

The Bible Companion Series

THE BOOK OF BEGINNINGS!

The Book of Genesis

MODULE 2 (Chapters 11 – 29)

A Bible-Believing Study Guide

AV 1611 Bible Companion

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Table of Contents

REQUIREMENTS FOR THIS CLASS	4
STUDY INTRODUCTION	5
I. Some Preliminary Information	5
II. Our Approach to Genesis.....	7
III. Some Practical Information	8
CHAPTER ELEVEN.....	10
Babel, and Abraham’s Genealogy.....	10
CHAPTER TWELVE.....	15
The Calling of Abraham.....	15
CHAPTER THIRTEEN	19
Abraham’s ‘Lot’ in Life	19
CHAPTER FOURTEEN	22
Abraham’s Rescue of Lot.....	22
CHAPTER FIFTEEN	26
God’s Covenant With Abraham.....	26
QUIZ 1: CHAPTER ELEVEN - FIFTEEN	32
CHAPTER SIXTEEN.....	33
The Fruits of Unbelief!.....	33
CHAPTER SEVENTEEN	38
Abraham’s Laughter!	38
CHAPTER EIGHTEEN	43
Interceding for Sodom and Gomorrah.....	43
CHAPTER NINETEEN	47
The Sins of Sodom and Gomorrah.....	47
CHAPTER TWENTY	50
Abraham the Coward	50
CHAPTER TWENTY ONE.....	53
The Birth of Isaac - The Son of Promise	53
QUIZ 2: CHAPTER SIXTEEN – TWENTY ONE	57
CHAPTER TWENTY TWO.....	58
The Test of Abraham’s Love.....	58
CHAPTER TWENTY THREE.....	63
The Death and Burial of Sarah.....	63
CHAPTER TWENTY FOUR.....	65
Finding a Wife for Isaac.....	65
CHAPTER TWENTY FIVE.....	68
The Birthright.....	68
CHAPTER TWENTY SIX.....	75
Like Father - Like Son	75
CHAPTER TWENTY SEVEN	79
Stealing the Blessing - Getting Ahead of God	79

CHAPTER TWENTY EIGHT	82
Jacob’s Bethel	82
CHAPTER TWENTY NINE	86
You Reap What You Sow	86
MODULE 2 FINAL EXAM (CHAPTERS 11-29)	89

Requirements for this Class

- A. This class will be taught across three semesters.
 1. Module 1 will cover Genesis Chapters 1-10
 2. Module 2 will cover Genesis Chapters 11- 29
 3. Module 3 will cover Genesis Chapters 30-50
- B. An outline of each chapter in Genesis (from chapter 11 through 29) – typed, and submitted to Pastor Craig on a weekly basis.
- C. Include a set of 10 questions for each chapter, along with their answers – typed, and submitted to Pastor Craig on a weekly basis. Both the outline and the 10 questions can be on the same sheet of paper.
- D. Completion of the fill-in notes of this class notebook
- E. At least 80% attendance during this semester.
- F. A final Test at the end of the course – consisting of the questions submitted

An Example of an Outline of a Chapter of Genesis (*make up your own outline*)

Name

Date

Genesis Module 1 Class

Outline of Genesis Chapter One The Creation

- A. Creation of the Universe (Gen 1:1-2)
- B. Creation of Light (Gen 1:3-6)
- C. Creation of the Atmosphere (Gen 1:7-8)
- D. Creation of Land (Gen 1:9-10)
- E. Creation of Trees, Grass and Herbs (Gen 1:11-13)
- F. Creation of the Sun, Moon, and Stars (Gen 1:14-19)
- G. Creation of Sea Life, and Birds (Gen 1:20-23)
- H. Creation of Land Life (Gen 1:24,25)
- I. Creation of Adam and Eve (Gen 1:26-28)
- J. The Dominion of Adam and Eve (Gen 1:29-30)
- K. God's Pleasure in His Creation (Gen 1:31)

Questions from Genesis Chapter 1

1. ...
2. Give a reason why each "day" as described in Genesis chapter 1 is 24 hours long.
3. What kind of animals were created at the same time as the fish?
4. Where is Eden?
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...

Make sure you include well thought out ANSWERS to your questions

The Book of Genesis

Study Introduction

I. Some Preliminary Information

A. The Title of the Book - *The First Book of Moses Called the Book of Genesis*

1. It is called the First Book of Moses because God used Moses to write five books in your Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy - the first book being **Genesis**.
2. The first book of the Bible is the _____ book for the Bible - it is the cornerstone upon which EVERYTHING written in the Bible is based. In other words, the Bible would have no “leg” to stand upon without it. This will be demonstrated throughout our study.

B. The Author: Moses

1. God first commanded Moses to write a _____ (Exodus 17:14; 34:27), and he did write it and keep it up to date (Ex 24:5-7; Numbers 33:2; Deuteronomy 31:9) as they travelled in the wilderness for 40 years.
2. The book that he wrote was called the Book of the _____ of Moses (Dt 30:10; 31:24-26; Joshua 1:8; 8:30-35; 23:6)
3. _____ said that the first five books of the Bible called *the Law* were written exclusively by Moses (notice how that in Mark 12:26, Christ refers to Exodus 3, and that in Mark 7:10, Christ refers to Ex 20:12 and 21:7).
4. Many critics of the Bible have a hard time believing in _____ author because they do not believe what the Bible says about itself, and rather spend their time attempting to uncover who the “real” author was - so as to discredit the Bible as supernatural. The problem with their thesis is that any Bible-believer knows that Moses really wasn’t the author of Genesis - GOD WAS (2 Tim 3:16)!

C. The Date of Writing: somewhere around 1600 B.C.

1. Put into perspective
 - a. Creation occurs around _____ BC
 - b. The Flood occurs _____ BC
 - c. Abraham arrives in the Promised Land in about _____ BC
 - d. Moses leads Israel out of Egypt around _____ BC
2. Moses writes Genesis under the inspiration (supernatural direction) of the Holy Spirit (2Tim 3:16)
3. He wrote it while leading Israel through the Wilderness
4. He wrote all of the first five books of the Old Testament, which God called collectively, “The Law”

D. Moses’ audience - Primarily directed to a Jewish (descendants of Abraham) audience

1. The Book of Genesis is in no way an exhaustive study of the world’s religions, or science, or history, etc., but rather is a revelation of the one and true God, and His dealings with mankind.
2. This Book is distinctly Jewish in nature because God used the Jews to give us
 - a. His Son – the Messiah
 - b. _____ (John 4:22; Gen 49:10; Zech 8:23)
 - c. His _____ (Rom 9:3-5)
 - d. His unfulfilling promises – when you look at the Jews, you are looking at a people-group that God has made many promises to, and cannot break – and therefore, the whole world learns about the character of GOD, instead of just the failures of man!

E. It’s Language – Hebrew

1. In English, we have 26 letters
2. In Hebrew, there are only _____ letters
3. Hebrew is a language that is almost 5,000 years old – the oldest language still surviving
4. It is read from right to left
5. The Hebrew Alphabet looks like the following (there are five letters that have two forms – that’s why there are 27 totals letters given below):

א	ב	ג	ד	ה	ו	ז	ח	ט
Let (T)	Chet (Ch)	Zayin (Z)	Vav (V/O/U)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (Silent)
י	כ	ך	ל	מ	ם	נ	ן	ס
Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	Vod (V)
ע	פ	ף	צ	ץ	ק	ר	ש	ת
Tav (T/S)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tzade (Tz)	Tzade (Tz)	Fe (F)	Fe (P/P)	Ayin (Silent)

- 6. The text of the Old Testament looks like what follows – the English on the left is that of the King James Bible, while the one on the right is another translation.
- 7. Remember, it is read from right to left!

ב ראשית GENESIS

1

<p>In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.</p> <p>6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And 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. 8 And God called the firmament Heaven. And the evening and the morning were the second day.</p>	<p>1 בראשית ברא אלהים את השמים ואת הארץ: 2 והארץ תהו ותוהו ובהו והשך על-פני תהום ורוח אלהים מרחפת על-פני המים: 3 ויאמר אלהים יהי אור: ויהי אור: 4 וירא אלהים את האור כי טוב ויבדל אלהים בין האור ובין החשך: ויקרא אלהים ליום האור יום ולחשך לילה ויהי ערב ויהי בקר יום אחד: 5 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים: ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע: 6 ויהי רקיע ויקרא אלהים לרקיע שמים: ויהי ערב ויהי בקר יום שני:</p>	<p>In the beginning God created the heaven and the earth. 2 And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And 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. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.</p>
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^a G. adds and it was so ויהי-כן. ^c G. adds, and God saw that it was good וירא אלהים כי טוב.
^b G. omits and it was so ויהי-כן.

1

F. Its Importance and Significance

1. It is the *Foundation* of the Bible. Just as the Book of the Revelation is the *Capstone* of the Bible.
2. Without it, none of the major themes of the Bible make any sense.

G. Its Theme - "Beginnings"

1. The beginning of _____
2. The beginning of Life and Death
3. The origin of _____
4. The beginnings of music, the arts, and creativity
5. The origin of the _____ – God started off with one race (Adam and Eve). We now have three main variations in the race – through Noah via Shem, Ham, and Japeth
6. It shows us:
 - a. The first day – of time
 - b. The first wedding – Adam and Eve
 - c. The first job – gardening
 - d. The first sin – of doubting God's word
 - e. The first lie – of Satan to Eve
 - f. The first death – spiritually of Adam and Eve, and of physically of Able
 - g. The first argument – between Adam and God
 - h. The first promise – for redemption through the Messiah
 - i. The first birth – Cain
 - j. The first murder – of Able
 - k. The first city – the city of Enoch, the son of Cain
 - l. The first rapture – of Enoch – the g-g-g-g-son of Seth
 - m. The first rain – at the Flood
 - n. The first rainbow – after the Flood
 - o. The First Dispensation – Innocence
 - p. The first Covenant – Adamic
 - q. The first Empire – Babylon
 - r. The first cult – Babylonian religion

II. Our Approach to Genesis**A. It is Authentic**

1. It is the Word of God – God was THERE
2. It was written by the inspiration of the Holy Ghost
3. Jesus, and the Apostles quote from Genesis
 - a. Matthew 1 refers to all the people from _____ through to Jesus, starting back in Genesis 11
 - b. Jesus Himself quotes in Matthew 19:3-5 from Genesis 2:24 to prove monogamy, and against divorce!
 - c. Jesus refers in Mark 10:6, to Adam and Eve at the beginning of the creation in Genesis 2:18-23.

B. It is Accurate

1. _____ – Describes:
 - a. Creation itself
 - b. Time – the science of time – linear, and yet with outside forces
 - c. Laws of physics – entropy, gravity
 - d. The miracle of life – not a product of random occurrences
 - e. Cataclysmic geology – produced by the flood
2. _____
 - a. History before the flood
 - b. World-wide flood – cataclysmic disaster
 - c. Origin of all people groups and base languages
3. _____

- a. There are 56 specific prophecies in the book of Genesis
 - b. Over half of them already came true
 - c. Over half of the rest deal with the Messiah
4. _____ – to the finest detail
- a. God is general about some things: creation of the innumerable stars
 - b. God is specific about how sin crept in and how the human heart is messed up
 - c. It shows which one we should be more interested in

C. It is Applicable

1. Nothing has changed in 6,000 years of history
2. The lessons that people learned then, we need to learn again

III. Some Practical Information

A. A Simple Outline Of The Book

1. The Creation (Chapters 1,2)
2. The Fall (Chapter 3)
3. The First Sixteen Hundred Years (Chapter 4 and 5)
4. Noah - The Flood, His Family, and Failure (Chapters 6 through 9)
5. Babel and the Dispersion of the Nations (Chapters 10 and 11)
6. Abraham (Chapters 12 through 23)
7. Isaac (Chapters 24 through 26)
8. Jacob and Esau (Chapters 27 through 36)
9. The Twelve Sons of Jacob - Joseph in Particular (Ch 37 through 50)

B. Some Facts about Genesis

1. It contains ____ chapters
2. It was written in Hebrew
3. It starts with God, and a perfect creation in chapters 1,2, and 3.
4. It ends with a *coffin* in chapter 50.

C. The Twelve Most Important Figures in the Book of Genesis

1. God – the entire trinity
2. The Devil – Satan – that old Serpent
3. Adam & Eve
4. Cain & Abel
5. Seth – Godly line (Gen 4:25-26)
6. Enoch – the Rapture
7. Noah
8. Nimrod – the originator of the Babylonian empire and religion
9. Abraham
10. Isaac
11. Jacob – also known as Israel
12. The Twelve Tribes – twelve sons of Jacob

D. The Eight Important Places of Genesis

1. The three heavens
2. Eden
3. The Mountains of Ararat – where the ark rested after the flood
4. Ur of the Chaldees
5. Babylon – central point of all demonic activity
6. The plain of Shinar (Gen 10:10; 11:2) – the first United Nations
7. Canaan – which is really, “the Promised Land”
8. Egypt

E. The Doctrinal Fundamentals Taught in the first twelve chapters of Genesis

1. Creation – a supernatural, instantaneous act of God
2. The Existence and Character of God
3. The _____ (Gen 5) – the ability of God to move someone from earth to Heaven
4. The wages of sin (Gen 3, 4, 5) – which is death
5. The curses of this life (Gen 3 and 4) – childbirth pains, low yield production of crops, entropy, fighting to stay ahead of death, the sinful nature passed upon all descendants, the woman being in subjection under her father, and then her husband, the need for governments to control its people.
6. The Resurrection from the dead
7. Eternal Life
8. The three families of earth – Shem (_____), Ham (_____) and Japheth (_____, Gen 9, 10)
9. The origination and purpose of multiple languages (Gen 11; Acts 17:26,27)
10. The fathers of all foundation nations (Gen 10 and 11)
11. The Messiah, who He will be, why He will come, and how He will come
12. The world consists of only two religions – Those **Working** their way to eternal life, and those who obtain it only by God's **Grace** (Gen 4)
13. God does and will punish sin (as He did with the Flood, in Sodom, etc.)
14. God's grace is shown to sinners who trust God's provided substitute (Abraham sacrificing Isaac) - the death of the Messiah in the place of the sinner
15. The calling out of the Church (Israel) – out of Egypt (type of the world)
16. God has clear laws about what is right and wrong – they are not up to individual opinions and interpretations
17. God expects man to take responsibility for his own messes – we have to have governments and courts that are LAW-based to maintain justice

F. Additional Study Materials

1. A good Bible Atlas
2. Wilmington's Guide to the Bible, by Dr. H. L. Wilmington, Tyndale House Publishers
3. The Bible Believer's Commentary on Genesis, by Dr. Peter S. Ruckman

IV. Some Questions

- A. Who is the human author of the Book of Genesis?
- B. Give one Scripture in the Old Testament that proves who wrote Genesis.
- C. Give one Scripture in the New Testament that proves who wrote Genesis
- D. Give the approximate date of the writing of Genesis:
- E. What does the word Genesis mean?
- F. How many chapters are in the Book of Genesis?
- G. List 6 of the 12 most important people in the Book of Genesis
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
- H. Give a simple outline of the Book of Genesis (9 basic events that are presented in the Book):
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.

The Book of Genesis

Chapter Eleven

Babel, and Abraham's Genealogy

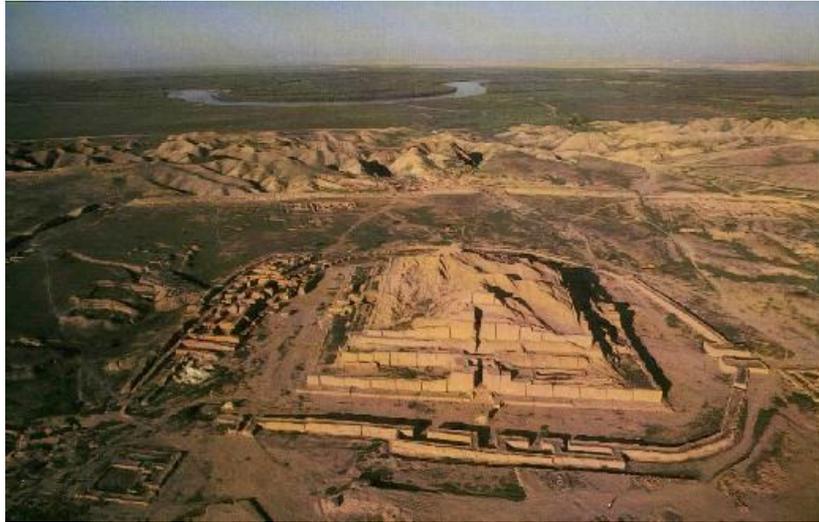
Lesson Verse: Prov 16:18; Ps 75:6,7

I. Lesson Introduction

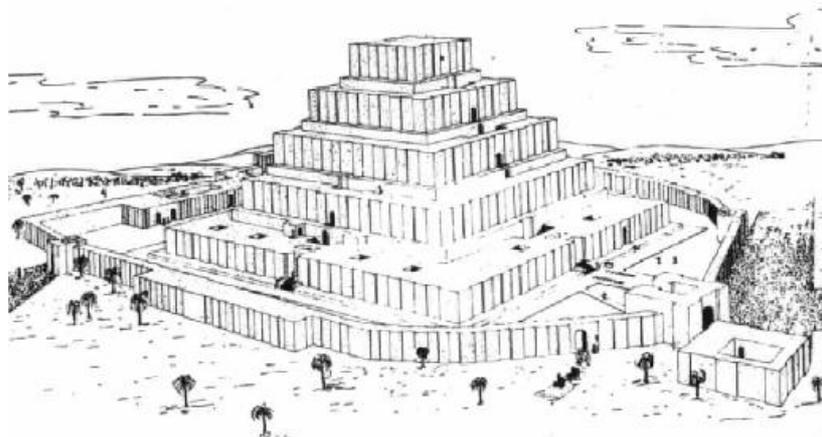
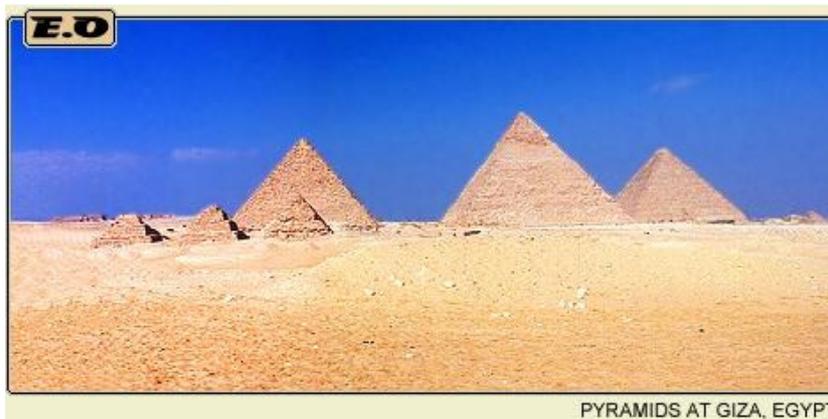
- A. It has been about _____ years since the flood
- B. The people are not spreading out like they were supposed to be doing
- C. Instead they were getting more and more defiant of God's will
- D. The same still happens with _____
 1. Supposed to be spreading out and starting new churches (Acts 1:8; 8:1)
 2. God sometimes has to allow the devil to come in to get the Christians moving again – through a Saul of Tarsus
 3. God other times prefers to get them moving by his preachers, and through the work of the Holy Spirit (Acts 13:1-3)

II. Lesson

- A. **One** _____ (Gen 11:1)
 1. What was that language?
 2. Possibly could have been Hebrew
 3. Eber could have retained the pre-Babel language
- B. **One** _____ – West (Gen 11:2)
 1. From the mountains of Ararat
 2. To the plain of Shinar, which is near to the river Euphrates and a perfect place for a capital city
- C. **One Empire** – _____, under Nimrod (11:3-4)
 1. The city of Babel
 - a. No more tents, or temporary dwelling places – this city is going to be big, and permanent, and grandiose – the centre of an EMPIRE!
 - b. Made out of brick – kiln-fired, which means they were well advanced in brick-making, instead of using the slower sun-dried process.
 - c. Used *Bitumen Slime* for mortar – it is said that, “the slime used in those days was so tenacious that it is almost impossible, even today, to detach things which are found cemented with it.”
 - d. This city had a one world government, one currency, one language, one world ruler, and one mark that allowed them to buy and sell – that identifying mark was REBELLION to God These things are found in *Rev. 13* as things that will be back in power in the Tribulation!
 2. The Tower of Babel
 - a. Discovered in 1876
 - b. Reached at least _____ feet high (about 30 stories high)
 - c. It contained actually 8 levels, most of which were 20 feet high
 - d. It was designed with the hope of one day reaching as far up as heaven
 - e. What is found today may be just what was the first attempt at building such a tower
 - f. This is called a ziggurat – they occur all over the earth – they seem to be an attempt to retain some of the ways of the pre-flood world
 - 1) Aztecs of South and Central America
 - 2) Pyramids of Egypt
 - 3) Mayans (2,000 BC – 1400 AD)
 - 4) Chinese
 - 5) Incas
 - g. Built like the _____



Site of King Untash Napirisha's Ziggurat, Chogha Zanbil,
25 miles south-east of Susa, c 1250 BC



Mayan Ziggurat - Tikal Temple I and the Great Plaza

3. They were concerned about their own name – not the name of God - *Jehovah*

D. One _____

1. Worshipping the “gods” of the pre-flood world
2. This is where the Greek and Roman mythological “gods” get their source – all myths have some truth at their source
3. Around 300 BC, the Greek historian Herodotus came to the correct conclusion when he said that all the religions of the world originally came from Babylon. That is, all except one (Judaism).
4. God HATES religions getting together (2Cor 6:14-18) – it is called Ecumenicalism

E. Times that people need to be unified

1. As husband and wife
2. As family – but only to a point (Mt 10:37)
3. As a country – only until the government crosses with the word of God
4. As a church – only as long as the church preaches from one absolute authority (Cf John 17)

F. God Personally Investigates (Gen 11:5)

1. God personally shows up, and appears as a Man
2. God does this several times in the Old and New Testament
 - a. Appears to Abram (Gen 18:1-22)
 - b. Goes personally to Sodom (Gen 18:21)
 - c. Appears in Mt Sinai (Ex 19:11) as a voice in a fire
 - d. Appears to mankind as the Son (Mt 1:21; John 3:13)

G. The Need for Restraining Man (Gen 11:6)

1. The devil works constantly to confound the Lord’s plan to bring in the Messiah at the right time (Gal 4:4)
2. Here, man, once unified, and focused can do just about anything they want – which is not always the best thing
 - a. This is self-evident today
 - b. The more and more that people unite, the more power, and the more accomplishments they do
 - c. People have an innate desire to break the bands of God’s laws (Psalm 2:1-3)
3. God told man what to do – spread out and make boundaries (Acts 17:24-27)
4. God acts to keep man from forcing God to have to destroy them again
5. Thank God for the restraining hand of God!
 - a. Restrained Abimelech (Gen 20:6)
 - b. Restrained Laban from hurting Jacob (Gen 31:7)
 - c. Restrained enemies from attacking Jacob’s family (Gen 35:5)
 - d. Restrains enemies when you are busy serving and obeying the Lord (Ex 34:24)
 - e. God restrained David from murdering Nabal (1Sam 25:26,34)

H. The Confounding of Languages (Gen 11:7-9)

1. All languages started out as one
2. Divided into at least ____ base languages (counted from the people-groups of chapter 10)
3. Resulting in currently 2796 languages today, and 6,760 dialects
4. That makes for a lot of confusion

I. The Godly Heritage of Shem (Gen 11:10-26) – at least SOMETHING got passed on down through Shem’s family through to Abram!

Shem → Arphaxad → Salah → Eber → Peleg → Reu → Serug → Nahor

J. The Family of Abram (Gen 11:27-32)

1. Terah – means, “_____”
 - a. Abram – _____
 - b. Nahor – means “Snorting”
 - 1) Names a city after himself (Gen 24:10)

- 2) Marries Milcah, the daughter of Haran
 - 3) Begets Bethuel – called “Bethuel the Syrian” (Gen 28:5)
 - a) Begets Laban – the oldest brother (Gen 24:29)
 - (i) Begets Leah
 - (ii) Begets Rachael
 - b) Begets Rebekah (Gen 22:23) who will marry Isaac
 - c. Haran – means, “Mountaineer”
 - 1) Begat Lot – he is Abram’s nephew
 - 2) Haran dies early, before his father Terah dies
2. Abram
- a. Note that Noah lives to see Abram born!
 - b. Marries Sarai, who was his half-sister (Gen 20:12)
 - c. Has no children until 100 years old
3. Ur of the Chaldees
- a. Ur means “Light, or the moon city,” a city "of the Chaldees," the birthplace of Haran, the largest city of Shinar or northern Chaldea, and the principal commercial centre of the country as well as the centre of political power. It stood near the mouth of the Euphrates, on its western bank.
 - b. A very pagan city, closely linked with Babylon
 - c. It is from here that Abram is called to leave in order to follow God!

