. Even if such a race existed, it should have been destroyed by the initial flood. Why would any of their kind still be on the earth? In addition, there is no evidence that any such race of men existed and why would there not be daughter left over from this race as well interacting with the sons of men?

In those days, and even afterward, giants lived on the earth, for whenever the sons of God had intercourse with human women, they gave birth to children who became the heroes mentioned in legends of old. Genesis 6:4, NLT

Other relevant verses: Jude 6-8; II Peter 3:4-11; I Corinthians 11:10

Lesson 11 Genesis 7-9—The Flood

I. What events took place before it started to rain upon the earth?

- A. Noah preached righteousness to the people (II Pet. 2:4-5).

For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly...

- B. Noah finished building the ark (Gen. 6:22).

Thus Noah did; according to all that God commanded him, so he did.

- C. Noah gathered food for man and animals (Gen. 6:21-22). All these animals would still be vegetarian.

- D. Noah readied the ark for habitation.

- E. Noah waited seven days for the rain to begin (Gen. 7:4, 10).

For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made...And it came to pass after seven days that the waters of the flood were on the earth..

Some feel that this seven day wait may have been for mourning the death of Methuselah. Joseph was mourned for seven days (See: Genesis 50:10).

Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

- F. Noah and his family boarded the ark (Gen. 7:7, 9, 13-15).

So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. Genesis 7:7

- G. The animals boarded the ark (Gen. 7:8-9, 14-16).

On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark--14 they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. 15 And they

went into the ark to Noah, two by two, of all flesh in which is the breath of life. 16 So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in. Genesis 7:13-16

- H. God shut the door of the ark (Gen. 7:16). Once the door was shut there was no more entry (See Matthew 25:10-13).

“And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Assuredly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.” Matthew 25:10-13

II. What is the chronology of the flood?

- A. Noah was perhaps 500 years old when he began to build (Gen. 5:32).

And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

- B. Noah was 600 years, 2 months and 17 days old when he boarded the ark (Gen. 7:6, 11).

Noah was six hundred years old when the floodwaters were on the earth.

Genesis 7:6

In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. Genesis 7:11

- C. It rained for forty days and forty nights (Gen. 7:12, 17). This is the first time it had ever rained on the earth (Heb. 11:7).

And the rain was on the earth forty days and forty nights. Genesis 7:12

Two things happened that caused such a volume of water to envelop the earth.

1. The fountains of the great deep were opened up (Gen. 7:11). This may have involved a compromising of the earth’s crust that would later result in the land masses breaking up.
 2. The windows of heaven were opened up (Gen. 7:11). The water canopy that surrounded the earth would now rain down upon the earth.
- D. The waters covered the entire earth for one hundred and fifty days (Gen. 7:24).

Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. 18 The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. 19 And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. 20 The waters prevailed fifteen cubits upward, and the mountains were covered. 21 And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. 22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. 23 So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. 24 And the waters prevailed on the earth one hundred and fifty days. Genesis 7:17-23

1. The ark was able to float over the top of the mountains (Gen. 7:18).
2. The water surpassed all land by 15 cubits (22 feet or nearly 7 meters). This was most likely the depth of the submergence of the ark.
3. In the process all air breathing animals and birds died (Gen. 7:21-23). Imagine what it must have been like to have people scrambling to the highest point of land before being swallowed up by the flood.

The Book of Jasher (an apocryphal writing) records this, “ All the sons of men who knew the Lord died before the flood came, as the Lord desired them not to see the evil that would come upon the earth” (3:20; 5:21).

- E. God shut up the heavens, closed up the fountains of the deep and caused a wind to blow over the face of the earth (Gen. 8:1-2).

Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

- F. The waters started to recede (Gen. 8:3).
- G. The ark came to rest on Mount Ararat (Gen. 8:4).

“Modern computer studies have shown, interestingly, that the geographical center of the earth’s land mass is located within a short distance of Mount Ararat, a ‘coincidence’ that can hardly be other than providential”

--*The Genesis Record*, Henry Morris, page 215

- H. The waters receded for another 2 ½ months when the high ground was seen (Gen. 8:5).

- I. After forty more days Noah open up the window of the ark sending out a raven and a dove to check the condition of the earth (Gen. 8:6). In this case the dove returned to the ark but the raven did not. Ravens can live on dead flesh and other such things. Doves are very particular about their diet.
- J. After another seven days he sent out a dove a second time (Gen. 8:10-11). This time the dove returned but with an olive branch in its mouth.
- K. After another seven days he sent out a dove for the third time (Gen. 8:12). This time the dove did not return.
- L. After approximately 319 days on the ark, Noah opened the covering (the door) and looked upon dry ground (Gen. 8:13).
- M. After another 56 days God encouraged them to go out of the ark (A total of about 375 days on the ark).
- N. Finally, Noah, his family and the animals exited the ark (Gen. 8:15-19).

Then God spoke to Noah, saying, 16 “Go out of the ark, you and your wife, and your sons and your sons’ wives with you. 17 Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.” 18 So Noah went out, and his sons and his wife and his sons’ wives with him. 19 Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

- O. Noah built an altar unto the Lord (Gen. 8:20). His first act was not to build a house for himself but to build an altar to the Lord.

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

The flood had swept all evil away, but it had also swept away the emblems of grace and hope. It had swept away the Garden of Eden, the Tree of Life and the Cherubim and Flaming Sword. It was critical for Noah that he re-establish a point of communication on this new earth.

- P. God established a new covenant with Noah (Gen. 8:21-9:17).
- Q. Noah and his family settled in by farming the land and populating the earth (Gen. 9:18-20).

Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three were the sons of Noah, and from these the

whole earth was populated. And Noah began to be a farmer, and he planted a vineyard.

III. How did Noah round up the animals?

A. Noah was to take clean and unclean animals on the ark.

1. Noah was to provide for a male and a female of unclean animals in the ark (Gen. 6:19-20; 7:2-3).

You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. Genesis 7:2-3

2. Noah was to provide for seven pairs of clean animals and birds in the ark (Gen. 7:2-3). These animals were most likely taken in abundance for three purposes.

- a. Animal sacrifice to the Lord.

God's method of sacrifice was still in place based on the pattern given to Adam and followed by Abel.

- b. Food

Up until now, only vegetation had been available for food, but under the Noahic covenant God would permit the eating of animals.

- c. Clothing

Since the Adamic covenant was still in place clothing would still be needed. Also, now with cold temperatures being more of an issue, animal hides would be particularly appropriate for clothing.

B. Noah did not select the animals for the ark; God did (Gen. 7:8-9, 15).

Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they went into the ark to Noah, male and female, as God had commanded Noah. Genesis 7:8-9

And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. Genesis 7:15

God knew which animals had the genetic properties that would be needed to get the earth populated with the animals that we have today. For instance, He did not have to

pick one of every kind of dog, just a couple of dogs that had the genetic mix within them to produce the wide variety that we see today.

IV. What is the essence of the covenant that God made with Noah?

We will be looking much more closely at this covenant in our class called “Covenants”. But here we offer a brief outline of that covenant as seen in Genesis chapter 9.

It is important to note that in a sense this covenant was not just given to Noah, but to all of the animals as well (Gen. 9:9-10).

And as for Me, behold, I establish My covenant with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

A. The promises of the covenant

1. The promise was made to never again to curse the earth for man’s sake (Gen. 8:21).

And the LORD smelled a soothing aroma. Then the LORD said in His heart, “I will never again curse the ground for man’s sake, although the imagination of man’s heart is evil from his youth; nor will I again destroy every living thing as I have done.”

2. The four seasons were established (Gen. 8:22).

While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.

3. The command was given to be fruitful, multiply and replenish the earth (Gen. 9:1, 7).

4. Animals were given to man for food (Gen. 9:3).

Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

5. The command not to eat the blood of animals was given by God (Gen. 9:4). This is confirmed in the Mosaic Covenant and in the Early Church (Acts 15:20).

But you shall not eat flesh with its life, that is, its blood.

6. The authority to administer justice including capital punishment was given to man (Gen. 9:5-6).

Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.

7. God promised never to destroy the earth again by a flood (Gen. 9:9-11).

Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth. Genesis 9:11b

B. The blood of the covenant

The blood of the covenant and the thing that precipitated the covenant was the sacrifice of Noah after he disembarked from the ark (Gen. 8:20). It was the aroma of that sacrifice that got God's attention (Gen. 8:21).

And the LORD was pleased with the sacrifice and said to himself, "I will never again curse the earth, destroying all living things, even though people's thoughts and actions are bent toward evil from childhood." –NLT

C. The sign and seal of the covenant.

God selected a new phenomenon called the rainbow to be the sign and seal of this new covenant with Noah. It represented God hanging his "war bow" in the sky and making a covenant of peace with man (See Isaiah 54:9-10).

"Just as I swore in the time of Noah that I would never again let a flood cover the earth and destroy its life, so now I swear that I will never again pour out my anger on you. For the mountains may depart and the hills disappear, but even then I will remain loyal to you. My covenant of blessing will never be broken," says the LORD, who has mercy on you. –NLT

V. What is the first sin recorded after the flood?

- A. The first sin was the sin of Noah. Noah became drunk with wine (Gen. 9:21).

Then he drank of the wine and was drunk, and became uncovered in his tent.

- B. The second sin was the sin of his son Ham. Ham's sin was treated more seriously. Why?

One day he became drunk on some wine he had made and lay naked in his tent. Ham, the father of Canaan, saw that his father was naked and went outside and told his brothers. Genesis 9:21-22, NLT

1. He broke the commandment regarding honor to his father. Shem and Japheth showed proper respect (Gal. 6:1; I Pet. 4:8).
2. He defamed his father with a sense of delight (Gen. 9:22; Hab. 2:15).

Some commentators feel that the word “saw” carries the idea of “gazed at” evidently with satisfaction.

Perhaps Ham was more responsible for what took place than we know. Habakkuk may give us an idea of what really took place.

Woe to him who gives drink to his neighbor, pressing him to your bottle, even to make him drunk, that you may look on his nakedness!

3. He may have committed a sinful act in relationship to his father (Gen. 9:24).

So Noah awoke from his wine, and knew what his younger son had done to him.

VI. What is the significance of the curse placed on Ham?

- A. After the flood, Satan was looking for a vessel through whom he could work.

The earth had been cleansed by the flood. All of Satan’s allies had been killed. Now he needed another human ally to help him to resist the coming Seed of the Woman. Ham became that vessel of dishonor.

- B. The ungodly or “antichrist” line would now go through the lineage of Ham.

We will see this in Genesis chapter 10. Most of the main biblical opponents of God’s purpose and His chosen people came from the line of Ham. The most significant include:

1. Cush—the father of Nimrod, the father of Babylon and Nineveh (Gen. 10:6).
2. Mizraim—the father of the Egyptians (Gen. 10:6-8).
3. Canaan—the father of the Canaanite peoples (Ex. 33:2).
4. Phut—an ally with Tyrus against God’s people (Ezek. 27:10).

VII. How is Noah’s sin to be compared to Adam’s sin?

Note the following comparison.

1. Both had been placed on an earth that had been judged by waters.

2. Both were made lord over creation (Gen. 1:28; 9:2).
3. Both were told to be fruitful, multiply and replenish the earth (Gen. 1:29; 9:1).
4. Both were involved in gardening (Gen. 2:15; 9:20).
5. Both fell in a garden.
6. Both fell as patriarch of the human race.
7. Both partook of the fruit of their garden in their sin.
8. Both had their nakedness exposed (Gen. 3:7; 9:21).
9. Both had their nakedness covered by another (Gen. 3:21; 9:23).
10. Both had a curse brought on their posterity through their sin (Rom. 5:12; Gen. 9:24-25).
11. Both had three sons specifically named in the Bible.
12. Both had one son who had a curse place on him who became an instrument of Satan.
13. Both received a marvelous promise of Messiah after their fall (Gen. 3:15; 9:26-27).

Lesson 12

Genesis 10-11—The Babel Crisis

I. What is the importance of the genealogical information in Genesis chapter 10?

It should be noted here that the genealogies cover a large number of years including several generations. Chapter 11 is a cameo picture taken out of that period of time and covered after the genealogy is recorded.

A. Noah's prophecy concerning his three sons (Gen. 9:24-27)

So Noah awoke from his wine, and knew what his younger son had done to him. Then he said: "Cursed be Canaan; a servant of servants he shall be to his brethren." And he said: Blessed be the LORD, the God of Shem, and may Canaan be his servant. May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant."

1. Shem

Shem was clearly established as the line through whom Jesus, the Seed of the Woman would come (Luke 3:36). This genealogy is amplified in chapter 11 to bring us up to Abraham (Gen. 11:10-26).

2. Ham

Even though Canaan, Ham's son, is named in this curse, it speaks of the fact that the sins of the fathers are borne by their progeny. Canaan became the representative son. The curse of Ham seems to flow to all of his sons. Part of the curse on the Ham line is that they would serve Shem and Japheth and their line. It is interesting because the Gibeonites were from the line of Ham (Josh. 9:21, 27; Judg. 1:28; I Kgs. 9:20-21).

It is also interesting that in terms of world history this prophecy did not come to pass fully for many years to come.

And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them"... And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the LORD, in the place which He would choose, even to this day. Joshua 9:21, 27

And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out. Judges 1:28

All the people who were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel--that is, their descendants who

were left in the land after them, whom the children of Israel had not been able to destroy completely--from these Solomon raised forced labor, as it is to this day.

I Kings 9:20-21

3. Japheth

Japheth would also be blessed but he would clearly be under the patriarchal authority of Shem.

B. The seed of the serpent and the Seed of the Woman

Ham's line would end up being used by Satan to oppose the godly line throughout the Old Testament age.

1. Cush begat Nimrod the founder of Babylon and Nineveh (Gen. 10:6-8).
2. Mizraim became the father of the Egyptians (Gen. 10:6; Ps. 78:51).
3. Canaan became the father of the various Canaanite groups.
4. Phut was allied against the people of God under Tyrus (Ezek. 27:10).

C. The birth of the nations (Gen. 9:18-19; 10:1).

Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated.

1. The new population of the earth began with Noah (1), extended to his sons (3) and became seventy nations (70).
2. The seventy nations were represented in the three sons.
 - a. Twenty six nations came from Shem (Gen. 10:21-31).
 - b. Thirty nations came from Ham (Gen. 10:6-20).
 - c. Fourteen nations came from Japheth (Gen. 10:2-5).

D. The four divisions of people (Gen. 10:5, 20, 31).

These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations. Genesis 10:31

1. Families
2. Languages
3. Lands
4. Nations

Compare with the Book of Revelation (Rev. 5:9; 14:6).

And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth." Revelation 5:9-10

II. What do we know about Nimrod, the father of Babel?

In a genealogy that runs straight through many nations, one figure is given special attention—Nimrod (Gen. 10:8-11).

Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went to Assyria and built Nineveh...

A. Nimrod was an instrument in the hands of Satan.

1. He came from the cursed line of Ham (Gen. 10:8).
2. His name means "rebel" or "let us rebel."

He was named by his father Cush who may have been expressing discontent with the curse on his line through his son. His naming set him on a course for life and may indicate that his father raised him to be a leader or chieftain in the earth (as opposed to a servant).

3. He was a mighty chieftain (Gen. 10:8).

The phrase "mighty one" can carry with it the idea of a chieftain (I Chr. 1:10). It was evidently his ambition to be a person of authority and power in the earth. It is also rendered "mighty warrior" in many translations. If this is what is meant, then it is the first indication of "war" in the Bible. Perhaps it would be through military means that he would establish his authority in the earth.

"He was the first that formed a plan of government, and brought men into subjection to it; and so the Jews make him to be the first king after God."

—John Gill's Exposition of the Entire Bible

4. He was a tyrant in the face of the Lord (Gen. 6:11). While many translations seem to see this as a positive some ancient sources indicate that this was a serious negative.
 - a. Josephus says that Nimrod hunted or opposed those in the godly line.

- b. The Jerusalem Targum says, “He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, ‘Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!’” Therefore it is said: “As Nimrod the strong one, strong in hunting, and in wickedness before the Lord.”
 - c. The Chaldee paraphrase of this verse says, “Cush begat Nimrod who began to prevail in wickedness, for he slew innocent blood and rebelled against Jehovah.”
5. He was a city builder.

