The Pentateuch



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AN INTRODUCTION TO THE PENTATEUCH

IDENTIFICATION:
The Pentateuch consists of the first five books of the OT: Genesis, Exodus Leviticus, Numbers, and Deuteronomy

The term "Pentateuch" comes from the Greek term *pentáteuchos* meaning "five-volumed (book) after the Jewish designation, "the five-fifths of the law"[1]

The Jews called it "Torah" (instruction) which is often rendered in English by "Law" (Matt 5:17; Luke 16:17; Acts 7:53; 1 Cor 9:8)

Although each book is a unit, together they form a larger unit and unity
UNITY:
These five books form a backbone for the rest of the OT and NT theologically (Deut 26:5-10; Josh 24:2-13; Acts 13:17-41)
The books contain a chronological and theological progression:
(David E. Malick)

1) UNIVERSAL DEALINGS (Genesis 1-11)
God is dealing with the human race as a whole; creation is followed by the fall into sin, the overspreading of the earth with evil, the flood, and the judgment at Babel. As the earth is once again populated, a man named Abram appears in the family of Terah.

2) PATRIARCHAL PERIOD (Genesis 11-50)
Israel is chosen in Abraham; the covenant confirmed in Isaac; the family of Israel goes to Egypt under Jacob and Joseph

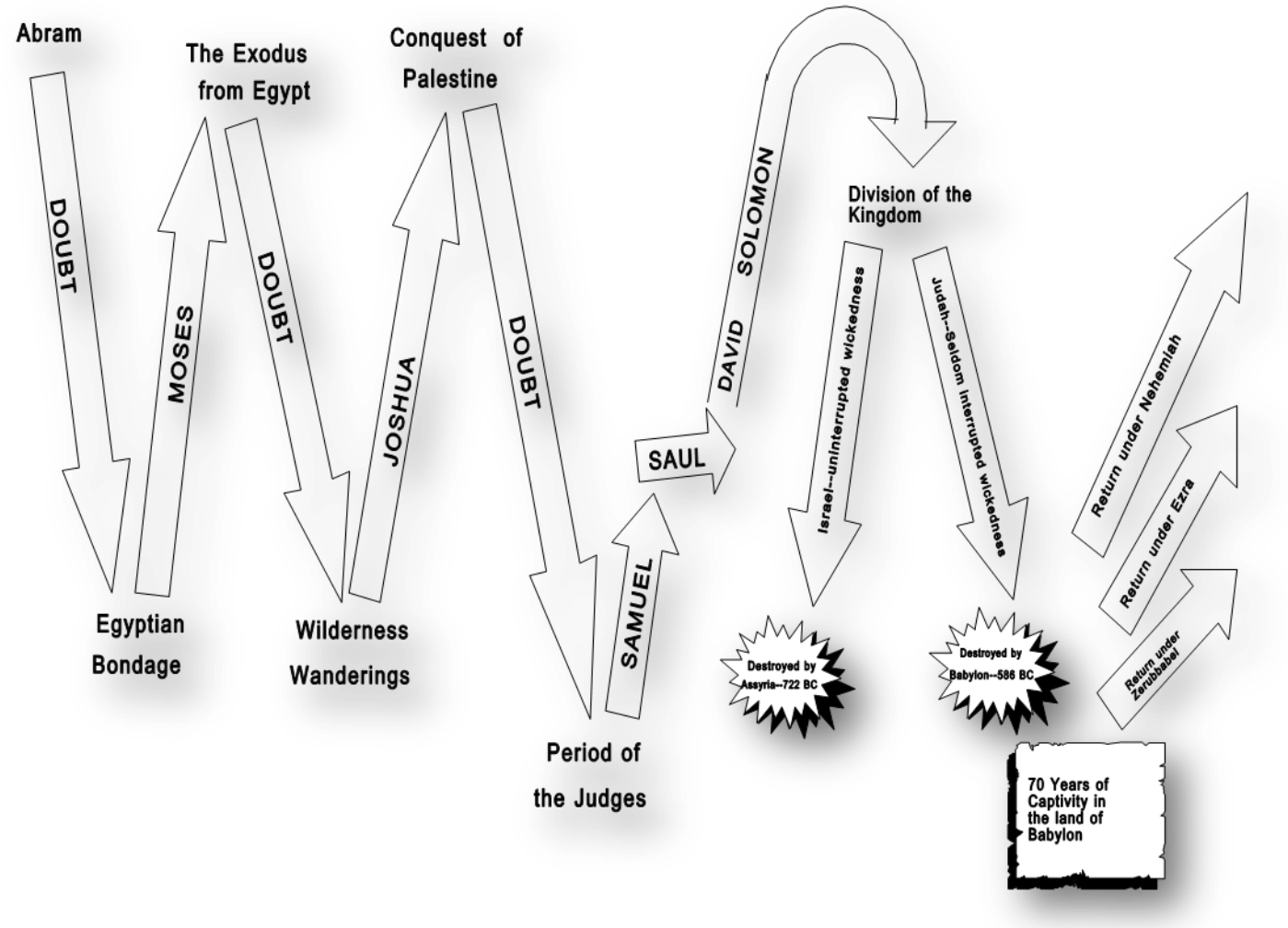
3) BONDAGE IN EGYPT (Exodus 1)
Largely unrecorded, but the conditions of this period are reflected in Exodus 1; the happy life of the Hebrews in Egypt under Joseph became a life of unbearable affliction and suffering under a Pharaoh "who knew not Joseph."

4) DELIVERANCE UNDER MOSES (Exodus - Deuteronomy)
Moses' great contest with Pharaoh and the Exodus; the encampment at Sinai and the reception of the Mosaic Law; 40 years of wilderness wanderings, during which time the faithless generation dies (except Joshua and Caleb)

[1] La Sor, Hubbard, Bush, *Old Testament Survey*,54.

A brief OVERVIEW of the Old Testament history of Israel

Note: The chart below gives a general overview of the flow of events in the Old Testament.



INTRODUCTION TO THE PENTATEUCH AND TO GENESIS

The AUTHORSHIP of the Pentateuch

The traditional, Biblical view--Moses wrote all five books of the Pentateuch

"When all the data of the Pentateuchal text have been carefully considered, and all the evidence, both internal and external, has been fairly weighed, the impression is all but irresistible that Mosaic authorship is the one theory which best accords with the facts."Gleason L. Archer, Jr -

The modern, critical theory--the books of the Pentateuch are the result of collating and combining a number of documents which were written much later than the events they claim to record, which often times disagree with one another, and which arose from very different traditions which were in many ways chostile to one another. (The common name for this notion--the JEDP or *documentary* theory.)

This theory must be recognized as strictly

- *rational* (based upon man's ideas as opposed to depending upon revealed truth), and
- *anti-super-naturalistic* (committed to the proposition that the supernatural has never happened, and thus cannot be appealed to as an explanation for any observed phenomenon).
- It has gone through several stages of development, but the basic presuppositions remain unchanged.

Important: This entire hypothesis is wholly unsubstantiated theory.

None of these supposed seminal "documents" has ever been found, in whole or in part.

This entire concept is built upon the supposition --
--that Israel's religion evolved from a polytheistic to a monotheistic faith, that that process was a wholly <u>natural</u> process involving no actual revelation from God at any point, and
--that the books we possess in the Pentateuch are simply legendary records of the evolution of Israel's religion, composed by men without any special divine influence whatever.

After careful consideration of this issue, Archer concludes:

"To sum up, it is very doubtful whether the Wellhausen hypothesis is entitled to the status of scientific respectability. There is so much of special pleading, circular reasoning, questionable deductions from unsubstantiated premises that it is absolutely certain that its methodology would never stand up in a court of law. Scarcely any of the laws of evidence respected in legal proceedings are honored by the architects of this Documentary Theory. Any attorney who attempted to interpret a will or statute or deed of conveyance in the bizarre and irresponsible fashion of the source-critics of the Pentateuch would find his case thrown out of court without delay.

Biblical evidence of the MOSAIC AUTHORSHIP of the Pentateuch

The Pentateuch itself clearly claims that Moses authored these five books.
Scripture: Exodus 17:14; Numbers 33:1,2

Other sections of the Old Testament clearly state that Moses authored the five books commonly known as the "Law."

- Scripture: 1 Kings 2:3; 2 Kings 14:6; Malachi 4:4
- The New Testament clearly says that Moses wrote the Pentateuch
- Jesus Christ: Mark 7:10 (Ex 20:12; 21:17); Mark 12:26 (Ex 3)
- The Apostle Paul: 1 corinthians 9:9 (Deut 25:4)
- The Apostle Peter: Acts 3:22 (Deut 18:15)

It is hard to see how anyone can embrace the Documentary Theory (that Moses wrote not a word of the Law) without attributing either falsehood or error to Christ and the apostles.

Note: It is also important to see that Moses was wonderfully prepared by God to write these five books. Archer summarizes this preparation as follows:

> (1) He had the education and background for authorship, since he received from his ancestors that wealth of oral law which originated from the Mesopotamian cultures back in the time of Abraham (hence the remarkable resemblances to the eighteenth century Code of Hammurabi), and from his tutors in the Egyptian court he received training in those branches of learning in which Eighteenth Dynasty Egypt excelled the rest of the ancient world.
>
> (2) From his forebears he would naturally have received an accurate oral tradition of the career of the patriarchs and those revelations which God had vouchsafed to them.
>
> (3) He would have a personal knowledge of the climate, agriculture and geography of Egypt and the Sinai Peninsula such as the author of the Pentateuch so patently displays.
>
> (4) He would have had every incentive to compose this monumental work, since he was the founding father of the Commonwealth of Israel, and it was upon these moral and religious foundations that his nation was to fulfill its destiny.
>
> (5) He certainly had plenty of time and leisure during the slow, tiresome forty years of wandering in the Sinai desert to compose a book several times the size of the Torah. Moreover, he had just come from a culture in which the art of writing was so widely cultivated that even the toilet articles employed by the women in the household contained an appropriate inscription. Writing in both hieroglyphic and hieratic characters was so widely prevalent in the Egypt of Moses' day that it seems absolutely incredible that he would have committed none of his records to writing (as even the twentieth century critics contend), when he had the grandest

and most significant matters to record which are to be found in all of human literature. At a time when even the unschooled Semitic slaves employed at the Egyptian turquoise mines in Serabit el-Khadim were incising their records on the walls of their tunnels, it is quite unreasonable to suppose that a leader of Moses' background and education was too illiterate to commit a single word to writing. Thus it turns out that the modern theories which reject Mosaic authorship put more of a strain upon human credulity than can reasonably be borne."

Concerning the authorship of the book of Genesis

As stated earlier, Moses is clearly the hand behind the book of Genesis.

However, it seems that Moses' role in the production of the book of Genesis was perhaps distinct from the role he played in the production of Exodus, Leviticus, Numbers and Deuteronomy.

Notice the following specific distinctive elements regarding the production of the book of Genesis (especially as compared to the other four books of the Pentateuch):

(1) All that is recorded in Genesis happened long before Moses was born.
[That is, all that happens in Genesis was *history* to Moses.)

--however, all that is recorded in Ex - Deut (except the last verses of Deut 34) happened during the lifetime of Moses. [That is, Moses was contemporary to the events of Ex - Deut.]

(2) There are probably only three means by which Moses might have come into the possession of the knowledge concerning that which was past even in his day:
[1] He might have been the recipient of direct revelation concerning all that information
[2] He might have received the information from oral tradition, which he then wrote down
[3] He might have had access to written records, which he compiled into final form.

Concerning these three possibilities, however:
{1} Neither of the first two has a parallel anywhere in the Scripture.

{2} Genesis is composed entirely of narrative records of historical events.
{3} Where there is a parallel (Kings, Chronicles), the book was composed by means of collecting documents written by individuals who were contemporary to the events they recorded.

(3) Genesis gives evidence of 11 such ancient documents which came down to Moses, and which were used by Moses as he compiled the record of beginnings that comes to us as the book of Genesis:

The *toledoth* of the book of Genesis

1) "These are the *generations* of the heavens and of the earth" (2:4)
2) "This is the book of the *generations* of Adam" (5:1)
3) "These are the *generations* of Noah" (6:9)
4) "Now these are the *generations* of the sons of Noah" (10;1)
5) "These are the *generations* of Shem" (11:10)
6) "Now these are the *generations* of Terah (11:27)
7) "Now these are the *generations* of Ishmael" (25:12)
8) "And thee are the *generations* of Isaac, Abraham's son" (25:19)
9) "Now these are the *generations* of Esau, who is Edom" (36:1)
10) "These are the *generations* of Esau the father of the Edomites" (36:9)
11) "These are the *generations* of Jacob" (37:2)

A commentator's conclusion concerning these *toledoth*:

"The weight of evidence suggests that the respective names attached to the *toledoth* represent subscripts or closing signatures. The events recorded in each division all took place *before*, not after, the death of the individuals so named, and so could in each case have been accessible to them."