III. Charts

	Age when a Father	Lived after	Total Age	Date Born	Date Dies
Creation				4,004	
Adam	130	800	930	4,004	3074
Seth	105	807	912	3,874	2,962
Enos	90	815	905	3,769	2,864
Cainan	70	840	910	3,679	2,769
Mahalaleel	65	830	895	3,609	2,714
Jared	162	800	962	3,544	2,582
Enoch	65	300	365	3,382	3,017
Methuselah	187	782	969	3,317	2,348
Lamech	182	595	777	3,130	2,353
Noah	502	448	950	2,948	1,998
Shem	100	500	600	2,446	1,846
The Flood				2,346	
Arphaxad	35	403	438	2,346	1,908
Salah	30	403	433	2,311	1,878
Eber	34	430	464	2,281	1,817
Tower of Babel				2,250	
Peleg	30	209	239	2,247	2,008
Reu	32	207	239	2,217	1,978
Serug	30	200	230	2,185	1,955
Nahor	29	119	148	2,155	2,007
Terah	70	135	205	2,126	1,921
Abraham	100	75	175	2,056	1,881

IV. Conclusion

V. Study Questions – Pop Quiz

A. List an Outline of the preceding 10 chapters

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

B. List the first three dispensations:

1. _____
2. _____
3. _____

C. List the names of Noah’s 3 sons as given in the Bible:

1. _____
2. _____
3. _____

D. **List the Four things that were ONE before Babel?**

1. **One** _____
2. **One** _____
3. **One** _____
4. **One** _____

E. What does Abram’s name mean? _____

The Book of Genesis

Chapter Twelve

The Calling of Abraham

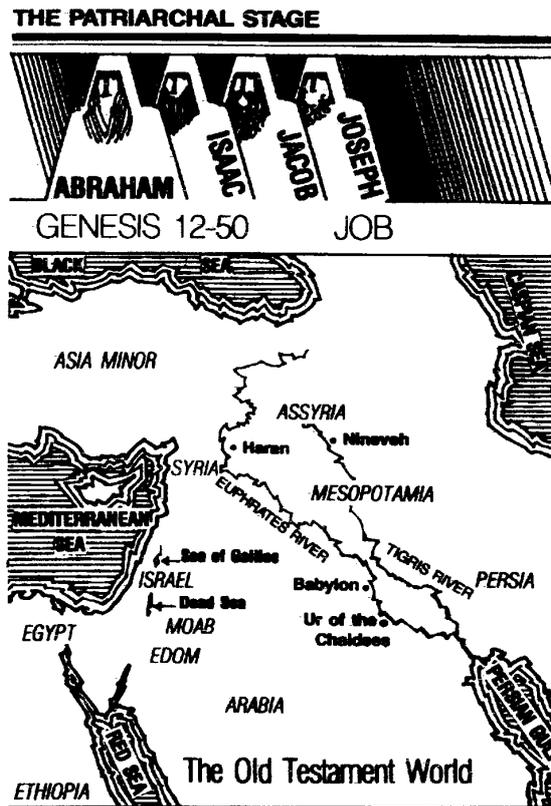
Lesson Verse: Acts 7:2

I. Lesson Introduction

- A. We now enter THE _____ STAGE (Genesis 12-50; the Book of Job)
1. The important men who appear during this stage are _____, _____, _____, _____, and _____. Abraham is considered to be the second of the seven greatest men who ever lived. These are: Adam, Abraham, Moses, David, John the Baptist, Peter, and Paul.
 2. In the Creation Stage, God dealt with the entire earth in general. For example, Genesis 1 - 11 deals with the world of men as a whole. Now, however, in the Patriarchal Stage, he will employ the rifle instead of the shotgun. The floodlight will give way to the spotlight. Our attention is now drawn from the world to a nation (Israel), then to a tribe in that nation (Judah), then to a family within that tribe (Jesse), and finally to an individual within the family (Jesus Christ).
 3. This stage spans a period of some _____ years.
 - a) Here a city is destroyed on the plains (Sodom) and a boy is spared on a mountain (Isaac) (Gen. 19, 22).
 - b) Here a son (Jacob) deceives his Father (Isaac) and is later himself deceived by his sons (brothers of Joseph) (Gen. 27, 37).
 - c) Here we read of the first barren wife (Sarah) and the first dying mother (Rachel) (Gen. 16, 35).
 - d) This stage records how Gods friend (Abraham) speaks to him concerning a city (Sodom), and how his enemy (Satan) speaks to him concerning a saint (Job) (Gen. 18; Job 1-2).

NOTE: The story in the book of Job is thought by some scholars to have taken place at the same time that Moses saw the burning bush in Exodus 3. This would have made Job one of the Patriarchs to be considered in this study, and you will note an occasional mention of Job. Others feel it is the most ancient book in the Bible, being written before Moses wrote the Pentateuch. These would place Job as a contemporary of Abraham. The book contains no reference to the events of Exodus. It gives a valuable picture of patriarchal life outside the "promised land".

- e) Jerusalem (a type of the heavenly) and Egypt (a type of the worldly) are first mentioned in this stage (Gen. 13-14).
 - f) Here we first learn of a king called Melchizedek and a cave named Machpelah (Gen. 14, 25).
 - g) Here the first of three great biblical covenants is introduced.
 - 1) The _____ Covenant, promising a goodly land (Gen. 15).
 - 2) The _____ Covenant, promising a glorious king (2 Sam. 7).
 - 3) The promised _____ covenant, promising a godly people (Jer. 3 1).
- B. The remaining thirty-nine chapters of Genesis (12-50) summarize the lives of Abraham, Isaac, Jacob, and Joseph.
- C. Although there is some overlapping, the following chapter division may be noted:
1. Genesis 12 - 24 - The story of Abraham
 2. Genesis 24 - 27 - The story of Isaac
 3. Genesis 28 - 36 - The story of Jacob
 4. Genesis 37 - 50 - The story of Joseph



II. Lesson - ABRAHAM (GEN. 12 - 24).

A. His Conversion

1. Abraham was born around _____ B.C. We know nothing of his early life or how he was led to God. It has been speculated that either Job, Shem, or even Melchizedek showed him the way of salvation. The importance of his life cannot be underestimated. He is mentioned some 308 times in the Bible; 234 times in the Old Testament; and 74 in the New Testament. Abraham was the reason the southern kingdom was spared as long as it was. (See 2 Kgs 13:23)
 - a) The book of Genesis spans a period of around 2,350 years.
 - b) The First eleven chapters, which describe the Creation of the universe, the Fall, Flood, and Tower of Babel, cover a period of 2000 years.
 - c) The last thirty-nine chapters concern themselves with Abraham and his seed, covering some 350 years.
 - d) In other words, God gave us more detail about Abraham than about the origin of the universe!
2. Abraham was born and raised in the city of Ur of the Chaldees. Ur was a seaport on the Persian Gulf, at the mouth of the Euphrates River, some twelve miles from the traditional site of the Garden of Eden. But preceding the time of Abraham, it was the most magnificent city in all the world; a centre of manufacturing, farming, and shipping, in a land of fabulous fertility and wealth, with caravans going in every direction to distant lands, and ships sailing from the docks of Ur down the Persian Gulf with cargoes of copper and hard stone. For years the skeptic ridiculed the actual existence of Ur. But during the years of 1922-1934 C. T. Wooley of the British museum thoroughly explored the secrets of these ruins. The most conspicuous building of the city in Abraham's day was the ziggurat, or the temple tower, which was probably patterned after the Tower of Babel. This tower was square, terraced, and built of solid -brick. Each successive terrace was planted with trees and shrubbery. The city had two main temples, one dedicated to Nannar, the Moon-god, and the other to his wife, Ningal. (The information concerning Ur was gleaned in part from Halley's Handbook, pp. 88, 89)

B. His Calling (Gen. 11: 3 1; 12: 1 Josh. 24:3; Acts 7:2).

1. He was to leave Ur and his father's house for a land that God would show him.
2. God's call has always been, " _____ "
 - a) _____ (Gen 2:24)
 - b) _____.

c) _____ (2Cor 6:14-18)

C. His Caution (11:31, 32).

1. God had told Abraham to leave his father's house and proceed to Canaan. But he was disobedient concerning both matters in that his father went with him, and allowed himself to get bogged down in Haran. Haran was the last green outpost of civilization before one entered the vast desert of Arabia. The city was 700 miles north-west of Ur and about sixty miles from the Euphrates River. It was located on a main caravan road connecting the cities of the east with Damascus and Egypt. This was considered a strategic location. The city also worshipped the moon god and goddess as did Ur.
2. Abram might have been content to settle in Haran permanently, but once more God stepped in and Terah his father died. After that, Abram quickly moves on!
3. Application: Only God knows the multitudes of Christians that have left Ur, bound for Canaan, only to get bogged down in their 'Haran.'

D. His Commission (Gen. 12:2,3; Acts 7:3) was sevenfold: (MEMORIZE THESE)

1. I will make of thee a great nation.
2. I will bless thee.
3. I will make thy name great.
4. Thou shalt be a blessing.
5. I will bless them that bless thee.
6. I will curse him that curseth thee. (See the book of Esther.)
7. In thee shall all families of the earth be blessed. (A reference to Christ; see Mt. 1:1.)

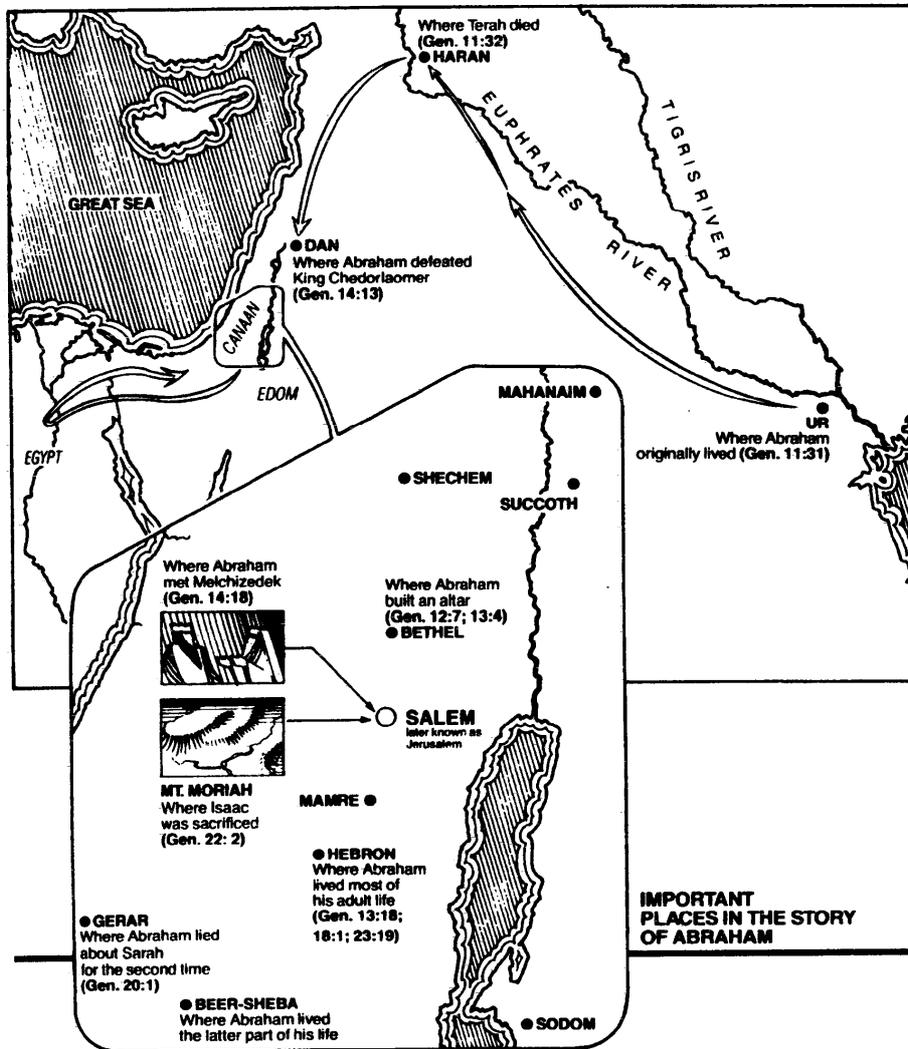
E. His ' _____ (12:4-9). This is where Abram works his faith – puts it into action

1. He entered the Promised Land and pitched camp near Shechem. some thirty miles north of Jerusalem.
2. God again appeared to him.
3. It should be noted that the Lord had simply promised to show him a land when he was in Ur, but now adds the words, "Unto thy seed will I give this land." (Compare 12:1 with 12:7)
4. Abram built his first recorded altar here.
5. He then moved on to Bethel, a place meaning "house of God" which would later become a very sacred place in Canaan. (See Gen. 28:1-22; 35:7).
6. At Bethel he built his second altar to the Lord.

F. His _____ (12:10-20).

1. After a short while, the land was hit with famine. Thus far, he had obeyed God and was dwelling victoriously in the Promised Land. But now comes the temptation from Satan. There was a famine in the land.
2. He then left Palestine and went to Egypt.
 - a) This is the first mention of Egypt in the Bible.
 - b) Egypt in the Scriptures is pictured as a symbol or type of the world, an instance of dependence upon some human source or help apart from God. As God himself once warned: "Woe to them that go down to Egypt for help ... but ... look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1).
3. Pharaoh planned to marry Sarai, but was plagued by God and eventually found out the deception of Abraham. The angry king rightfully took Abram to task for this. After a frustrating, dangerous, and embarrassing time, Abram returned to Palestine, where he should have stayed in the first place. Notice the tragic results of his disobedience:
 - a) He grieved God - Abram's sin (and our sin) always grieves God. (See Ps. 78:40; Eph. 4:30; Ps. 95: 10; Mk. 3:5.)
 - b) He weakened his own faith - later Abram failed God in this same matter of lying about his wife. (See Gen. 20.) After we once commit a sin, the second time becomes much easier.
 - c) He became a poor testimony to his nephew Lot -some of Abram's worldliness rubbed off on Lot, with tragic results. (See Gen. 13, 19.)
 - d) He caused the Pharaoh to be afflicted. (See 12:17.) Sometimes the children of the world suffer for the sins of Christians. We note Pharaoh's rebuke to Abram here. There is no sadder situation in the world than when an unbeliever rebukes a Christian for some wrong action.

- e) He picks up Hagar the Egyptian handmaid (Gen. 16:3). Hagar would later become Abram's mistress and would give birth to Ishmael, the father of the modern Arabs. Thus the agony of the world's most troubled hot spot, the Middle East, has been caused in part by Abram's sin some thirty-nine centuries ago.
- f) He provided a bad example for his son, Isaac. Even though unborn at the time of the sin, Isaac doubtless was told of it as a young man; he failed God likewise by lying about his wife Rebekah. (See Gen. 26.) Lest we forget - our sins always affect others.



III. Conclusion

IV. Study Questions

The Book of Genesis

Chapter Thirteen

Abraham's 'Lot' in Life

Lesson Verse:

I. Lesson Introduction

- A. This is chapter 13. Once we begin to read it we understand somewhat how people could conclude that 13 is an unlucky number. Look at *Gen. 13:13*. These people were not only sinners, but they were wicked. This makes them double bad, if the term existed.
- B. If you ever wondered where the word sodomy came from, look no more. It came from the practice of those that lived in Sodom; Sodomites, Sodomy. If one lived in Sodom, there was a stigma that accompanied it.
- C. Here in chapter 13 we find Abram burdened with some things that the world would not call unlucky. Abram is rich. He has cattle. He has servants. His wife has an Egyptian handmaid. All of these lucky things Abram got while in Egypt, a type of the world.
- D. Chapter 12 found Abram in Egypt looking for relief from the famine. He found it. Here in chapter 13 the reader is introduced to riches, sodomy, and another warning to beware for we reap what we sow. This chapter also reveals more about the Abrahamic Covenant.

II. Lesson – Abram's Lot in Life

- A. **Back to _____** (13:1-4) - Abram and Lot Leave Egypt
 1. In *Gen. 12:1* Abram found himself walking towards the Promised Land. By the time one reads to v. 5 he is there. The farther South he went he found himself in a famine. Here again is something that makes the Bible a unique book. Instead of Abram heading back North once he encountered the famine, he continued walking South. He plodded on until he found himself going down into a country that is a type of the world seeking relief from the famine.
 2. There is also something else quite peculiar about this particular passage in *Gen. 12:10* that relates to the Bible and its supernatural prophecy. In this passage we find numerology playing a role.
 - a. Numerology is the study of numbers and their significance.
 - b. If one studies Bible numerology they realize that 12 is a Jewish number and 10 is a gentile number. For example there are 12 tribes, Apostles, gates to the city, etc. With the number ten there is the ten-toed image in *Dan. 9*, in *Rev. 13* we find 10 horns represent 10 kings with 10 crowns. Furthermore we Gentile like to count by 10. In this verse we have the father of the Jews entering a country that is a type of the Gentile world.
 - c. How does that relate to *Gen. 13:1*? It is in this chapter that Abram went up out of Egypt. This is what is called a metaphor. When we go down into the world, we leave the presence of God. In order to get back with Him, we must come up out of the world and head back to the Promises of God.
 - d. Blood bought born again children of God must continually remember that we have no promises in the world. Our promises are heavenly. We should constantly ask self why we look for help from the world. We ought to be looking to the Lord.
 3. Upon returning to Palestine he once again worshipped the Lord at Bethel - right where he had left God's blessing by going to Egypt. (See *Isa. 30:15*; *Rev. 2:4 5*)
 4. it was here God promised Abraham children, and the Messiah. The place had always been called 'Luz'. But Abraham, because of the presence of God, called it Beth-el (the house of God)
 5. Bethel was a very small village about 12 miles north of Jerusalem. The village itself was not impressive. It was just outside the village that Abraham spent time with God in sweet fellowship.
 6. Bethel gets mentioned a lot in Scripture, but none more than in the life of Jacob, Abraham's wayward grandson (*Gen 28:19-22*)
- B. _____ (13:5-7) ABRAM AND LOT SEPARATE
 1. The servants of Abraham and his nephew Lot began arguing over grazing rights. Abraham was concerned about this and graciously allowed the younger man to pick his choice of land. Lot foolishly selected that area near Sodom. Lot now left the Promised Land, never to return.

2. Take note of reasons why contentions occur between people:
3. Lot Also Returned From Egypt With Many Belongings.
 - a. Nephew Lot is still tagging along with Uncle Abram. Lot is not willing to let go of this blessing. Abram, for reasons not known to us, is reluctant to tell Lot to go his way. It takes strife before Abram realizes what God is trying to tell him.
 - b. Many people are just like this today in their Christian service. They have some excess baggage that is weighing them down. This was Abram's problems.
4. The land would not bear them.
 - a. Because of their great wealth the land would not bear them. They had so much that they were destroying the Promise Land.
 - b. Here again we find a wonderful teaching from our Lord regarding blessings. Even though Lot had nothing to do with God's promises to Abram, Lot was blessed just by being in Abram's presence. Many lost employers are blessed because they have dedicated Christians working for them.
5. There was much conflict between the herdsmen of Abram and Lot.
6. The property between nephew and uncle became so great that arguing was swiftly becoming a way of life with the herdsmen. Water and grazing rights were probably the predominant topics for the continuing tumult. What kind of testimony did this present to the inhabitants of the land?
7. There is one thing that is almost impossible to keep quiet and that is an argument. Word got around that there was trouble. The inhabitants would not interfere. If both families killed each other off, that would be good for them.
8. Looking at this conflict Christians can learn some things to avoid. We must understand that the world is watching and laughs every chance they get. Why is this? They laughed at Jesus so it is no wonder they laugh at us also. However, one reason why they laugh is because of the false prophets running around and shyster preacher and church members with an attitude instead of a beatitude. It is so called religious folks such as these that are always causing turmoil in the church.
9. Paul told us to watch out, *Gal 5:15*. We should not allow church problems to be the talk of the town. Gossip is what the world offers. New Testament churches have the gospel. However, the world only broadcast the bad things from religions. Thing like priest abusing children, evangelist stealing millions from people via the television, pastors running off with other women, church member gossiping about other members on the job, and generally spreading discord among the brothers and sisters?

C. Resolution (13:8-11)

1. Abram tells Lot He wants peace, *Rom. 12:18*.
2. There is plenty of land so there was no need in there being strife between the families. Abram told Lot to pick the direction he would go and Abram would take the other.

D. Lot's _____ Problem (13:12-13)

1. Lot Chose the Plains Of Jordan, v. 10.
2. Once again the down fall of a man is plainly outlined in three bold vivid steps by the Author of the Bible. These steps down are tried and true.
3. Lot lifted his eyes towards the world (Sodom). Step #1 was he saw. Now Lot is a business man. His business is livestock. There are two things that livestock need and that is food and water. Lot makes a good sound business decision. He saw that the land was a fertile plain and well watered.
4. Now let us look at step #2. He liked the view (He coveted). So did King David when he looked across the roof and saw the woman bathing. If he is going to be in the livestock business he must have the land to take care of the animals. There is nothing wrong with this judgment call. What is wrong is the way he is priorities. His thoughts run parallel with the world's mentality.
5. Here is step #3. He is in too far in to back out now. He chose, v. 11. Lot cast his lots in with the sinners. He knew what the population was like in this place and he chose it anyway. His logic is just like yours and mine: It will not affect me. I am stronger than that type of lifestyle.

E. God's Reassurance to Abram (13:14-18)

1. God appeared to Abram for the third time and reassured him of a mighty posterity and of their eventual rights to Palestine.

2. Abram dwelt in the Land Of Canaan. The Land of Promise. The Land that God had lead him to.

II. Conclusion

III. Study Questions

The Book of Genesis

Chapter Fourteen

Abraham's Rescue of Lot

Lesson Verse:

I. Lesson Introduction

- A. After they separated one from another, Abram surely thought he was through with Lot. However, as Abram is learning that we all reap exactly what we sow, Lot has not learned this lesson. But he will get his chance in ch. 19.
- B. We find in this chapter that Lot continues to be a problem for Abram. Not only did he tag along when Abram left Ur, there were problems with their herdsmen concerning grazing and water rights. After their separation Lot settled right in the midst of a battlefield and is caught in the ensuing war between the kings of Sodom and Gomorrah and the king from the surrounding countries. Lot and his goods were taken as spoils of war. Abram heard of his plight and rallies his servants to pursue and free the whole Lot of them.
- C. This chapter records the first _____ in the Bible. The last great battle can be found in Revelation 19:11-21.

II. Lesson

A. Abram's _____ (14:1-16).

1. Nine nations were involved in this war. It began when five kings, located in the Dead Sea area, revolted against Chedorlaomer King of Elam, and his three allies. The Dead Sea Confederation, which included _____, was wiped out during a pitched battle. Lot, who had moved into the wicked city, was taken captive along with thousands of others. God would scarcely have bothered to record this pagan dog fight between nine heathen cities were it not for these four little words, "and they took Lot!" Lot still belonged to God. He didn't act like it, he didn't look, talk, dress, or walk like it, but God knows his own: (See 2Tim 2:19; 2Pet 2:7,8).
2. This short chapter is filled with little information about these kings, other than their names and what country they were from, that made war with the kings of Sodom and Gomorrah. We know there were nine of them. It would almost seem that Bera and Birsha were brothers, perhaps twins, if one based that assumption on their names.
3. Amraphel, v. 1, is commonly identified as _____, most famous of early Babylonian kings by some Bible scholars. Hammurabi is famous for his "Code of Law."
4. The invaders were four kings, two of them no less than kings of Shinar and Elam (that is, Chaldea and Persia), yet probably not the sovereign princes of those great kingdoms in their own persons, but either officers under them, or rather the heads and leaders of some colonies which came out of those great nations, and settled themselves near Sodom, but retained the names of the countries from which they had their origin. The invaders were the kings of five cities that lay near together in the plain of Jordan, namely, **Sodom, Gomorrah, Admah, Zeboiim, and Zoar**. Four of the kings are named, but not the fifth, the king of Zoar or Bela, either because he was much smaller and inconsiderable or because he was much more wicked and inglorious than the rest, and worthy to be forgotten. The occasion of this war was the revolt of the five kings from under the government of Chedorlaomer. Twelve years they served him. Small joy they had of their fruitful land, while thus they were tributaries to a foreign power, and could not call what they had their own.
5. The Sodomites were the posterity of _____ whom Noah had pronounced a servant to Shem, from whom Elam descended; thus soon did that prophecy begin to be fulfilled. In the thirteenth year, beginning to be weary of their subjection, they rebelled, denied their tribute, and attempted to shake off the yoke and retrieve their ancient liberties. In the fourteenth year, after some pause and preparation, Chedorlaomer, in conjunction with his allies, set himself to chastise and reduce the rebels, and, since he could not have it otherwise, to fetch his tribute from them on the point of his sword. (from Matthew Henry's Commentary)
6. _____ is Captured, v. 12.
 - a. Abram had just avoided family problems with Lot and now here comes problems from outside sources concerning none other than Lot. Lot and all his goods are taken as spoils of wars by the

- kings. Because of Lot's association with the people of Sodom and Gomorrah, he was assumed to be one of them. Therefore he was treated as an enemy.
- b. All we must do is look at Lot and learn a lot. What is the lesson here for Christians? We need to separate ourselves from the things of the world, *2 Cor 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*
7. Abram To The Rescue, v. 14-16. Abraham learned of this and immediately armed his 318 trained servants for battle. We learn a number of things about Abraham's character from this single action.
 - a. He was a man of sympathy. He could have said, "It serves him right;" or, "He had it coming to him" but he didn't. Abram was fulfilling the truth that would later be written in Matthew 7:1 and Galatians 6:1.
 - b. He was prepared. Abram kept in shape
 - 1) Spiritually – fully trusting the Lord to help him
 - 2) Socially – being and already able leader in both his home, and in his business
 - 3) Mentally – he was not lazy mentally, but very astute
 - 4) And physically.
 - 5) God often cannot use a Christian, not just because he is unclean, but because he is _____ . The Bible has much to say about preparation. (See 2 Chron. 12:14; 19:3; 27:6; Mt. 3:3; Lk. 12:47; 2 Tim. 2:2 L)
 8. After a forced night march (of about 80 miles), Abraham caught up with them just north of Damascus and defeated them after a sudden surprise attack
 - a. What is remarkable about Lot is how he refused to leave the fertile plains of Jordan after his deliverance. Consider his dilemma for a moment while captive, and let us see if we can understand why he went right back to Sodom and Gomorrah after Abram rescued him.
 - b. All of Lot's family and goods were taken by the conquering kings, v. 12, 16. For what does he need to go back into Sodom and Gomorrah? His capture, his release, all his goods stolen and returned, his family kidnapped and return without him having to pay any ransom should be warning enough. Get out! Alas! What is wrong with Lot? He is definitely slow-witted. Let us recapture the events in his life thus far:
 - 1) He left Ur without being told by God. Wanted to be near to Abram, not Abram's God
 - 2) He was made rich because of God blessing Abram through little effort from himself.
 - 3) He survived the famine and came out of Egypt.
 - 4) He is blessed with more animals than he and Abram can herd in one place.
 - 5) His household had a quarrel with the man responsible for his blessings.
 - 6) He is given the choice of directions to depart unto.
 - 7) He chose the watered plains of Jordan among the cities of sin.
 - 8) He is caught in the middle of a war.
 - 9) He is captured along with all his family and possession.
 - 10) Every thing he had was stolen and he was helpless to get them back.
 - 11) Now it is all given back to him, and what does he do?
 - 12) Went right back into Sodom for more. ***Pr 26:11, 2Pet 2:4-8, 22.***
 - c. Does this sound familiar? Thus far it has not cost him any thing. However, in just a few short years it will cost him blood. These warning sent to him from God were ignored. As it was 100% true with Lot, so is it 100% true with us also. Once we get into the world or involved with some particular sin, God tries to bring us back through acts of repentance of our accord prompted by the preaching of the word. If we ignore the warnings that God sends our way, sooner or later we will pay the price with blood. We might pay the price with our blood, or we might be responsible for shedding the blood of another. Regardless, we will pay.
 - d. This was true with King David, Joab, the entire nation of Israel, any nation that turns it back to God, and it is true with any one that does it on an individual basis. Lot is going to pay the price by loosing everything he owns. His herds, flocks, houses, sons-in-law, his wife, and his pride, are burned up in ch. 19. He falls even lower and fathers his own grandchildren, ***Gal 6:7-8.***

B. His _____ (14:17-24).

1. As Abram returned from defeating Ched-or-Laomer, he was met by _____

- a. What his name means (Heb 7:1,2)
 - 1) The King of _____ (Jerusalem) (Gen 14:18)
 - 2) King of _____
- b. Who was also a priest of God. Not the priest of a god, but of THE God.
- c. Who was this mysterious king-priest?
 - 1) Here we are introduced to a man that has baffled the best minds that ever turned a Bible page. Melchizedek defies sound explanation.
 - 2) There are three main theories as to his identity:
 - a) That he was _____. This is the Hebrew tradition. If so, he would have been the world's oldest living person at the time. Shem died at the age of 600.
 - b) That he was _____ Himself. This is referred to by theologians as a **Christophany** (a pre-Bethlehem Old Testament appearance of the Saviour). Those who advocate this theory offer Hebrews 7:1-4 to support their claim.