In some ways this could be seen as a direct violation of God’s command to the sons of Noah to fill up the earth (Gen. 9:1; 11:4).

- a. He built the city of Babel.
- b. He built the city of Nineveh.
- c. He built at least eight other cities (Gen. 10:10-12).

His goal seems to have been to establish a world empire.

6. He built a tower to the heavens (Gen. 11:3-4).

Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar. And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”

The city seems to represent a political system while the tower was clearly religious.

- a. Babel originally meant “Gate of God.” It only later came to mean “confusion” because of what took place there.
- b. The tower was most likely meant to be an astrological observatory to see into the heavens. This would be the first of many peoples who would worship the creation rather than the Creator.

Tradition suggests that this tower was actually a temple to their god, Marduk. This is most likely the beginning of idolatry in the Bible.

7. His kingdom was filled with pride (Gen. 11:4)
- a. As such they wanted to build themselves a city.

- b. As such they wanted to build a tower ascending to the heavens.
 - c. As such they wanted to make a name for themselves.
 - d. As such they wanted to defy God’s clear command to fill the earth.
8. His kingdom was unified (Gen. 11:1, 5-6).

Now the whole earth had one language and one speech...But the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, “Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.”

- a. They had one language or speech.
- b. They had one purpose.

B. Nimrod is a type of antichrist.

Nimrod	Antichrist
His name means “rebel”	He is called the “lawless one” (II Th. 2:8)
He exalted his will against God	HE will do the same (Dan. 11:36-38)
He is called “mighty” four times	He will come with signs and wonders (II. Th. 2:9).
He was a hunter of the godly.	He is called a bloody and deceitful man (Ps. 5:6).
Nimrod was a king with a kingdom	He will have his kingdom as well (Dan. 11:36)
His headquarters was in Babylon	His is in spiritual Babylon (Is. 14:4; Rev. 17:3-5)
Nimrod was lifted up in pride	He will be lifted up (II Th. 2:4).
Nimrod had a united kingdom	He will as well (Rev.17:1-6)

III. What is the significance of the crisis at Babel?

A. It teaches us of the power of unity.

- 1. Unity is a most powerful force that can be used for good or evil (Gen. 11:6).
- 2. All that has to happen for purpose to be frustrated is for unity to be destroyed.
 - a. Notice God’s “let us” as opposed to man’s “let us” (Gen. 11:3-4, 7).
 - b. Notice how God scattered them in spite of their plan (Gen. 11:4, 8).

...lest we be scattered abroad over the face of the whole earth.

Genesis 11:4b

So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Genesis 11:8

B. It tells us how the diversity of languages came into being.

C. It helps us to understand the miracle of Pentecost.

Note the contrast between the experience at Babel and the experience of Pentecost:

Babel	Pentecost
Spirit of Satan	Spirit of God
Earthly Kingdom and City	Heavenly Kingdom and City
Rebellion	Obedience
Blasphemy	Worship
Bitumen Bricks	Living Stones
False Worship	True Worship
To glorify man	To glorify God
To make man a name	To exalt the name of the Lord
Trying to Band Together	Waiting to be Released
Tongues bring Confusion	Tongues bring Unity

Lesson 13-14

Genesis 12-13—The Life of Abraham

I. What is a summary of the life of Abraham?

A. His birth and early years

1. Abram was born to Terah (Gen. 11:27).
2. Abram served other gods in his father's house (Josh. 24:2-3).
3. Abram took Sarai as his wife (Gen. 11:29).
4. Abram and Sarai had no children (Gen. 11:30). Note God's use of barren women.
 - a. Rebekeh (Gen. 25:21).
 - b. Rachel (Gen. 29:31).
 - c. Samson's mother (Judg. 13:1-3)
 - d. Hannah, Samuel's mother (I Sam. 1:5; 2:5).
 - e. Elizabeth (Luke 1:7, 36).

B. His call to come out (Gen. 21:1-3)

Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."

1. Abram received his initial call to come out of Ur (Gen. 11:31; 12:1; Is. 51:2; Acts 7:2-4).
2. Abram came out with his father and his nephew, Lot (Gen. 11:31; 12:4).

C. His journey to Canaan

1. Abram journeyed from Ur to Haran with his father and nephew (Gen. 11:31).
2. After his father died in Haran he departed with his nephew to the land of Canaan (Gen. 12:4-9).
 - a. He passed through Shechem and the Lord appeared to him there (Gen. 12:6-7). Here he built an altar (Gen. 12:7).
 - b. He moved to an area between Bethel and Ai and built another altar (Gen. 12:8).
 - c. He traveled south from there into the Negev (Gen.12:9).

D. His journey to Egypt

1. During a time of famine he went down to Egypt (Gen. 12:10).
2. Abram lied about Sarai being his sister (Gen. 12:11-20).
3. Abram returned to Canaan back to the area between Bethel and Ai where he had been earlier (Gen. 13:3-4).

E. His life in Canaan

1. Abram and Lot separated (Gen. 13:5-13).
2. The Lord confirmed His covenant to Abraham (Gen. 13:14-17).
3. Abram moved to Hebron and built an altar to the Lord (Gen. 13:18).
4. Abram rescued Lot who had been taken captive with his family (Gen. 14:1-17, 21-24).
5. Abram had an encounter with Melchizedek (Gen. 14:18-20).
6. The Lord confirmed His covenant to Abram (Gen. 15:1-21).
7. Abram and Sarai decided that Hagar would be a way to get an heir (Gen. 16:1-14).
8. Ishmael was born (Gen. 16:15-16).
9. God confirmed His covenant to Abram and changed both his and Sarai's names to Abraham and Sarah (Gen. 17:1-22).
10. Abraham brought Ishmael and his household into covenant relationship through the sign of circumcision (Gen. 17:23-27).
11. Abraham has an angelic visitation of the three men and they confirmed that Sarah would be the mother of the promised seed (Gen. 18:1-15).
12. Abraham interceded for Sodom and Gomorrah (Gen. 18:16-33).
13. Sodom and Gomorrah were destroyed by God (Gen. 19:1-29).
14. Abraham journeyed south to dwell between Kadesh and Shur (Gen. 20:1).
15. Abraham lied about Sarah to Abimelech, the king of Gerar (Gen. 20:2-18).
16. Isaac was born to Abraham and Sarah (Gen. 21:1-7).
17. Hagar and Ishmael were put out (Gen. 21:8-21).
18. Abraham made a covenant with Abimelech and dwelt in the land of the Philistines (Gen. 21:22-34).
19. Abraham was challenged to offer up Isaac (Gen. 22:1-14).
20. God confirmed His covenant to Abraham (Gen. 22:15-18).
21. Abraham moved to Beersheba (Gen. 22:19).
22. Sarah died at the age of 127 (Gen. 23:1-2).

23. Abraham negotiated for a burial site in the cave of Machpelah (Gen. 23:3-20).
24. Abraham provided a bride for Isaac (Gen. 24:1-67).
25. Abraham married a woman by the name of Keturah (Gen. 25:1).
26. Abraham had six more sons by Keturah (Gen. 25:2).
27. Abraham gave his inheritance to Isaac (Gen. 25:5-6).
28. Abraham died at the age of 175 and was buried in the cave of Machpelah (Gen. 25:7-11).

II. What is a time line sketch of the life of Abraham?

Age	Significant Event
70	He received his initial call and departed from Ur (Gen. 11:31).
75	He left Haran to go to Canaan after his father's death (Gen. 12:4).
86	Ishmael was born (Gen. 16:16).
99	God confirmed that he would have a son by Sarai.
99	God changed his name to Abraham (Gen. 17:1).
100	Isaac was born (Gen. 18:10; 21:1-2).
137	Sarah Died (Gen. 23:1).
175	Abraham died (Gen. 25:7).

III. What do we know about the call of Abraham?

- A. Abraham was called out of idolatry (Josh. 24:2-3).

Joshua said to the people, "This is what the LORD, the God of Israel, says: Your ancestors, including Terah, the father of Abraham and Nahor, lived beyond the Euphrates River, and they worshiped other gods. But I took your ancestor Abraham from the land beyond the Euphrates and led him into the land of Canaan. I gave him many descendants through his son Isaac." –NLT

- B. Abraham was called alone (Is. 51:2).

Look to Abraham your father, and to Sarah who bore you; for I called him alone, and blessed him and increased him.

- C. Abraham was given a three-fold call (Gen. 12:1).

Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you."

1. Abraham was to leave his country.

2. Abraham was to leave his kindred.
3. Abraham was to go forth into the land that God would show him.

D. Abraham did not fully obey the call.

Abraham failed on two parts of the call.

1. He did not leave his kindred but took his father and his nephew.
2. He did not immediately go into the land of Canaan but delayed five years in Haran (Acts 7:2-4).

And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.' Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell."

3. He dwelt for five years in Haran with his father, Terah.
 - a. Haran means "parched place."
 - b. Terah means "delay."

During this time of delay, there is no record that God spoke to him. As soon as he followed the word that he had received five years earlier, God's voice comes to him again (Gen. 12:7).

Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

IV. How is Abraham seen as the exalted father?

A. He is the father of many nations.

1. He is the father of the Hebrew nation through Isaac (Gen. 25:19-26; 36:1-43; Ex. 1:1-5; Mt. 3:9; Luke 1:73; Rom. 9:7).
2. He is the father of nations through Keturah (Gen. 25:2-4).

For the purpose of future interaction with the people of God, Midian was the most significant offspring.

3. He is the father of nations through Hagar and Ishmael (Gen. 25:12-18; I Chr. 1:29-31).

Ishmael is considered the father of many of the Arab nations. Joseph was sold to slavery by Ishmaelites.

- B. He is the father of the faith (Rom. 4:11-12, 16; Gal. 3:5-9, 16).

And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised. Romans 4:11-12

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all. Romans 4:16

Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?--6 just as Abraham “believed God, and it was accounted to him for righteousness.” 7 Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” 9 So then those who are of faith are blessed with believing Abraham. Galatians 3:5-9

3. The promise of the seed spoke prophetically of Christ (Gal. 3:16-18).

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. Galatians 3:16

4. The promised blessings extend to all who believe including the Gentiles (Gal. 3:13-14).

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

V. What does the New Testament tell us about Abraham?

Abraham is a very important figure in the history of God’s redemptive purpose.

- A. Abraham was in the Messianic line (Mt. 1:1-2, 17; Luke 3:34).

- B. Abraham was the point of reference for Jewish heritage (Luke 1:73; 13:16; John 8:39; Acts 13:26; Rom. 9:7).

“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have seen with your father.” They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.” John 8:37-39

- C. Abraham rejoiced to see Jesus’ day (John 8:56-58). When did he see Jesus?

“Your father Abraham rejoiced to see My day, and he saw it and was glad.” Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

- D. Abraham was justified by faith (Rom. 4:1-3, 9).

What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” Romans 4:1-3

- E. Abraham had a significant encounter with the priest of the Most High God, Melchizedek (Heb. 7:1-9).

We will come back to this later.

- F. Abraham and Sarah are heroes of faith (Heb. 11:8-12, 17-19).

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9 By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he waited for the city which has foundations, whose builder and maker is God. 11 By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude--innumerable as the sand which is by the seashore. Hebrews 11:8-12

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, “In Isaac your seed shall be called,” concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. Hebrews 11:17-19

- G. Abraham was called “the friend of God” (Jam. 2:23).

And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God.

VI. How did Abraham demonstrate “unwavering” faith?

The Bible speaks of the “works of Abraham” (John 8:39; Jam. 2:21, 23).

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.” John 8:39b

The work of Abraham was the work of faith as described in Romans 4:18-22.

Who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.” 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore “it was accounted to him for righteousness.”

The Bible speaks of two kinds of faith.

A. Wavering Faith (Jam. 1:6-8)

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

To waver is to doubt, to stagger or to hesitate.

Wavering faith looks at the natural circumstances. The circumstances for Abraham included:

1. We are both old—ninety and ninety-nine years old. (Gen. 17:1).
2. We are both physically unable to have children (Gen. 18:11).

B. Unwavering Faith (Heb. 10:23)

Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Unwavering faith focuses on the promises, the faithfulness and the ability of God.

1. God is faithful to His word.

2. God is able to do the impossible (Gen. 18:14). “Is anything too hard for the LORD?”

C. Abraham’s Faith

The question is, “Did Abraham have wavering faith or unwavering faith?” Let us look at the record in Genesis in the Old Testament.

Wavering Faith	Unwavering Faith
He delayed his obedience.	He left his homeland.
He took family with him.	He built an altar to the Lord.
He went down to Egypt in famine	He returned to Bethel.
He lied about Sarah—twice	He let Lot choose land first.
He convinced Sarah to lie for him.	He moved at God’s direction.
He wanted to make Eliezer his heir.	He refused to take the wealth of kings.
He listened to Sarah regarding Hagar.	He was willing to sacrifice Isaac.
Abraham laughed regarding the promise	He believed in resurrection life.
Sarah laughed regarding the promise.	He tithed to Melchizedek.
Genesis 17:18	Genesis 15:6

It is interesting because in the New Testament, there is no mention of anything remotely suggesting that Abraham’s faith wavered. It shows that when we make our peace with God, He only remembers our righteousness.

VII. What are some interesting features from the life of Abraham and Sarah?

A. Sarah’s lasting beauty and the power of restoration

1. Sarah at 65 (Gen. 12:11-12).
2. Sarah at 90 (Gen. 20).

In both cases Sarah is so beautiful that Abraham was afraid that the king would kill him to get her for the harem.

B. Abraham’s Theophanies

A theophany is an appearance of God in human form. In relation to Jesus it refers to a pre-incarnation appearance of Jesus in bodily form.

1. The first appearance of the Lord in Mesopotamia (Acts 7:2).

The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran...

2. The second appearance of the Lord in Canaan (Gen. 12:7).

Then the LORD appeared to Abram and said, "To your descendants I will give this land."

3. The third appearance of the Lord in Melchizedek (Gen. 14:18-20 with Heb. 7:1-19).

Who was Melchizedek?

1. He was a king of righteousness.
 2. He was a king of peace (Salem).
 3. He was a priest of the Most High God.
 4. He was a receiver of tithes.
 5. He had no beginning of days.
 6. He had no father and mother.
 7. He had no end of life.
 8. He had an everlasting priesthood.
 9. He was greater than Abraham.
 10. He was the Lord (John 8:56-58).
4. The fourth appearance of the Lord in the three men (Gen. 18:1-3).
 5. The fifth appearance of the Lord prior of the birth of Isaac (Gen. 21:1).

And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

- C. Abraham's journey to Egypt (Gen. 12:10-20)

Read passage as time permits.

Many people panic when they go through famine in the will of God. When the famine came in the land of promise it was a trial of Abraham's faith. Instead of sitting still and watching God miraculously supply, he took matters into his own hands. When Abraham fled from Canaan to Egypt he compromised his faith.

1. It led to fear (Gen. 12:12). His courage for God was gone and he feared for his life.
2. It led to selfishness (Gen. 12:11-12). He acted in his own best interest disregarding the safety of his wife. His lie was a half truth in that Sarah did have the same father but different mothers (Gen. 20:11-13).
3. It led to hypocrisy (Gen. 12:13). He became a pretender before the ungodly. He was something other than what he represented himself to be.

4. It led to trouble upon others (Gen. 12:17). When believers sin it has a negative affect on others.
5. It led to open rebuke by the ungodly (Gen. 12:18-19). It is a sad thing when the believer has to be warned and corrected by unbelievers.
6. It led to a bad testimony (Gen. 12:20). The ungodly did not want anything to do with this “man of faith.”

Abraham got two things while he was in Egypt. He got significant wealth, which soon became a source of strife and contention (Gen. 13:7). He also got Hagar, the Egyptian handmaiden (Gen. 16:3).

D. Abraham and Sarah’s laughs.

1. Abraham laughed in unbelief (Gen. 17:17).

Then Abraham fell on his face and laughed, and said in his heart, “Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?”

2. Sarah laughed in unbelief (Gen. 18:12-15).

And He said, “I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son.” (Sarah was listening in the tent door which was behind him.) 11 Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. 12 Therefore Sarah laughed within herself, saying, “After I have grown old, shall I have pleasure, my lord being old also?” 13 And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ 14 Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.” But Sarah denied it, saying, “I did not laugh, for she was afraid. And He said, “No, but you did laugh!”