The CONTENT of the Pentateuch

Generally, the Pentateuch traces history from eternity past ("In the beginning . . .") to 1406 BC (the date when Moses died at the border of the Promised Land), a period of *at least* 3000 years. Specifically, with regard to Israel, the books of the Pentateuch may be summarized as follows.

Genesis

1.) Theme: **"The Beginning of All Things"**
2.) Summary of contents:
   a.) Creation (1,2)
   b.) The fall and rebellion of the race (3-11)
   c.) The origin and history of Israel *as a nation* (12-50)

Exodus

1.) Theme: "**Divine Redemption of the Covenant People"**
2.) Summary of contents:
   a.) Deliverance through Moses [i.e., the Exodus] (1-18)
   b.) Law given at Mt. Sinai; Israel becomes a covenant nation (19-34)
   c.) God gives plans for the Tabernacle; Israel constructs it (35-40)

Leviticus

1.) Theme: **"The Means by which Sinful Men Might Approach a Holy God"**
2.) Summary of contents:
   a.) The sacrificial offerings (1-7)
   b.) The Levitical priesthood (8-10)
   c.) The righteous standards of God (11-15, 18-22, 24-27)
   d.) Day of Atonement (16,17), & the 7 annual feast seasons (23)

Numbers

1.) Theme: **"A Rebellious Nation Wanders in the Wilderness"**
2.) Summary of contents:
   a.) Census (numbering) at Sinai; preparation for the journey (1-9)
   b.) The sin of doubt at Kadesh-Barnea; the wandering and the deaths of the older generation (10-20)
   c.) The new generation travels to the Jordan, prepares to enter the Promised Land (21-36)

Deuteronomy

1.) Theme: **"The Law Restated and the Covenant Reaffirmed"**
2.) Summary of contents:
   a.) The goodness of God rehearsed (1-4)
   b.) The standards of God (10 commandments) restated, amplified (5-26)
   c.) A command to dramatize the covenant relationship (27-30)
   d.) The final events of Moses' life: a sermon (31); a psalm (32); a blessing (33); a funeral (34)

(Preceding Notes by: Doug Bookman)

I. The Book of GENESIS

1. In The Beginning

Genesis 1:1

Genesis, a book inspired by God (II Tim. 3:16) and written through Moses, is the first book of the Hebrew Torah (Law) and is titled by the first word in the book - *"Bereshith."* It is the first of five books called in Greek "The *Pentateuch."*

Structure of the Book. The Book of Genesis may conveniently be divided into four major parts:
(1) the Creation and the early days of mankind <Gen. 1:1--11:26>;
(2) the story of Abraham and Isaac <Gen. 12:1--25:18>;
(3) the story of Jacob and Esau <Gen. 25:19--36:43>; and
(4) the story of Joseph and his brothers <Gen. 37:1--50:26>.
(from Nelson's Illustrated Bible Dictionary)
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Both the Old Testament and the New Testament contain frequent testimony to the Mosaic authorship of the entire Pentateuch <Lev. 1:1-2; Neh. 13:1; Matt. 8:4; Acts 26:22>. (from Nelson's Illustrated Bible Dictionary)

The English Word "Genesis" is derived from the Greek Septuagint's title for this book. In Hebrew, its title *"Bereshith"* (from the first word) means origin or beginnings. So "Genesis" means beginnings or origin.

This is an appropriate title since this book records the beginnings of the entire physical universe.

Genesis gives us an accurate understanding of how. . .
--the world began (an understanding which eludes the minds of the proud, humanistic, so-called agnostics and atheists)
--mankind began
--the family began (through Adam and Eve)
--sin began (in the Garden of Eden)
--government began (through Noah - Gen. 9:6)
--the world's nations began (through Shem, Ham, and Japheth)
--the Jewish nation began (through Abraham, Isaac, and Jacob)

The beginning of salvation history-- the story of God and man, sin and grace, wrath and mercy, covenant and redemption-- also begins in the Book of Genesis. These themes are repeated often throughout the rest of the Bible.
(from Nelson's Illustrated Bible Dictionary)
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An understanding of Genesis is foundational to all theology and doctrinal understanding. The rest of the Bible builds on the historical facts presented in this book.

"It is no accident that God is the subject of the first sentence of the Bible." (Derek Kidner, Genesis, p. 43).

God is the focus of the entire Bible.

In Gen. 1:1, God does not prove Himself; He asserts Himself. He does not argue for His existence; rather, He bolding states it.

This is instructive to us regarding our apologetic (defense of the faith). We don't need to prove the existence of God to anyone. God's creation does a good enough job of that (Ps. 19:1; Rom. 1:20).

I'm a presuppositionalist: I presuppose that all men know God exists (whether or not they will admit it. "There are no atheists in foxholes.")

Verse one summarizes the whole chapter. God made everything.

Gen.1:1
"Baresheet bara elohim at hashamayim wat ha-aretz"
Genesis 1:1
In the beginning God created the heaven and the earth.

So much is said in ten words.
The first chapter of Genesis has probably given rise to more thought, discussion, and controversy than any other (W.H. Griffith Thomas, Genesis, p. 24).

While many call it "Myth from man's imagination," I believe it is "historical fact from divine revelation."

A. ***Genesis 1:1 teaches us that…***
There is a point at which TIME BEGAN

"The beginning" - Not the beginning of eternity; nor the beginning of the abode of God (the "third heaven" - II Cor. 12:2), but the beginning of the physical universe (the earth's globe, the sky, and outer space).

The beginning of the five basic scientific realities (in a physical universe) are mentioned in Gen. 1:1-2 -

1. Time = In the beginning
2. Space = The heavens
3. Matter = The earth
4. Force = The Spirit of God
5. Motion = moved

(F.H. Capron, cited by Thomas, p. 31)

Until God spoke creation into existence, nothing existed.

We are today living in a "bubble" of time which had its beginning in Gen. 1:1.

Although the eternal God is <u>not</u> bound by time ("One day is as a thousand years"), He has chosen to create time, and to allow His temporal creation to exist during a limited time frame. After the Millenium, time shall be no more, the former things shall pass away and eternity future will continue.

B. ***Genesis 1:1 teaches us that…***
God is AWESOME in His essence, power & wisdom

Elohim is the only name used for God in Gen. 1. This name, used over 2500 times in the Old Testament, refers to God as the "Strong One," the mighty God.

The word Elohim is a plural name. This is significant.

All things were created by the <u>Triune Godhead</u>
(The Trinity was involved in creation)

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let <u>us</u> make man in <u>our</u> image." Cp. verse 27 - "So <u>God</u> created man in his own image."

b. Man was created:

1) By the <u>Father</u>
- Rev. 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.)

2) By the Son

- John 1:1-3 - In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.
- Col. 1:15-16 - Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

- Heb. 1:2 - Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3) By the Spirit

- Psalm 104:30 - Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.
- Job 33:4 - The Spirit of God hath made me, and the breath of the Almighty hath given me life.
- cp. Gen. 2:7 - "breathed" and "breath" = "ruach," which can be translated "Spirit")

"The verb used for create (*bara*) is used in Scripture exclusively for the activity of God. Humans may "make" (*asa*), "form" (*yasar*), or "build" (*bana*); to the Hebrew, however, God creates." (Allen P. Ross, Creation and Blessing, p. 106).

God created the world out of nothing

("Exnihilo" - i.e. without pre-existing materials)

"Created" - The Hebrew word "barah" (Gen. 1:1; 1:27; 2:3; 5:2) "refers to a sudden, supernatural, bringing into existence of something that previously did not exist" (John Whitcomb).

Other Scriptural Evidence:

a. Hebrews 11:3 -Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

b. Psalm 33:6 -By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

c. The repeated phrase--"And God said. . . and it was so"--indicates that the act of creation took place by the instantaneous power of the word of God (Gen. 1:6-7; 9, 11, 24, etc.)

For God to create such a vast, and yet detailed, balanced and beautiful universe, He must be awesome.

His power made it all, and His wisdom made it all just right.

C. ***Genesis 1:1 teaches us that…***
Life has DESIGN & PURPOSE

Creation reflects well-thought-out design; it's too well-arranged to be a freak of nature or happenstance.

Since a personal God made the world and everything in it, life has meaning. There is purpose to life. Life has a goal.

What a meaningless life this would be, if there was no intelligent, loving, powerful creator (who planned and made it all).

The fool who says in his heart "there is no God," really has no purpose in life and no meaning to life (since in his mind life is an accident).

Life is empty for the atheist and agnostic. Such people cannot be truly at peace in themselves, because there are paramount, fundamental questions which have not been answered in their minds. (Who am I? How did I get here? Why am I here? And Where am I going?)

People often turn to drugs or other substance abuse or decide to end it all in suicide because their lives are void of purpose and meaning (you'll never meet a truly happy person who denies God's existence).

D. ***Genesis 1:1 teaches us that…***
Creation did not CREATE ITSELF (Evolution is a lie)

"The Heaven" - lit. the heavens (hashamim - plural). Referring to the sky surrounding the earth (the atmosphere) and outer space (the galaxies).

"The earth" - the globe of the world with its capacity to sustain life.

The Theory of Evolution

a. The definition of evolution: The word "evolution" describes a process of continuous change from a lower, simpler, or worse state to a higher, more complex, or better state. (Webster's Dictionary)

The evolution of man involves a supposed "process by which, through some sort of aggregation of matter though many ages and countless species, by chance or by some undetected, impersonal law, man appears."

b. The hypothesis of evolution: The evolutionist believes that life evolved in this way:

1) From nothing to something

2) From inorganic to organic

3) From plant life to animal life

4) From animal life to man

c. The flaws of evolution:

1) Evolution is actually unscientific.

True science is the discovery of facts (laws or principles) based on the "collection of data through observation and experiment."
One species forming into another has never been observed (seen by man), nor has it been produced in a lab.

Therefore, evolution is not fact, but faith. A blind faith based on assumptions which cannot be proven.

Everyone believes in something. No one can endure the stress and cares of life without faith in something that cannot ultimately be proven. Atheists cannot prove there is no God. Pantheists cannot prove that everything is God. Pragmatists cannot prove that what will count for them in the future is what works for them now. Nor can agnostics prove that it is impossible to know one way or the other. Faith is unavoidable, even if we choose to believe only in ourselves. What is to be decided is what evidence we think is pertinent, how we are going to interpret that evidence, and who or what we are willing to believe in (Luke 16:16).
Each of us has a choice. We can look at the evidence for God's existence and believe that He is there, or we can set aside the evidence and decide that there is no God. Either way, we must cross a bridge of faith, because neither argument can present laboratory verification.
The Limitations Of Science

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2) Evolution has no valid answer for the origination of matter.

What started the "Big Bang?" Where did the original substance from which "life evolved" come from?

3) Evolution contradicts the first and second Laws of Thermodynamics.

a) The first Law of Thermodynamics notes that in all real processes, the total quantity of matter and/or energy stays constant, even though it frequently changes form (EX: ice to water, rock to sand, etc.). This law proves that nothing is being either "created" or "evolved" by the present processes.

b) The second Law of Thermodynamics (one of the best-proven laws of science) says that the whole universe is running down into complete disorder. The universe is not improving nor become more complex nor gaining higher organization with time, but rather is deteriorating with time, becoming less ordered, leading toward entropy (an inferior change of energy and matter)

Ps 102:25-27
Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
(KJV)

The second law states that when energy is transformed from one state to another, some of it is turned into heat energy which cannot be converted back into useful forms. This indicates that the universe is deteriorating.

Example: The sun and stars irretrievably emit millions of tons of energy every day, and given enough time would eventually burn out of existence.

The amount of helium-4 in the atmosphere suggests that our atmosphere is less than 15,000 years old. Approximately fifteen million tons of nickel meteorite dust settle o earth each year. If he earth is five billion years old, then there should be a layer of dust at least 200 feet thick, but there isn't.

4) Evolution contradicts known biological facts.

a) Through "mutations" no new life form has ever evolved.

b) The chromosome count in plants and animals and humans is totally distinct.

c) The distinct DNA in life forms prevents them from evolving into a new species (like begets only like).