“...Many Christian writers have thought that this was an appearance of the Son of God himself, our Lord Jesus, known to Abram, at this time, by this name (Melchizedek), as afterwards, Hagar called him by another name, <Gen 16:13>. He appeared to him as a righteous king, owning a righteous cause, and giving peace. It is difficult to imagine that any mere man should be said to be without father, without mother, and without descent, having neither beginning of days nor end of life, <Heb. 7:3>. It is witnessed of Melchizedek that he liveth, and that he abideth a priest continually (v. 3,8); nay (v. 13-14), the apostle makes him of whom these things are spoken to be our Lord who sprang out of Judah. It is likewise difficult to think that any mere man should, at this time, be greater than Abram in the things of God, that Christ should be a priest after the order of any mere man, and that any human priesthood should so far excel that of Aaron as it is certain that Melchizedek's did.” Matthew Henry Commentary.
 - c) That he was simply

_____. Melchizedek literally means "King of Righteousness;" and Salem is an early name for Jerusalem. Melchizedek is mentioned again in Psalm 110. (In the New Testament, he is found in Heb. 5:6-10; 7:1-22)

- 3) What we KNOW about Melchizedek
 - a) He is a TYPE of Christ (*Ps. 110:4, Heb. 5: 6, 6:20, 7:1-4, 10, 11, 15, 17, 21*) “*like unto him*”
 - b) We know he was Priest-King of Salem. Jerusalem was at that time known as Salem. Salem means peace, so we know that he was a king of peace from the city of peace. We know that Jesus is the Prince of Peace.
 - c) We know that he was physically there at the return of Abram from the war – not an angel, or an apparition
 - d) We know that he brought an offering to God of bread and wine for Abram to partake of
 - e) Abram tithed to Melchizedek of all the spoils of the war
 - f) Other than that, we know nothing else!
 - (a) Without father – not listed
 - (b) Without mother – not listed
 - (c) Without descent – no children or descendants
 - (d) Having neither beginning of days, nor end of life
 - g) Which made Melchisedek “*like unto the Son of God*”
 - h) And because the Bible does not record his death, it implies he “*abideth a priest continually.*”
- 4) If Christ and Melchizedek are compared, the following things are manifested:
 - a) Each was a priest; but neither was from the tribe of Levi.
 - b) Both were superior to Abram.
 - c) The beginnings and endings of each are not fixed.

- 5) In order for one to qualify for the office of high priest under the Law of Moses, they must be a descendant of Aaron. Christ's lineage was from Judah, not Levi. Melchizedek lineage is unknown.
- a) Both are also kings of Jerusalem.
 - b) Abram paid him tithes 14:10.
2. Melchizedek brought him bread and wine and blessed him. This is the first mention of _____ and _____ together in the Bible, and depicts the future work of Christ on the cross.
 3. The word _____ first appears in the Bible at this time. (See 14:18)
 4. After Melchizedek had blessed him, Abram gave him tithes of all he had **Heb 7:2**. Here is the first mention of the word _____ found in the Bible.
 - a. It is noteworthy that it is found in context with a man, Abraham, tithing to The King of Peace, Melchizedek, who was a type of Christ. Abram gave a tithe to the Priest-king.
 - b. Furthermore, the tithe was given before the Law of Moses, during the Law of Moses, and there has not been one law written to negate this command since the age of Grace came into power. We may surely and scripturally conclude it is biblical to tithe.. Some believe the practice of tithing (giving one's money to God) was only to be done by the nation Israel under the Law and therefore is not for us now. But this is not the case. Abram tithed long before Israel became a nation, and some 400 years before the Law was given.
 5. We know that Abram paid him a tithe, but when we come to the New Testament, we are told that not just a tenth, but everything the Christian has belongs to God. (See 1 Cor. 6:19, 20.)
 - a. This includes his time (Eph. 5:16; Ps. 90:12)
 - b. His talents (Rom. 12:6; 1 Cor. 7:7; 2 Tim. 1:6)
 - c. And his treasures (1 Cor. 16:1, 2; 2 Cor. 9:7).
 6. Abram refused the materialistic offer of the ungodly Bera, who was King of Sodom (14:21). Bera wanted him to split the loot from the war. Why would Abram refuse?
 - a. Perhaps he learned his lesson from gaining his wealth while in Egypt.
 - b. He knew that the Lord was behind him and made it know that he is there to serve the Most High God, not mammon **1 Pet 4:11**.
 - c. Abram's testimony was at stake
 - d. Bera's boasting was at stake
 - e. Sodom's sin was at stake – Abram wanted nothing that was tainted with Sodom's sinfulness (Jude 1:22,23)

III. CONCLUSION

IV. Study Questions

The Book of Genesis

Chapter Fifteen

God's Covenant With Abraham

Lesson Verse: Romans 4:17-25

I. Lesson Introduction

- A. In this chapter we study more in depth the covenant that God made with Abram. Abram also received prophecy of what takes place to his descendants, the nation of Israel, in the land of Egypt. Here also the boundaries of the land of Israel are identified.

II. Lesson

A. His Covenant (15:1-21).

1. The Lord Comes To Abram In A _____, *Gen.15:1-6*.

- a. God spoke to Abram in a vision, saying, "*Fear not, Abram: I am thy shield, and thy exceedingly great reward*" (15:1). Here we read for the first time those two wonderful little words, "_____." Abram needed this reassurance at this time, for he had made some powerful enemies as a result of his actions in Genesis 14.
- b. God Told Abram To Fear Not.
 - 1) Even though we may have faith, God recognizes that we may still have some fears. Ridding self of fears is a growth process that takes place in steps of faith by the believer. Abram is making these steps. Each trial he has endured has increased his faith.
 - 2) Christians must be aware that that which is not of faith is sin, *Rom 14:23*. We should not give in to our fears, but let God take care of them, *Ps 23:4*. God has already promised us He would never leave nor forsake us. It takes faith for us to rest there. We increase our faith based on past facts emanating from faith manifested in our lives.
- c. "I am thy shield"
 - 1) Here Abram received blessed assurance that God would protect him. Abram was familiar with a shield and how effective a weapon it was. He just returned from battle, for we are told "*After these things...*" referred back to the events in *Gen. 14*. Probably he reflected on the battle and how the shield saved his life and protected him. God used a physical object, the shield; something to which Abram could relate, in order to teach him a spiritual lesson pertaining to something he could not see. God wanted to take Abram to another level in his walk by faith. However, He must allow man enough time to learn the lessons from the previous experience.
 - 2) At this point in Abram's life, the only great miracle God has done for him was defeating the armies in *Gen. 14*. Abram has walked by faith, stumbling ever now and then, but generally, the outstanding miracles have been few.
 - 3) God wants His children of faith to realize there are some things we take by faith, minus miracles. He illustrates this fact to Abram in this chapter. Abram asked for a sign. God gave him a vision.
- d. "I am thy great reward"
 - 1) Abram just refused an earthly reward from the sinful king of Sodom. Here again we see that God is using physical characteristics to teach spiritual values. God congratulates Abram for not receiving the rewards from the sodomite. In so doing, Abram is assured that he will not miss anything. God will provide greater rewards. That is why God said: *exceeding great reward*. God's reward (singular) exceed the rewards (plural) of the world.
- e. What is the Lord to us?
 - 1) Each of us must ask ourselves just what it is the Lord means to us. He told Abram to fear not and to have confidence. In asking ourselves what God is to us, each should consider some of the following:
 - 2) Is the Lord my shield? *Eph 6:16 Above all, taking the shield of faith...* Just what is the shield of faith? Is it a round disc we carry around to ward off attacks? Is it something we carry

around just in case we need it? Neither of the twain. What is it then? It is nothing more than the faith of Christ applied to the heart of the believer, **Gal 2:16, Phil 3:9**.

- a) What is the faith of Christ? The faith of Christ is the faith He had in God the Father, that God would not leave His soul in hell, **Psa 16:10, Acts 2:27**, but would raise Him from the dead, **Acts 3:15** *And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.* (Remember, Jesus was the Second Adam). This same faith is give to us by the Spirit once we believe that Jesus is the Son of God: **Rom. 8:11** *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* We believe God will raise us also.
 - b) This is the shield of faith. This shield protects us from anything the world and Satan can throw at us. No matter what happens, we have a lively hope that can not be taken from us, **1 Pet 1:3** *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*
 - c) It is salvation by faith, for if we had to work our way to heaven, our works would have to be equal to those of Jesus. Salvation by works alone would be impossible. The reason is man being the competitive creature that he is, would constantly be trying to out perform his fellow man, not for salvation sake, but for self-glory. Furthermore, everyone will not desire to work their way to heaven. It would be impossible for us to perform a miracle on someone who had no desire to receive it. Even Jesus did not force anyone to accept His miracles. What is more, if all were trying to work their way to heaven, to whom would be the recipient of such love and devotion? This is why God told Abram “I am thy shield.” He wanted Abram to have faith in Him and not in armies or men. He wanted Abram to have faith in God’s words, not in God’s works.
- 3) Is the Lord my reward?
- a) **1 Cor 2:9** reveals that we have no idea what God has prepared for us. John caught a glimpse of it and could not describe it. Man has dreamed about what God has in store for him in heaven, and about the best we can understand is streets of gold; even that is not correct for the text says **Rev 21:21** *And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. One street; not streets.*
 - b) One of the biggest problems we must contend with is we are so focus on what God has for us in the future, that we sometime loose sight of what He wants done TODAY! Each of us should seriously consider whether God is our reward today or do we look for the world to reward us. Where our hearts are, there are our treasures.
 - c) Abram deals with this same problem when he goes into Hagar to raise up a seed. He had no problem turning down the riches of the world, but when it came to strange flesh, he had some problems.
 - d) God already cursed Pharaoh for wanting Sarai, **Gen. 12**. How quickly Abram forgot God’s intervention in yesterday’s conflict just so he could satisfy some fleshly passion today. Taking matters into his own bosom to bring about a prophetic event through means of his devising, he forgot that the Lord was his reward and sold out to Hagar, **Gen. 16**.
 - e) Abram and Sarai forgot that the God that gave life again to Abram’s body, could do the same to the body of Sarai, **Rom. 4:19**. Sarai saw new life come upon her husband. However, it had not been given to her at this time. Where was her faith? She also was a protected vessel, for this same Lord must honor His command: they two shall be one flesh.
 - f) Is God our reward today? Tomorrow? Sometimes we get so busy looking at God as our eternal reward that we close our eyes to the fact that He is also our reward today. We ought to cease looking at the world for daily rewards, and look to the Father. Give us this day our daily bread...

2. Abram Reminds God That He Has No Children.

- a. Abram "reminded" God that he and Sarai were still childless and suggested that a servant named Eliezer of Damascus become his adopted heir. But this request was refused. Eliezer would later be used to aid Abram in another way. (See Gen. 24:1-4.)
- b. God once again promised his old servant a child, this time adding the words, "Look now toward heaven, and count the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (15:5). Here is another little proof of the Bible as God's Word. Today we know there are probably as many stars in the heavens as there are grains of sand on the seashores of the world. But in Abram's time men believed the total number of stars to be less than twelve hundred.
- c. Abram asked a good question. He believed he would receive a reward. He just wanted to know who would inherit the reward. As was the custom of the times' one of his servants would be his heir for Abram had no children.
- d. The Lord's reply.
 - 1) The heir would come from the loins of Abram, was the Lord's reply.
 - 2) Even though the body of Abram was dead, it would be resurrected and life would come forth from the dead, *Heb 11:11*
- e. Behold the stars.
 - 1) God instructed Abram to look to the stars and number them. If he could, then he would be able to number the descendants from his loins.
 - 2) God previously told Abram that his seed would be as numerous as the dust of the earth. Here is a spiritual promise in that they would be as numerous as the stars of heaven.
 - 3) In these two promises we find God the Father providing for all our needs, earthly and heavenly.
- f. Abram _____, v 6.
 - 1) It is very important to understand what Abram believed. Thus the question: What did Abram believe? Abram placed his faith in the promises made by God that Abram would have a literal, physical, visible, flesh and blood son. There is nothing in this context that reveals anything less or more regarding what Abram believed.
 - 2) Abram believed God would bring life back to his dead body and that he would have a son from a sexual union, even though it was physically impossible for him to do so at the time God made the promise. Because of Abram's faith in the words of God, God counted it to him for righteousness.
 - 3) Why is it so important to understand what Abram believed? Because many misguided souls run to this text to prove that Abram was a blood bought born again Christian. If we allow the Bible to speak, and us remain silent, we come to understand that was not communicated to Abram. There is nothing in these chapters or the ones that follow that reveal anything other than Abram would have a live son from his dead body.
 - 4) The same thing is explained to the church in Rome by the apostle Paul, *Rom. 4*. It is there that Paul points out that Abram is the father of all that believe. Here Paul points out what Abraham believed, *Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform. Rom 4:22 And therefore it was imputed to him for righteousness.. What did God promise? He promise Abram that Abram and Sarai would have a son from a union of their flesh. God would give life back to their dead bodies, so that their old bodies would bring forth life. God did not tell Abram: by grace through faith are ye saved...*
 - 5) We now must ask: What do we believers believe? We believe that God will do the impossible.

_____ At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Jer 32:17, Jer 32:27.
- g. God is our great assurance.
 - 1) Those who trust in Christ as Lord and Saviour believe the same thing on a spiritual realm that Abram believed on the physical. Once the Holy Ghost begins to convict lost people, they realize they are dead, (Just like Abram's body) in trespasses and sins. However, the wise do not remain that way, *Eph 2:1 And you hath he quickened, (made alive) who were dead (alive in sin and dead unto God) in trespasses and sins.*

- 2) The wise folk accept the Lord as Saviour and our belief is that of the father of believers, (Abraham) we believe the impossible, *1 Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*
 - 3) Abram believed God would give him a literal, visible, and physical son. This he did and Abraham named him Isaac. Even so we that believe with faithful Abraham, believe that we are now the sons of God. We also believe that even though our bodies die and go into the grave, at some future time God will bring life back, and we will arise, *1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
- h. Righteous.
- 1) The word righteous simply mean right with God. How do we get right with God? We believe He will do what He said He would do. Abram did not impute righteousness on himself. Righteousness was accounted on him by God the Father, *Rom 4:3.* In like manner, we receive the righteousness of Christ. *Rom 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.* We are right with God not because of what we accomplish, but because of what Jesus accomplished.
 - 2) God accounted Abram's belief as righteousness. God does the same thing to and for the believer today. The only difference between us and faithful Abram is believers in the church age are born again in the spirit and have the Holy Spirit indwelling with us. Abram did not have the indwelling of the Holy Ghost.
 - 3) Abram, base on his faith in the words of God, got busy with his wife, brought the words of God into reality. Believers today, based on the authority of God's word, accept it as fact that He can raise those from the dead that believe.

B. God's righteousness – _____ by Faith.

1. When God had finished, we are told that Abram "*believed in the Lord; and he counted it unto him for righteousness*" (15:6).
2. Examples of Salvation in the Old Testament:
 - a. Adam and Eve – by trusting the substitution of lambs in their place
 - b. Noah – by seeking grace from God
 - c. Shem – by making the Lord God HIS God
 - d. Abraham – by believing God's character, and His words
 - e. David – by receiving mercy from God (Isa 55:1-3)
3. God Tells of the Land Abram Will Inherit (*Gen.15:7-8*)
 - a. God Tells Abram That He is Jehovah And Has The Power.
 - b. Is anything too hard for the Lord. He can do in heaven and on earth as he pleases. Who has the authority or power to ask Him, "What doest thou?"
 - c. God Does Not Lie. He keeps His promises. *Num 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

C. Abram Asked For A _____.

1. How shall I know? Give me a sign.
2. NOTE: Abram desires a sign: Whereby shall I know that I shall inherit it? v. 8. This did not proceed from distrust of God's power or promise, as that of Zacharias; but he desired this, For the strengthening and confirming of his own faith; he believed (v. 6), but here he prays, Lord, help me against my unbelief. Now he believed, but he desired a sign to be treasured up against an hour of temptation, not knowing how his faith might, by some event or other, be shocked and tried. Note, We all need, and should desire, helps from heaven for the confirming of our faith, and should improve sacraments, which are instituted signs, for that purpose. (from Matthew Henry's Commentary)
3. When Abram asked how he could be sure all these things were true, especially the promise concerning the land, God ordered him to gather some animals and birds.
4. Abram gathered the creatures as ordered. In our culture today, whenever two parties determine to enter an agreement, a contract is drawn up and signed by both parties. But in Abram's time it was different. Back then the two parties would slaughter some animals, carve them up, and arrange the pieces in two lines. Then both parties would join hands and solemnly walk together down the middle

path. By so doing they would pledge in the presence of blood and suffering and death, their intention to keep the terms of the contract. This is the first of three kinds of legal covenants in the Bible. These are:

- a. The covenant of blood (Gen. 15: 10; Jer. 34:18, 19).
- b. The covenant of a shoe (Ruth 4:7, 8).
- c. The covenant of salt (Num. 18:19; 2 Chron. 13:5).

5. Just prior to God's physical presence upon this scene (in the form of a smoking fire-pot and a flaming torch), Abram was put into a deep sleep. As he slept God's presence passed through these bloody pieces alone thus indicating that the promises of Jehovah concerning Abram's salvation and his possession of Palestine were both unconditional, with no heavenly strings attached whatsoever. Thus, the Abrahamic Covenant which was announced in Genesis 12:14, and confirmed in 13:14-17; 15:1-7, is now officially and legally ratified here in 15:8-18.

D. God's Directions For A _____ (Gen.15:9-17)

1. One of the most mysterious and theologically significant events is recorded here. In this vision God tells Abram to take a heifer, a ram, a turtle dove, and a young pigeon, cut all except the birds in half. Then he was told to place each piece opposite the other. "And when the sun was going down, a deep sleep fell upon Abram, and, lo, a horror of great darkness fell upon him."
2. Then God predicted the 400 years of bondage of Abram's descendants in a foreign land and of their return to Canaan. At the end of four generations. "*And it came to pass, that, when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between the pieces. In the same day the Lord made a covenant with Abram*" (Gen. 15:18). Then followed the prediction of the extent of the land to be given to Abram's descendants.
3. The Hebrew idiom 'cutting a covenant' was based on the custom of cutting up an animal and those who were making the covenant walking in the pieces. In this case, only God (visualized as "a smoking furnace, and a burning lamp") went through the two pieces.
4. This was an unconditional covenant on God's part, no matter what Abram did or did not do.
5. God made the vow (covenant). It was up to Him to bring what He covenanted to pass. It was up to Abram to believe that God would bring to pass what He vowed.
6. Did Abram work for the righteousness that was accounted to him? No.

E. In Genesis 15:13-16 God utters a sevenfold prophecy to Abram. All seven have eventually come to pass.

1. That Abram's descendants would be strangers in a foreign land. (See Gen. 46:24.)
2. That they would be servants in that land. (See Ex. 7-14.)
3. That this servitude would last some 400 years. (See Ex. 12:40.)
4. That God himself would later judge that nation which enslaved Israel. (See Ex. 9-12.)
5. That Abram would be spared all of this. (See Gen. 25:7, 8.)
6. That after spending four long generations in Egypt, Israel would return to Canaan. (See Ex. 6:16-20. Here we learn that Levi, Abram's great-grandson, was the first generation. Levi's son Kohath, was the second; Kohath's son, Amram, was the third; and Amram's son, Moses, was the fourth.)
7. That Israel would come out of Egypt with great substance. (See Ex. 12:35, 36; Ps. 105:37.)

F. God would take a long time to accomplish this, however, "For the iniquity of the Amorites is not yet full" (15:16).

1. Here we have another expression of that important principle first discussed in Genesis 6:1. Sin accumulates until the time when God's anger and judgment explode down upon it. In this case the Amorites were those wicked descendants of Canaan (Gen. 10: 16) who had been dwelling in Palestine for some 400 years at the time of Abraham. But God would allow them yet another four or five hundred years before destroying them. (See Josh. 10.) (This truth is brought out by Paul in Rom. 2:5. See also 2 Pet. 3:1-9; 2 Chron. 36:15, 16.)
2. Thus while God's patience and forgiveness have no depth limit (Rom. 5:20), they do have a length limit (Prov. 27: 1).

G. God Foretold of Abram's Seed Being in _____ in Egypt.

1. He forewarned of judgment on Egypt. Also of their coming away from Egypt after 400 years with great substance. God also told him that he would die in peace at a ripe old age.
2. THE COVENANT REPEATED AND CONFIRMED, Gen.15:18-21.

3. God gave Abram And His Seed The Land From The Great River In Egypt, Nile To The River Euphrates, (see note)
4. God Also Told The names Of The Ten Nations Of Tribes That Occupy The Land And Must Be Cast Out.
 - a. NOTE: A rehearsal of the grant. He had said before, To thy seed will I give this land, <Gen 12:7; 13:15. But here he says, I have given it; that is, I have given the promise of it, the charter is sealed and delivered, and cannot be disannulled. Note, God's promises are God's gifts, and are so to be accounted. the possession is as sure, in due time, as if it were now actually delivered to them. What God has promised is as sure as if it were already done; hence, it is said, He that believes hath everlasting life for he shall as surely go to heaven as if he were there already. A recital of the particulars granted, such as is usual in the grants of lands. He specifies the boundaries of the land intended hereby to be granted, v. 18. And then, for the greater certainty, as is usual in such cases, he mentions in whose tenure and occupation these lands now were. Ten several nations, or tribes, are here spoken of (v. 19-21) that must be cast out, to make room for the seed of Abram. They were not possessed of all these countries when God brought them into Canaan. The bounds are fixed much narrower, etc. But, in David's time, and Solomon's, their jurisdiction extended to the utmost of these limits, it was their own fault that they were not sooner and longer in possession of all these territories. They forfeited their right by their sins, and by their own sloth and cowardice kept themselves out of possession. The land granted is here described in its utmost extent because it was to be a type of the heavenly inheritance, where there is room enough: in our father's house are many mansions. The present occupants are named, because their number, and strength, and long prescription, should be no hindrance to the accomplishment of this promise in its season, and to magnify God's love to Abram and his seed, in giving to that one nation the possessions of many nations, so precious were they in his sight, and so honourable, (from Matthew Henry's Commentary)

III. Conclusion

IV. Study Questions

The Book of Genesis

Quiz 1: Chapter Eleven - Fifteen

NAME: _____ DATE: _____

SCORE: _____

1. What possibly was the one language of the world before Babel? _____
2. What does the word 'Babel' mean? _____
3. Who was the first emperor of Babel? _____
4. The name 'Abram' means what? _____
5. Abraham was born around when? _____ B.C.
6. Abraham was born and raised in what city? _____
7. Where (what city) did Abraham always get back to when he was getting back into the will of God? _____
8. How was Lot related to Abram? _____
9. Where does Lot settle when he and Abram separate? _____
10. What happens at first to Lot when he is away from Abram?

11. Who meets Abram after he returns from rescuing Lot? _____
12. What does his name mean? _____
13. What city is he king of? _____
14. Name three ways was he a type of Christ
 - a. _____
 - b. _____
 - c. _____
15. When the Bible says, Abram believed the Lord, what does it mean? _____

16. God's righteousness – Imputed by what? _____
17. In Genesis 15 God utters a sevenfold prophecy to Abram. List ONE:
 - a. _____
18. What is a "covenant"? _____

19. Describe how God illustrated HIS commitment to the keeping of this covenant: _____

The Book of Genesis

Chapter Sixteen

The Fruits of Unbelief!

Lesson Verse: Mark 9:24

I. Lesson Introduction

- A. There are some very important lessons in this chapter that we Christians should learn and apply to our lives when we find ourselves in similar situations as Abram and Sarai. Here we learn how Abram went in unto Hagar and she became his second wife. Also we learn that once the act was over and she was with child, all was not rosy in Abram's tent. Not "waiting on the Lord" always brings _____, just as not asking the Lord what His will is for us to do. Abram finds this out the hard way by thinking he would help out God. God does not need our help. He needs only our _____ and our wills.
- B. In *Genesis 15* Abram is known as the man of faith, for he _____ the LORD.
- C. In *Genesis 16* instead of harkening to the voice of the Lord, he _____
- D. Summary of Abram's compromise (16:1-15).
1. Sarai persuades Abram to father a child through her Egyptian maiden girl Hagar. (Notice the word maiden, which always implied a VIRGIN, not just an unmarried girl). They would then adopt this child as their own.
 2. Hagar became pregnant and her arrogant attitude soon caused trouble, resulting in her dismissal from Abram's household by Sarai. This one verse alone refutes the doctrine of polygamy. God permitted it, but never approved it. (See Gen. 2:23; 1 Tim. 3:2.)
 3. Hagar was found by the angel of the Lord beside a desert spring and was commanded to return to Abram and Sarai. The sex (male) and name (_____) of her unborn child were prophesied by this angel.
 4. This is the first mention of the _____. Some theologians believe that when this title is found in the Old Testament, it is actually identifying the Lord Jesus Christ.
 5. Hagar does not fare well in the Bible, for she possesses little or no spirituality; is brazen, hateful, proud, disrespectful, and is a poor mother. Yet God loves her, and sends his blessed messenger to help her.
 6. Ishmael is born. Abram was _____ years old at this time.