3. Sarah laughed in faith when Isaac is born (Gen. 21:6).

And Sarah said, “God has made me laugh, and all who hear will laugh with me.”

This laugh was a rejoicing in her spirit at the goodness of God. The name “Isaac” means “laughter.”

E. Their name changes.

As Abraham and Sarah progressed on the walk of faith, their nature changed. When their nature changed, God changed their name to correspond to what was happening in their spirit.

1. Abram (exalted father) was changed to Abraham (father of nations).
2. Sarai (contentious) was changed to Sarah (princess).

Actually Abraham and Sarah became partakers of the divine name. The word “Yahweh” is actually spelled with the equivalent of two “h’s”. By putting one of the letters in each of their names, you get their new names.

F. Abraham’s intercession for Sodom and Gomorrah (Gen. 18:17-18).

And the LORD said, “Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?”

God decided that He could not destroy Sodom and Gomorrah without letting Abraham know what He was about to do in order to give Abraham a chance to intercede in their behalf.

G. The three-fold name of God (Mt. 22:32; Mark 12:26; Luke 20:37; Acts 3:13; 7:32)

Abraham has the distinct honor of being one of three individuals by whom God chose to call Himself.

1. The God of Abraham speaks of God the Father.
2. The God of Isaac speaks of God the Son.
3. The God of Jacob speaks of God the Holy Spirit.

H. Revelations of God.

These individuals received revelations of God through their life experiences. Each experience demands a fresh revelation and visitation of God.

1. To Abraham
 - a. God Almighty (El Shaddai) (Gen. 17:1).
 - b. The Lord My Shield (Gen. 15:1).
 - c. The Lord My Provider (Jehovah Jireh) (Gen. 22:14).

2. To Hagar

The Lord Who Sees Me (El Raah) (Gen. 16:13).

VIII. What are the key elements of the Abrahamic covenant?

A. The Abrahamic covenant was progressive in its unfolding.

1. The promises of the covenant are initially given in Genesis 12.
2. The blood of the covenant is found in Genesis 15.
3. The seal of the covenant is found in Genesis 17.

This was all over a span of approximately 25 years.

B. The promises of the covenant

1. The promise of a great nation (Gen. 12:2).
 - a. Natural offspring as the dust and sand (Gen. 13:16; 22:17).
 - b. Spiritual offspring as the stars of the heavens (Gen. 15:5).
2. The promise of receiving blessing (Gen. 12:2-3).
 - a. Natural or temporal wealth (Gen. 13:6).
 - b. Spiritual blessings in Christ (Gal. 3:9, 14).
3. The promise of a great name (Gen. 12:2).

Everyone wants to claim Abraham as their father both naturally and spiritually.

4. The promise of being a blessing (Gal. 3:14, 16).

C. The blood of the covenant (Gen. 15:9-17)

D. The sign or seal of the covenant (Gen. 17:9-14)

The rite of circumcision would be the sign or seal of this covenant. Abraham, Ishmael and his household were the first to experience this rite (Gen.17:23-27).

Lesson 15

Genesis 13, 17-18 – Sodom and Gomorrah

I. Who are the main players in this portion of Genesis and what do they represent?

A. Abraham

Abraham represents the consecrated Christian who demonstrated great faith in the promises of God and God's ability to fulfill those promises. He is a man of worship and sacrifice who held loosely to the things of this world.

B. Lot

Lot represents the carnal Christian who professes to be a part of God's family but lives in the sense realm. He is a man who only sought his own pleasure and profit. He built no altar. He represents the unconsecrated life that can live without worship.

C. The people of Sodom and Gomorrah

The people of Sodom and Gomorrah represent the ungodly who have lost all restraint and sense of conscience. They represent the progression of sin and the end to which unchecked lust will eventually arrive.

II. How did Abraham demonstrate his faith in God when he separated from Lot?

When Abram and Lot came out of Egypt they both came out with many possessions. As they came to Canaan, there arose strife between their herdsmen and it was obvious that they needed to make a separation (Gen. 13:5-18). Actually this is a separation that should have taken place in the beginning when Abram was called by God to come out from his kindred (Gen. 12:1).

A. Abram was willing to let Lot choose first (Gen.13:8-9).

1. Even though he was the one who had been given the promise of the land by God (Gen. 12:1).
2. Even though it was his right to choose the best land.

B. Abram was willing to trust God for his future.

C. Abram had a generous spirit.

D. Abram refused to accept anything from the king of Sodom (Gen. 14:21-24).

E. Abram was rewarded with fresh affirmation from the Lord (Gen. 13:14-17).

In the end, Abram's choice was the wise choice.

III. What was the condition of the cities of Sodom and Gomorrah that precipitated their destruction by God?

There are several descriptions that are found in the Bible regarding Sodom and Gomorrah.

- A. The people of Sodom and Gomorrah were wicked and sinful. (Gen. 13:13).

But the men of Sodom were exceedingly wicked and sinful against the LORD.

- B. The sins of the people of Sodom and Gomorrah were very grievous or severe in the sight of the Lord (Gen. 18:20, NIV).

The outcry against Sodom and Gomorrah is so great and their sin so grievous

- C. The men of Sodom and Gomorrah burned in their lust for other men (Gen. 19:4-7; II Pet. 2:7; Jude 7).

- D. The people of Sodom and Gomorrah were filled with pride and sensuality (Is. 3:9; Ezek. 16:49-50).

Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw fit. Ezekiel 16:49-50

1. They had material abundance.
2. They loved idleness.
3. Even though they had so much they neglected the poor.
4. They committed abominable sexual sins.

- E. The people of Sodom and Gomorrah incited the anger or the wrath of God (Deut. 29:23; II Pet. 2:6-8).

The whole land will be a burning waste of salt and sulfur-nothing planted, nothing sprouting, no vegetation growing on it. It will be like the destruction of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in fierce anger.

Deuteronomy 29:23

- F. The sins of Sodom and Gomorrah became a measuring rod for wickedness (Is. 1:9; 13:19).

- G. God's sudden destruction of the cities of Sodom and Gomorrah became symbolic of His worst possible judgment (Jer. 23: 14; 49:18; 50:40; Lam. 4:6; Amos 4:11).

“As in the overthrow of Sodom and Gomorrah and their neighbors,” says the LORD, “No one shall remain there, nor shall a son of man dwell in it.” Jeremiah 49:18

IV. How did Lot demonstrate his spirit of compromise and mixture?

Unfortunately Lot represents a man who lives way beneath his privilege as a child of God. He is an example to us of a believer or salt that has lost its savor.

A. Lot's downward journey.

1. Lot only saw things through natural eyes (Gen. 13:10-11).

And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

- a. As such he had a temporal value system.
 - b. As such he still had Egypt in his heart.
 - c. As such he was unwilling to defer to his uncle and spiritual father.
 - d. As such he only saw what he wanted to see (Gen. 13:13). He saw the beauty of the land but ignored the depraved spiritual climate.
2. Lot pitched his tent toward Sodom (Gen. 13:12). Here he could feed his eyes on things that he did not possess in his tent.

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.

3. Lot eventually moved into Sodom with his family (Gen. 14:12).

They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.

4. Lot became an official in Sodom in the seat of government (Gen. 19:1). He was getting on well with the world system.

Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom.

5. Lot allowed his daughters to marry Sodomites (Gen. 19:14).

6. Lot was reluctant to leave Sodom (Gen. 19:16).
7. Lot tried to compromise with God's absolute commands (Gen. 19:19-21). The angels had told him to escape to the mountains, but that was too strenuous for him. He wanted to stay in the plain.
8. Lot committed sins of incest with his daughters (Gen. 19:30-35).
9. Lot became the father of anti-Christ nations—Ammon and Moab (Gen. 19:36-38).

Faith did not put Lot in this place. A spiritual mind did not put him in this place. "His righteous soul" did not put him in this place. It was a simple love for this present world that led him to make the choices that put him where he was.

B. Lot's lack of savor.

Lot represents the Christian who has lost his or her savor. The Christian is supposed to be the salt of the earth. But if we live too close to the world we lose our ability to influence the world toward godliness.

1. He lost his personal purity and became mingled and compromised with the people of Sodom.

He let his daughters marry Sodomites. He sat in the gate with the leaders of Sodom. The angels of God did not even want to dwell under his roof (Gen. 19:2 with 18:3).

And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

2. He lost respect and with it his power to influence. He didn't even have respect in his own family. When he repeated the command of the Lord his son-in-law mocked him (Gen. 19:14).

So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for the LORD will destroy this city!" But to his sons-in-law he seemed to be joking.

3. He lost his ability to preserve.

A little salt from Lot's life would have prevented the destruction of Sodom and Gomorrah. In response to Abraham's prayer, God said that he would have spared Sodom and Gomorrah if there had been even as little as ten righteous among them

(Gen. 18:32 with 19:8, 12, 14). If Lot would have had his home in order, it would have been enough.

Lot	1
Lot's wife	1
Single daughters	2
Sons (at least 2)	2
Married daughters	2
Sons-in-laws	2
Total	10

4. He lost any testimony that he might have had in relation to the world.

Somehow in Lot's life among the Sodomites, no one was made thirsty for righteousness. No one envied his lifestyle and kingdom fruit. He was a man without a testimony. He was not even able to defend himself. Abram had to rescue him time and time again (Gen. 14:1-17).

C. Lot's losses.

Lot paid a high price for his spiritual apathy. By not being what God had called him to be:

1. He lost all of his possessions.
2. He lost his family to the world.
3. He lost his marriage and indirectly caused the death of his wife (Gen. 19:15-16, 26). Her heart was still in Sodom. She looked back and was turned into a pillar of salt. The New Testament admonition is to "Remember Lot's wife" (Luke 17:32).
4. He caused the destruction of his culture.
5. He ended up in a cave as a drunken and a vile man (Gen. 19:30-35).
6. He produced long term negative fruit (Gen. 19:36-38). We are still experiencing some negative fruit produced from his life.

In all of this, Lot brought reproach to the Lord by his actions. His life actually stank in the nostrils of the wicked (Compare Gen. 34:30). The only reason the Lot's of this world are rescued is because of God's promise to the separated and godly (Gen. 19:29).

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

V. What can we learn from the life of Lot and his family?

Luke 17:28-33

Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed. "In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. Remember Lot's wife. Whoever seeks to save his life will lose it, and whoever loses his life will preserve it."

A. God has called his people to be the salt of the earth (Mt. 5:13).

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

1. Salt is essential for life.

Christians are to be those that put people on the road to true life. There is no real life outside of Christ.

2. Salt is a symbol of purity.

Salt is white, clean and radiant in the sun. The Romans said that salt was the purest of all things because it came from the purest of all things, the sea and the sun. The believer cannot be the salt of the earth without purity.

3. Salt is a preservative.

In ancient times, salt was the principle preservative. It was used to keep things from going bad or getting rotten. The world is blessed for the sake of Christians.

a. Potiphar was blessed for Joseph's sake (Gen. 39:5).

b. Laban was blessed for Jacob's sake (Gen. 30:27).

c. Israel was blessed for the remnant's sake (Is. 1:9).

d. Sodom would have been preserved for the sake of ten righteous ones.

4. Salt is a flavor-enhancer (Job. 6:6).

Food without salt can be bland. Christianity lends flavor to life. Christianity is to life what salt is to food.

5. Salt is antiseptic.

Salt was often used to cleanse wounds. Newborn babies would be washed in a salt solution (Ezek. 16:4). Serpent bites were cleansed with salt. The poison of the serpent and the infection in society need an antidote. The Christian is to be the antiseptic for sickness in society.

6. Salt stirs up thirst.

The Christian should not be enticed or drawn by the lust or desires of the flesh, the heathen should be drawn by the beautiful fruit and peaceful lives of Christians.

B. Our salt can lose its savor through compromise (Jam. 1:27).

1. Salt will lose its savor if it is mixed with a lot of foreign substances.
2. Salt will lose its savor if it is stored too close to the ground.

C. We need to do certain things to ensure that we accomplish our mission in this world.

There are several characteristics of a salty Christian.

1. A tongue seasoned with grace (Col. 4:6).
2. A pure heart (Mt. 5:8).
3. A godly lifestyle (Eph. 5:11).
4. A gracious spirit (Num. 14:24).
5. A fervency and zeal for the Lord (Tit. 2:14).

Closing thought:

II Kings 2:19-22

Then the men of the city said to Elisha, "Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren." 20 And he said, "Bring me a new bowl, and put salt in it." So they brought it to him. 21 Then he went out to the source of the water, and cast in the salt there, and said, "Thus says the LORD: 'I have healed this water; from it there shall be no more death or barrenness.'" 22 So the water remains healed to this day, according to the word of Elisha which he spoke.

The city of God is beautiful for situation, but is has been barren and the water has not produced life. We need to put salt back into our lives so that the waters can be healed and bring forth abundant fruit.

Lesson 16-17
Genesis 21-24—Isaac, the Son of Promise

I. What is a time line summary of the life of Isaac?

- A. Isaac was foretold prior to his birth (Gen. 17:21; 18:10, 14; 21:2).

Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year.”

Genesis 17:19-21

- B. Isaac was born (Gen. 21:1-3).

And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. 2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son who was born to him--whom Sarah bore to him--Isaac. 4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 And Sarah said, “God has made me laugh, and all who hear will laugh with me.” 7 She also said, “Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age.” Genesis 21:1-7

- C. Isaac was circumcised (Gen. 21:4).

- D. Isaac was confirmed as the seed line of Messiah by God (Gen. 21:12).

...for in Isaac your seed shall be called. Genesis 21:12b

- E. Isaac was taken by his father for sacrifice on Mt. Moriah (Gen. 22:1-19).

- F. Isaac received his bride Rebekah after the death of Sarah when he was forty years old (Gen. 24; 25:20).

- G. Isaac buried his father Abraham after his death (Gen. 25:9).

- H. Isaac prayed to the Lord to heal the barrenness of Rebekah (Gen. 25:21).

Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.

- I. Isaac and Rebekah gave birth to twins—Jacob and Esau (Gen. 25:22-28).

- J. Isaac repeated the sin of his father by lying about his wife (Gen. 26:1-11).

- K. Isaac’s prosperity was envied by the inhabitants of the land (Gen. 26:12-14).

- L. Isaac re-dug the wells of his fathers (Gen. 26:15-24).
- M. Isaac built an altar to the Lord in Beersheba (Gen. 26:25).
- N. Isaac made a covenant of peace with Abimelech (Gen. 26:26-33).
- O. Isaac blessed his sons through failing eyesight (Gen. 27:1-40; 28:1-5).
- P. Isaac died at the age of 180 years (Gen.35:27-29).
- Q. Isaac was buried at the same site as Abraham (Gen. 49:31).

II. What are the similarities between the birth of Isaac and the birth of Jesus?

A. Both were born in an appointed time.

1. Isaac (Gen. 17:21; 18:14; 21:2)

But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year. Genesis 17:21

Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son. Genesis 18:14

For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. Genesis 21:2

2. Jesus (Gal. 4:4-5)

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.

B. Both were children of promise.

1. Isaac (Gen. 17:15-16)

Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."

2. Jesus (Is. 7:14)

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

C. Both mothers gave a legitimate reason why a child was impossible.

1. Isaac (Gen. 18:12-13)

Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'"

2. Jesus (Luke 1:34)

Then Mary said to the angel, "How can this be, since I do not know a man?"

D. Both children were named before birth.

1. Isaac (Gen. 17:19)

Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac..."

2. Jesus (Mt. 1:21)

And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.

E. Both required a miracle in order to be born.

1. Isaac (Rom. 4:19; Heb. 11:11-12)

And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

Romans 4:19

By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude--innumerable as the sand which is by the seashore. Hebrews 11:11-12

2. Jesus (Luke 1:35)

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."