5) Evolution has no proof of intermediate species ("missing links")

The link or bridge between inorganic and organic, between plant life and animal life, and between animal life and man has never been scientifically proven. (EX: There is no valid link between man and ape)

6) Evolution is statistically impossible.

The French Mathematician, Lecompte de Nouy, examined the laws of probability for a single molecule of high dissymmetry to be formed by the action of chance. De Nouy found that, on an average, the time needed to form one such molecule of our terrestrial globe would be about 10 to the 253 power billions of years.
"But," continued de Nouy ironically, "let us admit that no matter how small the chance it could happen, one molecule could be created by such astronomical odds of chance. However, one molecule is of no use. Hundreds of millions of identical ones are necessary. Thus we either admit the miracle or doubt the absolute truth of science." Quoted in; "Is Science Moving Toward Belief in God?" Paul A. Fisher, The Wanderer, (Nov 7, 1985), cited in Kingdoms In Conflict, C. Colson, p. 66

The statistical probability that the complex and ordered universe would result from chance processes, ungoverned by a personal intelligent, deliberate Designer, is virtually nil.

"The statistical probability of the ordered cosmos resulting from spontaneous generation (evolution) is considerably less than the probability that an explosion in a print shop would produce a dictionary."

For the sun to be just far enough from the earth that it doesn't burn up and close enough that it doesn't freeze up is too precise a distance to be mere chance (or an accident).

7) Evolution contradicts common sense.

To believe it was by chance or by accident that a detailed, aesthetic (beautiful), vast, and orderly universe came into existence is irrational.

While that seems hard to believe, it makes great sense when compared with the alternative. If indeed the worlds were not made by God out of nothing, then the next-best solution is that the worlds were made by no one out of nothing. Compare the two ideas for reasonableness and see which conclusion you come to.
The Habits Of The Heart

It is absurd for the Evolutionist to complain that it is
unthinkable for an admittedly unthinkable God to make everything
out of nothing, and then pretend that it is more thinkable that
nothing should turn itself into anything.
--G.K. Chesterton in The Quotable Chesterton

Note: At the present rate at which the world's population is increasing, if mankind has been in existence as long as the evolutionists claim, the world would be over-filled with people.

8) Evolution contradicts the clear statement of Scripture about origins.

a) Genesis 1-2 -

b) Matthew 19:4 -And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female

c) Hebrews 11:3 -Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

d) Evolution contradicts the Biblical principle that plants and animals only produce "after their kind" (Gen. 1:11, 12, 21, 24, 25). This truth, though written thousands of years ago, is scientifically validated today!

The motive of evolution

Evolution is Satanic:
Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!"
Anton Szandor LaVey, "The Satanic Bible", p. 25, 33

What caused man to think up such a theory?

Basic answer: Sinful man does not want to be accountable to a Creator God.

Fallen man wants to make a way to leave God out of the origin of life, so that he does not have to acknowledge the Creator's authority and glorify Him. Evolution is so readily accepted simply because it gives man the "luxury" of keeping the concept of God out of his life and conscience (Jn. 3:19-20 - *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved*).

See: Romans 1:18-32 -

1) The real reason for evolution - V. 18 - "Men hold (hold down, suppress) the truth in unrighteousness."

2) The inexcusableness of evolution - V. 19-20 - Creation clearly points to a Creator (and His power and authority).

3) The end result of evolution - V. 21-32

    a) Empty lives and blind eyes (v. 21)
    b) Pride and delusion (v. 22)
    c) Idolatry (materialism) (v. 27)
    d) Immorality (v. 24-32)

If there is no God, then there are:

(1) No absolutes
(No definite right and wrongs; Issues are not black & white; All things are relative to situations and circumstances; No such thing as truth)

(2) No moral standards
(There would be nothing by which to measure rightness; Man can set his own rules, and play the game of life any way he wants; Situation ethics becomes the rule)

(3) No boundaries
(Nothing is off limits; nothing is sacred ground; No act is a transgression)

(4) No shame or embarrassment for sin
(If there are no definite rights & wrongs, there should be no feelings of guilt, no matter what you do)

(5) No fear of judgment
(If there is no Creator God, man is accountable to no one; He can live anyway he wants without the fear of consequences)

(6) No need of salvation
"It becomes clear now that the whole justification of Jesus' life and death is predicated on the existence of Adam and the forbidden fruit he and Eve ate. Without the original sin, who needs to be redeemed? Without Adams fall into a life of constant sin terminated by death, what purpose is there to Christianity? None."
G. Richard Bozarth, "The Meaning of Evolution", American Atheist, 20 Sept. 1979, p. 30

E. ***Genesis 1:1 teaches us that…***
Man is RESPONSIBLE to Glorify the Creator

Psalm 100:3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

If a Creator exists, these are some of the resultant consequences:

1) I am known by the Creator.
2) I am inferior to the superior Creator.
3) I am responsible to the Creator.
4) I will be judged (held accountable) by the Creator.
5) I should live for the glory and purpose of the Creator.
6) I am not the master of my life.

Therefore, I cannot live any way I please; I must do His will.

If God made it all, God has power over all, authority over all, sovereignty over all, dominance over all, and preeminence over all.

2. God's Good Creation

Genesis 1:2-31

Many of the pagan nations of the ancient world had their own creation stories. But in these stories, their gods evolved out of natural processes connected with the world itself. They believed the material universe was eternal, and it brought their gods into being. But Genesis declares that God existed before creation and is in full control of the physical universe. He called the world into being by His word. His power is absolute. He does not have to conform to nature and cannot be threatened by it. God is sovereign and does not have to share His power with other supernatural beings.
(from Nelson's Illustrated Bible Dictionary)
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Day of Creation	God's Creation
Day 1	**Heavens/Earth & Light/Darkness**
Day 2	**A Canopy Expanse in the Sky**
Day 3	**Dry Land & Seas; Vegetation** (Plants & Trees)
Day 4	**Sun/Moon/Stars**
Day 5	**Sea Life** (fish) **& Birds**
Day 6	**Animals, Reptiles, Insects & MAN**
Day 7	**God Ceased ("Rested")**

***God made it all very good.**

A. DAY 1 - The Heavens/Earth & Light (v. 1-5)

v. 2
"The earth was without form and void" -

Some want to interpret this to mean: "the earth became ruined." Some well-meaning Christians, in an attempt to reconcile God's act of creation with the supposed geological evidence that the world is exceedingly old (i.e. 4.5 billion years), see a "gap" between verses 1 & 2.

What is the Gap Theory? Weston W. Fields in his book, Unformed and Unfilled (p. 7) states: "In the far distant, dateless past God created a perfect heaven and perfect earth. Satan was ruler of the earth which was peopled by a race of "men" without any souls. Eventually, Satan, who dwelled in a garden of Eden composed of minerals (Ezekiel 28), rebelled by desiring to become like God (Isaiah 14). Because of Satan's fall, sin entered the universe and brought on the earth God's judgment in the form of a flood (indicated by the water of 1:2), and then a global ice-age when the light and heat from the sun were somehow removed. All the plant, animal, and human fossils upon the earth today date from this "Lucifer's Flood" and do not bear any genetic relationship with the plants, animals, and fossils living upon the earth today." (Ken Ham in "Back to Genesis" quoting Weston W. Fields)

Those who hold to this "Gap Theory" believe that God created a good earth in verse one, but that the earth experienced a global holocaust and the fall of Satan (which occurred in between v. 1 & 2). God then (according to this view) reconstructs the earth and calls upon the earth's living creatures to "replenish" the earth (implying that it had been filled with living things previously).

The word "replenish" (*maleh* - 1:28) does not mean "refill." In none of this Hebrew word's 206 occurrences does it mean refill, but simply "fill."

The "Gap Theory" or the "ruin-reconstruction" theory is erroneous for the following reasons:

1. The word "was" (*hayah*) occurs 264 times in the Old Testament and in only six of these can it be translated "became" (Gen. 3:22, 19:26, 21:20; Exod. 7:19, 8:17, 9:10)

2. The terms *tohu* and *bohu* mean "unformed" and "unfilled" (unshaped and uninhabited).

3. The conjunction "and" in v. 2 is not a *waw*-consecutive but a *waw*-conjunctive, which should be understood in the sense of "now," giving an expansion on what was introduced in verse 1. Not marking a sequence of time.

4. The Bible clearly states that God did all of His creative activity in six days and ceased for good on the seventh.

5. No other Scripture mentions a pre-Adamic race which was destroyed by an Ice Age as the Gap theorists claim.

God created in stages.

1) First, He created the globe

2) Then He shaped it (formed it) by causing "dry ground" to appear (Gen. 1:9-10).

3) Then He filled it with life (plants, fish, birds, animals, insects, reptiles, and man) (vv. 11ff)

"The Spirit of God moved" - The Holy Spirit is pictured as hovering over the earth's waters. God's Spirit via God's Son had part in creation (Ps. 104:30).

v. 3

"And God said" - Each time a new day of creation began, the phrase "and God said" occurs (v. 3, 6, 9, 14, 20, 24).

The power of God's creative word made it all! Heb. 11:3 - Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

God created physical light (Day 1) before He created the sun (Day 4). This (temporary) light source was used to mark the first day of creation. (the earth passed through its first day/night cycle).

v. 4

Light is "**good"** because it makes visible the good creation of God.

Both visibly and metaphysically, light is superior to darkness.

Sinful men love darkness rather than light (Jn. 3:19).

"Divided" - Genesis 1 gives us the origins of three contrasting separations:

--Light from darkness
(day from night - v. 5)

--Sky from water (v. 7)

--Dry land from seas (v. 9)

v. 5

"God called (named)" - God's naming of the day/night (v. 5), Heaven (sky - v. 8), earth (v. 10), mankind ("Adam") (5:2) in Semitic thought reflects His authority over creation.

"The evening and the morning" - This statement is what originated the Jewish reckoning of time. The Hebrews begin the day in the evening (Lev. 23:32); daytime closes at sunset.

The sequence of a day is dark night and then bright light.

This order fits with God's sequence of starting creation on Day 1 in "darkness" (v. 2) and ending it after the light cycle ran its course.

The word “day” in Genesis 1 refers to a literal 24-hour day as we know it.

While some view the reference to "day" in Genesis 1 (v. 5, 8, 13, 19, 23, 31; 2:2) as referring to a long period of time or an age of time, the Bible most clearly refers to a literal, solar, 24-hour day.

Evidence:

a. The Hebrew word for "day" is "yom," which always refers to a literal, 24-hour day [unless a figure of speech is being used; in which case the context would demand a different meaning (EX: Gen. 2:4)].

1) If God intended the reader to interpret the word "day" as a long, indefinite period of time, He would have used "olam."

2) Hebrews 4:4, which refers to the seventh day of creation, employs the word "hemera" which refers to a 24-hour day, not the word "aeon" which refers to a period or age of time.

b. The numerical adjectives ("first" . . . "second" . . . "third" . . . etc. - Gen. 1:5, 8, 13, 19, 23, 31; 2:2) are never used to refer to an age of time when they are associated with a number (cp. Gen. 7:17, 24; Num. 7:12-77).

c. The qualifying phrase "evening and morning" proves a literal, 24-hour day (cp. I Ki. 17:6; I Sam. 17:16; Ps. 55:17).

[Note: The Jews began their day in the evening and ended it in the morning.]

The words "evening" and "morning" are used more than 100 times in the Old Testament, always with the literal meaning (Henry M. Morris, The Beginning of the World, p. 24).

d. The fourth commandment (to remember the Sabbath day) is based upon a literal understanding of God's creative activity in six days and His resting on the seventh (Ex. 20:11; 31:17; cp. Gen. 2:2).

God could have created the world in six seconds or less if He so chose, but this commandment suggests that He chose to do so in six days to serve as a pattern for Israel's rest and work periods.

B. DAY 2 - A Canopy Expanse in the Sky (v. 6-8)

The firmament (*raquya*) refers to a visible dome of the sky in which the clouds move.

v. 6
"Firmament" - lit. an expanse; or a spreading out of an atmosphere above the earth causing a canopy of vapor to rise above the earth creating sky in between that canopy and the sea waters on earth.