II. Lesson

- A. **Barrenness and The Birth Of _____** (16:1-3).
1. The events in chapter 16 take place about ten years after the events in chapter 15. Sarai still is barren. Her inability to conceive is one reason she uses to justify giving her handmaid to Abram.
 2. Hagar, the servant, is _____ and was added to the household while they lived in Egypt.
 3. Sarai yielded to the Eastern custom of multiple wives. God's plan for the institution of marriage set forth at creation was not considered in this decision. *Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*
 - a) One _____
 - b) One _____
 4. _____ are an important part of life
 - a) Most people only want companionship - partners
 - b) And only self-gratification – pleasure
 - c) Few want responsibility
 - d) Fewer still want the joy of being a family, and being fulfilled God's way
 5. Barrenness is God's tool to show His grace and power to the sinful soul in order for them to _____ to be saved, and on the Christian to be used of God (John 15)
 6. Sarah uses her flesh (old nature), and another woman's flesh to answer _____ need (whew!)
 - a) Sarah _____ God instead of trusts God
 - b) _____ her attitude, and actions
 - c) Bitter attitude
 - d) Misunderstanding God, and His timing

- e) Her own scheming
 - f) Involves a slave gotten while in Egypt
 - g) Notice the amount of impatience
7. Some women barren in the Bible who were mightily blessed!
- a) Sarai
 - b) Rebekah (Gen 25:21)
 - c) Sampson's mother (Judges 13:1,2)
 - d) Hannah – Samuel's mother (1Sam 2)
 - e) Leah and Rachael (Gen 29:31)
 - f) Elisabeth (Luke 1:7)
8. Abraham _____ his wife
- a) He used to obey who? _____
 - b) A wife is to be a _____ – not a dictator – she could be right about what you should do, but it always should be prayed about and tested, not just done
 - c) Abraham did NOT pray about her suggestion
9. Polygamy here – means “more than one wife”
- a) Started with _____ back in Gen 4:19
 - b) It is NOT God's way
 - c) It was allowed by God in circumstances with kings, like David
 - d) Adultery is the attempt of a man who already has a wife, to have another!

B. The Back-Firing (Gen 16:4-6)

1. Principle: Goods Gotten In The World Are Not Always Good.
- a) Many times we look to the world to supply our needs. Paul told us that _____ was in the business of supplying what was needed, **Phil 4:19**.
 - b) Abram and Sarai obtained some 'goods', Hagar, from a country (Egypt) that spiritually represents the world. These goods are now going to test his faith. Will He pass the test or will he have some regrets for the rest of his life?
 - c) As a sub-point to consider, each born again child of God must seriously consider and act accordingly concerning where THEIR goods come from. Every good gift comes from the Father, **James 1:17**. Just because the world offers us an attractive gift, is no reason to accept it.
2. Hagar was an Egyptian.
- a) Her name means *flight, fugitive, or immigrant*.
 - b) She did become such. The Bible does not say what Hagar thought about conceiving a child from Abram. As a slave she did not have much say in the matter.
3. Hagar was the first _____ mother on record.
- a) She has the distinction of being the first surrogate mother.
 - b) Substitute motherhood caused problems then and it continues to do the same today. Man tries his best to beat God at the game of life. God will not be bested. These time tested principals and precepts are displayed before us from the word of God to save us much heart ache and woe. All we have to do is follow the directions by faith.
4. The Woman Sarai.
- a) Sarai is a word that means “_____”
 - b) She becomes a great example for the apostle Paul. It was Paul that compared the bondwoman, Hagar to the free woman, Sarah, as illustrations of _____ and _____, **Gal. 4:22-31**. She also had respect for Abram and addressed him as “_____”.
 - c) Another great thing about her is she is also the only woman in the Bible whose specific age was stated. Sarai is 80 years old when God told her husband that he would have a son. Of all the women in the Bible, why would the Holy Ghost go to so much effort to insure that her exact age is recorded? I believe it is because of what God is going to do in their lives that He wants people to realize that He has a plan and for us to not grow weary in well-doing. **Gal 6:9** *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

- d) Even though things do not happen as quickly as we want them to take place, we must not be selfish for other lives are involved. *Rom 14:7 For none of us liveth to himself, and no man dieth to himself.* Sarai thought she was too old to do God's will. Her thinking was much like that of the Apostle Peter's when the Lord told him to kill and eat, *Acts 10:11-15*. Both these people thought they knew better than God. Do they remind us of anyone we might personally know? Do we sometime think that we are too old to do God's will? Do we sometimes think the common things are unclean and we should shy away from them?
5. Helping God Along.
- a) God made a promise to Abram and Sarai. After about ten years passed and no heir, these parents decide to take matters into their hands.
- b) Sarai suggested...
- 1) Just what would persuade Sarai to offer Hagar to Abram, the Bible does not say exactly. We can safely speculate that Satan used the weaknesses of the flesh to thwart the plans of God. We can assume that Sarai considered her age and that of Abram and that of Hagar, and looking at it from the eyes of man, which of the three was better able to take care of a child? Hagar of course.
 - 2) What Sarai failed to realize, grasp, understand, or comprehend was the power of God. If God intended to use this couple, *and He did*, then Sarai should have realized that God will give her the strength to do what He wanted done.
 - 3) Nothing is too hard for Him. Paul made this fact know to the church at Philippi that regardless of the work Christ wanted done, He would provide all that is needed to accomplish the tasks, *Phil 1:6, 2:13*. Sarai failed to consider just Whom it was that had made them a promise.
 - 4) The question each of us must ask and answer is, Have I listened to the voice of Satan and failed to recognize the power of God in my life? Am I making excuse instead of making headway into the will of God for my life?
- c) Abram listened.
- 1) Sarai suggested. Abram listened. He did not even try to talk her out of this silly suggestion and did not murmur that it was a bad idea. He was a willing candidate. Ten years ago he listened to the Lord and the Lord accounted his faith as righteous. Now look at where he is.
 - 2) Here is a very important thing that we must apply to self. If we will think back in our lives about where we failed God, we will realize that each failure occurs after we had one of our best heart to heart conversations with Him. Observe Abram today and where he was ten years ago.
 - 3) Not only does Satan deal with men after their great experiences with God, but look at the situation Jesus is in at *Mat. 3:17*. It is here that a voice from heaven proclaims Him to be the son of God. Now where is He in *Mat. 4:3*? He is facing the liar of all times about this very claim made by God the Father just a few days prior. If thou be the son of God...If thou be in God's will...
 - 4) Abram listened. Jesus did NOT listen. What will we do? Will we wait on the Lord, *1 Pet 2:20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*
6. Here we see how Satan attempts to thwart God's plans, v. 11-12.
- a) You don't have to look far to find the hand of *the wicked one* in this situation. Satan thought by using Abram, Hagar, and Sarai, that he would cause God to change His plans or cancel them all together. What would be better than making God so mad that He would kill Abram? God would then have to start all over.
 - b) God is _____ going to use Abram. Abram is the friend of God. God is not going to abandon His friend. Abram believed God. God believed Abram. It takes longer for Abram to get where God wants him, but Abram is still willing to be used in spite of his mistakes.
 - c) What we must ask ourselves is are we still willing, even after we have erred so badly that we cannot hold our head up in public to repent and cast ourselves at His feet and be willing to be used? Are we willing to endure the ridicule of unbelievers until we establish ourselves again?
7. Hagar's Positions and Troubles.

- a) When Hagar was with child, she was despised in the eyes of Sarai. Sarai turned to Abram and _____ him for the situation. Abram throws it all back at Sarai and told her to do with Hagar as she wanted. *Prov 30:21-23 For three things the earth is disquieted, and for four which it cannot bear: 22 For a servant when he reigneth; and a fool when he is filled with meat; 23 For an odious woman when she is married; and an handmaid that is heir to her mistress.*
- b) A Handmaid. Hagar was just a young woman when she conceived Abram's child. Suddenly she is no longer a servant girl. She now bears Abram's child in her womb. Her status has elevated over that of Sarai. Instead of caring for Sarai, she must now have someone care for her! WOW!
- c) A Wife
 - 1) Sarai realizes she made a bad mistake by suggesting Abram go in unto Hagar. She must now share him. Instead of humbling her heart and saying she made a mistake, she blamed Abram.
 - 2) We can only wonder at what Abram was thinking when he agreed to Sarai's suggestion. He must have thought this would have been a fine idea for he did not object. What he failed to realize was Hagar now has something to use against Sarai, and begins to chide her for being unable to conceive. This makes Sarai more jealous and she begins to deal harshly with Hagar.
- d) A Servant. Hagar's status as wife did not last long. The child is not even born and already there are family problems. The persecution became so great, she left Abram's tent before the child was born. It did not take long after the sin was committed for things to go bad at Abram's home. How long does it take at our homes?
- e) Abram lets _____ deal with the problem
 - 1) Harsh with Hagar
 - 2) Tries to kill her
 - 3) Hagar flees for her life

C. The Grace of God - God Intervention's With Hagar (Gen 16:7-14).

1. Hagar Fled From Sarai. Things got so bad for Hagar that she fled.
2. The Angel of the Lord appears to this Egyptian slave
3. God reason's with her
 - a) She is desperate
 - b) She is defeated
 - c) She has no hope
 - d) And that's when the Lord shows up in her life
 - e) The angel questioned Hagar, "Where are you coming from and where are you going?" These are two very important questions we need to ask and answer within ourselves. If we would be honest in our answers, it might just prevent us from going astray. If we would ask and answer before we leave, we might not get so far away from the Lord.
4. God's Instruction's.
 - a) Submission – don't run – obey God, and stay under authority
 - b) Trust the promises of God
 - c) Ishmael means, " _____ "
 - 1) He will be the father of the Arabs
 - 2) He will be a wild man – no fear
 - 3) God knew the problems Ishmael would cause.
 - (a) God could have permitted Hagar to die in the wilderness and His plan would not be affected. However, God choses people to do His will, and He will not be put off by the ploys of Satan. If it takes a willing man 100 years to do God's will, God will continue to work with that soul until that person performs God's will.
 - (b) There is one sure way to shorten our lives - by simply refusing to do the will of God.
 - (c) There is one sure way of enjoying life to its fullest - by performing the will of God.
 - (d) What is the Lord going to do with Ishmael? He is going to make his descendants a mighty nation.
5. Hagar personalises God – she actually names God " _____ "
 - a) "Thou God, seest me"

- b) And I have seen YOU!
 - c) You Know me
 - d) You see and watch over me, and care for ME
6. That well became a place in her life, and for all the people around a testimony of WHO God was
- D. **The Birth of a Nation** (Gen 16:15,16) – the first of many nations that Abraham would produce
- 1. Living with the error of our ways.
 - a) Abram is 86 years old when Ishmael was born. It will be ____ more years before the birth of Issac, *Gen. 21:5*.
 - b) Fourteen years of living with Ishmael in the house. Fourteen years of Hagar raising Ishmael in front of Sarai and harassing her about Ishmael being the chosen son; the son she could not bear. Fourteen years of waiting on the Lord because he took matters into his own hands. Fourteen years for his wife to live with the deed she suggested. Fourteen more years of not being able to conceive. Fourteen years of settling disputes between two women. Fourteen years of Sarai wishing Hagar was not in her domain.
 - 2. The Son Born Under The Law.
 - a) Paul in his letter to the *Galatians* explains the difference in being under the Law and under Grace. He used the sons of Abraham, Ishmael and Isaac, as examples of each; Ishmael being under the law and Isaac under Grace, *Gal 4:22-31*.
 - b) Ishmael the son of the bond woman is born. He has been and his seed continues to be a power to reckon with.

III. Conclusion

IV. Study Questions

- A. What are the steps leading up to failure in a Christian's life?
 - 1. Impatience with God's timing
 - 2. Attempting to work out plans to obtain what you think is God's will
 - 3. Forcing your way on others
- B. What name do you have – your old name which is the characteristic of your old nature, or your new name that takes on the character of Jesus – Christian?
- C. What is the worst part about our sin
 - 1. Having to live with the results of it
 - a) If not saved, live in hell for all eternity
 - b) If saved or lost, living with the scars and results
 - 1) Like marrying the wrong person
 - 2) Like trying to commit suicide and failing – living with the damage to your health
 - 3) Like living with aids, or VD, etc
 - 2. Having the results of our sins limit our ability to live for God like He had originally designed

The Book of Genesis

Chapter Seventeen

Abraham's Laughter!

Lesson Verse: Genesis 17:17

I. Lesson Introduction

- A. As chapter 16 ends, Abram is at his lowest spiritual point. He has sinned and is out of fellowship with both his God and his family. But the Lord seems to do nothing to his erring child. Is Abram going to get away with all this? To answer we need only note that he was eighty-six years old when Ishmael was born (16:16), but is 99 when God again speaks with him. Abram thus apparently suffered a thirteen-year period of God's grieved silence. Here the words of the Psalmist concerning Israel's history comes to mind: "And he gave them their request; but sent leanness into their soul" (Ps. 106:15).
1. It has been almost 13 years since God talked with Abram, depending on how one counts the years. It would be 14 years from *Gen. 15* to the birth of Isaac. Abram is 99 years old and once again the Lord visits him and brings him news that in just about nine months he is going to be a father.
 2. We may think that this is a mighty long time to wait for the Lord to move. Surely Abraham grew weary from waiting day in and day out with no word other than promises made years before. What we have to remember and apply in these situations is God has a timetable and He does not speed time up to make us happy. What we need to be thinking about is not that time is passing us by, but that God is using us.
- B. In spite of this, a gracious God now forgives and restores him (Ps. 51) back into fellowship. The title "Almighty God" in the Hebrew is **El Shaddai**. The word Shadd refers to the bosom of the nursing mother, as if to convey place of protection. The word El means "the strong one."
1. God comforts Jacob with His name (Gen. 35:10, 11).
 2. He reassures Moses with this name (Ex. 6:3).
 3. Jacob blesses Joseph with this name (Gen. 49:25). This title is found more often in the book of Job (thirty-one times) than in any other Old Testament book. And that suffering patriarch needed it. Perhaps the most sublime passage in which it is used is Psalm 9 1:1, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty "

II. Study Lesson

- A. The _____ (17:1)
1. To obey God instead of and above everyone else
 2. To Walk all Our Walks With God.
 - a. Almighty God wants His children to grow in their walk of faith. In order to so do, each must engage in four different walks. Each one is somewhat different than the other, but one is no less important than the others. These walks are types of spiritual growths.
 - b. Here is where the majesty of the King James Bible makes a grand display of beauty. These four walks of faith are positional and are so identified with pre-positional phrases in the KJB. Of these four prepositional phrases, only one is found in the NIV and that is the phrase walk before me. Ironically this is the babe in Christ walk.
 - c. _____, *Gen. 17:1*.
 - 1) Abram walked before the Lord. The preposition before suggest that Abraham would walk before the Lord in perfect peace. The phrase reminds one of a child playing before their father, with the father's ever watchful eye on the child. The child plays and runs without any fear, for there is security, knowing that father is near, and no harm can befall.
 - 2) God is saying to Abraham to walk before me. Do not be afraid of the promises I made. It is not up to you to carry them out and make them happen. That is my part. Your part is to believe I can and will do it; so walk before Me upright and perfect.
 - 3) This walk is typical of a new born babe in Christ. The minute we get saved we have an abundance of energy. We are active just like children. Perhaps that is why the Author refers to us at that stage as babes in Christ.
 - d. _____, *Deu 13:4*.

- 1) The prepositional phrase ‘to walk after the Lord’ is to walk in submission to His will. This is the command God made to Israel. They were His children. He was their Father.
 - 2) This is the next level of the walk of faith in the life of a Christian. Once the newness of being born again settles, we begin to realize there are some do’s and don’ts in the word. Those that walk after the Lord place his statues and laws before them and vow to keep all the things written. This walk is a submissive walk and denotes Master and servant.
- e. _____, **Gen 5:24.**
- 1) The prepositional phrase ‘walk with the Lord’ is a walk of fellowship and friendship. Enoch found that this was not a difficult walk. He was greatly rewarded for walking with the Lord.
 - 2) As Christians, we can not walk with the Lord until we have learned to walk after the Him. This level of Christian walk is not easily obtained. The reason why it is not easily obtained is because if we are going to be friends with God, we are going to be enemies with the world.
 - 3) How many times do we compromise this walk with the Lord because we want to drag Him down into the world with us. God will not stoop to our level. He did that once at Calvary, and He will not do so again. If we intend to grow in our faith, we must learn to walk with the Lord. If we do we will find peace. If we continue to walk in the world their will be everything but peace.
- f. _____, **Gal 5:16.**
- 1) The prepositional phrase of ‘walking in the Lord’ is a walk of oneness. Again it is only obtained after we master the other three. The reason why it is so important for us to continue in our walks until we are at one with Him is because that is the only time we can be identified with His body. He is the head of the body, **Eph 5:23.**
 - 2) The physical body ought to be in harmony with the head. How many times does the body tell the head what to do, where to go, what to say, how to act, and when to do these things? Always when the flesh is in control
 - 3) Now let us make a spiritual application to this physical attribute. Jesus is the head of the spiritual local body of believers called a New Testament Church. The local body does not tell the Head what to do. If we, as a local body, made up of individuals are not in harmony, we are not at one with Him. Our walk of faith is not growing.
 - 4) The reason why so many born again children never mature into that full man of God is because a walk in the Lord requires sacrifice. It requires bearing some marks in your physical body, for did He not bear some marks in His? Paul had the marks of Christ on him. *Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.* Some do not want to have their bodies marked.
- g. In summary, we walk before God as children, we walk after Him as servants, we walk with him as friend, and we walk in Him as members of His body.

3. To be perfect – to be what God designed you to be (Mt 5:18; 19:21)

B. God’s Covenant Expanded (17:2-14)

1. The Lord personally appears to Abram
2. Establishes an _____ Covenant
 - a. For the _____ time now God reaffirms the land and seed covenant to his old servant. (See Gen. 12:2, 3, 7,- 13:14-17; 15.5.)
 - b. On this occasion (17:9-14), God commanded Abraham to _____ himself, all the males of his household, and each future male baby on the eighth day of birth.
 - c. Following is a brief summary of circumcision as found in the Bible.
 - 1) Abraham was the first man to be circumcised. This in itself was a real act of faith, for it rendered completely helpless all the males in the camp.
 - 2) Circumcision was to be the seal (or sign) of God's promise, but not the source.
 - 3) Faith in God's Word was the source.
 - 4) Circumcision of the flesh without circumcision of the heart is absolutely worthless. (Deut. 10: 12, 16).
 - 5) Circumcision was set aside in Acts 15:29.

3. Bases the entire covenant with Abram on Himself, and His abilities and perfection – THANK GOD

- a) God explained to Abraham how to perform the task and on whom:
 _____ born into his house and any male child purchased with money and added to his house shall be circumcised.
- b) God also told Abraham WHEN: on the _____ after the son is born. The eighth day was probably chosen to give time for the baby to gain strength and also so that he would have passed one Sabbath Day. Also, the eighth day was a sign of something new, a new beginning, as of a new week.
- c. Spiritual Circumcision
- 1) _____.
- a) Physical circumcision performed by hand differs from the spiritual act that is made by the Holy Ghost. The difference is more than in the physical act of cutting the foreskin.
- b) Spiritual circumcision made by the Holy Ghost circumcised (cuts) our soul and spirit from our flesh. It was as if God took a laser, *Heb.4:12*, and separated our body from our soul and spirit. Once we understand this it helps us in understanding that when the body dies, the soul and spirit return to God that created them. The body returns to the dust.
- 2) _____ by God *Col. 2:11*. The day we accepted Jesus Christ as our Saviour, we received the new birth. We immediately were recreated in the image of God. We regained that image Adam lost in transgression. Regardless, there is still a curse of death on the flesh, *Gen 3:19...till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return*. The day Adam sinned, he died spiritually. The day we accept Jesus we live spiritually.
- 3) _____.
- a) Spiritual circumcision was not performed in the Old Testament because no one received the new birth. Old Testament saints were not moved or indwelt by the Holy Ghost in the same manner that New Testament saints are.
- b) Under the law of Moses when the Jew touched something with the flesh that was listed as unclean, the soul of the one that did the touching was also unclean, *Lev 5:2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty*. How could an intangible soul touch some tangible unclean thing? The soul touched it by way of the flesh. *Lev 22:6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water*. Their soul was cleaned by washing the flesh with water. From this and other passage relating to the Law of Moses we come to understand that the folks living under the law were united in soul and body.
- c) Understanding what spiritual circumcision through the new birth did for us ought to make us appreciate the grace of God. Now when we read the book of *Leviticus* we can have a better understanding of the ceremonial rituals these folks lived under in their futile efforts to remain clean. If they kept the letter of the law, they were limited as to what they could do without contaminating themselves.
- d) Once a person accepts Jesus as Saviour, they are spiritually circumcised. What this means is that even though the flesh has occasion to sin, the soul and spirit is kept by God. If we would follow what Paul taught and liken the flesh as being dead and cut off, we would not grieve the spirit and soul with the burdens of the flesh.
- d. Christian Circumcision:
- 1) Christians are said to be circumcised in Christ <Col. 2:11>. This circumcision is asserted to be "circumcision made without hands," that is, a spiritual reality and not a physical rite, the antitype and not the type. Physical circumcision was a putting off of a part of the flesh as a symbol of covenant relationship of God's people with a holy God. Christian circumcision is "removal of" not a part, but the entire "body of the flesh." "The body of the flesh" is the physical body controlled by the old fallen nature that all possess, saved as well as unsaved. The "removal of" is positional truth, that is, truth that arises as a result of the believer's being placed in Christ by the Spirit's baptizing work. Because the sin nature was judged by Christ in His death, so the believer by virtue of his organic union and identification with his Lord shares that "removal" that Christ accomplished, just as he shares Christ's fullness and is

declared to be "complete" in Him. <2:10>. The believer's circumcision is not only a spiritual reality consisting in the putting off of the body of the flesh; it is more precisely Christ's circumcision, effected by Him and imputed to the believer: "In Him you were also circumcised . . . by the circumcision of Christ" <2:11>. Our Lord's circumcision mentioned in this passage has no reference to His physical circumcision when He was eight days old, but is a meaningful term the apostle applies to Christ's death to the sin nature. It is the truth enunciated in <Rom. 6:10>, "For the death that He died, He died to sin, once for all," and <8:3>, "For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh." It is thus apparent that the baptizing work of the Holy Spirit <Rom. 6:3-4; 1 Cor. 12:13; Col. 2:12> effects spiritual circumcision. (from New Unger's Bible Dictionary)

C. God's Promise (17:15-22)

1. The seed of promise.
 - a. Abraham wants a seed. God wants to give Abraham the seed. However, if we remember anything at all about the seed of man we know there is something wrong with the blood line of man, for since Adam transgressed, every child was born in the likeness of Adam, **Gen. 5:1-3**. Recall from our earlier studies that Adam was created in the likeness of God. This was not the case with the sons of Adam. We received his fallen nature. Somewhere along the way the human race got some poison in our blood. We can never be in the image of God until we have a type of a blood transfusion. Remember that command about not eating blood.
 - b. In His own time and manner, God is preparing a remedy for that disease (sin) that contaminates the blood line of man and eventually kills us. However, God does not do things according to our ways and means. His ways are not our ways, and His thoughts are not our thoughts. That is why we must adjust our thinking to meet the demands of the word. God will redeem mankind through the Promised Seed, **1 Pet. 1:23**. His precious blood was shed for us, **Heb 9:22** *And almost all things are by the law purged with blood; and **without shedding of blood is no remission.***
2. The Disbelief – can you blame Abraham for not believing?
 - a. Had already trusted the Lord, but nothing was coming about LIKE what Abraham expected
 - b. Hard to KEEP trusting the Lord – especially when we have our own ideas of how God should fulfil His promises
 - c. Laughter is a good medicine unless it is a mocking, unbelieving kind of laughter
 - d. God overcomes unbelief by going ahead with His plans anyway

D. Abraham's Circumcision (17:23-27).

1. Immediate obedience, **Gen. 17:23-27**.
2. Abraham took Ishmael, all the males born in his house, all those bought, and circumcised them in the selfsame day. This set them apart from other families. He did not ask why or when, or how, he just followed God's instructions immediately, **Ps. 119:60**.
3. Abraham did not excuse himself, but rather set himself as an example to the others as leader of the household. All fathers should set a high standard and be an example of what God has commanded us to be.

III. Conclusion

IV. Study Questions

The Book of Genesis

Chapter Eighteen

Interceding for Sodom and Gomorrah

Lesson Verse: Genesis 18:23

I. Lesson Introduction

- A. This and the next chapters of *Genesis* are two that the homosexual community wished did not exist. They have tried their best to discredit them and make the sins of these two cities, Sodom and Gomorrah, something other than what the Bible says.
- B. There are some liberal authors that have written books saying that the sins of these cities were the sins of inhospitably and not that of deviates. Others have written books that teach the sins of these cities were not those of being homosexual, but of being guilty of homosexual rape. What that means is it is OK to be homosexual, just refrain from raping someone. In all their vain efforts, all they do is deny what God said. The Bible says the sins of the cities reached unto the Lord until He had all of it He wanted. How quickly the inhabitants of these cities forgot that just over 400 years prior God destroyed the earth with a flood because of rampant sin.
- C. *Genesis 18* is one of those chapters that reveal the world as it will be in the days of the Anti-Christ. It is here we find in the chapter numberings' $6+6+6=18$ or 666 that the sin of sodomy is associated with the Anti-Christ. Furthermore, we find the prophet Daniel telling us that one of the attributes of the man of sin is he does not have the desire for women: *Dan 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.*
- D. As we study the 18th and 19th chapters of *Genesis* we find that these men had no regard for God nor His angels. Instead they wanted to know them as a man knows his wife. The sins of these two cities deal with pleasing self; self-gratification. This is what Daniel said the Anti-Christ would do: shall magnify himself above all.
- E. By comparing scripture with scripture we must conclude that God finds homosexuality a sin. It is a sin that is openly rebellion against the command: be fruitful and multiply. By continuing to compare scripture to the homosexual agenda that is forced on people in this decade we find they still do not regard God. They have no natural desire, and they seek to magnify the sin of homosexuality above all.
- F. Just as God deals with these two cities that accepted the sin of sodomy as normal, even so God will deal justly with the nations that accept it as the norm today. History reveals that every civilization that embraced homosexuality as normal went into moral decay and did not survive.
- G. Summary:
 1. Here we are going to see Abraham's compassion.
 2. Abraham is personally visited by the Lord and two angels.
 3. As he ministers to them, God again promises him an heir, and this time sets a date (18:10, 14).
 4. Sarah overhears this conversation and laughs in disbelief.
 5. God rebukes Abraham for his wife's unbelief. Sarah then denies that she laughed (18:10-15).
 6. Both Sarah and Abraham then hear God's thrilling words (18:14). "Is anything too hard for the Lord?" (See also LL 1. 26-3 7; Mt. 19.23-26.)
 7. The two angels depart to complete a secret mission to Sodom.
 8. God then reveals to Abraham his intention to destroy that wicked cesspool of sin on the desert sand (18:16-22).
 9. Abraham then begins his remarkable plea for Sodom.
 - a. This is one of the most compassionate and persistent prayers in all the Bible.
 - b. It was definite. He did not pray for "that soul nearest hell;" or for "the missionaries around the world," or for "Aunt Lily's sore toe."
 - c. It was reverent. "I ... am but dust and ashes" (v. 27).
 - d. It was mixed with faith. "Shall not the Judge of all the earth do right?" (v. 25).