F. Both had a mysterious visit from three men in connection with their birth.

1. Isaac (Gen. 18:1). Three men appeared to Abraham before Isaac's birth.

2. Jesus (Mt. 2:1). Three men came to see Jesus shortly after His birth.

G. Both are the only ones in the Bible referred to as an “only begotten son.”

1. Isaac (Heb. 11:17-19)

*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his **only begotten son**, of whom it was said, “In Isaac your seed shall be called,” concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

2. Jesus (John 1:14, 18)

*And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth... No one has seen God at any time. The **only begotten Son**, who is in the bosom of the Father, He has declared Him.*

III. What is the significance of Abraham’s sacrifice of Isaac?

Read: Gen. 22:1-19

The sacrifice of Isaac is important for a couple of reasons:

A. From a prophetic point of view it teaches us about the coming of Christ and His sacrifice for sin.

1. The sacrifice would be at God’s appointed place on a mountain (Gen. 22:2; John 19:17-18).

And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

2. The sacrifice would come to the place of sacrifice in conjunction with a donkey (Gen. 22:3; Mt. 21:2-7).

Tell the daughter of Zion, “Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.” Matthew 21:5

3. The sacrifice would be something that took place between the father and the son (Gen. 22:5-6; John 16:32).

Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. John 16:32

4. The sacrifice was performed by the father (Gen. 22:3 with Is. 53:10; Acts 2:23; 4:28; Rom. 8:32; I Pet. 1:20; Rev. 13:8).

He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Romans 8:32

5. The sacrifice was a whole burnt offering, a total sacrifice (Gen. 22:3; Heb. 10:8-10).

By that will we have been sanctified through the offering of the body of Jesus Christ once for all. Hebrews 10:10

6. The sacrifice would involve a three day journey (Gen. 22:4; I Cor. 15:3-4).
7. The one sacrificed would carry the wood for the sacrifice (Gen. 22:6; John 19:17-18).
8. The one doing the sacrificing would carry the fire and the knife—suffering and death (Gen. 22:6; Is. 53:4, 10).

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. Isaiah 53:4-5

9. The son totally yielded to the will of the father (Gen. 22:6; Is.53:7; John 14:31; Heb. 10:7-10).

He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. Isaiah 53:7

10. The son freely laid his life down (John 10:17-18).

Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.

11. The sacrifice was bound to the altar (Gen. 22:9; John 20:25). In reality, the only thing that bound Jesus to the cross were cords of love.

Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe. John 20:25

12. The sacrifice was carried out with resurrection in mind (Gen. 22:5; Heb. 11:17-19; Luke 18:33).

And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." Genesis 22:5

By faith Abraham, when he was tested, offered up Isaac...concluding that God was able to raise him up, even from the dead... Hebrews 11:17, 19

For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again. Luke 18:32-33

13. The sacrifice of the lamb would be made in the stead of another (Gen. 22:13).

The answer to Isaac's question, "Where is the lamb?" is answered by John the Baptist, "Behold, the lamb!" (John 1:29-33).

14. The sacrifice was received back from the dead. Isaac was dead for three days in his father's mind.

15. The son was not withheld but yet was alive for blessing (Gen. 22:16-18; II Cor. 13:4).

For though He was crucified in weakness, yet He lives by the power of God.
II Corinthians 13:4a

16. The return of the sacrifice would be attested to by two witnesses (Gen. 22:3; Luke 24:3-5; John 20:12).

Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead?" Luke 24:3-5

17. The place of sacrifice became the foundation for the temple of the Lord (II Chr. 3:1; I Cor. 3:11). In Isaac's case it was the Old Testament temple of the Lord. In Jesus' case it was the New Testament temple called the Church.

Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

B. From a personal point of view it teaches us about the testing of our faith.

This was not so much a test to *produce* faith, as it was a test to *reveal* faith. God built Abraham slowly, piece by piece, year by year, into a man of faith.

Abraham's test tells us several things:

1. Everyone's faith will be tested or it is not genuine faith.
2. God is looking for a heart of faith that fears God, trusts God, depends upon God and walks in obedience God.
3. When you think you already have been proven, expect to be tested again.
4. You never fully graduate from the school of faith.
5. God may test your absolute love for Him by asking you to give him what you love most.
6. God only tests you to bless you, never to harm you.

IV. What is the similarity of Abraham's sin to Isaac's sin?

When you compare Abraham's experience in Genesis 12 and 20 with the experience of Isaac in Genesis 26, there are some notable similarities.

A. Notice six common elements in these accounts (Gen. 12:10-20; 20:1-18; 26:7-16).

1. They compromised with enemies.
2. They endangered the "Seed."
3. They accumulated great temporal wealth.
4. They were rebuked by the ungodly.
5. They were restored what was lost.
6. They returned to God's original purpose.

B. Notice the similarity of the history of the church in the New Testament age.

V. How are Isaac and Rebekah a type of Christ and the Church?

Isaac and Rebekah are commonly seen as one of the greatest types of Christ and the Church.

Read: Genesis 24:1-28 then summarize the rest of the story. Eliazar goes into the father's (Laban) house, negotiates for Rebekah and after ten days they travel back to Abraham.

A. There are the four principal players in the story.

1. Abraham represents God the Father.
2. Eliezar represents the Holy Spirit.
3. Isaac represents Jesus, the only begotten Son of God.
4. Rebekah represents the Church, the Bride of Christ.

B. There is the story itself.

1. The bride had to meet the certain qualifications.
 - a. The bride had to be of Abraham's kindred, not a Canaanite (Gen.24:3).
 - b. The bride had to be a virgin (Gen. 24:16).
 - c. The bride had to be willing (Gen. 5, 8).
2. The bride came from a far land (Gen. 24:4-5).
3. The bride was found at a well (Gen. 24:11).
4. The bride was found in the evening (Gen. 24:11).
5. The bride would go through a time of testing (Gen. 24:12-14).
6. The bride was beautiful in every way (Gen. 24:16).
7. The bride passed the (10 camel) test and measured up (Gen. 24:17-21). Notice how she hastened (vs. 18, 20).
8. The bride was given gifts by the servant that were merely a foretaste of what was to come (Gen. 24:22).
9. The bride listened to the servant speak of the son and the father (Gen. 24:27, 34-49).
10. The bride was given further gifts and adorned in royal apparel (Gen. 24:53).
11. The bride was willing to leave all and follow the servant (Gen. 24:58).
12. The bride met the son at the end of the day (Gen. 24:63).
13. The bride had made herself ready (Gen. 24:65).
14. The bride became one with the son in marriage (Gen. 24:67).

Lesson 18-19

Genesis 27-35 – The Life of Jacob

I. What is a summary of the life of Jacob?

A. Jacob's birth and early life (Gen. 25:21-28)

Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. 22 But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD. 23 And the LORD said to her: "Two nations are in your womb, two peoples shall be separated from your body; one people shall be stronger than the other, and the older shall serve the younger." 24 So when her days were fulfilled for her to give birth, indeed there were twins in her womb. 25 And the first came out red. He was like a hairy garment all over; so they called his name Esau. 26 Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them. 27 So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. 28 And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

1. Jacob's mother Rebekah had her barrenness healed through prayer (Gen. 25:21).
2. Jacob struggled with his brother in the womb (Gen. 25:22).
3. Jacob received prophecy prior to his birth (Gen. 25:23).
 - a. He would be a strong nation.
 - b. His older brother would serve him.
4. Jacob was born as a fraternal twin to Esau (Gen. 25:24).
 - a. Esau was named "Hairy" because he was covered with hair. He was later also called Edom (red) because his complexion was red and he ate the red stew (Gen. 25:30).
 - b. Jacob was named "Heel Grabber" (Deceiver, Supplanter) because he grabbed Esau's heel in the birth process.

Little did anyone know how these early features of the two boys would play out as they grew up.

B. Jacob's life

1. Jacob and Esau were completely different from each other (Gen. 25:27).

- a. Esau was an outdoorsman who loved to hunt. He was favored by Isaac who loved the game that his son brought home.
 - b. Jacob was a mild man who preferred to stay at home with his mother. Rebekah favored him over Esau.
2. Jacob talked Esau out of his birthright (Gen. 25:29-34).

Now Jacob cooked a stew; and Esau came in from the field, and he was weary. 30 And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. 31 But Jacob said, "Sell me your birthright as of this day." 32 And Esau said, "Look, I am about to die; so what is this birthright to me?" 33 Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. 34 And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

- a. He caught Esau at a weak moment when he was hungry.
 - b. He played on Esau's lack of spiritual priority and temporal value system.
3. Jacob and Rebekah deceived Isaac in order to receive the blessing (Gen. 27:1-29).
4. Esau discovered what Jacob had done (Gen. 27:30-40).
5. Jacob was forced to flee from Esau to Laban in Haran (Gen. 27:41-28:5).

Notice how Rebekah deceived Isaac to send him away. She wanted him to go so that Esau would not kill him. She told Isaac to send him away so that he could get a proper bride (Gen 27:42-43, 46).

6. Jacob had an encounter with God at Bethel (Gen. 28:10-22).
7. Jacob met Rachael at a well and eventually met Laban her father (Gen. 29:1-14).
8. Jacob served Laban for seven years to marry Rachael (Gen. 29:15-20).

So Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her. Genesis 29:20

9. Jacob received Leah as a wife through the deception of Laban (Gen. 29:21-25).
10. Jacob served another seven years for Rachael (Gen. 29:26-30).

11. Jacob's first four sons were born through Leah (Rachael was barren), including Reuben, Simeon, Levi and Judah (Gen. 29:31-35). Notice the naming of the sons was associated with Leah's status as the "unloved wife" seeking to be loved.
 - a. Reuben's name means "Behold a son." Leah was hoping that this son would open Jacob's heart to her.
 - b. Simeon's name means "Hearing." Leah named him this because she felt he was the Lord's answer to her "unloved" condition.
 - c. Levi's name means "Joined" or "Attached." Leah named him this hoping that after three sons she would gain her husband's favor and he would be joined to her in love.
 - d. Judah's name means "Praise." Leah named him this because she was filled with praise that she was able to present four sons to Jacob.
12. In jealousy, Rachael offered her handmaiden, Bilhah, to Jacob to bear children in her stead (Gen. 30:1-8). Bilhah gave birth to Dan and Naphtali.
13. In a spirit of competition, Leah offered her handmaiden, Zilpah, to Jacob to bear more children (Gen. 30:9-13). Zilpah gave birth to Gad and Asher.
14. Meanwhile Leah conceived and brought forth two more sons, Issachar and Zebulun, and a daughter named Dinah (Gen. 30:14-21).

It is unusual to list daughters in these biblical accounts, but Dinah would be an important figure because of something that happened to her and how that incident would affect the seed line to Messiah.

15. Rachael conceived again and brought forth a son named Joseph (Gen. 30:22-24).
16. Jacob was blessed in Laban's house through some deception (Gen. 30:25-43).
17. Jacob lost favor with Laban (Gen. 31:1-5).
18. Jacob left Laban's house with stealth. Unfortunately, without his knowledge, Rachael took some of Laban's idols with her (Gen. 31:21).

These figurines were not necessarily used in worship, they were small images that were believed to have magical powers. They are called "teraphim" and were generally passed down to the one chosen to be the head of the clan. Rachael was obviously doing her part to make sure that Jacob had both the spiritual and natural rights of the firstborn.

19. Laban went after Jacob in a failed attempt to recover his idols (Gen. 31:22-42). Rachael sat on them to conceal them from her father. She also lied about her condition so that he would not search her.
20. Jacob and Laban made a covenant of peace with each other, set up a pillar and separated from one another (Gen. 31:43-55). That covenant was not necessarily a friendly covenant. It was more a covenant of separation or a friendly divorce. There had been so much deception between them both that neither one trusted the other.

This place was also called Mizpah, for Laban said, "May the LORD keep watch between us to make sure that we keep this treaty when we are out of each other's sight. I won't know about it if you are harsh to my daughters or if you take other wives, but God will see it. This heap of stones and this pillar stand between us as a witness of our vows. I will not cross this line to harm you, and you will not cross it to harm me. I call on the God of our ancestors--the God of your grandfather Abraham and the God of my grandfather Nahor--to punish either one of us who harms the other." So Jacob took an oath before the awesome God of his father, Isaac, to respect the boundary line. Genesis 31:49-53

21. Jacob prepared himself to meet his brother Esau and his 400 men after many years of separation (Gen. 32:1-8).
22. Jacob cried out to God for safety (Gen. 32:9-12). This is the first recorded prayer in the Bible. Basically, Jacob was saying, "God, if you get me out of this thing, I will serve you for the rest of my life."

Then Jacob prayed, "O God of my grandfather Abraham and my father, Isaac--O LORD, you told me to return to my land and to my relatives, and you promised to treat me kindly. I am not worthy of all the faithfulness and unfailing love you have shown to me, your servant. When I left home, I owned nothing except a walking stick, and now my household fills two camps! O LORD, please rescue me from my brother, Esau. I am afraid that he is coming to kill me, along with my wives and children. But you promised to treat me kindly and to multiply my descendants until they become as numerous as the sands along the seashore--too many to count."

23. Jacob sent his servants with his offerings of peace ahead of him to meet Esau (Gen. 32:13-21).
24. Jacob sent his family over the brook ahead of him (Gen. 32:22-23).
25. Jacob had an encounter with God that both changed his name and caused him to limp (Gen. 32:24-32).
26. Jacob met Esau and gave him offerings (Gen. 33:1-17).

27. Jacob moved to Shechem in Canaan and built an altar (Gen. 33:18-20).
28. Jacob's daughter Dinah was defiled by Shechem and his sons avenged her (Gen. 34:1-31).
29. Jacob moved back to Bethel and put away idolatry at the command of the Lord (Gen. 35:1-6).
30. Jacob built an altar and met with God afresh (Gen. 35:7-15).
31. Rachael died in giving birth to Benjamin (Gen. 35:16-20).
32. Jacob's son Reuben had an immoral encounter with Bilhah (Gen. 35:22).

The rest of Jacob's life will be covered later within the life of Joseph. We will also be looking at Jacob's prophetic ministry over his sons in the last class in the series.

II. How did deception prove to be a part of Jacob's life?

A. Jacob acted deceitfully.

1. He grabbed his brother's heel in the birth process (Gen. 25:26).
 - a. On the positive side, he wanted to be born first so he could have God's special blessing.
 - b. On the negative side, he felt he had to bring others down to get God's blessing.
2. He cheated his brother out of the birthright (Gen. 25:29-34).
 - a. Esau had a weakness.

Esau had a temporal value system that played into Jacob's hands and made him vulnerable to being cheated. He did not value spiritual blessings; he only cared about food for now. He actually "despised" his birthright. He did not take the things of God seriously.

- b. Jacob had a weakness.

Jacob had a hunger for spiritual things and took them very seriously, but he had a lack of faith in God's ability to bring them to pass. He felt like he had to help God out. Stealing a birthright is like stealing a Bible. Somehow your

spirituality is suspect when you try to acquire the blessing of God through deceptive means.

3. He deceived his father Jacob into giving him the blessing (Gen. 27:1-29).
 - a. This was first and foremost Rebekah's idea (Gen. 27:5-17). Rebekah was out of order herself and promoted deception in her son. Jacob, however, was a willing participant.
 - b. Jacob cheated his brother out of something that was rightfully his (Gen. 27:35-36).

But he said, "Your brother came with deceit and has taken away your blessing." And Esau said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"

This would eventually create hatred between the boys that would never be healed.

- c. Jacob was willing to lie to his father (Gen. 27:18-22).
 - He lied about his identity twice (Gen. 27:19, 24).
 - He lied about the game that he brought when he said that the Lord had helped him to get it quickly (Gen. 27:20).
 - He lied in a form through the hairy covering that he wore (Gen. 27:16, 22-23).
4. He deceived Esau into believing that he was going to come to stay with him in Mt. Seir (Gen. 33:12-17). This was even after his name change.

"Well, let's be going," Esau said. "I will stay with you and lead the way." 13 But Jacob replied, "You can see, my lord, that some of the children are very young, and the flocks and herds have their young, too. If they are driven too hard, they may die. 14 So go on ahead of us. We will follow at our own pace and meet you at Seir." 15 "Well," Esau said, "at least let me leave some of my men to guide and protect you." "There is no reason for you to be so kind to me," Jacob insisted. 16 So Esau started back to Seir that same day. 17 Meanwhile, Jacob and his household traveled on to Succoth. There he built himself a house and made shelters for his flocks and herds. That is why the place was named Succoth. -NLT

B. Jacob reaped deception from others.

1. Laban deceived Jacob over the issue of his wives (Gen. 29:15-30).
2. Laban cheated Jacob ten times over the issue of his wages (Gen. 31:7).
3. Rachael deceived both Jacob and Laban when she took the household idols (Gen. 31:19, 32, 34-35).
4. Jacob's sons learned how to be deceitful when they led Shechem and his clan into a slaughter (Gen. 34:13). Their act of deceit caused Jacob's family to lose their testimony in the land (Gen. 34:30).