"Apparently God suspended a vast body of water in vapor form over the earth, forming a canopy that caused conditions on the earth to resemble those inside a greenhouse This may account for the longevity of human life (Gen. 5) and for the tremendous amount of water involved in the worldwide flood (Gen. 6-9)." (Ryrie note, Gen. 1:7).

v. 8
"Heaven" - sky
--The "first" heaven is sky.
--The "second" heaven is outer space
--The "third" heaven is God's abode (II Cor. 12:2)

C. DAY 3 - Dry Land/Seas & Vegetation (v. 9-13)

v. 9
God shaped the earth's surface. Whereas it was "unformed" (v. 2), now God gives it shape by pushing up the dry land and pushing down the earth's cruse to form a depression below what we call "sea level."

v. 11
With dry land appearing on Day 3, God now had the elements prepared to sustain vegetation, plants, and fruit trees.

The phrase **"after his kind"** (1:11, 121, 21, 24, 25) proves that God created the fixed categories of biological classification.

One "kind" of biological category cannot co-mingle with another and reproduce (hence, there has never been a half plant/half bird or half fish/half man - No mermaids!)

v. 12
"Whose seed is in itself" - A key phrase, repeated from v. 11

[What came first, the plant or the seed? The plant. Evolution does not know which came first (EX: the chicken or the egg).]

God created inanimate life ith the ability to reproduce itself. Hence, He designed plant life to be eaten and replenished.

D. DAY 4 - The Sun, Moon, & Stars (v. 14-19)

v. 14

"Lights" - The Sun, moon, and stars.

By means of these we calculate:

1. The time of day
2. Direction signs - to give men (EX: nautical sailors) their bearings - Sun rises in east, sets in west. This provides direction.
3. Seasons of the year (EX: the position of the moon)

v. 15
"To give light on the earth" - Having created vegetation, now God had to create that which would sustain the life and growth of vegetation. So now he created the sun.

E. DAY 5 - Sea Life & Birds (v. 20-23)

v. 20
"That hath <u>life</u>" - Now God moves from inanimate life (as vegetation) to animate life.

God's <u>orderly</u> work of creative activity:

1. First, the elements to <u>sustain</u> life (light, land, water)

2. Second, <u>inanimate</u> life (vegetation, trees, to produce fruit and vegetables)

3. Third, <u>living</u> creatures

a. <u>Sea</u> creatures (fish, whales)

b. <u>Air</u> creatures (birds)

It is interesting that God fills the 3 spheres with animate life in the order of which He made them:

1. Water (v. 2) --- Sea Life

2. Sky (v. 6-8) --- Birds

3. Dry Land (v. 9-10) --- Animals, reptiles, insects and man)

v. 21
"Great whales" - great sea creatures, which would include whales, but also sea monsters (as described in Job 41:1; Ps. 104:26).

F. DAY 6 - Animals, Reptiles, Insects, & MAN (v. 24-31)

v. 24

"Let the earth bring forth" - On day six, God used the natural elements of the ground to form the various mammals, reptiles, etc.

"Living creature" - (*nephesh)* animals which possess vitality (life)

"Cattle" (*behemouth)* - large land quadrupeds

"Creeping things" - (*remes)* - relatively small, rapidly moving vertebrates; rodents and reptiles and invertebrates (worms and insects)

"Beast of the earth" - (*chay*) - wild animals

v. 26

"Let us make man in our image, after our likeness" - The plural pronouns must refer to God Himself (not including angels); because v. 27 describes man as being created in the image of God (not God and angels).

Since the Scripture asserts that God Himself created all things (Is. 45:12, 18), the "us" cannot refer to finite angelic beings, but to God's own triune essence.

"Let us make man in our image" - The Trinity (Father, Son, and Holy Spirit) was involved in creation.

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let us make man in our image." Cp. verse 27 - "So God created man in his own image."

b. Man was created:
   1) By the Father (Rev. 4:11)
   2) By the Son (John 1:103; Col. 1:15-16; Heb. 1:2)
   3) By the Spirit (Psalm 104:30; Job 33:4; cp. Gen. 2:7 - "breathed" and "breath" = "ruach," which can be translated "Spirit")

Man was created in the image and likeness of God.

In what sense?

a. "Image" ("tselem") - points to man's personality features that are reproductions of God's spiritual, intellectual, and moral qualities.

b. "Likeness" ("demuth") - points to man as not being the same as God, but as being similar in pattern or model.

c. Why does God use both words, "image" and "likeness?"

To avoid the implication that man is a precise copy of God, albeit in miniature, the less specific and more abstract word "demuth" ("likeness") was added by God. "Demuth" then defines and limits the meaning of "tselem" (Humbert, Barr, T.W.O.T. Vol. 1, p. 192).

d. Man bears the image of God in three senses:

1) Man is like God in that he is a person (with personality). A "person" is a being who possesses self-consciousness, self-determination, intellect, emotion, will, world-consciousness, etc.
2) Man is like God in that he has a spirit (Jn. 4:24; I Cor. 6:20; cp. Eph. 4:23-24)
3) Man is like God in that he has a moral nature (a basic, innate comprehension of right and wrong - Rom. 2:14; Eccl. 7:29).

When Adam sinned the image of God in man was marred and defiled but was not obliterated.

*Since mankind still retains this sense of the image of God, his life has a dignity and is to be respected, honored, and protected. Doing so honors the Creator (Gen. 9:6; James 3:9).

e. Important Notes:

1) Man's being created in the image and likeness of God does not mean that man is an emanation of God ("Ethical Monism").

Man is distinct from and in no way is he one in essence with God.

2) Also, man being created in the image and likeness of God in no way identifies God as being physical or corporal. The Bible is clear: "God is Spirit" (John 4:24).

The crown of God's creation – man – occurred on the sixth day.

Mankind was created last because he was the most special of God's creation. Special because he would be made in God's image and likeness and because he would rule over the rest of creation.

Psalm 8:4-9 - 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: 7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. 9 O LORD our Lord, how excellent is thy name in all the earth!

"Dominion over" - rule over; control over; stewardship over; man was to govern the elements and species of the world.

This dominion expresses God's desire and design that people be regarded as superior to the rest of the animal world and it explains why people have a natural tendency toward fishing, hunting, taming animals, utilizing domesticated animals for man's benefit, etc.

v. 27
"Male and female" - God created Adam & Eve both on the sixth day of creation (with a time frame in between during which Adam named the animals).

v. 28
"Be fruitful and multiply" - Has God ever withdrawn this injunction? NO!

If anyone ought to have large families, it is God's people.

Population control is <u>not</u> God's design. It is sinful, selfish man's plan (Ps. 127:3, 5 - Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.
5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

v. 29
Man was a <u>vegetarian</u> prior to the flood (Gen. 9:2-3 - And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.
3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.)

A vegetarian diet is very health; however, you are not more spiritual for abstaining from meat (I Tim. 4:3f).

v. 31
"It was very good" - After each of God's creative activity, He pronounce dit good (Gen. 1:4, 10, 12, 18, 21, 25, 31).

Everything God does is good. He only knows how to give good things

Ja. 1:17 - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
Mt. 7:11 - If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
Ps. 84:11 - For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

CONCLUSION:

"Through faith we understand" -
"Faith is the greatest perceptive power in the wold. Through faith we see" (Thomas p. 35)
"Woe unto him that striveth with his Maker!" (Is. 45:9)

Since God is Creator, we should:

--Not worship God's creation (but the Creator - cp. Rom. 1:25)

--Respect God's creation
(Don't abuse the earth - be a good steward)
(Don't dishonor people - who are created in His image and likeness)

--Glorify God for His creation

--His power (which created and constructed it so vast and yet so detailed)

--His wisdom (which planned it so well; it is ordered, balanced, and purposeful)

--His authority (which rules over it)

God created all things for His pleasure (Rev. 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.) and for His glory (Is. 45:25)

This chapter boldly asserts that:

1) The world is not self-originated
2) Matter is not eternal
3) Man is the crown and culmination of creation
4) God is awesome
   Isaiah 40:21-22

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?
It is he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

If God can create all things in 6 days, He can also do he miraculous

If God can create water, He can satisfy the thirsty soul

If God can create light, He can give light to those who grope in darkness.
(He can brighten your dark circumstances)

If God can provide fertility to the earth, He can put food on your table.

3. The First Marriage

(God's Design for Marriage - Genesis 2:18-25)

INTRODUCTION:

In chapter 1, God gave us a brief synopsis of His creation of man and woman on Day 6 (So God created man in his *own* image, in the image of God created he him; male and female created he them.)

Now, in 2:18ff, God details how He did it and why.

This account is not a fanciful fictitious story but the way it really happened, according to Jesus Christ (cp. Gen. 1:27 & 2:24 with Matthew 19:3-6, Mark 10:2-9).

"It is quite wrong to imagine that somewhere in a cave around the flickering light of a fire, a group of previously promiscuous people decided that marriage might be a good idea" (Jay Adams).

The home was established by God!

We have so-called "experts" today who think they have all the answers to the needs of families and marriages. However, the only true, trustworthy answers can come from the Designer Himself. ILLUS: The one who knows a machine, product, etc., best is the designer.

ILLUS: In the early days of the automobile, a man's Model-T Ford stalled in the middle of the road. He couldn't get it started no matter how hard he cranked nor how much he tried to advance the spark or adjust things under the hood. Just then a chauffeured limousine pulled up behind him, and a wiry, energetic man stepped out from the back seat and offered his assistance. After tinkering for a few moments, the stranger said, "Now try it!" Immediately the engine leaped to life. The well-dressed individual then identified himself as Henry Ford. "I designed and built these cars," he said, "so I know what to do when something goes wrong." God, as our Creator, knows how to "fix" us when our lives are broken by sin.

**** Let the Designer Himself show you His plan for Marital Harmony!***

A. God created Eve FOR Adam…
to express the Roles He desires for the Husband & Wife (v.18-20)

1. Eve was Created to be Adam's Companion (v.18a)
("It is not good that the man should be alone")

This is the only time in creation account that God said that something was not good (v. 10, 12 Earth=good; v. 18 Sun & moon=good; v. 21 sea life=good; and v. 25 animals=good)

"The skies without the luminaries and birds are incomplete. The seas without the fish are incomplete. Without mankind and land animals he earth is incomplete" (Hamilton, p.175). And now with woman, the man is incomplete.

"Not good that the man should be alone" - The Apostle Paul states that singleness is "good" in certain cases (so a believer who has the "gift of celibacy" [Mt. 19:11-12; I Cor. 7:7-9] would be able to serve the Lord without distraction [cp. I Cor. 7:32-35]), but as a general pattern of God's order marriage is the preferred option. It is "good."

"Alone" = to be solitary, to live separate from others, to be isolated, to be all by yourself.

In what sense was it not good for Adam to be alone?

1. No communication
2. No helper ("two are better than one" - Eccl.)
3. No ability to procreate on his own

God created man in God's own image and likeness - READ 1:26-27.

The Triune Godhead is a social being. The Bible describes the members of the Trinity as communicating with each other (EX: "Let us make man in our image" - Gen. 1:26; "Whom shall I send and who will go for us?" - Is. 6:8; cp. Gen. 3:22, 11:7; Eccl. 12:1).

God gave man a social nature that craved companionship.

A companion was needed for fellowship (communication is important)

2. Eve was Created to be Adam's Completer (v.18b-20)
("I will make him an help meet for him")

This naming of the animals took place on the sixth day of creation.
1) creation of man,
2) naming of animals, and
3) the making of woman all happened on the sixth day (cp. 1:27)

Not all of the animals "of the earth" (1:24) were brought to Adam, but the animals "of the field" (hassadheh). (Leopold, p.131)

God does not command Adam to name them, but by bringing the animals before him, he gives Adam the opportunity to express his deep and direct mental insight into the nature of animals.

1) he would see their distinctiveness from himself
(Different size, shape, & appearance)

2) he would see their impersonal nature
(You may talk to your dog or cat, but they don't talk back!)

God deliberately made Adam wait a while before He created Eve, so as to bring Adam to the realization that he needed a counterpart (and thus would appreciate her more once received).

Singles, maybe this is one reason why God has not yet given you a spouse.

--He may want you to remember what it was like to be alone so that you will appreciate your spouse.

--He may want to mature some area of your life so that you will be better suited for the responsibilities of marriage.

God made it evident that man needed woman. She was to provide him assistance; be the "missing links" of his life so as to enable him ("complete him") to fulfill God's plan for his life.

"Help" - Ezer = to aid, assist

"Meet" - Kenegdo = suitable for, corresponding to similar but opposite

The woman would be “meet” or suitable (agreeable; matching) to man [not an inferior being]

“Help Meet” - this phrase points to "a complement, or "completer")

God created Eve in such a way that she would correspond to Adam physically, socially, and spiritually (Ross, p. 126).

She would be the missing piece of the two-piece puzzle.

A wife finds her fulfillment in life by fulfilling her husband. Her needs are met in large part by meeting his.