II. Study Lesson

- A. **The Arrival Of Angels, *Gen. 18:1-8.***

1. Abraham sat in the door of his tent. Suddenly he sees that there are some men standing near. We can surmise that he did not see them walking to his tent, for the area was probably very void of obstacles that would block his view.
2. He rushed from the tent door to greet them. He bestows on them honour by bowing and addresses them as Lord. He asked them if he has found favour in their sight, please stay and do not pass by. He then offered to get some water and wash their feet. Notice how Abraham went out of his way to make these men comfortable.
3. This is an example for us. We never know who or what is coming our way. As Christians we need to be prepared to be hospitable to all we meet. We never know but what from moment to moment if that person has been sent to us for a special reason. They may need salvation, encouragement, prayer, or they may be sent to pray for us as an answer to our prayers, *Heb 13:2, 1 Pet 4:9, Lev 19:33-34 And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*
4. He Had The Finest Of His Provisions Prepared.
 - a. The travellers accepted his invitation and bid him to do as he suggested, v. 5. Here is another subtle point for us to heed. Abraham served his guest the best. He made them comfortable and met their needs.
 - b. What is more important is he did everything that he said he would do. Sometimes we talk about doing great things. However once we start, we find that we permitted our mouths to overload our backs. We immediately begin to look for a way out of the work we talked about accomplishing.
 - c. The labours Abraham put into his efforts for his guests were by no means small. It probably took the servant about two to three hours to kill, skin, and cut up the animal. The meat had to be washed, water had to be carried, dirty water disposed of, and then someone had to cook the meat. A rough estimate of the time and labour involved for this meal would be six hours.
5. A Good Host.
 - a. He even stood by as every good host should and served them more, making sure they were comfortable. Not everyone can be a good host. There are many people who host a dinner or a party. They invite many guests. Once the guests arrive, they are sometimes left to entertain themselves while the host and hostess chit-chat with their favourite friends and ignore the other guests. Giving the party, preparing the supper, and inviting the guest are the easiest things of all. Making your guests feel welcome, inviting them to talk, getting to know more about them, and showing concerns for them are the most difficult tasks.
 - b. Abraham was a good host. This is why it is said that some entertained angels...(*Heb 13:2*) *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.* It is most difficult to entertain your guests. Look at all the trouble Abraham went to for these strangers. How often do we walk right by our brothers and sisters here at church and do not speak? How often do we make certain that everyone knows we are here, but fail to acknowledge others are here also?
6. **Sarah Is Tested, Gen. 18:9-15.**
 - a. The Men Ask, "*Where Is Sarah Thy Wife?*"
 - 1) Observe how they recognized only Sarah as his wife, and did so by inquiring for her directly. Thirteen years ago, Abram took Hagar as his wife. However, the Lord went right to his heart and inquired about Sarah.
 - 2) When asked where she was he replied that she is in the tent, v. 9. Now, the Lord already knew where she was, she was standing in the tent door, she was not exactly in the tent. Abraham still has problems when it comes to telling the truth about Sarah and her location both physically and spiritually in relation to him.
 - 3) The Lord revealed to Abraham that in a year, He will return and Sarah will have a son, *Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.* Here we find that three thousand years ago a normal pregnancy lasted about nine months; just as it does today.
 - b. Sarah Heard What Was Said.
 - 1) Sarah is eavesdropping; listening in when she should not. When she heard the message, she laughed. Her husband is 99 years old and she is 89. She did not laugh out loud. She laughed

to herself. The Lord sitting with His back to the tent door, knew exactly what was in her heart.

- c. Is anything too hard for the Lord, v. 14?
 - 1) Verse 14 is one of the most important verses in the entire Bible. God asked a question to a man whose natural force was given back to him, and whose wife has just been given once again, the ability bear children, even when she is past child bearing years: *“Is anything too hard for the Lord?”*
 - 2) Sarah laughed when she heard what was said. Have we also laughed at the written word of the Lord? Have we been guilty of doubting some of what we read? How difficult is it for us to stand alone and proclaim to unbelievers that we believe things happened just as the Bible said. If we cannot believe the miracles of the past, and if we cannot affirm them in faith, how can we believe the promises made about the future? Sarah laughed at His oral words about her future. Have we also laughed or doubted that one day a physical body would come forth from the grave? She laughed at the thought that a physical and spiritual body would come from the grave of her womb!
- d. Sarah denied laughing, v. 13.
 - 1) Now we have to wonder just why she would deny laughing after the Lord called her bluff? He has not turned to look at her. He read her heart. How bold of her to lie behind the Lord’s back! After she was corrected, she realized that these are not ordinary travellers. She begins to reason and comes to understand that a divine promise has been made to her. *Heb 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.* She accepted their prophecy by faith.
- e. Be sure your sins will find you out **Num. 32:23**.
 - 1) Anyone that covers their sins cannot prosper. We are ever trying to hide our sins. We start out very young in life, and it is one of the things we continue till our dying day. Why is it we try to master the art of hiding our sins from the Master? The answer is we are full of rebellion.
 - 2) Sarah lied. God told Sarah *“Nay, but thou didst laugh.”* Moses told a couple of the tribes to watch out. Know for a surety that your sins will find you out. We think we can hide our sin in the dirt, *Josh 7:21*, as did Achan. We think we can cover our sins with our works and hid, as did Adam in our little world, *Gen 3:7, 10*. We continually trying to make God out to be a liar, so we can be pure and Him at fault.
 - 3) The Lord calls all to come repentance. *1 Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Isa 57:11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?*
- f. Seek mercy **Prov. 28:13**.
 - 1) Have we ever stopped to question why we are not prospering? Have we confessed, admitted we are wrong from the heart, and sought to make restitution? Have we forsaken our sins? The word forsake means: To give up, renounce, to abandon or desert. Our problem is we do not want to desert our sins. That is why the Lord does not show us prosperity and mercy. It was about five minutes after the Lord uttered the words found in *Gen. 18:15* that Sarah got right with God.

B. Abraham _____ For Sodom *Gen. 18:16-33*.

1. With their task completed at Abraham and Sarah’s, the men turn towards Sodom. It is here that we find why the Bible calls Abraham the friend of God.
2. Are any of us worthy to counsel the Lord?
 - a. The Lord knew Abraham’s heart and knew that Abraham would lead his family in the way of the Lord. This should be a great lesson to us regarding our places as heads of our families, churches, and communities. We need to be the Christians that God would have us be and continue to spread the gospel and practice living more Godly lives.
 - b. God’s Desire in a Godly Man

- 1) Fulfilling the Potential that God built into you
 - 2) Blessing people – not being a curse
 - 3) Command your children – not suggest, or encourage only, but require
 - a) Obedience
 - b) Self-control
 - c) Godliness
 - d) Honesty
 - e) Integrity
 - 4) Be the example for your children to follow
 - 5) For the next generation to follow God as well as the parent
 - 6) For the next generation to:
 - a) Do justice
 - b) Do Judgement
 - c) Bring about all God's desires into all the world
3. Ten Righteous.
- a. The Lord Honours Abraham and takes him into His counsel. It is here that Abraham tried to 'Jew-down' the Lord. Abraham was the friend of the Lord. That is why God allowed him to bargain. Abraham is made aware of God's plan for Sodom and Gomorrah. Abraham no doubt hated the activities that took place at Sodom, but appealed to the Lord concerning those that were righteous
 - b. *Ps 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant.*
Prov 3:32 For the froward is abomination to the LORD: but his secret is with the righteous.
4. Judgment.
- a. What an honour for Abraham. God never tires from hearing our prayers, *Isa 59:1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:* Ten could not be found. As we know, Sodom was not spared because ten righteous souls were not to be found.

III. Conclusion

IV. Study Questions

The Book of Genesis

Chapter Nineteen

The Sins of Sodom and Gomorrah

Lesson Verse: 2Peter 2:6-8

I. Lesson Introduction

- A. What was Sodom like before judgment?
1. Like _____ (Gen 13:10)
 2. In a plain – flat and very fertile lands for both crops and cattle
- B. Sodom itself means, “_____”
- C. Gomorrah means, “_____” as in buried, or BAPTISM (of FIRE)
- D. Sodom became the word for such a horrific sin as sodomy (Dt 23:17)
- E. The Scriptures have NOTHING good to say about this place:
1. Deut 29:23; 32:32
 2. Isa 1:9,10; 3:9; 13:19
 3. Jer 23:14
 4. Eze 16:46-56
 5. Zep 2:9
 6. Matt 10:15
 7. Rom 9:29
 8. 2Pet 2:6

II. Lesson

- A. **Lot in _____** (Gen 19:1)
1. Lot is not only IN the city of Sodom (the head and largest city of the five)
 2. He is in the gate
 - a. The place of financial decisions
 - b. Place of court judgments
 3. Lot had become a counsellor, and judge in the city of Sodom – a very important person
- B. **Lot’s Visitors** (Gen 19:1)
1. Two angels
 - a. These had been with THE angel of the Lord who visited Abraham
 - b. They had travelled about 30 miles east to Sodom
 - c. Their purpose is to get Lot and his family OUT of Sodom before God destroys it, and 4 other cities
 2. Lot greeted them like they were normal men
 3. Wanted to treat them well
- C. **Lot’s Worry** (19:2-4)
1. Presses them to come to his home – bring them under his protection
 2. They felt like staying outdoor that night – would have been safe in many other cities, and places in the world
 3. But not in Sodom
 4. Lot knows this!
 5. Gets them indoors hopefully before anyone else knows that they are there
 6. He feeds them – thinks everything is going to be fine
 7. Lot’s worst nightmare begins!
- D. **Sodom’s Sins** (19:4-9)
1. The sins of this city permeated the entire city – not just in one area - Both young and old
 2. Homosexuality

- a. Mainly men with men
 - b. Adam _____ Eve his wife (Gen 4:1) – these men KNEW each other!
 - c. See Rom 1:18-32, and Jude 7
3. They treated woman like _____ (only for having babies) – rejected by the effeminate men!
- a. Lot offered his own daughters (virgins) in place of the two men
 - b. His two daughters were virgin – could have been because they couldn't find REAL HUSBANDS
 - c. Would have allowed his own DAUGHTERS to be gang raped and brutalized – total numbering of society

E. The Angels Act (19:10-13)

1. They _____ Lot
2. They _____ the wicked
3. Seek Lot's Family
 - a. Make HIM responsible for their care
 - b. Forces HIM to think about their protection

F. Lot's Failures (19:14)

1. He had no respect by his son's in law
2. Lots' other daughters stayed with their husbands – had never gotten saved – were destined for destruction
3. Only laughed at Lot
4. Lot should have had a strong testimony

G. Lot's Lingerling (19:15-20)

1. Pressed by the angels to get out of town – fast
2. Lot and his family _____ – CAUGHT / trapped by the pull of this world
 - a. Did not refuse to obey
 - b. But _____ to obey
3. The angels PULL Lot and his family out of town
 - a. That's God's mercy (19:16)
 - b. Not getting what they deserved! That's salvation - deliverance
4. When told to go to the mountains, LOT argues!
 - a. He was afraid!
 - b. Always thinking he knew better – like when he chose the plains of Sodom – real smart!
 - c. Lot wanted to stay in a SMALLER city of the five that were supposed to be destroyed – Zoar
5. Lot had chosen the plains of Sodom as a rich and prosperous man, but was now fleeing empty-handed! Now, THAT'S the cost of sin!

H. God accepts the Request of Lot (19:21-22)

1. The power of _____
2. The stupidity of wasting it on such foolish requests!

I. Destruction (19:23-25)

1. At Sunrise – 6am (19:23)
2. Brimstone - An inflammable mineral substance found in quantities on the shores of the Dead Sea. The cities of the plain were destroyed by a rain of fire and brimstone Gen 19:24,25. In Isa 34:9 allusion is made to the destruction of these cities. This word figuratively denotes destruction or punishment Job 18:15 Isa 30:33 34:9 Ps 11:6 Eze 38:22 It is used to express the idea of excruciating torment in Re 14:10 19:20 20:10
3. Fire from heaven – not rain this time!
4. Overthrowing of the cities
 - a. Earthquakes
 - b. Explosions

- c. Spontaneous combustion
 - d. Hell on earth
 - e. No more life there at all – to this day!
5. No trace of Sodom or of the other cities of the plain has been discovered, so complete was their destruction. Just opposite the site of Zoar, on the south-west coast of the Dead Sea, is a range of low hills, forming a mass of mineral salt called Jebel Usdum, "the hill of Sodom." It has been concluded, from this and from other considerations, that the cities of the plain stood at the southern end of the Dead Sea.
6. God _____ Sodomy/Homosexuality
- a. Ex 22:19
 - b. Lev 18:22; 22:30
 - c. Dt 23:17
 - d. 1Cor 6:9,10
 - e. 1Tim 1:10

J. Lot's Losses (19:26-37) from here on, it is only down-hill!

1. Loses his _____ (19:26)
 - a. She Looked back
 - b. Didn't want to leave
 - c. Attached to the world – anchored to it – all her dreams were there
 - d. All of a Christian's dreams are heaven-ward (Col 3:1-3)
2. Loses his _____
 - a. The ones he really didn't care about anyway
 - b. They tag along because they have no husbands – would have stayed in Sodom and been destroyed if they weren't single
 - c. Sometimes, our trials, are really God protecting us
3. Loses his _____
 - a. Fled and was never heard of again
 - b. What a way to have your life remembered!

III. Applications

- A. See how hard it was to get this believer to leave the world
- B. Notice how strong a hold the world has on even Christians
- C. Notice that if it weren't for Abraham praying and interceding, Lot would have been doomed.

IV. Study Questions

- A. What was THE sin of Sodom and Gomorrah?
- B. Who ignored the sins of Sodom, and desired to live in the city of Sodom?
- C. What lured that person into Sodom in the first place?
- D. Name several things that were lost by that person because of the sins of Sodom?
 - 1.
 - 2.
 - 3.
- E. What happened to the inhabitants of Sodom and Gomorrah?

The Book of Genesis

Chapter Twenty

Abraham the Coward

Lesson Verse: Proverbs 29:25

I. Lesson Introduction

- A. Courage is a priceless gift to have when needed, and not many of God's people have great courage when it is needed most.
- B. Abraham had times of great courage
 1. When he left his home for a land promised to him and his descendants
 2. When he organised his servants into an army to retrieve his nephew Lot and his family from five kings and their armies
- C. But Abraham lacked courage at other times – when he did not have comforting instructions from God
 1. Like when he fled Canaan for Egypt in the famine
 2. Like in this chapter
- D. Abraham is going to have to learn the hard way to trust God even when God does not specifically speak into a specific situation with clear instructions

II. Lesson

- A. **Abraham's Travel's** - _____ (Gen 20:1)
 1. Abraham has travelled south from Hebron after the destruction of Sodom and Gomorrah
 2. Gerar is in the south-western area of Canaan
 3. This city will be visited by Isaac in Gen 26
- B. **Abraham's** _____ (Gen 20:2-7)
 1. It has been almost 14 years since Abraham has had to deal with fear
 2. He has forgotten what happened back when he travelled into Egypt in Gen 12:13-20
 3. Back then he feared a lot of things
 - a. The famine
 - b. Not knowing what to do
 - c. The Egyptians
 4. Now he is afraid of the Canaanites
 5. What is so interesting about Abraham's fear is that he definitely knew about this problem in him, so that he had his wife promise to cover that fear with her life! What a great wife!!!
 6. Abraham lets it be publically known that Sarah is just his sister
 7. Abimelech - two words
 - a. Abi – _____
 - b. Melech, Molech – _____
 - c. My Father, the King
 - d. It is a _____, like Pharaoh, and Caesar, Tsar, Kiser, etc
 8. Abimelech falls in love with Sarah
 - a. She is at this point _____ years old!
 - b. She must have been beautiful
 - c. She must have been godly (Ps 29:2) – godly women are very attractive to ungodly men – they drive men crazy!
 - d. She must have been very different than the Canaanites
 - 1) Lighter complexion
 - 2) Meek, and humble – not angry, contentious, brawlers, hyper-emotional like the pagan women (see 1Peter 3:1-6)
 - e. Abimelech just _____ Sarah – that's what men do when they see something beautiful

- 1) That's why it is wrong for a single Christian woman to doll herself up for public viewing
 - 2) Any normal man would think that she is for the "taking" and will try and "get" her
 - 3) A godly woman will be beautiful to everyone anyway – just don't advertise!
 - 4) That is not to say she should not be beautiful for her husband!
9. God _____ Abimelech
- a. By a serious dream
 - 1) God spoke to kings, and those in authority through dreams
 - a) Pharaoh (Gen 41)
 - b) Nebuchadnezzar (Dan 2 and 4)
 - c) Solomon (1Kgs 3)
 - d) The wise men (Mt 2)
 - e) Even when those kings were wicked!
 - 2) Dreams are usually the result of
 - a) Too much business (Eccl 5:3)
 - b) Overeating (Jude 8) – gluttons
 - 3) Sometimes God just speaks for His own purpose through dreams
 - a) Like with Joseph
 - b. Warns Abimelech
 - 1) "You are a dead man if you keep going without fear of Me"
 - 2) "The woman you have is another man's wife!"
 - a) In other words, You better make sure what you are doing is clear
 - b) That's why it is right for a marriage to be checked on
 - (i) Are you both legally single
 - (ii) Are you both of age
 - (iii) Do you have the permission of parents
 - (iv) Etc
 - 3) Abimelech reasons with God
 - a) I am a righteous man in this matter
 - b) I am only acting on what she said
 - 4) God knows, but wanted to make His point
 - a) Abimelech had integrity in his heart
 - b) God honours that – even among the unsaved
 - c) God held Abimelech back from sinning
 - (i) Thank God for His RESTRAINING Grace
 - (ii) Spiritual Laws – You reap what you sow
 - (iii) Pray that God helps you stay out of trouble
 - 5) The final decision is up to Abimelech – FREE-WILL (20:7)
 - a) "If thou restore her not..."
 - b) You shalt surely die – see again Gen 2:17

C. Abraham's _____ (Gen 20:8-13)

1. Abimelech does not delay to act
2. Calls Abraham, and _____ Abraham
3. Abraham confesses
 - a. Thinks that all heathen are without God – that is a wrong prejudice
 - b. Thinks that everyone will want to take his wife from him
 - c. Justifies his statement
 - 1) Sarah IS his sister
 - 2) His HALF-sister

d. “Ever since I began to follow God, I asked my wife to protect me with this half-lie”

D. Abraham’s _____ (Gen 20:14-18)

1. Evidently Abimelech accepts the explanation
2. Blesses Abraham with animals, and free passage
 - a. Not because Abraham EARNED it
 - b. But because Abraham was God’s Man (20:7)
 - c. The fear of God will help people respect God’s people
3. Sarah is rebuked by Abimelech (20:16)
 - a. Abraham has the responsibility to be the covering of the eyes of all around you
 - b. Nobody should be mistaken about your beauty any longer
 - c. You are a man’s wife
 - d. Abraham has enough money now to make sure your beauty is not so easily seen
 - e. Therefore, the real beauty of a woman should only be seen by her husband
 - f. Thus was SARAH rebuked – for not being
 - 1) More discreet
 - 2) More honest
4. Abraham prays for the household of Abimelech so that they could have children again
 - a. God had closed up the wombs of the women while Sarah was in Abimelech’s custody
 - b. God’s man has the power to pray and get answers to prayer
5. Abimelech, and all of the people of the area now knew:
 - a. Abraham was a _____
 - b. Abraham was a _____
 - c. That Abraham’s God was _____ as well

III. Applications

IV. Study Questions

The Book of Genesis

Chapter Twenty One

The Birth of Isaac - The Son of Promise

Lesson Verse: Galatians 4:29

I. Lesson Introduction

- A. It is in our nature to expect a promise to be fulfilled quickly. Whether by family, friends, or even foes.
- B. It is hard to wait, even when waiting on God.
- C. But waiting is a test of faith.
- D. And faithful Abraham's faith needed to be perfected through _____ (James 1:4).
- E. Abraham has had a son through performance (what could be done in the flesh). Now he will receive the promise of a son through faith's end.

II. Lesson

A. The Birth of Isaac (Gen 21:1-8)

1. God "_____" Sarah – enabled her to conceive
2. God went ahead and named the child, Isaac – _____
3. Isaac was circumcised the eighth day
4. Abraham was _____ years old at this time
5. Sarah was _____ years old
6. Sarah's Joy
 - a. Abraham wasn't the only one laughing
 - b. Sarah realized that GOD had MADE her to laugh – had done what it took to encourage and bless her life!
 - c. Sarah had received strength (Heb 11:11) to:
 - 1) Conceive – very complicated and draining process
 - 2) Carry the child to term – 9 long months
 - 3) Deliver the baby – go to near death
 - 4) Nourish the baby – actually have breast milk
7. Isaac's weaning
 - a. Anywhere from 2 – 5 years old
 - b. Abraham makes a feast because Isaac had now escaped the dangers of infancy, and had gone through or got over those disorders infants are exposed unto, and had his health confirmed, and there was great likelihood of his living and becoming a man, since now he could eat and digest more solid and substantial food
 - c. This was great joy to Abraham, which he expressed by making a grand and sumptuous entertainment for his family, and for his neighbours, whom he might invite upon this occasion.
 - d. This was a great occasion to brag on God's goodness to such a family as Abraham and Sarah!

B. The _____ Cast Out (Gen 21:9-16)

1. Ishmael mocked Isaac, and endangered his life (Gal 4:29)
2. Sarah demands that Ishmael and his mother be cast-out
 - a. Sarah senses something is going to go very wrong if Ishmael stays around – a woman's intuition
 - b. Ishmael was a threat to Isaac – by possibly killing him, or trying to take the inheritance in half
 - c. The thing was very grievous to Abraham – he _____ his son Ishmael
3. God confirms Sarah's sense of the situation (21:12)
 - a. Tells Abraham to _____ to Sarah this time
 - b. It is important to do what your wife says when it is right to do – no matter your own personal feelings – some women want you to only listen to them! Check everything out by the Book!
 - c. God used this situation to show HIS use of _____ over the Law (Gal 4:21-31)
4. God Promises to take care of Ishmael, _____
 - a. Everything that Abraham touches or influences gets blessed

- b. Just like Jonah
 - c. Just like it is supposed to be with Christians!!!
5. Abraham gets a few provisions together for Hagar and Ishmael – not much - Bread and water
 6. Sends them both away
 - a. Hagar is a single Mom now
 - b. Ishmael – 15-17 years old
 - c. Out into the desert of Beersheba
 - d. What a casting out! Not just “sent away” but “thrown out!”
 7. It is a DISASTER for Hagar
 - a. She has LOST everything now!
 - b. Abandoned by her mistress and her boss/husband
 - c. Out in a desert
 - d. With no real food or water
 - e. She has a starving and crying son
 - f. Then God showed up!