Afterward Jacob said to Levi and Simeon, "You have made me stink among all the people of this land--among all the Canaanites and Perizzites."

III. What are some examples of "the elder serving the younger"?

It seems that God has at times gone around the normal order of things to cause the younger to inherit what would have normally belonged to the older. This could be a prophetic type of Israel and the Church. Israel as a nation was the firstborn son of God but because they did not fully embrace God's covenant, the Church was brought forth as the favored or blessed son (Ex. 4:22-23; Deut. 7:7 with Heb. 12:23).

A. The sons of Adam and Eve

Cain was the firstborn, but he slew his brother Abel and God brought in a substitute seed in Seth (Gen. 4:1-2, 25).

B. The sons of Isaac

Esau was the older son and rightful heir to the birthright and the blessing, but God gave it to Jacob based on something that he loved in Jacob. It should be noted that even though Jacob got blessed by a wrongful act on his part, it had been God's intention for him to receive it as was foretold by God prior to his birth (Gen. 25:23; Rom. 9:12-13).

C. The sons of Jacob

While Reuben was the firstborn son of Jacob, he was disqualified through his sin and the birthright blessing passed to another. It should be noted that the next in line would have been Simeon and Levi, but they too would be disqualified. Judah, the fourth in line, would be end up becoming the Messiah line.

D. The sons of Joseph (Gen. 48:19)

Ephraim and Manasseh were blessed by Jacob in Joseph's place. However, at this stage of life, even though Jacob could barely see, he crossed his hands in blessing and gave the right hand of blessing to the younger son, Ephraim (Gen. 48:8-22). Isaac had been deceived by his natural senses over the blessing of Jacob. Jacob used his spiritual senses to get it right.

E. The sons of Jesse

When Samuel was instructed by God to anoint another king after Saul, he bypassed all of the older brothers and anointed the youngest brother as heir to the throne and also the one through whom Messiah would come (I Sam. 16:1-13).

IV. What were the most significant spiritual encounters that Jacob had with God?

A. Jacob at Bethel—the stairway to heaven (Gen. 28:10-22).

Read: Genesis 28:10-22

1. Jacob rested his head on a stone.

a. It was a stone that the builders rejected (Gen. 28:19; Luke 20:17; I Pet. 2:4-8).

The picture here is the men of Luz who were building a city. Certain stones did not fit into their scheme. The rejected stones were placed outside of the city. It was one of these rejected stones that Jacob used for a pillow. It was this stone that became the foundation of the House of God.

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," 8 and "A stone of stumbling and a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. II Peter 2:4-8

b. It was a foundation stone for the House of God (Gen. 28:19; I Cor. 3:9-15).

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. I Corinthians 3:11

- c. It was an anointed stone (Gen. 28:18). This is the first record of anointing in the Bible. It was an anointed rock (I Cor. 10:4). Christ is the anointed head of the Church (Acts 10:38).
- d. It was placed as a pillar (Eph. 2:19-22).

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

- e. It became the gate of heaven (Gen. 28:17).
2. Jacob saw a ladder reaching up to heaven (Gen. 28:12; John 1:49-51).

Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

The ladder represents Jesus. There is a great gulf that exists between heaven and earth. Only God in His grace can bridge the gap. He bridged the gap in this dream with a ladder. He bridged the gap in reality by sending His Son Jesus into the world to make it possible for man to ascend to God.

3. Jacob made a vow of commitment to God and to God's house (Gen. 28:20-22).
 4. Jacob promised to give tithes to the Lord (Gen. 28:22).
- B. Jacob at the brook Jabbok (Gen. 32:22-32; Hos. 12:3-5).

When Jacob wrestled with the angel, this was no ordinary angel. It was a theophany (Gen. 32:30; 35:1).

So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Genesis 32:30

1. Jacob Afraid (Gen. 32:7)

Jacob was coming to meet Esau and he was afraid. He was still trying to help God out using his natural wisdom and shrewdness to accomplish spiritual results.

God had already promised him His presence and His protection, but Jacob could not rest in the promises of God.

2. Jacob Alone (Gen. 32:24)

He sent his family on ahead. Now he was alone. This is God's way of dealing with us.

Then Jacob was left alone; and a Man wrestled with him until the breaking of day. 25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26 And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" 27 So He said to him, "What is your name?" He said, "Jacob." 28 And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

Genesis 32:24-28

3. Jacob Resisting (Gen. 32:24)

Jacob had a strong will. He was strong in the natural ways of doing things. His first response to this divine encounter was to struggle against the will and purposes of God. The pride of self-will refuses to bend or bow submissively to the will of the Lord. The Jacob nature always seeks to supplant the will and wisdom of God by its own will and wisdom.

4. Jacob Crippled (Gen. 32:25, 32)

Jacob was very strong in the natural, but he was no match for the angel of the Lord. In order for God to use us, He has to touch the source of our strength. God must deal with the strongest part of our nature. The source of strength must be touched, broken and withered that God's strength might be perfected in weakness.

5. Jacob Clinging (Gen. 32:26)

Now that his strength is broken he became the clinger rather than the resister. If we are to be blessed our only hope is to cling to Christ. We must have that submissive, helpless cry of dependence.

6. Jacob Confessed (Gen. 32:27)

Confession must come before blessing can flow. When he confessed his name, he confessed his nature.

7. Jacob Changed

Now he was given a new name reflective of a new nature. The new nature did not come by struggling but by yielding. The measure of submission to Christ will be the measure of our victory in Christ. Jacob got a new degree in God—the PGM degree (Power with God and Man). The way we prevail with men is to prevail with God. The way to prevail with God is to cling to Him with a persistent trust.

8. Jacob Testified

Jacob now had a testimony, “I have seen God!” No man can see God and remain the same (Gen. 32:30).

9. Jacob Limped

Jacob's new walk was evidence of the fact that he was a God-conquered man. He was no longer able to rely upon his own natural strength (Gen. 32:31). He would have to lean on the Lord (Heb. 11:21).

By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. Hebrews 11:21

10. Jacob Experienced Light

Just as he crossed over Peniel the sun rose on him, and he limped on his hip.

After this experience the sun rose upon him (Gen. 32:31). The sun of God's light and power will immediately rise upon us when we have yielded ourselves totally to God. A new day dawned for Jacob!

C. Jacob at Bethel—the pillow that became a pillar (Gen. 35:9-15).

God sent Jacob back to Bethel to confirm his call. This was about 20 years after his first encounter at Bethel. It speaks of the prodigal returning. Notice the eight things that he did to get himself back in right relationship to God.

Then God said to Jacob, “Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.” And Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, and change your garments.”

Genesis 35:1-2

1. He put away strange gods (Gen. 35:2, 4).
2. He purified himself (Gen. 35:2).
3. He changed his garments (Gen. 35:2).
4. He returned to Bethel (Gen. 35:3)

5. He built an altar (Gen. 35:1, 3, 7).
6. He set up the pillar of stone (Gen. 35:14).
7. He anointed the stone (Gen. 35:14).
8. He restored Bethel to its earlier state (Gen. 35:15).

V. What did God love about Jacob?

Jacob was a man who exhibited the struggle of two natures. He represents a man who desired the right things but he was weak in faith. He felt that he had to manipulate the situation to get what he wanted instead of believing God to bring the blessing to him.

A. There were things about Esau that God hated.

1. He despised his birthright (Gen. 25:29-34).
2. He married outside of the family of God (Gen. 26:34-35; 36:1-2).

B. There were things about Jacob that God loved.

1. He was passionate about the birthright.
2. He was passionate about the blessing of the Lord (Gen. 32:26).

VI. What are some interesting features from the life of Jacob?

A. The irrevocable nature of the word of blessing (Gen. 27:30-40).

1. Isaac said to Esau regarding Jacob, “I have blessed him—and indeed he shall be blessed” (Gen. 27:33b).
2. He said, “Your brother came with deceit and has taken away your blessing” (Gen. 27:35)
3. He said, “I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?” (Gen. 27:37).

Isaac seemed to indicate that once the words had gone forth there was no revoking it and there was nothing that Esau or anyone else could do about it.

B. Jacob’s desire to know the name of the Man with whom he wrestled (Gen. 32:29).

Then Jacob asked, saying, “Tell me Your name, I pray.” And He said, “Why is it that you ask about My name?” And He blessed him there.

Jacob was one of four men to ask about the name.

1. Moses inquired after the name (Ex. 3:13-14).
2. Samson's parents inquired after the name (Judg. 13:17-18, 22).

Then Manoah said to the Angel of the LORD, "What is Your name, that when Your words come to pass we may honor You?" And the Angel of the LORD said to him, "Why do you ask My name, seeing it is wonderful?"

3. Agur asked about the name (Pro. 30:4).

Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you know?

Isaiah indicated that His name was "wonderful" (Is. 9:6).

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

- C. The way in which Jacob's livestock increased in the house of Laban (Gen. 30:25-43).

Lesson 20

Genesis 34-35—Lost Inheritance

I. How does the line of Messiah come through the family of Jacob?

Jacob had a lot of children. He had twelve sons and we do not know how many daughters that he had. We know he had at least one, Dinah (Gen. 34).

A. Jacob's twelve sons were born of two wives and two maidservants (Gen. 35:22b-26).

The following chart gives us a summary of Jacob's offspring:

Birth Order	Name of Son	Birth Mother	Key Verse(s)
1	Reuben	Leah	Gen. 29:32; 35:22; 37:21-22, 29; 49:3-4
2	Simeon	Leah	Gen. 29:33; 34:25-31; 49:5-7
3	Levi	Leah	Gen. 29:34; 34:25-31; 49:5-7
4	Judah	Leah	Gen. 29:35; 37:26; 38:1-30; 49:8-12
5	Dan	Bilhah	Gen. 30:5-6; 49:16-18
6	Naphtali	Bilhah	Gen. 30:7-8; 49:20
7	Gad	Zilpah	Gen. 30:10-11; 49:19
8	Asher	Zilpah	Gen. 30:12-13; 49:20
9	Issachar	Leah	Gen. 30:17-18; 49:14-15
10	Zebulun	Leah	Gen. 30:19-20; 49:13
11	Joseph	Rachael	Gen. 30:22-24; 49:22-26
12	Benjamin	Rachael	Gen. 35:16-18; 49:27

B. Leah's fourth son, Judah ended up being the line through whom the Messiah would come (Mt. 1:3; Luke 3:33).

II. Why did Judah end up becoming the line of the Messiah?

There are primarily two reasons why Judah ended up in the line of Messiah.

A. Because his older brother's disqualified themselves.

B. Because he did not disqualify himself.

1. He was a voice of reason in the treatment of Joseph (Gen. 37:26).

2. He was willing to be a surety for Benjamin (Gen. 43:8-9).

C. Judah does seem to have become the leader of the brothers as their story progresses through Genesis (Gen. 44:14-17).

D. Jesus would become the “Lion of the Tribe of Judah” (Mt. 1:3; Rev. 5:5).

But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”
Revelation 5:5

III. How were people disqualified from receiving the birthright?

A. Cain, the firstborn son (Gen. 4; Jude 11)

Remind the class of the discussion of the way of Cain from Genesis four.

1. Cain was a blood rejecter.
2. Cain was a murderer.
3. Cain was a cursed man.

B. Esau, the firstborn son (Heb. 12:16-17)

Make sure that no one is immoral or godless like Esau. He traded his birthright as the oldest son for a single meal. And afterward, when he wanted his father's blessing, he was rejected. It was too late for repentance, even though he wept bitter tears.

–NLT

1. Esau despised his birthright (Gen. 25:29-34).
2. Esau was a fornicator (Heb. 12:16).
3. Esau was godless (Heb. 12:16).
4. Esau was deceived out of the blessing by Jacob (Gen. 27).

C. Simeon and Levi, the next in line to the firstborn Reuben

1. Simeon and Levi disqualified themselves through the incident with Dinah and Shechem (Gen. 34:25-31; 49:5-7).
 - a. They killed the Hamor, Shechem and the men of their clan and plundered their goods after deceiving them regarding circumcision (Gen. 34:25-29).
 - b. They made the name of God to stink in the earth and jeopardized the safety of the clan (Gen. 34:30).

Then Jacob said to Simeon and Levi, “You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I.”

You have made me stink among all the people of this land... --NLT

You have brought trouble on me by making me a stench to the Canaanites and Perizzites, the people living in this land... --NIV

- c. They were ruled by anger and violence (Gen. 49:5-7).

Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel!

Simeon and Levi are two of a kind--men of violence. O my soul, stay away from them. May I never be a party to their wicked plans. For in their anger they murdered men, and they crippled oxen just for sport. --NLT

2. Simeon redeemed himself to a degree in becoming a willing hostage under Joseph (Gen. 42:24).
3. The tribe of Levi ended up redeeming themselves under Moses when they stood with him after the golden calf incident (Ex. 32:25-29). As a result they were given the priesthood (Num. 3:5-13; Deut. 10:8-9).

D. Reuben, the firstborn son

1. Reuben was disqualified through sexual sin with his father's concubine (Gen. 35:22; 49:3-4).

And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it. Genesis 35:22

Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it--he went up to my couch. Genesis 49:3-4

...you will no longer excel... --NIV

...you will be first no longer. --NLT

...you shall not excel and have the preeminence [of the firstborn]... --Amp

2. Reuben redeemed himself to a degree in his relationship to Joseph.

- a. He talked the brothers out of killing Joseph (Gen. 37:21-22).
- b. He attempted to rescue Joseph from the pit (Gen. 37:29).

E. Er, the firstborn son (Gen. 38:2-7)

But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him. Genesis 38:7

F. Onan, the next in line to the firstborn Er (Gen. 38:8-10)

And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother." But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother. And the thing which he did displeased the LORD; therefore He killed him also.

God was disturbed with him because he was not willing to honor his brother and do what was in his brother's best interest. He was not willing to build up his brother's house. He was not willing to be "his brother's keeper."

Deuteronomy 25:5-10 – God challenges brothers to build up the house of their brothers.

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. 6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. 7 But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' 8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' 9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' 10 And his name shall be called in Israel, 'The house of him who had his sandal removed.'"

The main point in all of this is that we can forfeit our future by not guarding that which has been entrusted to us by the Lord (I Tim. 6:20-21; II Tim. 1:12, 14). The fact of natural rights is not enough to ensure spiritual blessing.

Timothy, guard what God has entrusted to you. Avoid godless, foolish discussions with those who oppose you with their so-called knowledge. Some people have wandered from the faith by following such foolishness. –NLT

IV. What are the rights of the firstborn or the elements associated with the birthright?

A. The firstborn son was normally the inheritor of certain rights or privileges.

A. The firstborn was dedicated to the Lord (Ex. 13:2).

Dedicate to me all the firstborn sons of Israel and every firstborn male animal. They are mine.

B. The firstborn was presented as a gift to the Lord (Ex. 13:11-13; 22:30).

All firstborn sons and firstborn male animals must be presented to the LORD.
Exodus 13:12

C. The firstborn was to be redeemed with silver (Ex. 13:13-15; Num. 3:40-51).

D. The firstborn was to be sanctified or holy to the Lord (Num. 3:13; 8:17).

B. The birthright could give one claim to several things.

1. The Scepter (Gen. 27:29; 49:3; II Chr. 21:3)

This aspect of the birthright gave the firstborn pre-eminence, authority in the clan or rulership.

2. The Double Portion (Deut. 21:15-17)

This aspect of the birthright gave the first born a double inheritance.

If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved, then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the true firstborn. But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.

3. The Priesthood (Ex. 13:2)

When God originally set up the nations of Israel He asked for the firstborn to be His priests to serve before him and offer sacrifices in behalf of the people. After the golden calf rebellion, he brought in the Levites as a substitute priesthood.