“Woman goes to an incomplete man, completes him, and then receives the benefits of his completeness.” (Jack Hyles)

Ladies, you will never find fulfillment in life until you fulfill the purpose for which you were made.

“I will make him an help meet for him” - (v. 18) . . . **“an help meet for him”** (v. 20).

I Cor. 11:8-9 - For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

In this account of God’s creation of woman, nothing is said of her being a “chiild bearer,” although she was designed to give birth to children. All of the emphasis is on her being Adam’s partner and helper. Wives, your first and foremost responsibility is to your husband (and vice versa).

B. God created Eve <u>FROM</u> Adam…
to express the <u>Oneness</u> (unity) He desires between Husband & Wife
(v.21-25)

1. Woman's <u>origin</u> shows the oneness God desires in marriage
(v.21-22) *"And the rib, which the Lord God had taken from man, made he a woman"*
(Marital unity is <u>illustrated</u> by creation)

"Deep sleep" = a divine anesthetic that made Adam oblivious to the surgery God was performing.

"from the <u>rib</u>" - Jokes abound today about "Adam's rib" and "Women's lib"
The Hebrew word translated "rib" refers to the "side" The word encompasses both the bone and the surrounding flesh; Hence, Adam's testimony: "bone of my bones and flesh of my flesh" (v.23)

"He <u>made</u>" = to <u>build</u>, or fashion

The way God created woman reveals His design for a close union.

God could easily have created Eve out of the dust (as He created Adam), but He chose to make her body from his body . . .
to demonstrate the <u>unity</u> God designed for marriage
and to illustrate a woman's natural dependency on the man from whom she was created.

From the beginning, God instituted marriage to be a <u>monogamous</u> (one spouse) and <u>heterosexual</u> union.

God formed <u>one</u> woman from Adam's side, not a harem. (Polygamy is a sinful perversion of God's design).

God formed a <u>woman</u> not another man from Adam's side (homosexuality and lesbianism are a sinful perversion of God's design). [Their names were Adam & Eve not Adam & Steve]

Augustine said: "God did not take a bone from Adam's head from which to create Eve that she might be <u>above</u> him, nor a bone from his foot that she might be <u>beneath</u> him, but from his side that she might be **<u>beside</u>** him . . . close to his heart and yet under his arm for protection."

The emphasis, though, is not on where the bone was located, but is on the fact that the woman's body came from the man's body (so as to express the unity and attraction husbands would have for their wives).

Eph. 5:28 - So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

She is your flesh and blood!

1. ***"God brought her unto the man"*** -

   Every marriage must start with God.

   Every believer should get his wife from God.

   Let God bring the one He wants to you! (Seek his will)

   (NOTE: they were both spiritual and godly. Unequal yokes are never God's will - 2 Cor 6:14 - *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness*?)

2. ***"God brought her unto the man"*** -

   She was a gift to the man. Do you view your wife as a gift to be enjoyed or a thorn to be endured?

   Prov.18:22 - *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD

2. Adam's TESTIMONY shows the oneness God desires in marriage

(v.23) *"This is now bone of my bones, and flesh of my flesh"*
(Marital unity is identified by Adam)

Without revelation from God, Adam realizes that the woman was made from himself. His words express joy and astonishment at the corresponding nature and close relationship of Eve to himself.

Literally: ***"This is now bone from my bones and flesh from my flesh."***

NOTE: **There is a oneness (equality in nature) but a distinction in function** implied in these verses.

One is the head of the home, the other is the helper.

Such headship is seen by the fact that:

1) Adam was created first
(I Tim. 2:11-13 - *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve.*)

2) God named the race after the man
(Gen. 5:2 - *Male and female created he them; and blessed them, and called their name Adam, in the day when they were created*.)

3) God gave Adam responsibility to "dress and keep" the garden prior to Eve's creation (2:15-17)

4) God made Eve from Adam (I Cor. 11:8 - *"For the man is not of the woman; but the woman of the man"*)

5) God provided Adam with a helper
(I Cor. 11:9 - *"Neither was the man created for the woman; but the woman for the man."*)
**The woman was made <u>for man</u>!
a) not for children
b) not for your own job and career

6) God held the man responsible for the sin in the home
(Gen. 3:9 - And the LORD God called unto Adam, and said unto him, Where *art* thou?)

3. God's <u>PLAN</u> shows the oneness He desires in marriage
(v.24) *"Leave…and shall cleave unto his wife: and they shall be one flesh"*
(Marital unity is <u>instituted</u> by God)
This verse shows that celibacy is <u>not</u> a higher or holier state than marriage.

1. Make a <u>Break</u> with your parents
("Leave" = shows that marriage is a <u>priority</u> relationship)
(Cut the apron strings! And Leave your Dad and Mom from being dependent on them and leave geographically. In-law problems abound because of a failure to fulfill this principle)

2. Make a <u>Bond</u> with your spouse
("Cleave" = shows that marriage is a <u>permanent</u> relationship)
"cleave" = to stick or glue together.
to be closely joined together.
Jer. 13:11 - God uses this term to express the close union ("cleaving") into which He had brought his people (Israel and Judah) to Himself in love and favor (Wilsons, p. 79).
Divorce is <u>no</u> option for the believer!

Conclusion: God created marriage to illustrate the <u>relationship</u> and <u>unity</u> that Christ has with His bride (the believing Church) (Ephesians 5:29-32)

4. "The First Temptation"

Genesis 3:1-7

Adam's condition before the Fall:

MAN'S ORIGINAL STATE

1. God originally created man in His own image (Gen. 1:26-27)

   This "image" was a:
   a. Spiritual likeness to God (man is a spirit who has a body)
   b. Moral likeness to God (man was totally pure and free from sin)
   c. Personal likeness to God (man had an intellect, emotion, and will that functioned perfectly)

2. God pronounced all of creation (including man) "very good" on the sixth day of creation (Gen. 1:31).
   a. Adam had no proneness toward sin because he had no sin nature.
   b. Adam was in a state of unconfirmed holiness.
      1) Since holiness is a fundamental attribute of God, and since man was created in God's image, man also was fundamentally holy.
      "Be ye holy, for I am holy" (I Pet. 1:16).

      2) Man's original holiness was not just "innocence" (as if man were a neutral blank page. Man had a Godward moral quality; he was not neutral).

      3) Man's original holiness included right tendencies, direction, character, and moral ability.
      Adam had a bent toward God; a positive Godward tendency, etc., but was not yet confirmed (eternally settled, sealed, solidified or "clinched") in holiness.

   3. God adequately provided everything Adam could ever want or need.
   Spiritually - God communed with Adam (Gen. 1:29).
   Physically - Adam had an abundance of provision (Gen. 1:29-30).
   Socially - Eve was created for Adam (Gen. 2:18-25).

Some basic observations about the test of Adam (2:16-17) -

1. The necessity of the test

   a. This test was necessary to the purposes of God (God, for His own glory and will, established this test).

   b. This test was necessary to give Adam and Eve the chance to objectively and willingly obey God.
   This moral test from God's perspective was not a solicitation to disobey, but an opportunity to obey.

   c. The test was necessary to confirm Adam in holiness if he obeyed.
   God did not create Adam as a robot, but gave him a free will with which to choose God's will.

2. The reality of the test

   a. Erroneous views of the test

      1) The mythological view - They say the test was an ancient legend or myth, made up by man and passed down by tradition (liberal and neo-orthodox theologians).

      2) The allegorical view - They say the test was an allegory (like a parable). A divinely conceived account (not an actual account) to convey a real truth (the corruption of man by sin).

   b. The literal view of the test

      A literal interpretation of the Scriptural account reveals a real Adam, a real tree with real fruit, a real serpent and a real temptation.

      Proofs:

      1) There is no suggestion in Scripture that this test was not literal.

      2) All of the details in Genesis 2 & 3 are specific (a feature not true of an allegory or parable)
      [EX: names of individuals, geographical locations, etc.]

      3) The parallel drawn between the "first Adam" and the "last Adam" proves a literal account.
         a) Romans 5:12-19
         b) I Cor. 15:20-22 - If Adam were a myth, then Christ would also be a myth.

3. The time of the test

   a. The Bible does not state how much time elapsed between the creation of Adam and Eve on Day 6 and the fall into sin.

   b. However sin existed before the conception of their first-born son Cain (who had a sin nature) (Gen.4:1).
      The best guess is that Adam and Eve sinned relatively early after creation (before she had conceived any children - Gen. 3:16).

4. The character of the test

   a. Adam had ample provision to meet all of his needs (Gen. 2:16).

   b. God's command was clear, uncomplicated, and specific (Gen. 2:17; 3:11).

   c. The tree was a normal tree.

      There is no suggestion whatever that the tree was different
      (other than its location - Gen. 2:9) from any other tree in the garden.

      A temptation would not come from the tree's uniqueness nor from any special properties in the juice of the fruit.

What is temptation?

"Temptation" **-** (N.T. - *peirasmos)* - A solicitation to do evil; a suggestion to violate what you know to be right; an allurement to act against your conscience.

A. Satan DISGUISES his true identity
("the serpent was more subtil than any beast of the field")

v. 1

The word "serpent" (*nachash*) originally meant to "hiss," perhaps referring to the enchanting sound the serpent made (the word enchantment is a related term to serpent).

The "serpent" was a literal animal as evident by its description as being a **"beast of the field."** (v. 1) And the creature was cursed to crawl (3:14).

The serpent was controlled (utilized) by Satan on this occasion so that he might have a means by which to speak to Eve.

This serpent did not crawl yet (since crawling was a curse imposed on the serpent after the Fall - Gen. 3:14). Rather, this creature stood upright and perhaps had legs, as a lizard.

It was not a mere serpent that tempted Eve. Actually, it was Satan (the devil; fallen Lucifer) who spoke through that creature.

Satan, a spirit being without a physical, visible body, utilized the serpent's body to tempt. Supernatural beings can cause animals to speak (EX: Balaam's donkey).

The serpent's speaking to Eve probably took her by surprise, but he craftily engaged in deep conversation before she had time to think (Ross, p. 134).

Proofs that Satan was the real tempter behind the serpent:

1. Satan is specifically called "that old (ancient) serpent" (Rev. 12:9, 20:2)

2. Satan is called the originator of sin from the beginning (I Jn. 3:8).

3. Satan is called the "Father" of lies and a "murderer" "from the beginning" (Jn. 8:44)

4. Satan is alluded to by Paul as a snake which would be stepped on (Rom. 16:20 - And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.)

"Subtil" - *arum* - meaning to be clever, intelligent, or brilliant (the word does not always have a negative connotation). *Arum* is primarily translated "prudent" (Prov. 12:16, 23; 13:16; 14:8, 15, 18; 22:3; 27:12).

Jesus perhaps had the serpent's original intelligence in mind when He said, "Be ye therefore wise as serpents and harmless as doves" (Mt. 10:16).

Satan used the best suited creature for his purpose. The most attractive and intelligent creature outside of man.

By using the serpent, Satan hid his true identity. Even today, he can speak through the mouth of the most religious of people (EX: Peter - Mt. 16:32) and can appear as an angel of light (I Cor. 11:14). So "seeing" something is not necessarily worth believing it.

B. Satan DIRECTS HIS ATTACK at the most favorable line of resistance
("And he said unto the woman")

v. 1
"He said unto the woman" - Eve, at this time, may have been totally unaware of a serpent's inability to speak.

Satan deliberately bypasses Adam, who was more familiar with the nature and characteristics of the serpent (since he named the animals - 2:19-20).

Why did Satan tempt Eve instead of Adam?

1. Adam (not Eve) was directly prohibited by God from eating of the Tree of the Knowledge of Good and Evil (2:16-17).
2. Eve may have had personality differences (EX: more emotional) that made her a better target (I Tim. 2:14).
3. In the event of success with Eve, Satan would have a more subtle approach to Adam (he went to the line of least resistance first).

Satan uses the serpent to get Eve, and then Eve to get Adam.
Satan would use the <u>serpent</u> (a <u>subordinate</u> to Eve [she had dominion over the serpent]) and then would use <u>Eve</u> (a <u>subordinate</u> to Adam [who was the head of the home by creation order - I Cor. 11:1ff]).

C. Satan raises DOUBT as to what God really said
("Yea, hath God said")

God's authoritative Word which had spoken creation into existence now becomes the main focus of Satan's attack.

v. 1
"Yea" - "indeed"; Satan does <u>not</u> begin with a bold negative, but with a positive word.