C. God's _____ with Hagar and Ishmael (Gen 21:17-21)

1. God hears the cry of _____ - He already had heard Hagar's cry (Gen 16:7-9)
2. Asks, “What's wrong with you Hagar?”
3. Commands, “Fear Not!”
 - a. Only the second time in Scripture that God has told someone NOT to fear
 - b. The other was to Abram in Genesis 15:1
 - c. 63 times that phrase appease in some form in Scripture!
4. “I am already at work with Ishmael - I will make of him a great nation”
5. God opened Hagar's eyes to the well nearby
 - a. God's provisions are many times already right there – at hand
 - b. Our own fears and depressions blind our eyes
 - c. Most of the times, our _____ blinds us
6. Ishmael became a bowman, an _____ – like Nimrod
7. He lived in the wilderness of Paran - a desert tract forming the north-eastern division of the peninsula of Sinai.
8. Ishmael married an Egyptian – a woman like his mother. Most unsaved men marry a girl who is like his mother

D. Abraham's Agreement with Abimelech (Gen 21:22-32)

1. Abimelech knew God was with Abraham – wanted to be on Abraham's side in any war
2. Abimelech asks for protection from Abraham through three generations
3. Abraham promises by a _____ (21:24)
4. Abraham takes the opportunity to clear the air about some problems between himself and Abimelech
 - a. A well of Abraham's was violently taken over by Abimelech's men
 - b. Abimelech didn't know it had happened
5. Abraham gave sheep and oxen as a gift to Abimelech, and made a solemn agreement, a vow, a covenant
 - a. Seven sheep were a public witness of the swearing between the two leaders of nations
 - b. They became the property of Abimelech
 - c. All to remind Abimelech that Abraham owned the well
6. The well was named Beer-sheba
 - a. It means, “_____”, or the “Well of the oath, or well of seven”
 - b. Later, when Isaac re-opened it, he gave it the same name (Gen 26:31-33)
 - c. It was a favourite place of abode of both of these patriarchs (Gen 21:33-34; 22:1,19 26:33 28:10)

E. The _____ (Gen 21:33,34)

1. Abraham planted a row of trees - Maybe for future use
2. These groves of trees became used for demonic, idolatrous worship!
3. God later commanded to NEVER plant a grove near His altars (Dt 16:21)
4. But here, at least at this point, Abraham worships only God
5. Calls God, the Everlasting God – “ _____ ”

III. Applications (A Study of Galatians 4:21-31)

- A. “Tell me, ye that desire to be under the law, do ye not hear **THE LAW?**”
- B. “For it is written, that Abraham had **TWO SONS**, the one by a _____, the other by a _____.”
1. Both were sons of Abraham, but only ONE was the better man!
 2. “But he who was of the bondwoman was born _____;”
 - a. Hagar: Bondwoman – slave – living by the flesh, instead of by faith
 - b. Ishmael: a son, but not God’s will
 3. “but he of the freewoman was by promise.”
 - a. Sarah: Freewoman
 - b. Isaac: Obtained because of God’s promise, and faith in that promise
- C. “Which things are an allegory:” (_____)
1. “for these are the two _____;”
 - a. The Old Covenant
 - 1) Saved the Jews from _____ bondage in Egypt
 - 2) Written on tables of stone
 - 3) The Sabbath laws
 - 4) Circumcision
 - 5) Worship through an Aaronic priesthood
 - 6) 613 laws
 - 7) Reveals and exposes _____
 - 8) For the _____ – Gentiles had to become JEWS to worship right
 - 9) A covenant that was CONSTANTLY BROKEN by God’s people
 - 10) The law constantly separated people from God when they failed
 - 11) Is not the end, but will lead to the NEW Covenant, as prophesied and promised
 - 12) So in other words, this Covenant was NOT perfect, nor complete, but required a NEW Covenant to come into force
 - b. The New Covenant (Jer 31:31-34)
 - 1) Saves people from physical, emotional and spiritual bondage of SIN!
 - 2) Written on _____
 - 3) This covenant constantly restores people who have failed!
 - 4) Leads to the Millennial reign of Jesus Christ, where EVERYONE will know God’s ways
 - 5) Removes sins, and no longer remembers them!
 2. “the one from the mount Sinai, which gendereth to bondage, which is Agar.”
 - a. The one from Mt Sinai was the Law
 - b. Produces bondage – it is FOR the constraining of the flesh
 - c. “For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”
 - d. The Old Covenant is Jerusalem NOW
 - e. And Jerusalem now is in bondage to their law, and to their flesh!
 3. “But Jerusalem which is above is free, which is the mother of us all.”
 - a. The New Covenant is FREEING!
 - b. It is the life-giving mother of all believers!
 - c. It is from above
 - d. The New Jerusalem
 - e. Located in heaven (Hebrews 12)

- f. Proven by the Scripture in Isaiah 54:1, “For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.”
- D. “Now _____, brethren, _____, are the children of promise.”
1. WE Christians (brethren) are Jews AND Gentiles – not just Jews
 2. We have become children of God by faith in the promise, just as Isaac was through the faith of Abraham and Sarah, not through the works of the flesh!
 3. Paul is admitting that he was NOT a child of promise until he was born again!
- E. “But as then he that was born after the flesh _____ him that was born after the Spirit, even so it is now.”
1. Ishmael personally fought with and threatened Isaac’s life
 2. The two cannot co-exist for long!
 3. So also does the Law “persecute” the New Covenant – it does not co-exist with it
 4. The law, if left in power, will only destroy grace. It will only destroy your life
- F. “Nevertheless what saith the scripture? Cast out the bondwoman and her son:”
1. So, in the same way, a believer in the Promise of the New Covenant, can CAST AWAY, throw away, the Old Covenant, the LAW as a master, or as a means of relationship with the Father
 2. Not that it has NO work to do in this dispensation...
 3. But it cannot and must not co-exist and have the same power it used to have – it has to operate as a servant of grace, not the master of it now
- G. “for the son of the bondwoman shall NOT be heir with the son of the freewoman.”
1. Heir-ship comes by _____ the Promises of the New Covenant – not the doing of the law
 2. Even though Ishmael was a physical descendant of Abraham, that did not make it so that he was the heir
 3. Even though people, even the physical Jews, are descendants of Abraham, doesn’t mean they are fine – which is what the Pharisees believed about themselves!!!
- H. “So then, brethren, we are not children of the bondwoman (the works of the Law), but of the free.”
1. Children of the bondwoman would be people who have been saved and kept by the works of the Law
 2. Children of the free(woman), are people who have been saved by the grace of Messiah

IV. Study Questions

The Book of Genesis

Quiz 2: Chapter Sixteen – Twenty One

NAME: _____ DATE: _____

SCORE: _____

1. Not “waiting on the Lord” always brings WHAT? _____
2. In *Genesis 15* Abram is known as the man of faith, for he _____ the LORD.
3. In *Genesis 16* instead of harkening to the voice of the Lord, he _____
4. Hagar, the servant, is from what country? _____
5. Besides Sarai, list another woman barren in the Bible who was mightily blessed! _____
6. Sarai is a word that means WHAT? _____
7. When Hagar was with child, Sarai BLAMED who for the situation? _____
8. Ishmael means, “_____”
9. Hagar calls God “**El-roi**” which means what? “_____”
10. List one of the three steps leading up to failure in a Christian’s life: _____
11. List the Four Ways to Walk With God.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
12. The purpose of walking with God is to be what? _____
13. What KIND of a covenant did God establish with Abram? _____
14. Changes Abram’s name to Abraham, which means what? “_____”
15. Sarai’s name is also changed from Sarai to Sarah (meaning, “_____”).
16. Circumcision of the Flesh was a sign of what? _____
17. Spiritual circumcision is performed on what? _____
18. Who does the spiritual circumcising? _____
19. Who does Abraham Intercede For? _____
20. How many “righteous” were needed in Sodom so that God would not destroy it? _____.
21. The name ‘Isaac’ means what? _____
22. Abraham was how many years old when Isaac was born? _____
23. How old was Sarah? _____
24. List one of the four impossible things that Sarah had received strength to do (Heb 11:11): _____
25. Why did Abraham grieve about casting Ishmael out of his home? _____
26. Why does God Promise to take care of Ishmael? _____
27. What is the spiritual meaning of Hagar and her son Ishmael? _____
28. What is the spiritual meaning of Sarah and Isaac? _____

The Book of Genesis

Chapter Twenty Two

The Test of Abraham's Love

Lesson Verse: Luke 14:26

I. Lesson Introduction

- A. In this chapter we study one of the most well known tests God ever put before anyone. This is the test of Abraham's faith by God in the matter of offering Isaac as a burnt offering. The episode stands as an eternal picture of the mercies of God. It is also one of the most beautiful pictures of God offering His son Jesus as an atonement for sin.
- B. This offering is in stark contrast to one made by Jephthah, *Judges 11*. Jephthah spoke before he thought, and in so doing, made a rash vow. This offering made my Abraham was instigated by God and was acceptable unto Him. Jephthah lived with the foolishness of his vow the remainder of his life. Abraham live the remainder of his life knowing he was obedient unto the will of God, and was simply believing the promises of God.

II. Lesson

A. **Test of _____**, *Gen. 22:1-14*.

1. After the events in chapter 21 God again calls on Abraham. In the latter portions of the past chapter, Abraham dug a well and planted a grove in Beer-sheba. It was there that he called on the name of the LORD, "*the everlasting God.*"
2. By planting a vineyard, *Gen. 21:33*, a beautiful picture is presented. Abraham is putting down roots. He is no longer a traveller and wanderer. The everlasting God made an everlasting covenant with him. This land belongs to the Jews forever, *Jer 24:6-7, Isa. 64:22*.
3. God Calls on Abraham again.
 - a. It seems it is just one thing after the other.
 - b. No sooner has Abraham sent Hagar and Ishmael out of his life that he has problems with Abimelech. Just as he got that misunderstanding lined out, God calls on him to make a journey that will test his faith every step of the way.
4. The trying of Abraham's Faith, *James 1:12*.
 - a. God called to Abraham and notice how obediently Abraham answered: "Here I am." Abraham has learned many hard lessons and is by now humble and possess a willing spirit.
 - b. The past difficulties he survived prepared him for this great test. He did not know what God was going to say to him, but he knew it would be all right.
 - c. Times when God tested people and their faith
 - 1) Job
 - 2) Peter's faith would be tested at the crucifixion
 - 3) Every Christian's faith is tested by the world – through persecution (Heb 11)
 - d. This is not cruel – it is the only way for our faith to be proven, and for it to become strong!
5. No _____ .
 - a. When God told Abraham in chapter 18 what He intended to do in Sodom, Abraham immediately interceded for the cities. When Sarah told Abraham to cast out Ishmael Abraham was grieved, *Gen. 21:11*. I believe Abraham and Sarah probably had a few words about this. It was not until God told him to not be grieved that he sent the two on their way.
 - b. However, in this particular situation Abraham made no intercessions. He did not tell anyone where they were going. He did not immediately tell anyone what they would do once they arrived.
 - c. Abraham kept all these things, v. 2, in his heart. He knew that as the head of the household he would be the one to slay his only son. Knowing all of this Abraham continued on the way doing what God told him to do.
 - d. Because Abraham kept these things unto himself and did not ask anyone what they thought about it is a classic example of how he typifies God the Father. Across the endless ages of eternity past,

- God knew exactly what He would do. However, knowing what He would do and how it would be done did not deter him from His plan, *Isa 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.* God said that about a mortal man. He purposed it. He brought it to pass.
- e. God was willing to bargain with Abraham over a multitude of useless Sodomites. He was willing to bargain with Rahab the harlot. Not even the pleading of His only beloved Son would change His heart and mind about Calvary, *Mat 26:39*.
6. God's Direction.
 - a. Once again Abraham is on a journey of blind faith. God told him once before that He had some land He wanted to give to Abram. Abram probably asked where is this land, and God replied you will know when you get there.
 - b. Here God told Abraham I will show you where you are to go and how to get there. All you need to do is make an early start. Notice there was no hesitation in Abraham and again please note he conferred with no one.
 - c. Once God calls us to action we do not need to confer with any one. Paul said the same thing: *Gal 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.* Why should Paul ask someone else what they thought about what God wanted Paul to do? Whom was Paul going to obey? Man or God? Who are we obeying?
 7. The Journey.
 - a. The journey is significant. Each night as Abraham lay down to sleep he probably looked over at that innocent son and tried to understand just what it was God had in mind for them. Abraham bore this burden alone.
 - b. God the Father bore the burden alone, knowing that even before He created anything, what would take place with the angels and men. Knowing the ending from the beginning did not deter Him. He knew that He could make a way for all that wanted to be His.
 - c. Knowing what he had to do did not deter Abraham. This was his only son, his beloved son, and even with loving him as much as he did, it did not stop him from doing what God commanded.
 - d. On the third day Abraham saw the place where he was to offer Isaac. His heart probably felled into his stomach when he saw the mount. He did not hesitate when he arrived, but was again immediately obedient and told the servants to wait while he and Isaac go worship. It is extremely important to note what the aged father told the servants in verse six of chapter 22: *...and I and the lad will go yonder and worship, and come again to you.*
- B. The _____.**
1. It is in this portion of scripture that we see the beautiful picture of God the Father offering God the Son as a sacrifice for sin. Remember that Isaac was the promised child, and greatly beloved by his father. Even so it was with God the Father and His precious Son Jesus whom He loved.
 2. Not only was the offering of Isaac a type of the offering made by the Lord Jesus Christ for sin, but every animal offered by the nation of Israel was also a type of the sacrifice made by God for man.
 3. Abraham And Isaac – a picture of ___ and _____.
 - a. Isaac and Jesus as the servants, *Isa 53:4-10. Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*
 - b. Isaac carried the wood up the hill. He was no mere child. The scripture does not say what his age is. However, he must have been about 18 years of age, for he carried the wood for the sacrifice up the mount. Also the angel referred to him as a lad. He carried enough wood to consume his body in the flames. By subjecting reasoning we easily understand that he could have subdued his aged father. As an obedient servant this was not the case. Isaac did not offer any protest. Obediently he shouldered the wood and followed his father up the hill.
 - c. Isaac could have called out to the servants standing by to help him. There could have been a contest of will at the foot of that hill and Isaac would have never made the walk. Abraham, aged in body, could have been left laying at the foot of the mount.

- d. Jesus Christ said it was a delight and joy for Him to bear the reproach and shame in carrying out the will of His Father, *Psa 40:8, Heb 10:6-7, 12:2*. He was an obedient servant. Jesus said He had the power to call twelve legions of angels, *Mat 26:52-54*, to fight this battle for Him.
 - e. Considering the numbers that supposedly made up a Roman legion, three to six thousand, Jesus very well could have called on 72,000 angels to come and fight this battle for Him. He could have stated flatly, "They are not worth it! Kill them all!" One angel killed an entire army in just a little while: *Isa 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*
 - f. At the foot of Mt. Calvary there could have been a test of wills: God the Son Vs. God the Father. However this test of wills had already taken place the night before in the garden. Jesus subjected His will to that of His Father.
 - g. Just as Isaac carried the wood, Jesus carried the cross. However, Jesus already had a burden to bear that was unseen by man. It was the burden of sin. This burden was much heavier than the cross. Thus Simon forever has the honor of carrying the cross for Jesus. It is as if Jesus told Simon that if he would carry the cross, I'll carry your sin to hell and save you the trouble of eternally bearing your sins in hell, *Luke 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.*
4. Abraham and God.
- a. Look at what Abraham carried up the hill. He had the knife and the fire. Fire is a type of the judgment of and from God. God rained down fire on Sodom. Christians that stand at the judgment seat of Christ have their works judged by fire, *1 Cor 3:13-15*. Abraham would use both on his son. In the offering of a burnt offering, Abraham would slay Isaac, and then place him on the wood, set the wood on fire, and his body would be consumed by the flames.
 - b. Imagine if you can the faith exhibited by the man Abraham. He believed God would raise Isaac up with a new body after the body was consumed by fire. Do we have the faith of Abraham and believe that God will raise us up with a new body, even though this body is destroyed in the grave? We profess it. Do we live it?
 - c. Abraham carried the knife; the instrument that would be used to slay the son. I would suppose that the knife is a type of the spear used to pierce the side of the Lord. Any one that refuses the Lamb offered by God for sin must accept the fires of judgment, *Rev 20:15*. Jesus already had the blessings of His Father for the voice from heaven said at His baptism, "this is my beloved son."
5. The Sacrifice
- a. Isaac had seen his father make this sacrifice before for he asked of his father, "We have the fire and the wood, but where is the lamb?" Abraham's reply: "God will provide himself a lamb." Here in this verse we find a play on words, a prophecy, and the unity of the Trinity of Father and Son. God did provide Himself as the Lamb. John the Baptist said of Him, *John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*
 - b. Here is one of the many times where the King James Bible shows itself to be far superior than all other translations. The NIV reads as: Gen 22:8 (NIV) Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together. The Revised Standard Versions reads as: Gen 22:8 (NRSV) Abraham said, "*God himself will provide the lamb* for a burnt offering, my son." So the two of them walked on together.
 - c. However the King James reads: (Gen 22:8 KJV) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. Furthermore the KJB says they went both of them together. That is they were One in this matter. Those other two versions read as if these two men were making the journey as individuals, not as one.
 - d. Two of us may take a walk along the same path. Just because we make the same walk does not mean we walk together as one. Compare this idea to a marriage and the message becomes abundantly clear. The two are one. Which statement signifies oneness: We are both together in this matter. We two are together in this matter.
 - e. What makes this verse so important, as stated in the KJB, is salvation is a provision made by God Himself. God provided Himself a(s) the Lamb. I will do it Myself. The other versions leads one

- to think that God will provide the lamb by Himself. The concept of God being the Lamb is missing.
6. The Mount.
 - a. They come to the place which God told Abraham. In the days of Abraham the mount was known as Moriah.
 - b. By the time the Lord Jesus Christ was lead up the mount the name had changed to _____, and _____ (*the place of a skull*).
 7. Abraham Builds an Altar, *Ex. 20:24*.
 - a. Here is another vivid picture of Abraham as a type of the Father. As Abraham built the altar, we see God creating the world and a hill that is to be known as Calvary.
 - b. We see the seeds reproducing themselves for 4,000 years until one grows into a tree that will be made into a cross.
 8. Isaac now learns that ___ is the lamb, *Heb. 11:17*. .
 - a. Isaac probably had a pretty good idea by this time that he was the sacrifice.
 - b. Everything was there except the sacrifice. Everything was in order except that the sacrifice was nowhere to be found.
 9. Intervention.
 - a. As Abraham lifts the knife to slay Isaac, an angel of the Lord stopped him.
 - b. This angel is the Lord. He commanded Abraham to not do the lad any harm. God really wanted obedience from Abraham.
 - c. That is also what He wants from us. He just wants us to be obedient to do His will, *1 Sam 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*
 10. Provision.
 - a. Abraham looked around and for the first time he sees a ___ with his horns caught in a thicket.
 - b. Abraham took the ram and offered it as a sacrifice instead of Isaac.
 - c. He called the place of the sacrifice, _____: _____.
 - d. On Mt. Calvary, God did provide.
- C. **The Covenant Reaffirmed**, *Gen. 22:15-19*.
1. There is no doubt that Abraham would have slain Isaac. This is abundantly clear from the context of 22:15 where God said that Abraham did not withhold his son. That is in the mind of Abraham, Isaac was already dead and raised again.
 2. In the mind of God this was how God the Father thought of Jesus before creation,
 - a. *1 Pet 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*
 - b. *1 Pet 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
 - c. *Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*
 3. The Covenant Reaffirmed.
 - a. The angel said that because Abraham was faithful in what God required that the seed of Abraham would be as numerous as the stars in heaven and the sands on the seashore. Abraham gave his beloved son to God in everything that the Lord asked. In return God gave back to Abraham more than Abraham ever thought possible could come from his old body.
 - b. Abraham only wanted one son to pass on his inheritance. However, in that our plans are not God and our thoughts are not His thoughts, God gave more than Abraham ever imagined. Well did Isaiah say: *Isa 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*
 - c. It has been over 2,500 years and Abraham begets more spiritual and physical children every year. Kings and queens came from his and Sarah aged bodies. Nothing is too hard for our God.

- d. *(Heb 11:6 KJV) But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

III. Conclusion

The Book of Genesis

Chapter Twenty Three

The Death and Burial of Sarah

Lesson Verse: Psalm 116:15

I. Lesson Introduction

- A. How should people die?
- B. What happens to them when they die?
- C. How should their be “disposed of”?
- D. All of those questions are exposed when a person dies, and they are explained by how we treat our dead as believers!
- E. Pagans treat the human body very different than followers of the living God
 1. Communal eating the dead body
 2. Burning of the body – Bali and Sali – India, Hindu
 3. Burning of the family (or at least the wives) along with the dead body - the Egyptians, Greeks, Goths, and Scythians.
 4. Embalming
 5. Burial of all they treasured with them for the afterlife – Vikings, Egyptians
 6. Sky burial – the pulling apart of a dead body, and then left out in the open for birds and animals to feast on
 7. An today, people want to be buried in space, as ashes “spread across the Cosmos!”
 8. Without Christ, they all have NO HOPE of ever seeing their loved ones again! (Eph 2:12)

II. Lesson

A. The Death of Sarah (23:1,2)

1. Abraham mourned and wept for his wife’s death (Cf 1Thes 4:13-17)
2. The Bible doesn’t tell us what killed her, other than just old age – wearing out
3. But we KNOW that she died “_____” (Heb 11:10-13) – what a way to die!
4. She dies at _____ years old - The only woman ever given an age in the Bible
5. She had been following God alongside of her husband for at least _____ years!
6. She was one of the greatest women of the Bible! Greater than Mary I believe! In Hebrews 11, women are told to look to be like Sarah instead of like Mary!

B. The Purchase of Machpelah (23:3-16)

1. The sons of Heth – these were _____ (Gen 10:15)
2. Abraham has always been a stranger and a sojourner – pilgrim, traveller
3. He started out in Ur as wealthy and a very important person
4. Ever since he set out in obedience to God, he has not owned any land
5. Now he wants to purchase a piece of land to bury his dead. He knows that God already owned the land, and had given it to him, he still had to purchase it
6. Properness of burying the dead
 - a. Needs to be practical
 - b. Needs to be identifiable
 - c. Needs to be Christian – not pagan, or by cremation, etc
 - d. Needs to be temporary because one day uit will be emptied by the resurrection!
7. The Canaanites offer a place among THEIR dead (23:6)
8. Abraham wants a different place – he has his eye on a field, and a large cave in it – a sepulchre
 - a. Near Mamre, Hebron, and Kirjath-arba
 - b. Abraham has been here before (Gen 13:18)
9. Owned by Ephron the Hittite (Uriah was an Hittite too, 2Sam 11:6)
10. For the price of four hundred shekels of silver – not much money for property. The land was not worth that much to anybody but Abraham

C. Securing the Possession (23:17-20)

1. The land and even the trees were surveyed and accounted for
2. Everything was legal, and documented in transferring the title to Abraham
3. Sarah's body was placed in the cave
4. Abraham just was waiting for HIS body to be placed there as well

D. Sarah is Buried (23:19)

1. Properly wrapped to honour her – not just thrown into a pit of earth
2. Honoured by mourning
 - a. Sorrow for the loss of her companionship, wisdom, friendship, comfort, love, just her very presence!
 - b. You can't just try and ignore such loss
 - c. Mourning is okay and necessary – for a season
 - d. Overmuch sorrow can kill though!
3. Expectant of seeing her again
4. Expectant of a resurrection of this body

III. Conclusion

The Book of Genesis

Chapter Twenty Four

Finding a Wife for Isaac

Lesson Verse: Gen 2:18

I. Lesson Introduction

- A. This chapter describes how Abraham went about finding a good wife for his son
- B. A powerful presentation of Biblical Typology
 - 1. Abraham – God the father
 - 2. Isaac – The Son
 - 3. Eliezar (Gen 15:2; 24:2) – The Holy Spirit
 - 4. Rebekah – The sinner
- C. This is how God went about saving sinners so that they (in type, and by their own choice) could be the wife of His own Son

II. Lesson

- A. Abraham's Concern
 - 1. His son Isaac was in need of a wife
 - a. God knows our needs
 - b. And is at work on our behalf
 - 2. Abraham was responsible to get him a godly wife – a father's wisdom and help
 - 3. If Abraham left it to chance, all that God wanted to do in Abraham's life, and throughout his seed's lives, could be lost! Abraham needed to be proactive!
- B. Eliezer's Commission
 - 1. Eliezer means, "_____"
 - 2. Abraham told him to "Find my son Isaac a wife – this is going to be hard"
 - 3. Abraham put conditions on the right kind of a wife
 - a. She can't be of Canaan
 - b. You have to travel back to my home country
 - c. And she has to WANT to be the wife of my son – no forced marriages
- C. Eliezer's Concern (24:3-5)
 - 1. What about her free-will?
 - 2. Should I come back and get Isaac – His physical presence might better persuade the woman
 - 3. This is New Testament truth:
 - a. Jesus is not necessary to be here – not in His physical Body now
 - b. The servant Eliezer just draws the bride
- D. Abraham's Confidence in the Lord (24:6-9)
 - 1. There is no need to take Isaac along
 - 2. We must live only by obedient faith in God's promises
 - 3. God will go before you – already working everything out
 - 4. If the woman (even though chosen by God) will not come with you, it will be on HER head!
- E. The _____ mile Trip
 - 1. Ten camels – lots of stuff going with them
 - 2. Headed back into Mesopotamia
- F. The Prayer (24:12-14)
 - 1. Prays to the God of Abraham
 - 2. Puts out a fleece (kind of test) to find the will of God
- G. The Answer

1. Before Eliezer even finished praying
2. Rebekeh came forward
 - a. She was a hard worker
 - b. She was beautiful
 - c. She was a virgin – dressed like one, acted like one, and really WAS one



3. Eliezer puts Rebekah to the test (24:17) waits to make sure she fits his prayer completely

H. The Gifts

1. From Abraham
2. This was her allurements – God draws us to Himself with great gifts
 - a. Forgiveness
 - b. Beauty for our ashes
 - c. Peace – inner, and upper
 - d. Treasures in heaven
 - e. Gifts of the Spirit
 - f. Better home than hell
3. The purchase and use of ornaments
 - a. For the adorning of a woman by her husband, or father
 - b. Not for putting on yourself – too much attention to self

I. The Worship (24:26,27)

J. Laban

1. Knew of the Lord already – yet still an idolater
2. Shows great kindness to such a stranger
3. Fulfills the role of a brother (Pr 17:17)

K. Eliezer's Proposal (24:32-49)

1. By proxy for Abraham and Isaac
2. I am only a servant
3. My master has a son
4. God's hand is on our lives
5. I put forth a prayer to test the Lord's will
6. Rebekah fulfilled that test
7. Now it is up to you – yes or no (24:49)

L. Bethuel and Laban's Shock (24:50-56)

1. Obviously of God
2. Go ahead, and take Rebekah – no argument here
3. Let's first have a great feast
4. Want it to last at least 10 days

M. Rebekah's Choice (24:57) – I will go!

N. The Blessing Upon Rebekah – not a pagan or heathen, but Biblical blessing

O. The Wedding (24:61)

1. Isaac had waited patiently – even though 40 years old
2. Rebekah kept herself for her husband
3. She covered herself even in the presence of her suitor – don't get too familiar until marriage!
4. Eliezer tells a very long story – poor Isaac and Rebekah have to wait for the story to be over – but this was necessary so that God would be honoured
5. The Consummation

- a. Both were approved by their parents
- b. Both were virgins
- c. Both were ready for marriage
- d. There had already been a celebration
- e. Now the marriage was consummated in its proper place – not hiding, but hidden

III. Conclusion

The Book of Genesis

Chapter Twenty Five

The Birthright

Lesson Verse: **Philippians 3:18,19; Titus 3:7**

I. Lesson Introduction

- A. For most people, their god is only their belly
- B. It is seen when the way to a man's heart is through his STOMACH!
- C. God tells us to not love this world, nor the things of the world, but to value the things of God, which are eternal things (2Cor 4:18)
- D. Isaac inherited all that Abraham had. He was the promised seed. Everything was passed from father to promised son. *Titus 3*: In like manner, God the Father passed on all to the Son. As *joint heirs* with Christ we inherit all that God has to offer. As all of us are unworthy to inherit anything, we one day, we will be able to turn around and give the inheritance back to the only One worthy: The Lord Jesus Christ.
- E. Oh that the Lord would keep up from selling *our birthright* as Christians!