4. The Messianic Seed (Gen. 21:12-13)

- 5. The Blessing of Offspring and Nations (Gen. 17:2, 6-7)
- C. Jesus was the firstborn who inherited all of these things (Rom. 8:29; Col 1:15).
- D. The Church is to be the church of the firstborn and enter into all of these things (Heb. 12:23; I Pet. 2:9; Rev. 1:6; 5:9-10).

V. How were these rights or privileges distributed among the twelve sons of Jacob?

While up to this time all aspects of the birthright had been conferred on one person, it appears that with Jacob's sons the birthright and blessing were divided.

- A. The priesthood was given to Levi (Num. 3:12-13, 45; Deut. 10:8-9).

Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the LORD.

Numbers 2:12-13

- B. The scepter and the seed were given to Judah (Gen. 49:10)

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.

- C. The double portion was given to Joseph (Gen. 48:1-6, 22).

Joseph's two sons, Ephraim and Manasseh, were taken as individual tribes. In addition Joseph got a double portion.

Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow." Genesis 48:21-22

- D. The blessing of offspring and nations was given to Joseph (Gen. 48:3-6; 49:25-26).

By the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.

Lesson 21-23

Genesis 37-48—The Life of Joseph

The life of Joseph is one of the most intriguing stories in the Bible. It is the story of a life that was fully directed by the Lord even though at times it seemed to be out of control. It is a story that highlights the grace of God, the omniscience of God, the sovereignty of God, the faithfulness of God and the mercy of God.

The life of Joseph ranks right up there with the story of Ruth, Esther and Daniel. These stories help us to understand that the nations are as a drop in a bucket to God and that He rules in the affairs of men.

We often look at the story of Joseph and focus only on Joseph. In reality God was working mightily in many figures in this story including Jacob and all of Joseph's brothers. When this story is finished, all of these characters are going to be better off and more mature. All of these individuals made some mistakes, but they were all going to learn some valuable lessons from these mistakes.

I. What is a summary of the life of Joseph as seen in Genesis?

A. Joseph's birth and early life (Gen. 37:1-4)

Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father. Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

1. Joseph was born of Rachael, the much loved wife (Gen. 30:22-24).

Then God remembered Rachel, and God listened to her and opened her womb. And she conceived and bore a son, and said, "God has taken away my reproach." So she called his name Joseph, and said, "The LORD shall add to me another son."

2. Joseph was loved by Jacob above all of his other children (Gen. 37:3).
3. Joseph was given preferential treatment by Jacob by giving him a special cloak at the age of seventeen (Gen. 37:2-3).
4. Joseph worked with his brothers but kept an eye on them for Jacob (Gen. 37:2).

He tattled on his brothers by giving a bad report to dad. Perhaps because of bad behavior among the sons earlier, Jacob may have actually appointed Joseph to give a regular report.

5. Joseph was hated by his brothers. They hated him so much that they could not even speak peaceably to him (Gen. 37:4).

They couldn't say a kind word to him. –NLT

Joseph's brothers hated him and would not be friendly to him. –CEV

There were at least four reasons for their hatred.

- a. Because of the preferential treatment of Joseph. Favoritism always produces contention and strife.
- b. Because of the coat of many colors.

This cloak was not the usual work tunic which would have been a sleeveless garment. The Hebrew word suggests that this was a long-sleeved cloak that was most likely full length. Usually such a garment would have been studded with jewels and gold. It was a garment that was more suited to one who served as an overseer rather than one who served as one of the laborers. Joseph was the youngest brother, but it seems that Jacob placed him over the older brothers in this task of sheep herding.

This cloak was a garment of nobility and may have also suggested things pertaining to the birthright. It was an in your face statement to the rest of the boys that Joseph was destined to rule.

- c. Because Joseph was a tattletale.
- d. Because of Joseph's dreams.

B. Joseph's dreams (Gen. 37:5-11)

Joseph had two dreams that both communicated the same message. He was going to rule over his brothers and his parents. Unfortunately, Joseph eagerly shared his dreams. He would have been better off if he had responded the same way that Mary did at the angel's message by pondering his dreams in his heart. The language in the Hebrew suggests that he told these dreams with much enthusiasm.

While no specific sin is recorded in the Bible against Joseph, we can detect a spirit of pride in what he did in regard to his special place in his dreams and with his father. He would have to learn humility and patience the hard way.

1. His brother's response to the dreams was that they hated him all the more (Gen. 37:5). They hated him already. When you add a few dreams and a willing tongue, it equals even stronger hatred (Gen. 37:8).
2. His father rebuked him but kept a mental note of these dreams (Gen. 37:10-11).

C. Joseph's betrayal by his brothers (Gen. 37:12-30)

Joseph's brothers hatred was so strong by this time that they plotted to get rid of him. I am sure they had many a lively conversation about the best way to do it. At this point they were simply waiting for the right opportunity to present itself.

1. Joseph was sent out by his father to find out how the brothers were doing (Gen. 37:12-17). The fact that he was not already with them again suggests that he did not do the physical part of the work.
2. When his brothers saw him coming they hatched an evil plot against Joseph (Gen. 37:18-28).
 - a. Some of the brothers wanted to kill him and blame it on a wild beast.
 - b. Reuben, the firstborn and the likely one in charge, persuaded them to throw him in a pit so that he could later come back and fetch him out. Notice Reuben's later account of this incident (Gen. 42:22).

And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us."

- c. Judah came up with the idea of selling him to the Ishmaelites as a slave instead of killing him.
3. In Reuben's absence, the brothers sold Joseph to the Ishmaelites for twenty shekels of silver (Gen. 37:28). The price of a mature slave was 30 pieces of silver (Ex. 21:32; Lev. 27:5). Because of Joseph's age and softness for physical labor he did not command full price.
4. During this transaction, Joseph was pleading with his brothers not to do this (Gen. 42:21). The brothers reported later of this anguish of soul in Joseph.

Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

Simeon, the second born, was most likely the one to enact the plan. Remember later that Joseph seemed to hold him accountable by taking him as a hostage until Benjamin was brought to Egypt (Gen. 42:24).

5. When Reuben returned Joseph was already gone and he tore his clothes in grief (Gen. 37:29-30).
6. The brothers smeared blood on Joseph's tunic and brought it to their father for his examination (Gen. 37:31-33). The obvious conclusion was that a wild animal had killed and devoured him.
7. Jacob grieved bitterly over his son that he presumed to be dead and would not receive comfort (Gen. 37:34-35).

Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

D. Joseph's journey to the throne.

1. Joseph was brought to Egypt and sold to Potiphar, an officer of Pharaoh and the captain of the guard (Gen. 37:36; Ps. 105:17-19).

He sent a man before them-- Joseph--who was sold as a slave. They hurt his feet with fetters, he was laid in irons. Until the time that his word came to pass, the word of the LORD tested him. Psalm 105:17-19

This was a journey of about 300 miles (450 kilometers).

2. Joseph was a slave who became a steward in Potiphar's house (Gen. 39:1-18).

Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there. 2 The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. 3 And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand. 4 So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority. 5 So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field. 6 Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance.

Genesis 39:1-6

Joseph was a faithful man who was brought into a place of favor through his spirit and attitude. I am sure that it took a while before Joseph was able to respond properly in this situation. He had gone from a place of favor and privilege in his own family to a place of slavery in a strange land.

God was going to use this natural situation to prepare Joseph in the practical skills necessary to eventually administrate the affairs of all of Egypt. God placed him in the home of Potiphar who was a prominent, well-trusted man in Egypt. He was most likely the chief executioner and as a result a rather disciplined and even harsh master.

This man would not be one to promote a slave to such a place of honor without many years of proving. He would no doubt observe the way in which his servants did their work. Joseph distinguished himself by being particularly faithful, honest and responsible. So much so that Potiphar was willing to put all that he had in his hand and in a sense even come under the administration of Joseph.

Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Genesis 39:6a

- a. Joseph rose to a place of authority in the house of Potiphar.

Joseph could not have risen to a higher position as a slave in the house of Potiphar.

Notice that even though Joseph was a slave in Potiphar's house that...

- The Lord was with him.
- He was a successful man.
- The blessing of the Lord was upon him.
- God blessed Potiphar for the sake of Joseph.
- He became the overseer of all that belonged to Potiphar.

It is not usually our circumstances that hold us back from the blessing of the Lord on our lives. It is how we deal with those circumstances.

As believers working for employers, we can learn a lot from Joseph. It is not unusual for even unbelieving employers to recognize the efforts and positive attitudes displayed by earnest Christians. They will always promote things like honesty, integrity, faithfulness, diligence and morality.

- b. Joseph had to pass the morality test in the house of Potiphar (Gen. 39:7-18).

Joseph had a high moral standard even though many of his natural brothers did not (Judah, Reuben, Dinah, etc.). Joseph understood that immorality was a betrayal of trust between men but that it was also a direct sin against God (Gen. 39:9).

But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand. There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" Genesis 39:8-9

Joseph tried several tactics in an effort to get himself out of a very uncomfortable spot.

i. Confrontation

He said no to the advances of Potiphar's wife (Gen. 39:8-9).

ii. Avoidance

When she persisted in her advances, he did everything he could not to be alone in the house with Potiphar's wife (Gen. 39:10).

iii. Flight

Joseph's last resort was to flee (Gen. 39:12). Joseph found himself trapped. Potiphar's wife was so persistent that she removed every excuse that Joseph might have until they were finally alone. She knew his schedule of activities and she made sure that no one else was in the house. She said, "No one will know."

Joseph prevailed but paid a price for his high standard. Not as high a price, however, as he would have paid for lowering his standards. Had he lowered his standards he would have removed himself from the graces of God and from Potiphar.

He did receive grace from Potiphar who found himself in a tough spot. Even though Joseph did not open his mouth in his own defense, Potiphar clearly believed in Joseph, but to save face he had to side publicly with his wife. The fact that Joseph was not killed is evidence of the fact that Potiphar believed he was innocent of all charges.

c. Joseph was demoted and put in prison for doing what was right (Gen. 39:20).

3. Joseph was a prisoner who became a steward in the king's jail (Gen. 39:19-40:13).

Now it seemed that he was demoted once again and had to start at the bottom. This prison was the same prison over which Potiphar was in charge. This fact may help to explain Joseph's rapid rise to responsibility in the prison.

In prison...

- a. Joseph's natural gifts made room for him. He became a steward over the prison. This was as high as he could go in the place where he was.
- b. Joseph functioned with the same grace as he had in Potiphar's house. Hence...
 - The Lord was with Joseph.
 - The Lord was merciful to Joseph.
 - The Lord gave Joseph favor in the sight of the prison keeper.
 - The Lord made him to prosper.

But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him; and whatever he did, the LORD made it prosper. Genesis 39:21-23

- c. Joseph operated in the spiritual gifts of God in his life.

Even though the interpretation of dreams had gotten Joseph into trouble he was willing to use this ministry in prison for the baker and the butler. His faithfulness in these areas would eventually be the thing that brought him before Pharaoh.

Joseph continued in the prison for several years thinking that there was no hope for anything higher.

4. Joseph was elevated from prison to steward of the nation (Gen. 41: 9-45; Ps. 105:20-22).

The king sent and released him, the ruler of the people let him go free. He made him lord of his house, and ruler of all his possessions, to bind his princes at his pleasure, and teach his elders wisdom. Psalm 105:20-22

The above passage is from the Psalms. When you read it you get the impression that things happened pretty fast. They did indeed. One day you have Joseph sitting in prison and the next day he is the number two authority in Egypt! Joseph traded in his prison clothes for royal robes.

Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh.

Genesis 41:14

And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, “Bow the knee!” So he set him over all the land of Egypt. Pharaoh also said to Joseph, “I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt.” Genesis 41:41-44

E. Joseph’s interaction with the rest of his family from a position of power.

1. Joseph was established in power at the age of thirty (Gen. 41:45-46).
 - a. He was given an Egyptian name—Zaphnath-Paaneah (Gen. 41:45). His name is presumed to mean “God speaks and God lives.” Joseph’s life was an obvious testimony to the existence and the power of God.
 - b. He was given an Egyptian wife—Asenath (Gen. 41:45).
 - c. He had two sons— Manasseh (forgetting) and Ephraim (doubly fruitful) (Gen. 41:50-52).

Joseph called the name of the firstborn Manasseh: “For God has made me forget all my toil and all my father’s house.” And the name of the second he called Ephraim: “For God has caused me to be fruitful in the land of my affliction.”

2. Joseph oversaw the food storage in the seven plentiful years and the food distribution in the seven lean or famine years (Gen. 41:47-57).

So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, do.” The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands. Genesis 41:55-57

3. Jacob sent his sons (except Benjamin) to Egypt buy grain (Gen. 42:1).
 - a. The brothers were apprehensive when they heard about going to Egypt (Gen. 42:1). This was most likely because they did not know for sure what had become of Joseph in Egypt.

- b. The brothers traveled to Egypt without Benjamin (Gen. 42:2-5).
- c. The brothers bowed down to Joseph as they ask for food (Gen. 42:6-9).

They did not recognize Joseph, but Joseph recognized them. At this point Joseph remembered his first dream of his brothers sheaves bowing down to his sheaves.

So Joseph recognized his brothers, but they did not recognize him. Then Joseph remembered the dreams which he had dreamed about them...

- d. Joseph put his brothers to the test by accusing them of being spies to see if they had changed (Gen. 42:9-17).
 - e. Joseph took Simeon as a hostage until the brothers would return with Benjamin to prove their story (Gen. 42:18-24).
 - f. Joseph had their money restored to them in their bags of grain (Gen. 42:25-28).
 - g. The brothers related the events of their journey to their father Jacob (Gen. 42:29-38). At this point Jacob declared that he will never send Benjamin down to Egypt.
4. Jacob would eventually be forced to send his sons to Egypt for a second time with Benjamin (Gen. 43:1-25).
 - a. They brought gifts, double the money and Benjamin on this trip.
 - b. They were entertained by Joseph in the palace.
 - c. Joseph tested them again. Notice the three tests of the brothers attitudes:
 - Keeping Simeon in prison (Gen. 42:24).
 - Honoring Benjamin in their presence (Gen. 43:34).
 - Arresting Benjamin (Gen. 44:1-34)

When the brothers demonstrated true remorse and repentance for their sins of the past, when they demonstrated no resentment with extras given to Benjamin, when they were to a man ready to stand by Benjamin no matter what...

- d. Joseph revealed himself to his brothers after they passed the test (Gen. 45:1-8)

Joseph set his brothers at ease indicating that it was God who orchestrated the events for the purpose of preserving the seed (Gen. 45:5-8).

- e. Joseph sent the brothers home for the rest of the family to move to Egypt where he could provide for them (Gen. 45:9-24).
- 5. Jacob and his clan moved to Egypt (Gen. 45:25-46:27).
- 6. Jacob and his clan settled in Egypt in the land of Goshen (Gen. 46:28-47:12).

“So it shall be, when Pharaoh calls you and says, ‘What is your occupation?’ that you shall say, ‘Your servants’ occupation has been with livestock from our youth even till now, both we and also our fathers,’ that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.”

Genesis 46:33-34

- 7. Joseph administrated over the famine and increased the power of Egypt in the world (Gen. 47:13-26).
- 8. Joseph promised Jacob to bury him in the Promised Land (Gen. 47:27-31).

II. How does the life of Joseph teach us about preparation for ministry to others?

The life of Joseph can be studied from many different angles. One way of looking at his life is as a model of how God brings forth the dream, vision or ministry.

- A. Joseph received a revelation of his ministry (Gen. 37:5-11).
- B. Joseph underwent thirteen years of testing through much faith and patience. He was tested from the age of seventeen to the age of thirty.
 - 1. His first test was betrayal and separation. He was FORSAKEN.
 - a. He was betrayed by his own flesh and blood because of envy.
 - b. He was separated from everything that was familiar to him.
 - c. He had no one but the Lord to stand with him.
 - d. He knew that he was despised and rejected by those to whom he is to ultimately minister.
 - 2. His second test concerned prosperity and favor. He was FAVORED.
 - a. He proved himself as a servant by not stealing from or cheating his master.
 - b. He showed a great deal of respect for authority.
 - c. He was willing to build up the house of another.
 - d. He experienced a certain amount of success.