So as to soften his approach, the devil is most often gentle at first. He is not like the dentist who rudely jams the anesthetic needle into your gums; but rather, he coaxes it in ever so smoothly.

"Hath God said" - Satan's most basic attack is aimed at questioning God's Word.

So as to raise doubt, Satan asks Eve a true or false question. The problem, however, is that he asks it in such a way that a simple yes or not answer will not suffice. Some further explanation would be necessary.

Satan's primary goal today is to attack the Bible; to question its authorship, authenticity, and authority. To lead people to mistrust it; not take it seriously; not read it nor heed it.

D. Satan DISTORTS the truth about what God said
("Ye shall not eat of every tree of the garden?")

v. 1
"Hath God said, ye shall not eat of every tree of the garden?" - Rather than focusing on the one restriction (and asking the question this way: "Hath God said, ye shall not eat of one tree of the garden?"), Satan broadens the restriction to make it seem worse than it really was.

Satan's words are carefully disguised to suggest to Eve that God was too restrictive.

Satan always makes God's prohibitions seem to be some big, ugly, monster. He often suggests that God is unreasonable, His Word absurd.

Satan's strategy is to exaggerate the truth so as to question what the truth really is.

He presents an extreme example so as to suggest that no part of the example is valid.

When Satan speaks, he mixes truth with error (fact with lies) –

"Ye shall not surely die" (v. 4) = False

"Then your eyes shall be opened" (v. 5) = True

"And ye shall be as God" (v. 5) = False

"Knowing good and evil" (v. 5) = True

E. Satan DISTRACTS our attention from God's provision to God's prohibition
("Ye shall not eat of every tree of the garden?")

v. 1
Satan's goal in asking this question in this way was to cause Eve's attention to focus on the prohibition. He intentionally diverts her attention away from all she could eat to the one tree she could not eat.

v. 2
"And the woman said to the serpent" - Satan succeeded in getting the woman to dialogue with him. He got her to hang around and "think" about it.
She should have left the scene at Satan's first suggestion that God was too restrictive.

v. 3
"Ye shall not eat of it" - The "ye" is plural, implying that Eve knew that the command given to Adam (2:17) applied to her as well.
"Neither shall ye touch it" - Here, Eve adds to God's one restriction. God said, "Thou shalt not eat of it." It is not recorded that He said anything about not touching it.

Eve unduly emphasized and distorted the lone restriction.

Perhaps either Adam or Eve, so as to avoid the possibility of eating the fruit, agree to not even touch it.

Their addition to God's Word, however, set them up for the Fall. Because nothing happened to Eve when she touched the fruit, she thought nothing would happen if she ate it.

Beware of legalism which legislates man-made rules and traditions as equal to God's Word. Legalism elevates man's opinions about God's Word, or applications of God's Word, as being equal to God's Word. The end result will be a nullification of God's Word in an effort to keep up with all the details that have been added on to it (Mt. 15:6 - And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.)

Eve is not precise in any of her statements of God's Word:

EVE	God
"We may eat" (she minimized the provision)	"Thou mayest freely eat" (2:16)
"Neither shall ye touch it" (she added to the command)	"Thou shalt not eat of it " (2:17)
"Lest ye die" (she weakened the penalty)	"Thou shalt <u>surely</u> die" (2:17)

F. Satan DENYS the consequences for yielding to temptation
("Ye shall not surely die")

v. 4
Satan quotes what God said exactly in 2:17, but adds just <u>one</u> word: "NOT"

That one little addition totally conveys the opposite of what God said. The devil deliberately <u>lied</u> by adding to and changing God's Word.

"The construction of the Hebrew stresses the boldness of this denial: 'Not - you shall surely die." In the normal construction, the negative would [immediately] precede the finite verb" (Ross, p. 135).

Satan's lies today are the same:
--There are no severe consequences to sin.
--There is no judgment to fear.
--There is no hell to dread.

G. Satan provokes DISTRUST in the goodness of God
("For God doth know that in the day ye eat thereof, then…")

Satan implicitly questions God's integrity, that He is not perfectly good after all. Why would a good God withhold such easily attainable knowledge?

v. 5
"For God doth know" - Satan in effect accuses God of selfishness (keeping the best knowledge for Himself); he leads Eve to believe that God was withholding something from her that would benefit her if she had it.

Satan, the author of the lie that magical "spiritual" qualities reside in objects, basically told Eve that some sacramental quality of power resided in the fruit. By eating it, she would attain wisdom!

H. Satan dangles DESIRE in front of our eyes
("your eyes shall be opened, and ye shall be as gods, knowing good & evil")

v. 5
"ye shall be as gods" - "as *Elohim*" (the plural name for the singular triune Godhead). (cp. Gen. 1:1; 3:22).

Satan's biggest lie is that man can share in deity.

'Ye shall be as gods" – this was Lucifer's goal (Is. 14:14 - I will ascend above the heights of the clouds; I will be like the most High.)

"Like God, knowing good and evil" - God knew <u>about</u> evil - <u>conceptually</u>; however, Eve was about to know it both conceptually and <u>experientially</u>. Satan obviously hides this truth from Eve.

v. 6
Although Eve did <u>not</u> have a sin nature at the point of temptation (in no way did she have within her a rebellious spirit to defy God), she did have natural appetites and desires (which in and of themselves are not sinful; but become sinful when satisfied outside of God's boundaries).

To be tempted is not sin, but to give in to it is.

As she gazed upon the tree, Eve thought, "The tree contains <u>real</u> fruit, <u>attractive</u> fruit, and <u>mysteriously magical</u> fruit that imparts wisdom. What could be wrong with all of that?"
"Wise" - Wise concerning evil.

The devil had successfully teased Eve's curiosity. She thought, "I wonder what it would be like to learn about evil." The subject fascinated her. Satan today tempts by creating a curiosity. "I wonder what that experience would feel like."

The tree looked edible and attractive. The fruit was beautiful with no apparent ugliness.

There is a beautiful side to evil. Satan, the masterful artist, can manipulate any situation to make it so appealing to the five senses (song: "It can't be wrong when it feels so right").

John Piper says that sin (lust for example) "gets its power by persuading me to believe that I will be more happy if I follow it. The power of all temptation is the prospect that it will make me happier." quoted in Putting Your Past Behind You, E. Lutzer, Here's Life, 1990, p.54
Temptation, though it may appear in different packaging and come in different shapes and sizes will always appeal to one of three areas of human weakness:

lust of the flesh
lust of the eyes
pride of life
(Cp. I John 2:16; Gen. 3:1ff; Mt. 4:4ff)

Satan's 3 points of attack:

I John 2:16	The Lust of the FLESH	The Lust of the EYES	The Pride of LIFE
Genesis 3:6	And when the woman saw that the tree was **good for food**,	and that it was p**leasant to the eyes**,	and a tree to be **desired to make one wise**
Luke 4:3-7	And the devil said unto him, If thou be the Son of God, command this stone that it be made **bread**	And the devil, taking him up into an high mountain, **shewed** unto him all the kingdoms of the world in a moment of time.	And the devil said unto him, All this **power** will I give thee, and the **glory** of them…If thou therefore wilt worship me, all shall be thine.

Satan's package of basic lies has never changed; he uses the same techniques but simply disguises them in new wrappings.

Note the steps to sin:
1. She "saw" . . . (It looked okay)
2. She "took" . . . (It felt okay)
3. She "ate" . . . (It tasted okay)
4. She "gave"

"Gave also unto her husband" - No one falls alone; when we sin, we will have a natural tendency to involve others. It eases the guilt to know that we are not alone in the transgression.

Eve approaches Adam with the fruit with an evident chunk missing out of it and he notices: She is still alive! She didn't die after all! Perhaps he thought, "God must have lied to me!" So he then, at her suggestion, took a bite.

Adam and Eve did not die on the day they ate. They died in relationship to God; they died to ever experiencing a life free from sin; and the reality of physical death moved right into their body. Adam would begin the process of aging at that very moment.

While Eve had been completely deceived, Adam knew full well that he was willfully disobeying God's command (I Tim. 2:14; Rom. 5:12, 17-19). He could not blame anyone or anything (not society [there was none]; not circumstances [they were perfect]; not heredity [he (unlike us) had no inherited sin nature]

The sin was more than merely eating forbidden fruit; it was in disobeying the Word of God (2:17).

v. 7

Apparently Eve's eyes were not opened until Adam ate. The reality and severity of what they did settled into their consciousness. They had now experienced evil. The emptiness or spiritual nakedness felt on the inside was coupled with an awareness of their physical nakedness on the outside (which Satan probably told them - v. 11).

CONCLUSION:

Satan today (as in Eden) attacks the same 3 doctrines:

1. He attacks God's Word (provokes doubts of it)
2. He attacks God's judgment (denies it)
3. He attacks God's goodness and love

5. The Consequences of Sin

Genesis 3:7-24

Verses 7-24 entail several strong words depicting the motif of the consequences for sin:

"Hid. . . naked. . . cursed. . . enmity . . . bruise . . . sorrow. . . thorns. . . sweat. . . dust. . . a flaming sword."

The concepts describing the consequences of sin include: fear, guilt, self-vindication, conflict, struggle for domination, sorrow and pain, death, etc. (cp. Allan P. Ross, p. 141).

A. Man's Response to His sin (v.7-13)

Because of Sin, people will have:

1. A tendency to hide from God (v.7-11)

v. 7

"The eyes of them both were opened" - Opened as to the reality of sin.

Both conceptually and experientially, Adam and Eve encountered evil. Innocence was gone forever.

Note the contrast between the "not ashamed" of 2:25 and the shame of 3:7.

"They knew they were naked" - Having experienced an inner/spiritual nakedness, they now also become aware of an outer physical nakedness.

The feeling of barrenness of soul is now coupled with a barrenness of body.

This reality is suggested to them by someone else. That is why God asks: "Who told thee that thou wast naked?" (3:11). This information (intended to preoccupy their minds) was told them no doubt by Satan.

Did they not see each others' nakedness prior? Yes. But now a selfish self-consciousness resulted from sin.

Now sin caused a preoccupation (obsession) with each other's nudity. They now focused on what made them different, rather than what made them alike.

Because of the natural tendency toward lustful thoughts (obsessions over the physical; carnal), I believe in modest clothing. (I Tim.2:9)
(NOTE: God, knowing man's sinful tendencies, clothed Adam and Eve - Gen. 3:21).

Satan ruins things in two ways:

1) He either puts too much attention on something (making it an obsession - an idol)

or 2) He alters its God-intended design (making it a perversion)

v. 8

"They heard the voice" - i.e. they heard the sound; they perceived God's presence by the sound of the rustling leaves, etc., as God's Spirit moved through the Garden of Eden.

"In the cool of the day" - In the breezy part of the day ("cool" = *ruach* = wind). As the sun came up and the breezes started blowing, Adam and Eve were cognizant of the Lord's presence.

"Hid themselves from the presence of the LORD" - Filled with shame and guilt, Adam and Eve attempted to do that which is impossible to do. No one can hide from the all-knowing and all-seeing God (Ps. 139:7-12).

The reason people hide from God is singular: Sin. - John 3:19-20

"From the presence of the Lord" - Adam and Eve's hiding was not from each other, but from God, showing that their shame and guilt was primarily spiritual in nature.

v. 9

While Adam and Eve both hid themselves (v. 8), God calls for Adam to give an account. This action implies the headship of the man in the home.

Using a poetic device, God in His questioning moves from the man to the woman to the serpent. Then in the curses, He moves up the ladder from the serpent to the woman to the man.

"Where art thou?" - It's not that God didn't know where Adam was hiding; it's that He wanted Adam to see his attempt to hide.

v. 10

"I was afraid" - People hide from God because of fear of God due to disobedience against God.

It is natural to fear the consequences of sin. Adam's fear, however, was due to his nakedness. Having sinned, he became vulnerable to Satan's lies. Satan told him he was now naked and God would not be pleased with his nakedness. What a lie! God created him naked. But he did not have a nakedness of soul and spirit as originally created.

v. 11

"Who told thee that thou wast naked" - Answer: Not God, but perhaps Satan.

Because of Sin, people will have:

2. A tendency to <u>blame others</u> for personal sin (v.12-13)

v. 12

"The woman whom <u>thou</u> gavest to be with me" - Adam indirectly blames God for His sin. He says in affect, "It's really all your fault, God; if You hadn't given her to me, I wouldn't have sinned."

v. 13

"The serpent beguiled me" - as if to say, "I couldn't help it, the serpent deceived me, he tricked me." -- "The devil made me do it."