II. Lesson Review

A. Basic Events

1. Genesis 1-11 – The Story of Creation
2. Genesis 12 - 24 - The story of Abraham
3. Genesis 24 - 27 - The story of Isaac
4. Genesis 28 - 36 - The story of Jacob/Israel
5. Genesis 37 - 50 - The story of Joseph

B. Chapter Summaries

1. Creation
2. Adam and Eve
3. The Fall
4. Cain and Abel
5. Family History
6. Noah
7. The Flood
8. New Beginning
9. God's Covenant with Noah
10. Noah's Family
11. Babel
12. Call of Abraham
13. Abraham and Lot
14. Abraham's Rescue of Lot
15. God's Covenant with Abraham
16. Abraham's Sins
17. Abraham's Laughter
18. Abraham Intercedes for Lot in Sodom and Gomorrah
19. The Sins and Judgment of Sodom and Gomorrah
20. Abraham the Coward
21. The Birth of Isaac
22. God Tests Abraham's Love
23. Death of Sarah
24. Finding a Wife for Isaac

C. Chapter 25 Review – The Death of Sarah

III. Lesson

A. Abraham's New Wife (25:1)

1. _____ – another concubine (1Chron 1:32)
2. After the death of his real wife – Keturah takes her place

3. Her name means, “_____” – her character smells nice to the heart, instead of being an “odious” woman (Pr 30:21-23; 19:13)

B. Abraham’s Inheritance – passing on a heritage from God (25:2-6)

1. Had six more children
 - a. Zimram
 - b. Jokshan
 - 1) Sheba
 - 2) Dedan
 - a) Asshurim
 - b) Letushim
 - c) Leummim
 - c. Medan
 - d. Midian
 - 1) These are the Midianites.
 - 2) The most prominent of Abraham’s second family. He and his people are mentioned 67 times by name.
 - 3) Moses flees from Egypt and marries the daughter of _____, the Midianite (Ex 2:15,16; 3:1)
 - 4) Gideon defeated these people when they oppressed Israel.
 - 5) Midian has 5 sons listed
 - a) Ephah
 - b) Epher
 - c) Hanoch
 - d) Abidah
 - e) Eldaah
 - e. Ishbak
 - f. Shuah
2. And yet all of Abraham’s inheritance passed to _____ (25:5,6)
 - a. Even though Isaac was not the actual, literal firstborn
 - b. But because he was God’s promise – by God’s command
 - c. This was the importance of the *birthright* – all the blessings of the family passing on down through the generations – not being lost to those who would not value it (as Ishmael, and Esau would have)

C. Abraham’s Death (25:7-10)

1. _____ years old at death
2. He lived until Jacob was _____ years old
3. Shem had lived through the first 75 years of Abraham’s life!
4. He “_____” – first mention
5. Buried by Isaac and Ishmael – family reunion
6. Gathered to his people
 - a. Went to a place where *his people* were
 - b. All in basically the same place – two compartments at the time
 - c. Paradise is referred to as a place where you can rest in Abraham’s bosom (Lk 16:22,23)

D. God begins to bless Isaac – but more about that later (25:11)

E. The Family of Ishmael – produced Twelve _____ (25:12-16)

1. Nebajoth
2. Kedar
3. Abdeel
4. Mibsam
5. Mishma
6. Dumah

7. Massa
8. Hadar
9. Tema
10. Jetur
11. Naphish
12. Kedemah

F. **The Death of Ishmael** (25:17,18)

1. 137 years old
2. Also “_____”
3. His empire reached from Havilah to Shur, in Egypt – the entire Arabian Peninsula from Egypt to the Euphrates River

G. **The Family of Isaac** (25:19-28)

1. His family really began with Abraham – not with Terah, or even Noah
2. Isaac was 40 when he married Rebekah
3. Rebekah was barren for _____ years after marriage
4. Isaac _____ prays for Rebekah to have a child - though God has purposed and promised to do many things for his people, yet he seeks to be sought by them to do them for them!
5. Rebekah is going to have TWINS
6. Struggling with God’s Blessings
 - a. The two children in her strove with each other, as if it was for mastery, or who should get out first before the proper time
 - b. If children are such a blessing, why is she having so much pain?
7. Rebekah’s Search for Answers
 - a. Goes in prayer to God (just as Job did). She did not have a doctor to get advice from, so she inquired of the Lord. What a unique and novel idea: inquire of the Lord!
 - b. Do WE inquire of the Lord?
 - 1) How often do we inquire of the Lord as to *why am I thus?*
 - a) It does not bother us to tell anyone that will listen how bad a hand life has dealt us.
 - b) It does not bother us to carry a grudge around and dump it on anyone that gets in our way.
 - c) However, we seldom inquire of the Lord as to why I am thus.
 - 2) If we would inquire, we would get the answer and the peace we seek. The main reason we do not inquire is because we secretly know there are things in life that we can not change. So, we do not want to hear that those things we can not change, we must accept.
 - 3) That is what God told Paul. The answer satisfied Paul, why not us also, **2 Cor 12:7-10**.
 - c. God explains that:
 - 1) _____ nations are in her womb
 - 2) They are both different even though twins
 - 3) The _____ shall serve the _____ – the opposite of the norm
 - 4) The Edomites, the posterity of Esau, were a very strong people, and had a succession of dukes and kings, before the Israelites, the posterity of Jacob, made any figure in the world, and while they were slaves in Egypt, see Gen 36:1-43; though in later times the Israelites became the stronger
8. The first born son
 - a. Red and hairy all over
 - b. Esau means _____, or rough, like felt. Edom means _____
 - c. A Cunning Hunter – loved the outdoors – a wild man
 - d. Who is the man Esau in type?
 - 1) Spiritually Esau is a type of man that loves the world and lives only for today. He had no vision of spiritual things. Furthermore, he does not desire a spiritual vision. (*Gen 25:34*) *Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.* I did it “My Way.”

- 2) The birthright meant nothing to him for he viewed life only through the physical eye. It is here that Esau is a type of the natural lost man. The natural lost man has a big heart full of good intentions.
- e. Rights of birth.
- 1) Because each and every one of us were at one time born, we have a birth right and mark. None of us asked to brought into this world. We are here by the choice of our parents, or by their mistakes. Either way we had no control over their actions. It is not our fault, but it is our problem. God knew this and took steps to correct it in eternity past.
 - 2) What is OUR birth right?
 - a) We have a right to hear the gospel. What we do with it will determine what type of person we are. Will we despise it or will we hold the birth right to be the most cherished possession?
 - b) We have a right to defeat the devil in our lives
 - c) We have a right to access God through a valid sacrifice (Jesus Christ)
 - 3) We also have a birth mark.
 - a) It is the mark of sin.
 - b) It marked us for death the moment we sinned. If it where not for God taking steps to remedy our predicament, we would be lost forever.
9. The second born son, Jacob
- a. Grabbed Esau's heel
 - b. Named Jacob – _____, cheater, defrauder, deceiver, heel catcher, trickster. Hence to day we have the saying, "She is hot on his heels" This is just what Jacob did from his birth. Physically he caught Esau's heel at birth, *Gen. 25:26*, and spiritually he never let go of it until he obtained what he wanted.
 - c. A plain man – a quiet man
 - d. He liked hanging around the tents, home-life
10. Isaac is now _____ years old
11. Playing _____
- a. Isaac loved Esau
 - b. Rebekah loved Jacob
 - c. From the time Esau and Jacob were born until they died, they were at odds with each other. Part of this was their fault and part was the fault of mom and dad. Very early in life, mother picked her child to spoil. Daddy picked his. Little by little the natural bond between parents did not develop because children were in the way. If someone had asked them how long they had been a divided family, none could tell the exact day. It happened slowly over a period of time, unnoticed or cared, till their answer would be: it has always been such.
 - d. Happens today. This happens very often in families. It happens very early in the life of the child: at conception. If the parents are not acutely aware, before they realize what has happened this child takes up time that mom and dad ought to devoted to each other.
 - e. Did it happen overnight?
 - 1) No. Esau did not become the favorite of Isaac overnight. Their relationship developed a little at a time over a period of about 20 years. Isaac had a taste for venison. Esau had a taste for the wild life. Isaac loved Esau because of the meat, v. 28. The same is true for Rebekah and Jacob for the relationship grew over a period of time.
 - 2) When God told Rebekah that the elder would serve the younger, v. 23, scripture does not record that Rebekah passed this information on to Isaac. It is possible that Rebekah held this prophecy in her heart and immediately begin to devise ways to bring it to pass. This supposition gains more re-enforcement as Rebekah saw Isaac leaning more and more to Esau. We have to wonder why Rebekah does not inquire of the Lord and ask how the younger shall over dominion over the elder. It did not bother her to inquire while she was expecting.

H. Esau _____ His Birthright (25:29-34; Heb 12:16)

1. The natural line of the Messiah would have been Adam, Seth, Shem, Abraham, Isaac, *and Esau*. This was his birthright as the first born. However, Esau missed out on being in the direct lineage of Jesus. Instead he fathered a race of people that have been extinct since about 70 A. D., *Unger's Bible Dictionary*.
2. Jacob in the Kitchen - Cooking Pottage
 - a. Bean soup, lentils, and peas
 - b. With garlic and oil
 - c. Chocolate colour, and very delicious evidently
3. Esau starving
 - a. Begs Jacob for something to eat – there was a famine in the land (26:1)
 - b. Not interested in cooking himself at that moment – just completely worn-out hunting
4. Jacob takes advantage of the moment
 - a. Bargains for the birthright!
 - 1) The Birthright had many privileges connected to it:
 - a) an honour and authority in the family next to parents
 - b) a double portion of inheritance
 - c) the parental blessing, and especially in this the promises of the Messiah, and of inheritance of the land of Canaan, and which was typical of the heavenly inheritance
 - d) all which Rebekah knew by the divine oracle were designed for Jacob
 - 2) This word denotes the special privileges and advantages belonging to the first-born son among the Jews.
 - a) He became the priest of the family. Thus Reuben was the first-born of the patriarchs, and so the priesthood of the tribes belonged to him.
 - b) That honour was, however, transferred by God from Reuben to Levi (Nu 3:12,13 8:18)
 - 3) The first-born son had allotted to him also a double portion of the paternal inheritance (De 21:15-17)
 - a) Reuben was, because of his undutiful conduct, deprived of his birth-right (Ge 49:4 1Ch 5:1)
 - b) Esau transferred his birth-right to Jacob (Ge 25:33)
 - 4) The first-born inherited the judicial authority of his father, whatever it might be (2Ch 21:3) By divine appointment, however, David excluded Adonijah in favour of Solomon.
 - 5) The Jews attached a sacred importance to the rank of "first-born" and "first-begotten" as applied to the Messiah (Ro 8:29 Col 1:18 Heb 1:4-6) As first-born he has an inheritance superior to his brethren, and is the alone true priest.
 - b. Esau doesn't care about birthrights, and birth-orders, and future blessings – he is only thinking about his stomach (Hen 12:16)! Indifference!
 - c. Esau's name gets changed from just Esau – hairy, to EDOM, the Red-loving one. He loved anything that was RED, like himself!
 - d. Esau goes back to following his former course of life, without any remorse of conscience, reflection of mind, or repentance for what he had done;
 - e. Though he afterwards carefully sought again the blessing with tears, yet not until his father was upon his deathbed, (Heb 12:17; Ge 27:34)
5. Our Birthright
 - a. To be kings and priests of God (Rev 1:6)
 - b. To have treasures in heaven
 - c. To be even IN the family of God – by BIRTH, not just by association
 - d. To be victorious over our enemies – the devil and sin – more than conquerors (Rom 8:37)
6. How Christians sell out their birthright
 - a. Thinking the world is more important, and so exchanging God's blessings, for temporary ones
 - b. Not valuing God's presence, and His blessings, and His promises – only out for the here and now

- c. So, they neglect spiritual things in search for the things of this world (1John 2:15-17) and end up losing everything!

I. THE REAPING OF THE WAGES OF SIN, *Gal. 6:7-8*.

1. We must all be careful of what kind of seeds we sow. If we plant seeds of ill-will, deception, hatred, guess what kind of harvest we have? We reap exactly what we sow.
2. Jacob Harvest.
 - a. He is tricked, *Gen. 29:16-28*. His father-in-law, Laban, tricked him also.
 - b. His daughter was raped, *Gen. 34:1-2*. His only daughter was raped by one of the Hivites.
 - c. His sons were wicked and wild, *Gen. 34:3-29*. They killed the men of the city for raping their sister. While protecting her honour was a just thing to do, they lied about their intentions.
 - d. He lost fellowship with his family for 20 years, *Gen. 27:41*.
 - e. He never saw his mother's face again after he fled from his brother.
 - f. He lived in fear, *Gen. 27:42-46*.
 - g. He lived outside the will of God.
3. Esau's Harvest.
 - a. He lost many privileges in life, because he went on "his way" after filling his belly.
 - b. His family and descendants became the enemies of God's people.
 - c. His descendants are now extinct.
4. Rebekah's Harvest.
 - a. Her precious, God promised family became divided.
 - b. She lost her favourite son.
 - c. She never had the position of oneness with Isaac.
 - d. She died of a broken heart.
 - 1) She was weary of life, *Gen. 29:46*. The life she lived was a miserable existence. She longed for death, instead of desiring her husband as God originally commanded.
 - 2) What happened to this woman that so willingly followed the servant from her home and set out to make a new home?
 - a) She seems to have ceased to follow her husband and the Lord, and followed her ideals for her husband and her family.
 - b) Once we forsake following our spouse and the Lord, we end up only following the devil and our own ideas.

J. Parental Points to Ponder:

1. We should not pit one child against the other, *1 Tim. 5:21*.
 - a. We should not tell one child, "Why can't you be more like your sister?" We may mean well when we say this, but unless we communicate what we are thinking, the child only hears, "You do not like me as I am. If I was my sister or someone else you would like me."
 - b. The child could spend the rest of their life trying to be someone they are not.
2. We should not show favouritism, *James 3:17*. As we shall study in future chapters, Jacob did to Joseph and Benjamin what Rebekah did to him.
3. Do not argue in the presence of the children.
 - a. If children see and hear their parents arguing, the children soon realize mom and dad are not one. The children should not know of an argument, especially when the children are the reason.
 - b. An unhappy home life will cause children to stay on the street. Children should want to come home. If there is constant bickering, who would want to remain in such an environment?
4. Children should not come between the relationship of husband and wife.
 - a. This is one thing that is very hard to prevent. Children begin coming between parents at conception and it is a life long battle from there keeping them out of the middle of the marriage.
 - b. How many times have we heard of a man and woman divorcing after 20 years of marriage? One reason for this might just be because the husband and wife made the children the centre of the marriage. When the children are gone, there is nothing on which the parents can cling. They are not accustomed to clinging to each other.
 - c. The same can be true for a job. How many times is it when someone retires after working faithfully for 40 years at one job and then they die after about a year? Why is this? They lived for their jobs. Now that they have no job, they have nothing to live for.

5. Parents must realize each child is different. What motivates one will not move the other.
6. Parents must have home Bible study if they want their children to have God's morals.
 - a. Television should not establish the morals in a home. Television is an entertainment medium.
 - b. Televisions, malls, and Nitendos were not supposed to become baby sitters.
7. Set examples for our children.
 - a. Parents must be adults and act as such. Too many times parents try to be their children's best friends. There should be an honest open relationship.
 - b. However, children must respect and know that there is a difference between a friend and their parents.
8. Let the child be a child.
 - a. That means allow the child to make some mistakes so they can learn. Do not expect immediate perfection. Accent the positive when possible. For example, begin by telling the child to make their bed. Even though it looked better when they got out of it, use their effort as a teaching tool. Where should the emphasis be? On making the bed or making the bed to our standard of perfection? The point to emphasize is each day we make the bed. Make the bed is the goal. Making the bed to our specifications will be learned after they realize that they are not going anywhere or doing anything until the bed is made properly. They will not learn this expectation in one day. It might take a month.
 - b. To obtain the desired results takes discipline. Honour comes through discipline, *Exo 20:12*. Discipline should never be given without love. Too much love without correction is child abuse. Too much correction without love is abuse also. Parents should learn the difference between discipline and punishment. Punishment should be meted out when discipline fails. Teaching our children self-discipline will also teach them that where there is discipline, there is little to even no need for punishment. If parents make discipline a part of their lives, and then teach it to their children, the children honour their parents.
9. Love each child the same.
10. Tell them what God says about sex, love, marriage, and life. Do not let the world tell your children their views about these subjects.

IV. Conclusion and Study Questions

The Book of Genesis

Chapter Twenty Six

Like Father - Like Son

Lesson Verse: 1Cor 11:1

I. Lesson Introduction

- A. Not as much is written about Isaac as some of the other characters in the Bible. His father has about twelve chapters of *Genesis* dedicated to him. Isaac's son Jacob has several chapters. However, Isaac the man is less publicized; even more was recorded about Joseph, his grandson, than the man Isaac.
- B. What is more remarkably about this is Isaac lived longer: Abraham died at the age of 175, Isaac 180, Jacob 147, and Joseph at 110. From our human thinking we are prone to say that Isaac should have the more written about him. This is not the case. Our length of time on the earth means little. What is of the most importance is what we do with the time allotted unto us.
- C. Even though Isaac was and remains a great type of the Lord in *Gen. 22* and *24*, even though he lived longer, his life was not as prolific as that of some of his immediate kin.

II. Lesson

A. _____.

1. Isaac's removal to Gerar, occasioned by a famine, *Gen 26:1*;
 - a. of the Lord's appearance to him there,
 - b. advising him to sojourn in that place, and not go down to Egypt;
 - c. renewing the covenant he had made with Abraham, concerning giving that country to him and his seed, *Gen 26:2-6*;
2. Many times there are disasters that are termed 'acts of God.' This is not always the case. In times past and depending on the era in which the disaster or famine occurred, those events would be attributed to God punishing the inhabitants.
3. In this modern age that we live, we do not blame God as often as some folks did. We watch the Weather Channel and plan our lives accordingly. We became so *grace minded* that we forget to recall that God uses every thing to get our attention. If we were as spiritually minded as we ought to be we might come to understand that some of the things we endure in these modern times might just be Satan acting within the permissive will of God.
4. There was a famine in the life of Abraham. When it came, he went down into Egypt. Isaac is heading the same direction when God told him to remain in the land. Thus there is one fact about Isaac that is not reckoned with other great men of this time. He never left the Promised Land.

B. God Promises To Isaac.

1. The promises made to the son were basically the same made to Father Abraham: *in thee shall all nations of the earth be blessed.*

C. The Sins of The Son. What happened unto him at Gerar on account of his wife, (*Gen 26:7-11*)

1. Here once again is recorded an incident that sets the Bible apart from all other books. It reveals how the son sinned in the same manner as did his father in the same country.
2. This event also reveals to us that just as sure as we have a close experience with God, shortly thereafter the devil will do his best to make us look like fools. Not long after God appeared to Abraham and made promises to him, the devil appeared and tempted him to sin. The same thing happened to Isaac. It happened with Jesus, *Mat. 3 & 4*. It will also happen to us.

D. The promises to Isaac.

1. Summary of events
 - a. Notice how the famine appears in v. 1.
 - b. God appeared in v. 2 making a promise to Isaac.
 - c. God told him to remain in the land and I will take care of you, v. 3. I will perform the oath on you that I made to you father because your father kept my laws.
 - d. Here we find an off-spring blessed because of their parents.

- e. Down in v. 4 God told Isaac that He would multiply his seed as the sand on the seashore for number.
2. These are very important items that Isaac ought to be remembering.
 - a. If Isaac had kept his mind on the word of God and the promises of God, he would not have been so concerned for his life and wife.
 - b. If God is going to do all that He said He would do, why is Isaac afraid that someone is going to kill him and take his wife?
 3. Neither Jacob nor Esau are married at the time these promises were made. Neither of them have been blessed with his blessings as receiving the birthright as the head of the household. These seem to be of little concern to Isaac when he feared for his life.
 4. Let us look at Isaac's reaction and try to understand his actions. If we can, it might prevent us from acting in like manner in similar situations. This is one of the reasons why it is important for us to maintain our testimony and not lose sight of God's promises. One of the biggest reasons we Christian live defeated lives is because of the way we react to the promises of God.
 5. The famine came to Isaac. Isaac did not run around the country looking for a famine just so he could be blessed by God. Even in the famine God appeared and told him that things would be OK. Behind the scenes of this blight on the country is the hand of Satan.
 6. God's promises to us.
 - a. Let us look at some promises made by God that some people claimed, and then let us look and see how we pray and claim the promises made to us.
 - b. In **Deu 31:6**, Moses told the people that God would not forsake them and that God would do their fighting. This same promise was made to Christians, **Heb 13:5**. God already said I am with you, I will not forsake you. These are valid promises from the God of Eternity.
 - c. One of our main problems is we give lip service to the Lord when we pray, sometimes. Here is an example: Let us say that we face a particular trial (famine) in our personal lives. What is our prayer during these times? Is it: "Oh Lord! Please be with me!"
 - d. Now if that is our prayer, why did we ask the Lord to do some thing that He already said He was going to do? When we pray in such manner we should honestly ask self and answer whether we are we doubting or believing His promise? When we pray in that manner are we praying and believing it will come to pass, **Mat 21:21-22?** (*Mat 28:20 KJV*) *Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you always, even unto the end of the world.** Amen.* Jesus made a direct statement and said He would not leave us. Why is our prayer one of doubt?
 - e. Our problem is in how we think of our relationship with God. If we are not careful we will begin to believe that our relationship with God is akin to those folks in the fictional story of Superman. Lois Lane and Jimmy Olson were friends of Superman. However, Superman seldom showed up unless they were about to be killed. Somewhere from very far away Clark Kent would hear a cry of help. Using his super hearing and x-ray vision, he seen his friends in trouble. Jumping into a phone booth he would change clothes come out as Superman and fly to rescue his friends.
 - f. Is that how we think of our relationship with Christ? Do we view Him as if He is someone that shows up to rescue us just before we fall off the cliff or be swept away over the waterfall? If we do, then that is why we pray during trials, "Oh Lord, please help me."
 - g. Have you ever though that each time we pray, "Lord give me the strength to resist this evil," we will fail. The strength is already there. The Lord is already there. He is not slumbering. He is not out of town. He is present. The fault is not in the Lord. The fault belongs to us for we did not use what was already bestowed to us for such situations.
 - h. If we had faith in the One that answers prayers, our prayers during our trials would be something like this: "Lord by the authority of your word where you tell me it is impossible for you to lie and that you will never leave me I claim that promise. I do not know the outcome of this particular trial, but I know it is going to be good for me for you will get glory!"
 - i. That kind of prayer is a prayer of conviction that God is in control. It is not an impudent prayer. It is a prayer claiming what God already promised. If we would pray in this manner we would be in the same company as Job, **Job 19:23-27**.
 - j. One of the men of Old Testament times that I often wonder about was Joab. He was some kind of a character. One of his greatest achievements is recorded in **2 Sam. 10:9-12**. It was here that Joab said I do not know the outcome, but I will fight and the Lord can do that which seems good to

Him. That is how we ought to be when famines arise in our lives. We are not told to run around in a circle begging the Lord to help us. We were told to stand and after we have done all we can do, we are to stand.

- k. The writer of *Hebrews* told us to come boldly unto the throne of grace. *Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Instead when we face trials we say as Isaac and Abraham, “She is my sister.”
- l. Isaac did not claim the promises made to him by God. Instead he took a journey.

7. Not fully obedient.

- a. Another important item regarding Isaac’s presence situation is that he had been in Gerar *a long time*, v. 8. God did not tell him to remain a long time. He told him to sojourn in this land, v. 3. To sojourn means to stay or live temporarily; a temporary residence or short visit. Isaac dwelt in Gerar. To dwell means to have a fixed abode; reside. Immediately we understand that Isaac is disobedient to the word of the Lord.
- b. His problem was he stayed there too long. Instead of relying on God during this famine, he relied on the bounty of the land of Gerar. He already told the people that his wife was his sister. Now that he has been there a long time his old flesh needs satisfaction and he begins to court a woman that that is reportedly his sister. Even the pagans found this unappealing.
- c. Praying boldly is relying on the Lord to provide.