3. His third test came in the area of holiness, integrity and virtue. He was **FRAMED**.
 - a. He lived a principled life in the face of temptation.
 - b. He refused to touch that which did not belong to him.
 - c. He was framed by those he was trying to bless.
 - d. He stood for righteousness and reaped suffering.

4. His fourth test involved demotion, disappointment and despair. He was **FRUSTRATED**.
 - a. He was wondering about his dreams and visions.
 - b. He had to start again at the bottom.
 - c. The only way to look was up.

5. His fifth test was in regard to his faith in his gifts and callings. He was **FORGOTTEN**.
 - a. He continued to operate by principle and not by feelings.
 - b. He was willing to continue to function in a ministry that had gotten him in trouble.
 - c. He continued to be faithful in the small and hidden things.

6. His sixth test was the test of patience after having done the will of God. He was **FAITHFUL**.
 - a. He did not get bitter at those who had broken promises to him.
 - b. He learned to receive his situation from God and not from man.
 - c. He kept on serving and believing.

- C. Pharaoh gave Joseph all power and authority (Gen. 41:42-45; Ps. 105:20-22). He was **FAMOUS**.
 1. Joseph was careful to give God all the glory for his ability and wisdom.
 2. Joseph knew exactly how he had arrived to his place of ministry.

- D. Joseph married and had a family (Gen. 41:45, 51-52). He was **FRUITFUL**.
 1. His first son was named Manasseh which means “causing to forget.”

In naming his first son he acknowledged that he was able to forget many things along the way:

- Loneliness
- Sorrow
- Failures
- Betrayals
- Disappointments

2. His second son was named Ephraim which means “doubly fruitful.”

In naming his second son he acknowledged that God had brought about fruitfulness in a greater measure than he could have personally orchestrated without the affliction through which he went.

E. Joseph received the complete fulfillment of his dreams. He experienced FULFILLMENT.

Joseph ended up fulfilling all of his visions and dreams. He was a man who was in the right place at the right time because he responded properly to all of the dealings of God in his life.

III. What are some of the lessons we can learn from the life of Joseph?

The life of Joseph is perhaps the best example of how support ministry is to serve in relation to senior leadership. Joseph is the ultimate support ministry. He took care of his father’s sheep, Potiphar’s house, the jailor’s jail and Pharaoh’s Egypt. He never really had anything of his own yet he had great power and authority over that which belonged to others.

A. As a support ministry, Joseph had experienced many contradictions in his life and some very negative experiences that could have canceled him out of any possibility of future leadership potential.

1. He could have focused on how unfair life was.
2. He could have focused how wrong his brothers were.
3. He could have focused on his condition of slavery.

Joseph may have been a slave in his circumstance, but he was not a slave in his spirit. In his spirit he was the servant of the Lord. He had the same spirit as the apostle Paul, who was a prisoner of the Lord.

B. As a support minister, Joseph was a slave but he did not function with the mentality of a slave or a minimum wage worker.

1. As a slave, God said “he was a successful man”, even though he had a master over him.

Success is not measured by what position we hold (whether master or slave) but by how faithful we are to be what God has called us to be.

2. As a slave, God said he was a prosperous man.

Prosperity has very little to do with money, power and fame. It has to do with qualifying for the blessing of God in your life. It has to do with achieving your destiny.

C. As a support ministry, Joseph was a slave who humbled himself to be a servant.

1. A servant is someone who gets excited about making someone else a success.
2. This is a decision of the will. Jesus humbled Himself and served and God exalted him (Phil. 2:7-11).

D. As a support ministry, Joseph worked in such a way that Potiphar's house was increased.

1. Even though Joseph owned nothing, he treated everything as if he was the owner of it all.
2. Joseph had learned the lesson of being faithful with that which is another man's (Luke 16:12).
3. Joseph only did those things that were in the best interest of his master.

E. As a support ministry, Joseph had found the key of working for the Lord and being blessed by the Lord (Col. 3:22-24).

1. Joseph did not work for Potiphar.
2. Because he worked for the Lord, his work pleased Potiphar.
3. Because he worked for the Lord, he and all that he touched received the blessing of the Lord.
4. Because he worked for the Lord, he was able to resist the temptation to compromise his principles.

- F. As a support ministry, Joseph accepted his limitations.
1. Joseph knew what the boundaries were. He knew what was his to do and what was not his to do.
 2. Joseph refused to take advantage of his position or to lay hold of anything that was not his to take (including honor).
- G. As a support ministry, Joseph was falsely accused and misrepresented (Gen. 39:19, 20).

Because of your right hand position your actions will at times be misinterpreted. There is no evidence that Joseph tried to retaliate or dethrone Mrs. Potiphar.

- H. As a support ministry, Joseph was let down by the one that he was faithfully serving (Gen. 39:20).
1. At times there is no way to defend yourself without destroying someone else. You must allow your servanthood to be tested continually.
 2. Joseph did not allow demotion to embitter him.

When serving in a submitted role your expectations must be of God and not man or men. God is your rewarder.

3. If you respond properly, God will show Himself strong on your behalf — much like the person who suffers unjustly or a wife who must submit to an evil man.

- I. As a support ministry, Joseph's gifts made room for him (Gen. 39:22, 23).

1. A true servant of the Lord never needs to fear demotion in the eyes of man.
2. When Joseph was demoted, it did not change who he was. He was a servant before his demotion, and he was still a servant after his demotion.
3. Joseph allowed his gifts to make room for him. Someone who has the Spirit of God indeed, and the gifts of God indeed, and is an elder indeed does not need to fear demotion.
4. Joseph had a choice. He could become bitter or he could become better.

Bitterness will destroy ministry, quench the Spirit and eventually disqualify someone from eldership.

5. Joseph was tempted to take matters of his promotion into his own hands (Gen. 40:14, 15).

God would not allow it (Gen. 40:23). Promotion must from the Lord. It took two more years to get Joseph back on track (Gen. 41:2).

6. Joseph wondered when he would get his chance. When it came, it came quickly (Acts 1:14; 2:2).
- J. As a support ministry, Joseph remained humble before God and selfless about his gifts and abilities giving God the glory (Gen. 41:16).
- K. As a support ministry, Joseph gave his opinion when it was asked for.
1. When your superior asks your opinion, give it because he is looking for wisdom, not simply a yes man.
 2. However, give it in a way that does not demand a course of action, but is seen as a suggestion (Ex. 18:23). Do not use it as an opportunity to promote yourself (Gen. 41:33).
 3. When giving advice to one over you, think of Esther's approach to Ahasuerus (Esther 5:8; 7:3; 8:5).
 4. When giving advice to one over you, think of a young man confronting an older man ... entreat as a father (I Tim. 5:11).
 5. Make sure the setting (private) and the approach are proper for any adjustment — never at a meeting or in front of others.
- L. As a support ministry, Joseph did not use his position for revenge (Gen. 41:40; 45:1-8).
1. He was now over his brothers.
 2. He was now over Potiphar.
 3. He was now over the jailer and the butler.
 4. He was able to do this because of his perspective that God had used even negative circumstances to bring forth purpose in his life.
- M. As a support ministry, Joseph used his position to feed others (Gen. 45:9-11).
- N. As a support ministry, Joseph had to be willing to let the glory go to another.
1. Must be willing to let the senior leader put his name on your idea.

2. Must be willing to let the senior leader get the credit.
3. History doesn't have a lot to say about Joseph, but in heaven he is a hero.

IV. How is Joseph's life seen as a type of Christ?

Joseph's life is perhaps the strongest type of the life of Christ that we have in the Bible. There are nearly comparisons that can be made. Study the following chart for a rich experience (Note: Many of the comparisons are taken from Gleanings in Genesis by Authur Pink).

The Life of Christ as Seen in the Life of Joseph	
Joseph	Jesus
1. Joseph means "increasing".	1. Jesus increased. Luke 2:52
2. Born by and through a God-ordained miracle. His mother was barren. Gen. 28:31	2. Born by and through a God-ordained miracle.
3. Firstborn of his mother. Gen. 30:22-23	3. Firstborn of His mother. Mt. 1:25
4. Well-beloved of the father. Gen 37:2-3	4. Well-beloved of the Father. Col. 1:13
5. Lived in Hebron, the place of fellowship, with his father before he was sent to his brethren.	5. Lived in heaven, the place of fellowship with His Father before coming to earth. John 17:5
6. He was a son of his father's old age. Gen. 37:3	6. He was the Son of Eternity. John 1:1-3; 17:5; Ps. 90:2.
7. He was a shepherd by occupation.	7. He was the Good Shepherd. John 10
8. He was given a coat of many colors signifying his noble birth. Gen. 37:3	8. He was anointed by the Spirit at Jordon signifying His noble birth. Mt. 3:16
9. Joseph hated evil. Gen. 37:2	9. Jesus hated sin. Heb. 1:9
10. He bore witness of evil. Gen. 37:2	10. Jesus testified against evil. John 7:7, 15:17
11. His brethren hated him without a cause. Gen. 37:4-5	11. They hated Him without a cause. Luke 4:28-39; John 15:25
12. They hated him the more because of his words. Gen. 37:8	12. They hated Jesus because of His words about Himself. John 5:18; 6:41; 8:40; 10:30-31
13. Dreams foretold a remarkable future. Gen. 37:5-11	13. Dreams foretold a remarkable future. Luke 1:31-33.
14. Joseph foretold a dual sovereignty involving the field and heavens. Gen. 37:5-11	14. Jesus foretold his earthly and heavenly dominion. Mt. 26:64; 28:18.
15. Joseph was envied by his brethren. Gen. 37:11	15. Jesus was envied by His brethren. Mark 15:10
16. He was sent forth by his father. Gen. 37:13	16. He was sent forth by His Father. John 3:16
17. He was perfectly willing. Gen. 37:13	17. He was willing. Phil. 2:5-7; Heb. 10:7
18. He was sent to seek the welfare of his brethren. Gen. 37:14	18. He was sent to seek the welfare of His brethren. Rom. 15:8
19. He was sent forth from the vale (peace) of Hebron (fellowship). Gen. 37:14	19. He was sent forth from the peace of fellowship with the Father.
20. Joseph sent to Shechem (shoulder) which implies a place of burden – bearing, service and subjection. It is also seen in connection with sin, sorrow, evil passion and blood shed. Gen. 37:14; 34:25-30.	20. Jesus was sent into the world, a place of sin and sickness. For Him it was to be a place of burden-bearing, service and subjection. Phil. 2:6-7; Gal. 4:4.
21. He became a wanderer in the field (world). Gen. 37:15	21. Jesus was merely a wanderer in this world. Luke 9:58; John 7:53-8:1.

22. He seeks until he finds. Gen 37:16-17	22. Jesus seeks the lost. Matt. 15:24; Lk. 19:10
23. He was conspired against. Gen. 37:18-20	23. Jesus also. Luke 19:46-47; 20:13-14; Mt. 12:14
24. His brethren believed not his sayings. Gen. 37:19-20	24. His brethren believed Him not. Mt. 27
25. They stripped off his garments. Gen. 37:23	25. Likewise. John 19:23-24; Mt. 27:28,35
26. He was put in a pit, empty and no water. Gen. 37:27 See: Zech. 9:11	26. Was in the heart of the earth for 3 days and 3 nights. Mt. 12:40
27. They sat down to wait and watch. Gen. 37:25	27. Sitting down they watched Him there. Mt. 27:36
28. He was taken out of the pit alive (glimpse of the resurrection). Gen. 37:28	28. Jesus was seen alive. Luke 24:23
29. Sold for 20 pieces of silver. Gen. 37:28	29. Sold for 30 pieces of silver. Mt. 26:14
30. His brothers didn't want to be responsible for shedding blood themselves. Gen. 37:26	30. They wanted the Roman government to shed the blood of this man. John 18:28,31
31. He was sold by Judah, one of the twelve. Gen. 37:26-28	31. He was sold by Judas (anglicized form of Gk. equivalent), one of the 12. Mt. 26:14-16
32. The empty pit was inspected. Gen. 37:29	32. Empty tomb was inspected. Luke 24:24
33. Joseph's blood sprinkled coat is presented to his father. Gen. 37:31-32	33. The blood of Jesus Christ was presented to the Father.
34. Sold into Egypt as a slaved servant. Ps. 105:17; Gen. 39	34. Took upon Himself the form of a servant. Ex. 21:5-6; Is. 52:13; Phil. 2:7-8
35. The Lord was with him. Gen. 39:2; Acts 7:9	35. God was with Jesus. Acts 10:38; John 3:2
36. Joseph was a prosperous servant. Gen. 39:2	36. Jesus also. Ps. 1; Is. 52:13; 53:10
37. Joseph's master was well-pleased with him. Gen. 39:4	37. Jesus was pleasing to His Master. John 8:29
38. Because of his obedience he was given authority. Gen. 39:5	38. Jesus was given authority because of His obedience. John 5:30
39. The Egyptian house was blessed for Joseph's sake. Gen. 39:5	39. The world was blessed for Jesus sake.
40. Joseph was a goodly person (no sin is ever recorded in his life). Gen. 39:6	40. Jesus was a goodly person. He did no sin.
41. Tempted, but did not yield to sin. Gen 39. 7-10	41. Tempted in all points as we are, yet, without sin. Heb. 4:15; Mt. 4:1-11
42. He was falsely accused. Gen. 39:16-19	42. Likewise. Mt. 26:59-65
43. He attempted no defense. Gen. 39:20	43. Likewise. Is. 53:7
44. Put in prison to suffer with prisoners and transgressors. Gen. 39:20	44. In 'prison', the time of trial, numbered with the transgressors. Is. 52:12; Mt. 26
45. His feet were put in fetters. Ps. 105:18	45. His feet were pierced on the cross. Ps. 22:16
46. Joseph suffered at the hands of the Gentiles also.	46. Jesus also. Acts 4:26:27
47. Joseph, the innocent one, suffered many afflictions. Acts 7:9-10	47. Jesus as innocent and suffered much.
48. The Word of the Lord tried him until set time of fulfillment. Ps. 105:19	48. Word of the Father upheld Jesus until the set time. Heb. 10:12-13
49. Put in a place of death with two malefactors. Gen. 39:20; 40:1-4	49. Put in a place of death between two malefactors. Mark 15:27-28
50. One went to life, one went to death. Gen. 40:21-22	50. Likewise. Luke 23:39-43
51. Joseph won the respect of the jailor. Gen. 39:21	51. Jesus won the respect of the centurion. Luke 23:47
52. Joseph gave the credit for his accuracy to God. Gen. 40:8	52. Jesus likewise. John 12:49
53. Joseph desired to be remembered. Gen. 40:14	53. Jesus also. Luke 22:19
54. Taken up alive out of prison, King sent and loosed him, changed his raiment. Gen. 41:14; Ps. 105:20	54. Taken from prison and judgment, loosed from pains of death, his raiment in tomb. Is. 53:8; Acts 2:27-28; John 20:6-7