The devil does not make us do anything; he simply dangles the bait, lies about the consequences, and suggests we go for it. We must take the blame (Ja. 1:14 - But every man is tempted, when he is drawn away of his own lust, and enticed.)

Who gets blamed for the sin of Gen. 3?

1. God
2. Others
3. Satan

B. The <u>Punishment</u> for man's sin (v.14-19)

Because of Sin:

1. The serpent was cursed (v.14-15)

v. 14

The serpent was asked no questions, but simply cursed to fall to the ground and crawl in the dust in humiliation (for being the tool Satan used to deceive the human race).

v. 15

"Enmity" - Deep-rooted hatred; an abhorrence to; Eve, who listened to the serpent, would now despise the serpent.

This verse seems to have a dual meaning:

The <u>literal</u> (natural) meaning: People abhor serpents and serpents abhor people. People step on serpents (crushing their heads), and serpents strike at people (bruising their heels).

The <u>prophetic</u> (spiritual) meaning:

Satan's seed (offspring - Jn. 8:44; Eph. 2:2 - perhaps personified ultimately in the Antichrist) will abhor a particular seed of the woman (Gal. 4:4) - namely, Christ.

"It" or "He" (the singular seed Christ) shall crush Satan's head, but Satan himself will bruise His (Jesus') heel.

A foreshadowing of the crucifixion, where Christ's hands and feet were driven through with spikes - Lk. 24:40.

Note: It is the serpent and <u>not</u> his seed which is said to be bruised. The cross ultimately fulfilled this prophecy (cp. Col. 2:14-15; Rom. 16:20).

Because of Sin:

2. The woman was cursed (v.16)

a. The fall resulted in <u>pain in child-bearing</u>

"I will greatly multiply thy sorrow (pain)" -

Pain (due to nerve endings in the body) did exist before the Fall; however, now the pain would be greatly increased due to sin.

(Note: no more pain in heaven - Rev. 21:4)

"Conception" - child bearing. Due to the Fall, the woman's body would undergo hormonal and physiological changes which would lead to menstrual problems, pre-natal problems, and delivery (of children) problems.

--Rachel died in giving birth to Benjamin (Gen. 35:18).

--Paul promised safety through the time of child birth for Godly Christian women (Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (1 Timothy 2:15 AV)

b. The fall resulted in <u>Domestic Conflict</u>

NOTE: Marriage started its downward fall when the roles were switched -
--Eve disobeyed her husband (who had received the prohibition. Gen.2:17)
--Adam listened to his wife (Gen.3:17)

1) The woman's "desire" to control the husband

"Desire" - different views: Some say this refers to sexual desire; Others say this was a psychological desire; Another view is that it was a negative desire to control the husband.

In light of the context, this third view seems to be correct. God here is not speaking of a positive effect of the fall, but a negative. He is pronouncing a curse, not affirming a blessing.

“Desire” - In the original sense of stretching out after; a longing (The word can refer to a positive very strong desire as in Song of Solomon 7:10; but here it seems to be a negative very strong desire):

"Desire" - from a root word meaning to have a violent craving for something (Delitzch)

The idea of the two words "desire & ruling" together is only used by God in a negative sense in the Bible (see Gen. 4:7 - And unto thee shall be his desire, and thou shalt rule over him.).

In 4:7, God is warning Cain that sin desires to control him, but that he must conquer it! Sin is depicted as a wild animal that is ready to pounce on Cain and have its savage craving satisfied.

NOTE 3:6 in context: Eve wanted authority that God never gave her. She ate the fruit and led her husband to also. This is the first time a woman ever led her husband.

Adam submitted to her (v. 17). He "hearkened unto" her voice. Man is to do all the leading according to the Word of God. Paul proves this point using this very incident in Genesis to do so.

(I Tim. 2:11-14) ----

I Tim. 2:14 - "And Adam was not deceived, but the woman being deceived was in the transgression."

Since the fall, women will have a natural tendency to seek to over-rule or usurp the man’s authority.

According to its use in Gen. 4:7, “desire” probably should be interpreted to describe prompting to evil” (Ross, p. 146).

This view of a woman’s sinful desire to control the husband is further explained in The Westminster Journal (Vol. 37, p. 74-75) by Susan Foh.

2) The man's despotic "rule" over his wife

"He shall rule over thee"

"He shall rule over thee" - Rule = (Mashal) - to dominate. To have control over (as in 1:16, 18).

The "rule" here is not positive; But is a negative result of the fall, as the woman's "desire" was.

Every sensible man knows he should be the leader; the problem he now has is that the woman will not always want to be led. This will tend to cause a man to be despotic, and to use his brute force to compel the weaker vessel to submit, and this is wrong! This is the way the <u>flesh</u> wants to fulfill a God-ordained role.

Since the fall, men seek to suppress, dominate women. Be a dictator, subdue, oppress, crush, and treat like a slave. EX: Male chauvinism.

Because of Sin:

3. The man was cursed (v.17-19)

a. Cursed to <u>toil</u> for his food (v.17-19a)

v. 17
"Hearkened" - obeyed

"Cursed is the ground" - the ground from which grew the fruit of which Adam ate would not be under a curse.

"For thy sake" - Because of you

The curse is in a sense commensurate with the crime:

Eve <u>gave</u> (3:6, 12); now there will be pain associated with giving birth (v. 16).

Adam <u>ate (3:6, 12)</u>; now there will be pain associated with eating his bread.

"In sorrow" - <u>pain</u> (the same word used to describe the pain of childbirth -v. 16).

Work was established before the fall (Gen. 2:15), but now it would be painful, agonizing, and many times frustrating.

v. 18
"Thorns and thistles" - the sharp pointing and painful thorns are a reminder of the consequences of sin.

All of the troublesome weeds and tares are also a result of Adam's sin.

"Herb of the field" - No longer would Adam enjoy the luscious trouble-free fruit of Eden's garden of paradise. Instead, he would now have to work the dry and difficult fields for a harvest (cp. Gen. 3:23).

v. 19
"In the sweat of thy face" - Man would no longer merely pick (harvest) food, but would have to work the soil to produce it. Toil would enter in at every phase: from cultivation of the soil, to planting, to weeding and pest control, to harvest.

One day, the curse on the earth will be removed. All of creation (as it were) groans in pain, longing to be delivered from the present bondage (Rom. 8:18-22).

b. Cursed to die and turn back to dust (v.19b)

The funeral dirge ("from dust to dust") is derived from Gen. 3:19.

"Unto dust shalt thou return" - a promise of physical death as the result of sin.

C. God's gracious provision for man (v.20-24)

1. God graciously allowed for the perpetuation of human life (v.20)

Even in the midst of curses on man for his sin, we find a verse depicting hope. God could have destroyed the human race, but chose to let Adam and Eve procreate and replenish the earth.

"Eve" = life; life producer.

The entire human race can trace its existence back to Eve's womb. We all started with Adam's seed; we are all made out of the same stock; therefore, there is no reason for racial prejudice.

2. God graciously provided <u>the first sacrifice as a covering</u> (v.21)

Adam and Eve's attempts to cover themselves with fig leaves (3:7) would not suffice. Just as man's attempts today to cover his sin do not suffice.

God must provide a covering, and He did. Bloodshed was necessary for their covering, and bloodshed would be necessary for our covering (heb. 9:22).

Here is the first sacrifice in the Bible, and God did it. He also performed the <u>last</u> acceptable sacrifice for sin, in giving His son (Is. 53).

Do you have on the covering God provides? (Mt. 22:11ff).

Genesis 3 not only describes the beginnings of <u>sin</u>, but the beginnings of <u>sacrifice</u> (for sin)

3. God graciously <u>restricted man from living forever in a fallen state</u> (v.22-24)

v. 22

"One of us" - The plural pronouns imply the triune nature of God.
'to know…evil" - God knows evil conceptually; Adam and Eve came to know it conceptually (in mind) and experientially (in personal life).
"Eat and live forever" - For man to live forever in a sinful body with a sinful heart would be misery.

"Driving Adam and Eve from the Garden was both a punishment and an act of mercy, lest they should eat of the Tree of Life and live forever in a state of death and alienation" (Ryrie note).

Man will have no right to eat of the tree of life until he is regenerated by Christ and is in heaven (Rev. 2:7; 22:2, 14).

v. 24

"So he drove out the man" - Expulsion from the Garden is symbolic of man's expulsion from God's paradise (heaven) -- Unless God in His grace and mercy saves man and allows him admittance into His heavenly abode (cp. Rev. 2:7; 22:2 - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.
By allowing lightning to fall or by some other mysterious restraining force, the angelic cherubim guarded Eden's Garden.

CONCLUSION:
Because of the curse of sin, Christ came to earth and chose to take the curse of sin on Himself (Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: (Galatians 3:13 AV)

7. "The Way of CAIN" *(Cain: Defiance toward God)*
Genesis 4:1-24

One reason why God originally made men and women one in marriage was that there might be a "godly seed" (Mal. 2:15).

Here we see the good seed (Abel) contrasted with the bad seed (Cain); later, Seth will be a replacement for the murdered Abel (Gen. 4:25).

There is an interested parallel between Cain and Abel and Esau and Jacob (Gen. 25:24-27).

CAIN & ESAU	ABEL & JACOB
First Born Occupation: Farmer/Hunter Unrighteous	Second Born Occupation: Shepherds Righteous

In this chapter, God shows a contrast of brothers. This contrast of brothers is a teaching picture of the broader contrast to be unfolded throughout the rest of the Bible: of believer and non-believer, righteous and unrighteous, saint and sinner, elect and non-elect, wheat and tares.

v. 1
"Knew" - A euphemism for sexual relations.

"A man from the Lord" - Eve recognizes that her first-born son was a gift from God.

Children come from God; He is the giver of life:
--Conception is an act of God (Ruth 4:13)
--He opens the womb (Gen. 29:31)
--He forms the child (Ps. 139:13-16; Jer. 1:3; Ps. 94:9)
--Children are a gift from God (Ps. 127:3)

v. 3-4
Note the contrast:
"Cain brought of the fruit of the ground."
"Abel. . . brought of the firstlings of his flock and of the fat thereof." (the best and biggest of the flock).
To be acceptable, an offering should be:
1) The first fruits (the first of the flock [Ex. 13:12; 34:19] or harvest [Neh. 10:35; Prov. 3:9])
2) Offered in faith (Heb. 11:4)
3) Our best offering (Ex. 12:5)
4) From a life of obedience (I Sam. 15:22)

Abel was the first martyr and the first person of the human race to die.

Why did Cain murder Abel? Answer:
1. He was not a child of God
& 2. He was jealous of his brother's righteousness

Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (1 John 3:12 AV)

Cain's "seed" continues his legacy of defiance against God (v.18-24)

A. In defiance against <u>monogamy</u>, Lamech marries <u>two wives</u> (v.19)

"Two wives" - The first recorded polygamy. An open defiance to God's establishment of monogamy (Gen. 2:24).

"Adah . . . Zillah" - "Lamach had wives from A to Z!"
"Adah" - means adornment
"Zillah" - means shade or the tingling of the ear (jewelry)

B. In defiance against <u>spirituality</u>, Lamech's children live purely <u>secular,</u> <u>worldly</u> lives (v.20-22)

v. 20
"the society described here is a society away from God. . . the story is about the family of the fugitive that attempts to evade the effects of the curse by ingenuity and enterprise. Their prosperity is great, but it is an empty prosperity apart from God" (Ross, p. 166)

v. 20-22
It is not what is said about Lamech's children's occupations that is sinful, but what is not said. None of them sought God! They were just secular, worldly-minded, career-absorbed, unregenerate people.

"Jabal" - means stream which glides away.
"Jubal" - trumpet
"Tubal-Cain" - Tubal= the world of confusion or worldly possession (Hitchcock).
"Naamah" - pleasure

What a legacy Cain left behind!

ILLUS: The Jukes Family - "There has been careful search into the history of one criminal family known as the Jukes, and it is conspicuous as a long record of pauperism and profligacy, imbecility and insanity, prostitution and drunkenness. A total of 1,200 descendants have been traced of this prolific family tree. Some 400 of these were physically self-wrecked, 310 professional paupers, 130 convicted criminals, 60 habitual thieves and pick-pockets, and 7 murderers; while out of the whole 1,200 only 20 ever learned a trade, and of these half of them owed it to prison discipline." (Paul Lee Tan, <u>Encyclopedia of 7700 Illustrations</u>, p. 961).