E. The _____.

- 1. Even in spite of his sin, God continued to bless him. His crops came in well and he had a great harvest. Why would God do this? Because our God is the God of His word. He does not lie.
- 2. Is it not nice to know that God deals with us in mercy and grace and blesses us in spite of our sins. We should never take the promises of God lightly. If we take the promise lightly that He will never leave us, we will begin to take other promises lightly as well. One day when we stand before God tears will run down our cheeks when we see everything we could have had up against what is given to us

F. Cleaning Out The Wells.

- 1. Cleaning out the wells by Isaac were not only physical activities, but they are also spiritually applicable as well. During his life, these wells were the primary source for maintaining physical life.
- 2. The same can be said for maintaining our spiritual lives. We drank one time from the life giving spring offered through Jesus Christ. However, we must continually renew our spirit with the things of God. It is up to us to clean out, not necessarily the well, but keep our lives clean. We must keep our spirit clean of contaminates and pollution; else the flesh dominates everything we do.
- 3. Isaac cleaned out the wells dug by his father and he had trouble. He dug new wells and there was trouble. Throughout recorded history there has been many conflicts over water rights.
- 4. God was trying to get Isaac back to a place where He could bless him. Isaac dwelt in the valley of Gerar. He is supposed to sojourn the land.
- 5. The Wells of Gerar.
 - a. Some of these wells represents a different aspect of God caring for us. Some can relate to events in our lives. With Isaac they were a means by which God moved him out of Gerar and back to Beersheba. Isaac lived a defeated life in the Gerar and the valley of Gerar. Each time he dug a well the enemy came and possessed it. Abimelech tried to take a well from Abraham, but it did not work, *Gen. 21:31*. Isaac was a pushover for the enemy. Why? Because he was not where God wanted him.
- 6. Some were filled by the enemy.
 - a. Isaac’s great prosperity and success, drew the envy of the Philistines upon him, *#Ge 26:12-15*;
 - b. Those that were filled, Isaac cleaned them out. Here is something we can relate to our daily lives. The enemy fills our lives with many, many things. We just do not have the time for the things of God. We live by the clock, but seldom do we fill out a time for the Lord. Why is this? Our time is filled with things that pollutes. It is no wonder we live defeated lives if we only make room for God once or twice a week.
 - c. Each of us must examine self in light of the scriptures and understand what has filled our well. When we are on the job do we have a message of living water to that one that is disgusted with life? To that sister that has not matured enough to handle her load, do we offer words to

- encourage or discourage? If that message of hope does not spring forth, let us look at the mouth of our spring and see if something has filled the way. Does the message of living water spring forth from that eternal well in our hearts? If not, then guess who has to clean out the wells?
- d. Those that live in the city do not clean out the well. Instead when we turn the water faucet on and if the water does not flow what do we do? Check and see if the check to the city bounced or clean out the lines? Water is our life line, without a clean abundant supply we will die. Too many Christians are dying spiritually because their life line is plugged with things of the world.
 - e. His departure from hence to the valley of Gerar, at the instance of Abimelech; and of the contentions between his herdsmen, and those of Gerar, about wells of water, which caused him to remove to Beersheba, #Ge 26:16-23;
7. Digging New Wells, v. 21.
- a. Isaac dug new wells and these efforts caused him some strife. This is nothing new. Each time we dig down into the Foundation and begin a new work we can expect confrontations. The devil does not want us to begin a new work. These contentions arise as means of discouragement's. Three times he dug new wells.
 - b. Have you ever cleaned up your calendar and vowed that you would dedicate time to personal reading and prayer time? What happened? Interference begin immediately. Why? You dug a new well down to the Eternal spring and some thing is trying to discourage your growth.
- G. God appears to Isaac, v. 24. The Lord's appearance to him there, renewing the above promise to him, where he built an altar, pitched his tent, and his servants dug a well, #Ge 26:24,25;
1. All those many years Isaac was in Gerar God was wanting to bless him. Isaac came up and out of the valley of Gerar, v. 23, to Beersheba. This was the same place that Abraham dug a well, *Gen. 21:30, 33*, and planted a grove and called on the name of the Everlasting God. Once Isaac was where God wanted him, God appeared unto him.
 2. Abimelech success.
 - a. Abimelech tried to take a well from Abraham and failed. Abraham reproved him, *Gen. 21:25*.
 - b. Isaac made a feast for his enemy. Abraham told him enough was enough.
 - c. Abimelech's coming to him thither, and making a covenant with him, *Gen 26:26-31*;
 - d. which place had its name from the oath then made, and the well there dug, *Gen 26:32,33*;
 3. Our success.
 - a. If we are going to be bold Christians we must not remain out of fellowship. We should not be so busy cleaning and digging wells that we fail to enjoy what the wells supply. We must not make a feast for enemies. We must let them know our stand.
 - b. Our success is based on claiming the promises made by God to us.
- H. The marriage of Esau, which was a great grief to Isaac and Rebekah, (*Gen 26:34,35*)

III. Conclusion

The Book of Genesis

Chapter Twenty Seven

Stealing the Blessing - Getting Ahead of God

Lesson Verse: Psalm 37:1-7

I. Lesson Introduction

- A. Here we have the classic woman who worries about things going wrong
- B. No rest in the Lord
- C. No confidence that God doesn't need her to fulfil His will
- D. So, Rebekah ignores all the warning signs, and plays God
- E. And the cost is very high!
- F. Yes, she gets her son Jacob the blessing, but loses everything in the process

II. Lesson

A. Isaac's Dying Request (27:1-4)

1. Isaac is about 138 years old. Thought he was about to die, but was wrong – lived to be 180 years old (35:28)
2. Taste for life – Reliving the memories
3. Esau was a wicked man for the following reasons
 - a. Sought to appeal to the carnal nature of his father
 - b. Ignored anything spiritual – like the birthright
 - c. Caused Isaac to want to “repay” Esau for all his past efforts in making his life so good
4. Isaac wanted to make sure he was in the right mood when he blessed
5. This is the only place in the Bible where a man depended upon a feeling, and he was deceived!
6. Times when people blessed others
 - a. At weddings
 - b. At birth
 - c. When passing on the heritage

B. Rebekah's Plan (27:5-17)

1. She knew God's will – as did Isaac
2. Saw and feared the potential failures of her husband
3. Figured a way to accomplish God's will, in the flesh
 - a. Just as Sarah did
 - b. Just as Peter did when he swiped off the servant's ear in the garden of Gethsemane
4. Requires absolute obedience
 - a. Even though she is not absolutely obeying God
 - b. And not under the authority of her husband
5. Her Plan
 - a. Trick, deceive Isaac
 - 1) To Rebekah, the end result justifies the means
 - 2) Didn't think she was really doing anything wrong
 - 3) Didn't matter the she was not willing to just talk to Isaac, and let God work on his heart
 - 4) Didn't matter even if she got in trouble
 - b. Use goat's meat
 - 1) It must taste a bit like deer meat (venison)
 - c. Use the goat's skin – to make hand gloves, and a hairy neck for Jacob
 - d. Wear Esau's best clothes
6. Jacob's worry

- a. Isaac might “see” through the deception
- b. Jacob might be cursed instead of blessed

C. Jacob’s _____ (27:18-29)

1. The Encounter
 - a. Here is a blind man, attempting to discern the truth
 - b. Here is a deceiver, trying to hide the truth
 - 1) Jacob’s voice was suspect
 - 2) Jacob’s ability was suspect
 - 3) Jacob’s skin was similar to Esau’s
 - 4) Jacob’s cooking was good
 - 5) Jacob’s smell was similar to Esau’s
 - c. But it was not Jacob
 - d. Same with false Gospels, and false Jesus (Gal 1:6-9; 2Cor 11:1-4, 13-15)
2. The Blessing
 - a. Isaac had wrong ideas about the “fields” – they were not blessed, but cursed (Gen 3:17-19)
 - b. Asks God’s blessing upon all of Jacob’s crops, and fields
 - c. Asks God to make peoples serve Jacob and his descendants – including any other sons of Isaac and Rebekah
 - d. Isaac places God’s special covenant blessing upon Jacob – don’t curse Jacob!

D. Esau’s _____ (27:30-40)

1. Comes into the room just minutes after Jacob accepts the blessing
2. Announces he has done as commanded – obeyed the strict interpretation of the law
3. But didn’t count on another force being at work, that would steal the blessing from him
4. Isaac is shocked, and was overwhelmed with surprise – he had been tricked (that’s how people will feel when they end up in hell)!
5. Isaac surrenders to the inevitable (Gen 27:33)
 - a. God uses authorities to bless and curse nations
 - b. Even when those authorities do it wrongly
 - c. Isaac prophesies – Jacob WILL win out in the end
 - d. Jacob remembers (25:23)
6. NOW Esau feels the pain for his neglect, and non-interest
7. Cried with a great and exceeding bitter cry
8. Begged
9. But there was _____ more Isaac could do – his word was as good as law, and could not be changed
10. Esau was cheated out of something he never wanted until it was too late
 - a. Cheated subtly
 - b. Cheated completely
 - c. Realises that Jacob had supplanted him two times now
 - 1) But is it not true that Esau did not care the first time
 - 2) And this time was due to out-smarting Esau
11. Now Isaac realises that he had never really cared for Jacob before – he had not reserved a blessing for Jacob at all, so there was now none for his favourite son, Esau!
 - a. Esau must serve his younger brother
 - b. Isaac should have brought up God’s will, and words, but neglected to
 - c. Jacob gets all the farm, and the authority
12. Isaac does find a little blessing
 - a. Live among the already blessings of the fatness of the earth
 - b. Live by your sword
 - c. Serve your brother
 - d. One day, break free of Jacob

13. What a dumb thing to tell your son, when you KNOW that was not God's will!

E. Sin's Shadow (27:41-46)

1. Esau's hatred
2. Hatred turns to murder – will hunt him down
3. Hatred becomes a comfort – part of the life. Esau passes this hatred onto his descendants, and they only hate Israel
4. Rebekah begins to hurt
 - a. Has to send away her beloved son to her brother for a wife
 - b. Thought that maybe Esau's hatred would subside "a few days". Her few days turns into 20 years (31:41)
 - c. Tells Jacob to OBEY her again! Jacob only obeys when there is profit for him
 - d. Thinking only of herself – "Why should 'I' be deprived of you both?"
 - e. Lies to her husband about why she has to send Jacob away
 - f. Rebekah will never see Jacob again alive!

III. Conclusions

IV. Study Questions

The Book of Genesis

Chapter Twenty Eight

Jacob's Bethel

Lesson Verse:

I. Lesson Introduction

- A. Everybody needs a _____ – a place where you meet with God
- B. In the last chapter we learned how Jacob deceived Isaac.
 1. Jacob had taken Esau's birthright in chapter 26.
 2. By the end of chapter 27 Esau is furious and threatens to _____ Jacob.
 3. Rebekah, not satisfied with the destruction she already caused, and fearing for Jacob's life, plots to send him to her brother's house in Haran for protection.
 4. It is here, at Bethel, that something happens to Jacob that plants the word of God in his heart, so that later on, it can produce fruit in his life when he is humble enough to believe it!

II. Lesson

A. Jacob's _____ (28:1-5) Jacob's Flight

1. Isaac's Charge To Jacob – Separation
 - a. An Old Testament and New Testament concept
 - b. Not to be friends with the world – friends with people, but not powers
 - c. Not to intermarry with unbelievers (2Cor 6)
 - d. The Christian's life is to be strange, peculiar, strangely different (1Pet 2:9)
2. Jacob's Age
 - a. Halley's Bible Dictionary records in their commentary on ch. 28, "*Jacob is thought to have been 77 at this time. He was 15 when Abraham died. Was 84 when he married. 90 when Joseph was born. 98 when he returned to Canaan. 120 when Isaac died. 130 when he went to Egypt. 147 when he died. His first 77 years were spent in Canaan. The next 20 in Haran, then 33 years in Canaan and the last 17 in Egypt.*"
 - b. By our standards of today, he is too old of a man to be on the run. He ought to be settling down and enjoying his retirement. However, God has many more events in store for him. He has an older brother that vowed to kill him when their daddy is dead and they have mourned for him a proper amount of time, *Gen. 27:41*. Whoever said life was over at forty knows little about Jacob?
3. Travel to Padan-Aram
 - a. Laban.
 - 1) Laban was introduced to the avid Bible reader in ch. 24 as the brother of Rebekah.
 - 2) In reality Laban is a man that manifests many attributes of the _____.
 - 3) He is a Syrian by birth. Jacob will end up marrying two of his daughters.
 - 4) While Jacob was in Haran he worked for his father-in-law. For 14 years it was nip and tuck between these two men. One was trying to out-do the other. Laban tricked Jacob just as Jacob tricked Esau and Isaac. He also persecuted Jacob. This is what the Anti-Christ does to the nation of Israel and what he has done for centuries.
4. The Blessings of Abraham
 - a. It is recorded that Isaac trembled exceedingly (27:33) after he thought about the blessings coming to Jacob. After he finished trembling he stated: '*yea, and he shall be blessed*. God caused his eyes to be open and he understood the magnitude of the blessings that his young son would receive.
 - b. More blessings, v. 3-4. Isaac referred to the Lord as God Almighty. This is the El Shaddai that appeared to Abram, 17:1 and told him to walk before and be perfect. Isaac passed on the eternal blessing to his son Jacob.
5. Saying "Good-bye"

- a. Would never see his Mom again
- b. Must have thought he would never see his Dad again – it was because Isaac was so ill, that Isaac had wanted to pass on the inheritance

B. Esau's _____ (28:6-9) – affected his actions

1. Wrong view of things – very _____
 - a. About being cheated twice
 - b. About losing out on the inheritance
 - c. About being cast out – he was just getting what his brother was supposed to get!
2. Sought _____
 - a. Sought to kill Jacob
 - b. Sought how to hurt his parents
3. Saw how Jacob “seemed” to obey his parents
 - a. It was always very convenient and profitable for Jacob to obey
4. Married Ishamelite women (plural)
 - a. Once he found out that Jacob was commanded not to marry the daughters of Cannan, Esau added insult to injury. He goes to Ishamel's family and married his descendants for spite. This was his way of saying if you hate these people so much, then I will bring some into the family.
 - b. Is this any way for a ____ year old man to act? His actions are those of a spoiled child. There is one main thing to remember about Jacob and Esau: They did not get this way over night! He did not awake one morning and say, “You know, I think I will be a brat for the rest of my life. I think I will act like a child and make everyone as miserable as possible.”
 - c. He started acting this way as much as 77 years ago.
 - 1) No one seemed to ever told him he was wrong.
 - 2) No one ever scolded him and told him to cease from his selfishness
 - 3) No one ever disciplined him and told him if he continued to act childishly there would be more punishment.
 - 4) Little by little he pushed the boundaries. Each time he pushed the boundaries his parents did not draw the line. Instead they helped make him exactly what he is.
 - d. As parents, are we aware of our children's actions? Have we been lulled into accepting the devil's lie that this is just a phase or stage of life that will not last? Do we honestly believe that one day our children, or even ourselves, will wake up one morning and say from now on I will be a responsible adult? How far are we willing to extend those boundaries for our children? For self?

C. Jacob's _____ (28:10-19)

1. Jacob left his old life behind and now he faces something entirely new in Haran. God is aware of all of this and for these reasons God came to him in a dream. It was in this dream that a promise is made to him as was made to his father and grandfather. It will be up to Jacob to claim those promises.
2. The _____
 - a. In his dream he viewed a ladder that reached from earth to heaven. Angels were traveling back and forth from the spiritual realm to the earthly. At one end of the ladder stood the Lord. Just so Jacob would not be confused about what he was looking at, the Lord identified Himself.
 - b. The ladder presents us with a view of the workings of the Lord. He is our bridge from earth to heaven. By and through Him we have access to heaven. By and through Him we receive blessings from heaven.
3. The Promises made by God.
 - a. The Lord once again affirmed His everlasting covenant to the seeds of Abraham. Before Jacob began his life in Haran the Lord told him he had an inheritance and that his seed would multiply and spread out to the four corners of the world.
 - b. Notice that God did not tell Jacob what difficulties he would encounter for the next 14 or so years. The Lord did not tell him of the dangers, the trials, the disappointments, and the family problems that were waiting just over the next horizon. He did not tell him that he would never

- see his mother again. He did not tell him he would have a long life and be rich. God kept back that he would return to his home land in fear of his life.
- c. However, what the Lord told him is more important, for in examining what the Lord told him, are found abundant blessings. God did tell him his future. If any of us desire to know the future, let us peer into these promises and see if they also apply to us.
 - d. Look at these seven promises made to him.
 - 1) A land grant, v. 13.
 - 2) Every nation blessed through him (not just Abraham and Isaac), v. 14.
 - 3) I am with thee (what a promise to Jacob), v. 15.
 - 4) I will keep thee, v. 15.
 - 5) I will bring thee back, v. 15.
 - 6) I will not leave thee, v. 15.
 - 7) I will do everything I promised, v. 15.
4. Jacob is a man of many types and figures. Once again the Author of our Bible presents us with a perfect example of _____ living by faith. These same seven promises that God made to Jacob are promised to those who love the Lord and walk accordingly as He instructs. If we want to know what the future holds for us, all we have to do is claim the promises:
- a. A land grant, **John 14:1-3**. Jesus told the early church to not be troubled over his departure. He was going to prepare a place for them and would come back and take them home with Him. We have a vast land awaiting us. All we have to do is claim it. We have an inheritance not made by hands. All we have to do is claim it.
 - b. Every nation to be bless through Him, **Acts 9:15**. The great Apostle Paul, a descant of Jacob, took the gospel message over Asia Minor and into Europe. Each nation that received the message was blessed. Even so today as we sent out missionaries, we receive a portion of their blessing, for we are spiritual seeds of Abraham..
 - c. I am with thee, **2 Cor 1:20-22**. He established us in Him. He will never leave us. He has a perfect will that He wants us to do as individuals and as a church body. He will help us accomplish His will. He is ever knowing and is abundantly aware of the tasks and perils. He does not tell us what we will face and when. It is enough to know that He is with us.
 - d. I will keep thee, **Jude 1:24**. He will keep us and present us unto Himself. In so doing it gives Him great joy. The God of Creation, the God that inhabits Eternity, our Lord and Saviour is looking forward to the day when He presents us in the presence of His glory with exceeding joy. People may not glory in what we do here on this earth. We might not get the praise for doing the Lord's will. However, one day He will glory and be joyful over what we accomplish. I will keep thee! What a promise!
 - e. I will bring thee back, **Eph 2:5-7**. The day we were saved we were seated, spiritually, in a heavenly place known as the throne of grace. One day He will bring us back into this heavenly place bodily. There we will enjoy for eternity all that our Lord has.
 - f. I will not leave thee, **Heb 13:5**. Here is a promise never to leave us. He already said He would keep us. We have the Lord of Creation vowing to be with us, why should we want and be discontented? All of heaven is ours so we should not be envious of the world and what it has to offer.
 - g. I will do everything I promised, **1 Th 4:16**.
5. Jacob's Reaction.
- a. Jacob realized there was something different about the place where he slept. He called the place **Bethel**, which means _____.
 - b. Jacob is like many born again folks in that he is sleeping in the house of God. Jacob woke up and was afraid. One day these Christian sleepers will wake up and say "This is a dreadful place. I did not realize that God expected some things from me!"
 - c. It is a fearful thing to fall into the hands of an angry God. What is more dreadful is they must answer for their laziness in not allowing God to perform His will in them.
6. Jacob's Conclusion about what he just experienced (28:16-19)
- a. He had heard from God
 - b. That place was a holy place
 - c. That place needs to be marked as a holy place in his life

- d. But the following are important to note
 - 1) Jacob is not spiritually converted yet (Mt 18:20; 1Sam 3:7; Ex 3:5; Job 9:11) – he had some spiritual awareness, but not conversion yet.
 - 2) Comes to the wrong conclusions – only superstitions
 - 3) Very shallow understanding of God

D. **Jacob's _____** (28:20-22)

1. What Jacob said he would do.
 - a. Jacob performed a religious act and left the house of God.
 - b. With all the doubts of a new born babe in Christ he said, ***IF God will be with me...***, v. 20. Now what is wrong with that statement? “_____” always implies doubts. Jacob walked out of the house of God after making his vows that if God does such an such, then I will do such and such. Jacob is only going to perform his vows after the Lord performs his. Is this a walk of faith?
 - c. The only thing that the Lord said that really registered with him was that God would bring him back again into his father's house. Jacob at this point in his life is oblivious to the promises God made. He only heard what he wanted to hear. His heart was back home with his parents, and not in claiming the promises of the Lord.
 - d. Jacob walked away not really believing. It will be several years later before these promises begin to register with him as to their eternal consequences. Some few years later God reminded him that he made a vow, ***Gen. 31:13***. Is there a record of Jacob ever paying his vows?
2. What do we (did we) say we would do?
 - a. As we look at Jacob and the promises made and in the future chapters we study how he treated them.
 - b. What each of us should do is examine the promises God made to us and see if we have claimed them as our own.
 - c. Are we impressed with missionary work?
 - d. Do we support missionaries with our money, time, and prayer?
 - e. Are we claiming the promises that He will never leave us even when life is bad?
 - f. Are we content with such as we have or do we envy the wealthy men of the world?
 - g. Are we sleeping in church?
 - h. Do we come to church thinking it is a social organization where we can look, dress, and act like the world?
 - i. Do we delight to do the Lord's will? Is it a delight to come to church or is it a dread?

III. Conclusion

IV. Study Questions

The Book of Genesis

Chapter Twenty Nine

You Reap What You Sow

Or, Love at First Sight

Lesson Verse:

I. Lesson Introduction

- A. In chapter 29 Jacob left the house of God. In this chapter he enters into the house of Laban. As was stated last week, Laban has many characteristics of the Anti-Christ. This concept is more vivid once we realize that when we leave the house of God, as did Jacob, we enter the devil domain, the world. Once he arrived in Haran, he signed himself on and began to work for Laban (the devil?).
- B. If we leave the house of God with dread, awe, or doubts, as did Jacob, we become easy prey for the devil. Many people are awed by the wondrous works of the Lord, but never fully obey Him. Satan is fully aware of this and uses our lack of desire against us.
- C. Jacob is about to learn that sin is a rough and tough taskmaster. If he had not dealt so deceptively with his brother and father, things would not have been so turbulent for him. If he had claimed the seven promises made to him by God, the next few years would not have been filled with so much deceit.
- D. Questions:
 1. Do we live with our choices and accept the responsibility?
 2. Do we teach this concept to our children?
 3. Have we rejected working for the Lord, and instead worked for the devil?
 4. Have we endured poetic justice?
 5. When we work for the devil do we pay our vows to the Lord?

II. Lesson

- A. **The _____** (29:1-10)
 1. Jacob is in the Right Place (29:1-5)
 2. Meets the Right Person (29:6-10)
- B. **The Wrong Approach** (29:11,12)
 1. Going too fast
 2. Too passionate – letting his emotions take over so that he can't accept anything than what he has already decided!
 3. Too Stubborn – expected to just TAKE her right then
 4. The Right Approach would have been...
 - a. Pray, even fast before acting
 - b. Seek counsel
 - c. Meet her, meet her parents, take time to see if she is a help MEET for you
 - d. Allow it to NOT work out
- C. **The Human Wrestlers Face Off** – the Match of the Century (29:13,14)
 1. Jacob meets his match in Laban
 - a. Both are hustlers
 - b. Both know how to take advantage of every situation
 - c. They were perfect for each other
 2. God matches you with the right “sharpener and moulder!”
 3. Laban is a type of the _____ – is Jacob's thorn in the flesh (2Cor 12)
 4. Jacob will end up wrestling with Laban for 14 years in preparation for his ultimate wrestling match with the Lord Jesus Christ in a tent in (Gen 32:24)
- D. **Working for Rachael's Hand in Marriage** (29:15-20)
 1. The _____ of Leah versus the _____ of Rachael
 2. Dowry
 - a. Europe, the father gave a dowry to the GROOM'S father – makes his daughter more attractive

- b. Middle East – the father gets a dowry for his daughter
 - 1) To prove a man can afford to take care of her
 - 2) To show respect for the woman's worth to her parents
3. Laban sees here cheap labour in Jacob
4. Jacob did not want money. He wanted the hand of master's younger daughter in marriage. He loved her so much that he was willing to serve seven years for this young lass. Please remember that Laban stated that it was not right for Jacob to serve him for nought. Laban even went so far and told him to name the hourly rate. We can only assume that Jacob's mind was blinded by love, for he readily became a bond servant to Laban, asking not for money at this time
5. Wedding Night Woes (29:21-30)
 - a. Week long wedding feast (see Jn 2; Jdg 14:12)
 - b. Today we have a lifting of the veil just to make sure she is the one you thought you were marrying!
 - c. Here was a man starting out at the age of **77**. He was blessed by his father and the Lord God Almighty, but has nothing. God promised Jacob that he would become great. Isaac told him he would be great and that corn and wine would be his inheritance.
 - d. Jacob did not readily take God at His promises. He refused wages at the hand of Laban but was ready to serve Laban for Rachel. It appears he lived at home so long with someone doing things for him that he can not make a sound business decision.
 - e. Does this sound familiar? How many times have we refused the things offered by God and instead accepted an offer made by the devil, **Josh 24:15**? How we been guilty of crippling our children because we do not allow them to choose?
 - f. Choices, **Deu 30:19**.
 - 1) The word choose appears about 59 times in the Bible. Of these 59 occurrences 23 of them are in the book of Deuteronomy and of these 23 usage's, 22 of them refer directly to Lord doing the choosing. The one time that Israel was given the choice it was a command for them to choose the life offered by the Lord. God was going to do everything for Israel. He chose the country where they would live, where they would sacrifice, and everything else for them. All they had to do was choose to serve Him.
 - 2) The wise choose the ways of the Lord. The foolish choose the ways of the world. There is not but one hope for those that choose the ways of the world and that is that they will open their eyes and choose the ways of the Lord, **Prov 1:29-33**.
 - 3) Jacob made his choices and had to live with them for about 20 years. He worked 14 years for his wives and stayed another six years before he opened his eyes and realized that the Lord paid better wages than Laban. One could almost say it took 20 years for him to grow up and seek knowledge. The prodigal son opened his eyes and readily admitted that the servant fared better in the house of his father than did he in the world.
 - g. Reaping, **Gal. 6:7**.
 - 1) One of the main things wrong with the world today in which we live is society does not want anyone to live with their choices and reap what they sow. Society has a better plan that will not harm one's self-esteem.
 - 2) Regardless of what society may teach, God's ways are the best. He offered a very good plan to Jacob. Jacob had 77 years of his mother doing things for him, getting him out of trouble, making sure that everything went Jacob's way.
 - h. The deceiver is _____ .
 - 1) Jacob has sold himself into seven years of servitude for Rachel. He did not mind the work for he loved her greatly. On the night of their wedding, Laban hosted a big party to celebrate their marriage.
 - 2) Laban's eldest daughter, Leah, was not as pretty as Rachel. Laban probably was afraid that she would not marry, and recognizing that Jacob loved Rachel very much; he pulled a fast switch and sent Leah into Jacob on his wedding night. It was dark and Jacob could not tell the difference between Rachel and Leah, or so that is what he told his father-in-law in the morning.
 - 3) It made no difference to Laban. A deal is a deal. He married Leah, and Leah was his wife for better or worse. Laban, realizing he had a sucker and was going to play him for all he could get, was ready to make Jacob an offer he could not refuse. He told Jacob that if he would

celebrate the wedding for a week with Leah, he would also give him Rachel to wed as well. However, he would have to serve another seven years for her. But he would not have to wait seven years before he took her to wife. Jacob thought it was a good deal.

- i. Poetic justice.
 - 1) We can only wonder what Jacob was thinking when he accepted Laban’s offer. It is evident he was mad, but was helpless to do anything but be mad. This is what is known as poetic justice.
 - 2) It was OK for the younger to get the blessing as long as it was old Jacob getting the blessing and not the elder brother Esau. It was OK in Jacob’s mind for Rachel to wed before the eldest Leah as long as it was not him marrying Leah. For him to be forced to marry Leah before getting the baby in the family was a great injustice. That father-in-law of his was a low down dirty deceiver to treat him in such a manner as to promise him Rachel and then substitute Leah in her place.
 - 3) Does that sound familiar? How often do we act exactly in the same manner? How often have we swindled someone out of a ten dollar bill and then got mad because some stole five dollars from us? We reap what we sow. That law will always prove true.

E. Leah’s Worth (29:31-35) God shows His choice in the matter

- 1. Even though she was hated, God blessed her
- 2. And, Jacob does end up loving her a little! Has four children with her!
 - a. Reuben – _____!
 - b. Simeon – _____
 - c. Levi – _____ – mediator
 - d. Judah – _____
- 3. Leah finally learns to just praise God instead of trying to manipulate her husband!

III. Conclusion

IV. Study Questions