55. Joseph delivered by God. Gen. 45:7-9	55. Jesus also. Acts 2:24,32; 10:40
56. Joseph interprets Pharaoh's dream by Word of Wisdom. Gen. 41:17-36	56. Jesus perfectly interprets the Word of the Father. Mt. 7:29; John 8:28
57. Joseph exalted at place of power. Gen. 41:39-40	57. Jesus exalted also. I Pet. 3:22
58. Joseph seen as a revealer of things to come. Gen. 41: 17-36	58. Jesus was the revealer of things to come. John 8:28; Rev. 1:1
59. Sits and rides in second chariot next to Pharaoh. Gen. 41:43	59. Will come in the chariots of His Father. Ps. 110:1; 104:3; Mt. 24:30
60. All were to bow the knee before the exalted Joseph. Gen. 41:44	60. At the Name of Jesus every knee shall bow. Phil. 2:10-11
61. Pharaoh turns all authority and power over all people to Joseph. Gen. 41:44	61. All power over principalities and all flesh is His. John 17:2; Mt. 28:18; I Pet. 3:22
62. He sat down in the throne of another. Gen. 41:39-40	62. Jesus likewise. Rev. 3:21
63. Joseph given a new name. Gen 41:45	63. Jesus also. Acts 2:36; Phil. 2:9-10
64. Joseph seen as Wonderful Counselor.	64. Jesus was a Wonderful Counselor. Col. 2:3
65. They were astounded at his wisdom. Gen. 41:37-39	65. Many were astounded at what Jesus said. Mt. 7:28-29; 13:54; John 7:46
66. After his exaltation, he took a Gentile bride to share his glory. Gen. 41:45	66. Even so Christ took the Church. Eph. 5:23
67. The marriage was arranged by Pharaoh. Gen. 41:45	67. The marriage was arranged by the Father. Mt. 22:2
68. He was 30 years old as he begins his life work. Gen. 41:46	68. He began His ministry at age 30. Luke 3:23
69. Joseph went out on his mission out from the presence. Gen. 41:46	69. Christ also. Luke 3:22
70. Joseph's ministry involved wandering. Gen. 41:46	70. Christ also. Mt. 4:23; 9:35
71. Famine strikes. Joseph opens storehouses, full, prepared for all. Gen. 41:56	71. Natural and Spiritual famine to come. Jesus has all fullness of bread ready and prepared. Amos 8:11; Rev. 6:5-6; Mt. 24:7; Col. 2:9
72. Joseph is seen dispensing bread to a perishing world. Gen. 41:55	72. Jesus said, "I am the bread of life." John 6
73. All must get their bread from Joseph. Gen. 41:55,57	73. Jesus is the only way. Acts 4:12; John 14:6
74. Joseph had an unlimited supply to meet the needs of all. Gen. 41:49	74. Christ is sufficient to meet every need. Eph. 2:7; 3:8
75. His 10 brethren come to Egypt for bread (1 st visit). Gen. 42:3-5	75. Christ's brethren will have to come to Him or die. John 14:6
76. Joseph was unknown and unrecognized by his brethren. Gen 42:6,8	76. Jesus was rejected by His brethren the 1 st time. John 1:11
77. Joseph saw and knew his brethren. Gen. 42:7	77. Christ also. Jer. 18:17; Hos. 5:3
78. He knew the past history of his brethren. Gen. 42:33	78. He knew what was in man. John 2:24
79. Joseph made known to them a way of deliverance through substitution. Gen. 42:24	79. Jesus provided a way through substitution.
80. His brethren visit Egypt the second time. Gen. 43:1,2,10; Acts 7:13	80. The second time Jesus is made known to His re-gathered brethren. Is. 11:11-13
81. Time of weeping, reconciliation. Gen. 45:14-15	81. All families mourn apart for rejected son. Zech. 12:10-14; Rev. 1:7
82. When his brethren humbled themselves before him, and threw themselves on his mercy, he freely forgave. Gen. 44-45	82. Christ likewise. I John 1:9
83. Joseph is revealed as a Man of compassion.	83. Jesus was "moved with compassion".
84. He was acknowledged to be the savior and ruler	84. Jesus is both Lord and Savior. Phil. 2:10-11

of the people. Gen. 47:25	
85. That which was meant for evil, God meant for good. Gen. 50:20	85. All things work together for good, after His counsel. Acts 2:23-24; Rom. 8:28
86. His brethren ask forgiveness. Gen. 50:15-18	86. Fountain opened for sin and uncleanness. Zech. 13:1; Jer. 31:34
87. Joseph's brethren go forth to declare his glory. Gen. 45:9, 13	87. Christ's also. Is. 66:19
88. Joseph's brethren bow down before him as a representative of God. Gen. 50:18-19	88. Christ's also. Rev. 5:14
89. Gives all honor into hands of the King.	89. He turns all back to the Father. I Cor. 15:24

Lesson 24

Genesis 48-50—Jacob’s Prophetic Ministry

I. How can we outline the events of Genesis 48-50?

A. Jacob ministered prophetically to Joseph and his sons—Manasseh and Ephraim (Gen. 48:1-22).

1. Joseph was informed that his father was sick (Gen. 48:1).
2. Joseph brought his two sons with him to visit Jacob (Gen. 48:1).
3. Jacob rallied and rehearsed to Joseph God’s promise of fruitfulness (Gen. 48:2-4).
4. Jacob spiritually adopted Joseph’s two sons and promised them equal inheritance with the rest of his sons (Gen. 48:5-6).

Now I am adopting as my own sons these two boys of yours, Ephraim and Manasseh, who were born here in the land of Egypt before I arrived. They will inherit from me just as Reuben and Simeon will. But the children born to you in the future will be your own. The land they inherit will be within the territories of Ephraim and Manasseh. –NLT

5. Jacob blessed the sons of Joseph and crossed his hands when he did (Gen. 48:8-20).

a. He ended up giving the firstborn blessing to the younger son (Gen. 48:14).

Then Israel stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh was the firstborn.

b. He placed his name upon them in blessing (Gen. 48:15-16).

c. Joseph objected to the crossing of the hands in blessing (Gen. 48:17-18).

d. Jacob insisted that what he was doing was what was to be done (Gen. 48:19-20).

B. Jacob ministered prophetically to his twelve sons (Gen. 49:1-28). We will come back to this in the next section.

C. Jacob gave instructions concerning his burial and then died (Gen. 49:29-33).

1. He wanted to be buried with his fathers.

2. He died after he was finished with his course (Gen. 49:33).

And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

- D. Joseph and all Egypt mourned the death of Jacob (Gen. 50:1-6).
- E. Joseph buried Jacob in the family burial site at Machpelah (Gen. 50:7-14).
- F. Joseph and his brothers experienced complete reconciliation (Gen. 50:15-21).
 1. The brothers demonstrated concern that Joseph might seek to get even with them now that their father had died (Gen. 50:15).
 2. The brothers once again threw themselves on the mercy of Joseph (Gen. 50:16-18).
 3. Joseph assured them that he had no intention of doing anything negative to them (Gen. 50:19-21). He understood that God's hand was on the whole situation.

But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Genesis 50:20

- G. Joseph died and was laid to rest (Gen. 50:22-26).
 1. He lived to be one hundred and ten years old.
 2. He prophesied that God would bring his brethren back to the Promised Land (Gen. 50:24).
3. He made his brethren promise to take his bones with him when they went to the land (Gen. 50:25; Ex. 13:19; Heb. 11:22).

And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." Genesis 50:25

By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. Hebrews 11:22

And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you." Exodus 13:19

II. What is the prophetic significance of Jacob's ministry to his sons?

In Genesis 49 Jacob ministered prophetically over his twelve sons. Some of the prophecies are quite short. Notice that the most attention is given to Judah and Joseph who were blessed with most of the elements of the birthright and blessing. Half of the sons receive what could be seen as a negative word and half of them received what could be seen as a positive word. It should be noted that Moses also gave prophetic words over each of the tribes when they were about to enter into the land of promise (Deut. 33).

Jacob seemed to indicate that these prophecies had some significance beyond the immediate time or setting (Gen. 49:1-2).

And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days: gather together and hear, you sons of Jacob, and listen to Israel your father."

A. Jacob prophesied over Reuben (Gen. 49:3-4). The tone of this prophecy is negative.

Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it-- he went up to my couch.

1. By natural birth Reuben was the firstborn and rightful heir. Notice the language that describes that position.

- My firstborn
- My might
- The beginning of my strength (Deut. 21:17; Ps. 78:51)
- The excellency of dignity
- The excellency of power

2. Unfortunately Reuben was unstable in his character (Gen. 35:22).

Unfortunately the firstborn does not always live up to his promise and his father's hopes. It is not how you begin, it how you end up that counts. God chooses based on spiritual qualifications not natural qualifications.

3. As a result Reuben would not excel (I Chr. 5:1-2).

This literally means that he would not have anything special to contribute or leave to the benefit of posterity. It is interesting in point of fact that...

a. No leader ever came from his tribe—no prophet, no judge and no king.

- b. The tribe of Reuben did not go fully into the land but settled for less on the wilderness side of the Jordan (Num. 32:5; Judg. 5:15-16).
 - c. The tribe of Reuben's numbers decreased between the two censuses in the Book of Numbers (Num. 1:21; 26:7).
 - d. The tribe of Reuben stood on the Mt. Ebal or cursing side (Deut. 27:12-13).
 - e. The tribe of Reuben participated in the erection of an unauthorized place of worship (Josh. 22:10-34).
 - f. The tribe of Reuben failed to answer the call to arms under Deborah's judgeship (Judg. 5:15-16).
 - g. The tribe of Reuben could not be trusted to rule themselves (I Chr. 26:31-32).
 - h. The tribe of Reuben was always the first to receive judgment and suffer attack because of the dwelling place that they choose (II Kgs. 10:32-33).
- B. Jacob prophesied over Simeon and Levi (Gen. 49:5-7). The tone of this prophecy is negative.

Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.

The focus of this prophecy was on the cruelty that these two exhibited in the matter of Dinah.

1. The tribe of Simeon seemed to be a tribe that was characterized by cruelty and was used as mercenaries in battle (Judg. 1:3; I Chr. 4:42-43). We have already noted that Simeon may have been the one who led the conspiracy against Joseph (Gen. 42:24).
2. The tribe of Levi was eventually released from the curse on them and became the tribe of the priesthood (Ex. 22:27-28; Num. 25:6-13).
3. These tribes were to be divided and scattered.
 - a. On the negative side, the tribe of Simeon did not receive a separate territory in the land but was placed within the allotment given to Judah (Josh. 19:1-9). We could say that he was scattered because of idolatry and wickedness.

- b. On a more positive note, the tribe of Levi was not given a portion of the land because they were to be priests. They were, however, given 48 cities of refuge which were scattered throughout the land (Num. 35:8; Josh. 14:4; 21:1-42). We could say that they were not scattered as Simeon was, but they were “divided” in Jacob.
- C. Jacob prophesied over Judah (Gen. 49:8-12). The tone of this prophecy is very positive.

Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you. Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who shall rouse him? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people. Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk.

1. There were promises of preeminence in this prophecy (See I Chr. 5:2).
 - a. The praise of his brothers
 - b. The necks of his enemies
 - c. The bowing down of the other brothers
 - d. The lion nature
 - e. The scepter
 - f. The lawgiver
 - g. Shiloh coming
2. Judah's history confirmed this status.
 - a. The tribe of Judah led the way in conquest (Num. 10:4).
 - b. Many kings came from the tribe of Judah beginning with David.
 - c. Judah was the only tribe to remain a distinct tribe up to the coming of Messiah.
 - d. Christ came from the tribe of Judah.
 - Christ was Shiloh or the one who brings peace.
 - Christ was the Lion of the tribe of Judah.
 - Christ was the lawgiver of the New Covenant.
 - Christ was the King of the Jews.

- D. Jacob prophesied over Zebulun (Gen. 49:13). The tone of this prophecy is positive. It is worthy of note that the primary blessings are not given to the sons of the handmaidens.

Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon.

1. The tribe of Zebulun maintained a good report throughout the scripture (Judg. 5:18; I Chr. 12:33, 40).
2. The portion of land that was given to Zebulun and Naphtali became known as “Galilee of the Gentiles” (Is. 9:1; Mt. 4:15).

It should be noted that most of Jesus’ earthly ministry took place in the land apportioned to Zebulun and Naphtali (See Is. 9:1-7). It should also be noted that eleven of the twelve disciples of Jesus were men of Galilee. The only exception was Judas Iscariot.

- E. Jacob prophesied over Issachar (Gen. 49:14-15). The tone of this prophecy is negative.

Issachar is a strong donkey, lying down between two burdens; he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves.

- F. Jacob prophesied over Dan (Gen. 49:16-18). The tone of this prophecy is negative.

Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path, that bites the horse’s heels so that its rider shall fall backward. I have waited for your salvation, O LORD!

1. The tribe of Dan seems to be the fallen tribe of the twelve on a par with Judas the fallen one of the twelve in the New Testament.
 - a. Notice the antichrist elements of this prophecy.
 - Serpent
 - Viper
 - Heel Biting
 - Falling back
 - b. The tribe of Dan was the first one to introduce idolatry (Judges 18).
 - c. Jereboam set up his golden calf system in Dan (I Kgs. 12:28-29).
 - d. Even after days of restoration, Dan continued in idolatry (II Kgs. 10:29).

2. The tribe of Dan always seems to have an unusual mention in the listings of the tribes.
 - a. The tribe of Dan was the last tribe to receive inheritance (Josh. 19:47-49).
 - b. The tribe of Dan is listed last (I Chr. 27:16-22).
 - c. The tribe of Dan is at times omitted altogether. The tribe of Dan is not given specific treatment in Chronicles when all of the other tribes are described (I Chronicles 2-10).
 - d. The tribe of Dan is not even mentioned in the Book of Revelation, it seems to have been blotted out (Rev. 7:4-8). The tribe of Dan has no part in the make up of the 144,000.
3. The reference in the prophecy to “judging his people” is most likely prophetic of Samson who came from the tribe of Dan (Judg. 13:2).

G. Jacob prophesied over Gad (Gen. 49:19). The tone of this prophecy is positive.

Gad, a troop shall tramp upon him, but he shall triumph at last.

1. Because the tribe of Gad settled on the wilderness side of the Jordan they were the constant target for marauding desert raiders (Judg. 10:8; Jer. 49:1-2). They were some of the first carried into captivity (I Chr. 5:26).
2. The prediction was that they would overcome at the last. In this sense they represent the restored backslider.

H. Jacob prophesied over Asher (Gen. 49:20). The tone of this prophecy is positive.

Bread from Asher shall be rich, and he shall yield royal dainties.

1. The tribe of Asher was allotted land in the northern part of Palestine (Josh. 19:24-31).
 - a. This land was noted to produce that best corn and wine in all of Palestine.
 - b. This land included Phoenicia which means “the land of the palms.” It was named this because of the luxuriant palms that grew there.
2. Tyre was in Asher’s territory and they provided “royal dainties” for the building of David’s house (II Sam. 5:11) and for the temple as well (I Kgs. 5:1-10).

3. The widow of Zarephath was from Sidon in Asher's territory (I Kgs. 17:9; Luke 4:26) and so was Anna from the New Testament (Luke 2:36-38).

I. Jacob prophesied over Naphtali (Gen. 49:21). The tone of this prophecy is positive.

Naphtali is a deer let loose; he uses beautiful words.

Naphtali is linked with Zebulun and the ministry of Jesus. Jesus ministered beautiful words of life that set the captives free.

J. Jacob prophesied over Joseph (Gen. 49:22-26).

Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. The archers have bitterly grieved him, shot at him and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.

1. Joseph received many elements of the birthright and blessing alluded to in this prophecy.

- a. Fruitfulness or multiplicity of seed
- b. Blessing other nations (branches over the wall)
- c. Five-fold blessings

2. Joseph also received the double portion of land through his two sons Ephraim and Manasseh (Ezek. 47:13).

3. In this prophecy, Jacob alludes to the difficulties experienced in Joseph's betrayal by his brothers and God's faithfulness to him in the midst of it all.

The archers have bitterly grieved him, shot at him and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob.

K. Jacob prophesied over Benjamin (Gen. 49:27). The tone of this prophecy is negative.

Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.

Benjamin is referred to as a "wolf."

1. The tribe of Benjamin was the most warlike of all of the tribes (Judg. 19:16; II Sam. 2:15-16; I Chr. 8:40; 12:2; II Chr. 17:17).
2. The heroes of this tribe were marked by fierceness and wolf-like treachery. This includes:
 - a. Ehud (Judg. 3:15-22)
 - b. Saul (I Sam. 22:17-20)
 - c. Saul of Tarsus (Acts 9:1; Rom. 1:11)

In the Book of Revelation we find all but the tribe of Dan making up the 144,000 (Rev. 7:4-8). By playing on the names of the twelve tribes we can define a member of the 144,000.

A member of the 144,000 is one of a troop (Gad) of people who has heard (Simeon) the Word of God and joined (Levi) himself to the purposes of God, being doubly fruitful (Ephraim) in all good works, who has forgotten (Manasseh) those things which are behind and is pressing on to battle, wrestling (Naphtali) against the power of darkness, who will not cease until Zion is established as a praise (Judah) in the earth, the earth brings forth her increase (Joseph), and God, whose presence brings fullness of joy (Asher), becomes the reward (Issachar) of His people by dwelling (Zebulun) in the midst of them. It is to this one that God is able to say "Behold a son" (Reuben) and to give the privileges of the son of the right hand (Benjamin).