The "seed" of Seth, replaces Abel (v.25-26)

Verses 25-26 are a fitting <u>contrast</u> to the corrupted line of Cain.
The motif God unfolds in Gen. 4 - 6 is this:
Gen. 4 - Bad Seed: <u>Cain</u> and his lineage
Gen. 5 - Good Seed: <u>Seth</u> and his lineage
Gen. 6:1-2 - The intermarriage of the good and bad seed and terrible resultant consequences, culminating in the flood.

8. "ENOCH WALKED WITH GOD" (A shining light in the line of Seth) Genesis 4:25-5:32

INTRODUCTION: The Genealogy of Seth

v. 1
"The generations of Adam" - the genealogy which flows from Adam.

"This is the book of the generations of Adam" - this is the written account of Adam's lineage.

Perhaps the word "book" indicates that Moses had a written source that he used in composing this family lineage.

Or he may have received these details directly from God and uses the term "book" or written account in reference to this Genesis account.

Biblical genealogies are important for several reasons:

1. Biblical genealogies show the line from Adam to Christ and validate Jesus as the Messiah (Luke 3:23-38).

2. Genealogies show the unity of the races, demonstrating how all races flowed out of the one race (the human race) from Adam. There is therefore no room for racial prejudice or arrogant racial supremacy.

3. Bible genealogies show us the age of the earth. If one traces the records back to Adam, you find that Christ was born roughly around 4,000 years after the creation of Adam, making the earth approximately 6,000 years old to date.
   "If there are no gaps in this chronology, then 1,656 years elapsed between creation and the flood." (Ryrie, note)

4. Bible genealogies show God's interest in people. People matter to God!

"People are important to Him as individuals, not just as races or nations" (Life Application Bible, note).

God knows each individual and cares for each. You are not just a nameless number with God!

v. 2
"Called their name Adam" - Male and female would bear the name: "Adam"

A major theme in Genesis 5 involves that of death (as a result of the curse). The phrase **"and he died"** occurs over and over.

However, notice the longevity of life: The average life span in this chapter is 912 years - almost a millenium.

--Adam - 930 years (Gen. 5:5)
--Seth - 912 years (5:8)
--Methuselah - 969 years (5:27)
--Noah - 950 years (9:29)
(He was 600 when the flood came - Gen. 7:6)

Compare these life spans with . . .
--Abraham - 175 years (25:7)
--Moses - 120 years (Dt. 34:7)
--Since Moses' day until now - 70 years (Ps. 90:10)

Why did people live so long in those days?

1. God sovereignly allowed the longevity of life so that mankind could replenish the earth (Note the repeated phrase: "begat sons and daughters throughout chapter 5).

2. It took some time for the effects of sin to shorten man's life span.

   "The human race was more genetically pure in this early time period, so there was less disease to shorten life spans" (Life Application Bible, note)

3. The life span dramatically drops after the Flood, perhaps indicating that the canopy of waters which surrounded the earth (1:7) [which was not broken up until the Flood] filtered out the damaging ultra-violet rays from the sun (which cause aging), thus allowing man to live longer.

Another theme in chapter 5 involves that of **hope**.

Whereas Genesis 4 detailed the "corrupt seed" of the line of Cain, Genesis 5 details the "favored seed" of the line of Seth.

In contrast to the corrupt line of Cain (4:17-24), God shows us that in the lineage of Seth (4:25-5:32) some people sought the Lord and lived for Him.
"Enos: then began men to call upon the name of the LORD" (Gen.4:26)
"Enoch walked with God" (Gen.5:22)
"Noah…shall comfort us" (Gen.5:29)

Genesis 5 focuses particularly on one man. His name was Enoch. (See: Gen.5:22)
***"Enoch walked with God" - So can you!**

What God wrote in the O.T. (the lives, examples, etc.) is for our benefit (Rom. 15:4).

A. The MEANING of Enoch's Walk With God (Gen. 5:22, 24)

"Enoch walked with God" - i.e. He lived his life on earth with the awareness (consciousness) of God's presence. Your "walk" refers to your conduct of life.

"Enoch walked with God" - A common experience; a shared reality.

B. The TIME of Enoch's Walk With God (Gen. 5:21-24; 6:5)

1. Enoch walked with God "after" his son was born (v. 22)

Apparently, Enoch lived 65 years (v. 21) before he finally walked with God.

The birth of Methuselah was perhaps an incentive for Enoch to walk with God. Often, the first child in the home awakens parents to the need to live Godly and set a right example.

Enoch's walking with God at the age of 65 teaches us that it is never too late to begin walking with God. You can begin today!

2. Enoch walked with God for 300 years (v. 23-24)

Once Enoch began his walk with God, he never stopped.

Perhaps the reason for his son living so long (the longest life ever recorded - 969 years old) was due to a Godly example on the part of his father, which Methuselah followed.

3. Enoch walked with God in a wicked world (6:5)

SEE Genesis 6:5

When someone walked with God in the Bible, they always walked alone.

EX: the isolated examples of men and women of God sprinkled throughout the Bible who lived in pagan societies (Noah, Abram, Lot, Joseph, Moses, Elijah, Jeremiah, Daniel, John the Baptist, etc.).

C. The OCCUPATION of Enoch's Walk With God (Jude 14-15)

Jude 1:14-15
*And Enoch also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints,*
To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

*Enoch walked with God and preached judgment

D. The INCENTIVE of Enoch's Walk With God (Heb. 11:5)

Heb 11:5 - "By faith Enoch …"
*Enoch walked with God because he believed God

E. The REWARDS of Enoch's Walk With God (Heb. 11:5b; cp. Gen. 5:24)

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

1. Enoch's walk with God gained him a powerful testimony (11:5b)

   The phrase: "He pleased God" is actually a quote of the LXX (Septuagint - Gen. 5:22, 24). The phrase "Enoch walked with God" was translated in the LXX as "Enoch was well-pleasing to God."

2. Enoch's walk with God gained him deliverance from death (11:5; Gen. 5:24)

   a) Enoch's faith caused him to walk pleasing to God

   b) His pleasing walk gave him a powerful testimony

   c) And to validate his testimony, God rewarded (v. 6) Enoch by receiving him to heaven without going through the experience of dying.

   Enoch is an exception to the dismal refrain "and he died" in Genesis 5 (cp. v. 5, 8, 11, 14, 17, 20, 27, 31).

   Enoch walked with God right into the glorious presence of God.

   Only two men ascended to heaven without dying -

      a) Enoch (Gen. 5:24; Heb. 11:5)
      b) Elijah (II Ki. 2:11)

The only other time this phenomenon will happen again is at the Rapture (I Thes. 4:17).

Enoch and Elijah are perhaps the most obvious guess at who the "two witnesses" are in Rev. 11:3-12). (Elijah is sure to return - Malachi 4:5).

9. "A Man Graced in a World of Disgrace"
Genesis 6:1-13

v. 1
"Men began to multiply" – Due to the pre-flood conditions on the earth and the longevity of human life (5:4-31), the earth became full of people.

The main theme of 6:1-13 is the wickedness of the human race.

The times of Noah - SEE Gen. 6:1-7, 11-13

The sins of Noah's day -
1. Inter-marriage between the Godly and ungodly (6:1-2)

v. 2
"the sons of God" – There are different views as to who these personages were:

View #1 – Fallen angels; demons or demon-possessed men co-mingling with women, producing enormous offspring.

--Supposed evidence for this view:

1) The phrase "sons of God" is used almost exclusively of angels in the Old Testament (Job 1:6, 2:1, 38:7)

2) II Peter 2:4 and Jude 6 describes angels that sinned who were cast down into hell (*tartarus*) and are now chained in darkness to await the final condemnation. Because these demons are not allowed to roam free like so many other demons (EX: Mark 5:1-20), it is assumed that these fallen angels must have "sinned grievously by cohabiting with women as described in Gen. 6:1-4" (Ryrie).

--Evidence to disprove this view:

1) The phrase "sons of God" is used of angels in the Old Testament but never of fallen angels. Demons are never referred to as "sons of God."

2) Angels do not have sex and cannot reproduce offspring (Mt. 22:30). God ordained that life can only reproduce "after its kind" (Gen. 1:24).

3) Such a view would minimize the virgin birth. There are four ways God brought human beings into the world:

   (1) With neither male nor female (EX: Adam)
   (2) With only male but no female (EX: Eve)
   (3) With only female but not male (EX: Christ)
   (4) With both male and female (the whole human race)
   (Prof. Charles McLain, O.T. Bible Theol. Notes, p. 32)

4) If giants were produced by demons having sexual relations with women, how would we explain the giants who lived in David's day?

5) God in the context is showing the sin of man, not the sin of fallen angels. He is showing reasons why He would destroy mankind by a flood.

6) The "fallen angels" view strips the contrast of chapters four and five of any real significance.

In the context prior to chapter 6, God had shown the corrupt lineage of Cain, in chapter 4:1-24, in contrast to the more God-conscious lineage of Seth (4:25-chap. 5). Now in chapter 6, God shows how the godly part of the race gradually became assimilated into the ungodly part of the race. A natural degeneration of the godly would gradually result.

*View # 2 – Children of God/ Believers

The phrase "sons of God" refers to believers. People related to God by faith. Perhaps those who called "upon the name of the LORD" in the godly line of Seth (Gen. 4:26)
(proponents: Leupold, W.H.G. Thomas, J. Murray)

--Proofs for this view:

1) The phrase "sons of the living God" is used of people who belong to God in the Old Testament (Hos. 1:10, 11:1; Dt. 14:1)

2) The contrasting phrase "daughters of men" contrasts those who belonged to God with those who belonged to men.

The phrases "sons of God" and "daughters of men" are Hebrew idioms used to describe a prevailing characteristic of the people involved. (EX: the Hebraisms: "son of consolation" (Acts 4:36); "sons of Belial" (Jud. 19:22; I Sam. 2:12) convey the idea of "to be identified with."

"Sons of God" describes people identified with God.

"Daughters of men" – describes people identified with men (mere human flesh, nothing spiritual about them)

"Daughters of men" – had no spiritual life in them; that is why they are identified with men and not God. They were lost, worldly, corrupt seed, yet very attractive to the eye.

3) The "Sons of God" were attracted by what they "saw." Demons do not care what a person looks like, but people do. Men are attracted to beauty in women. These sons of God saw the external beauty (KJV – "fair" – good looking) of the ungodly women and fell into Satan's trap. By inter-marrying with the pagans, they would become corrupted and their offspring (which God wanted to be a "holy seed" – Ezra 9:2; cp. Mal. 2:15) would also be reared with an ungodly influence in the home. Such intermarriage would speed up the rate at which society and the world would become corrupt and ripe for judgment.

"Wives of <u>all</u> which they chose" – There may be a hint here of <u>polygamy</u> or <u>harems</u>.

"Wives . . . <u>they</u> chose" – Rather than seeking <u>God's</u> choice in a mate, so many (even Christians) choose for themselves without consideration of God's will.

As far back as the Mosaic Law, God forbade His people from intermarrying with ungodly pagans (Deut. 7:3-4 - Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.)

Intermarriage with foreigners led to the corruption of Israel after they entered Canaan land (Jud. 3:5-6 - And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Solomon's intermarriage with foreign wives led to his ruin (Neh. 13:25b-26 - saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

In Ezra's day, the same intermarriage occurred (Ez. 9:2 - For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

Unequal yokes (cp. Deut. 22:10) between a saved person and an unsaved are a direct violation of God's Word!

II Cor. 6:14 - Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Unequal yokes make for bad marriages because . . .

1) The couple does not share a common relationship with God (He should be the center of every Christian marriage)

2) The couple has a different world view, different standards of ethics and morals

3) The couple is destined for problems due to different goals, different motives and methodologies, different basic understandings regarding the home. Such as:
   (1) Roles and responsibilities
   (2) Convictions regarding the permanence of marriage
   (3) Love and submission
   (4) Child rearing and discipline

2. Rebellion against the pleading of God's Holy Spirit (6:3)

"Strive" – A judicial term meaning "to plead the case for someone" (as Prov. 31:9; Jer. 5:28; 22:16) or as here "to plead with someone." God's spirit who convicts people of sin, righteousness and judgment (cp. Jn. 16:8) was working in men's hearts, yet they ignored Him and with stubborn wills they resisted Him (cp. Acts 7:51)

"An hundred and twenty years" – God mercifully would patiently wait in the days of Noah (I Pet. 3:20), giving man ample time to repent before He would send the judgment of the flood. Noah would preach during this time while building the ark.

3. Pride (6:4)

"Giants" – *nephilim* – a big bully or tyrant; one who, because of his size, would push others around and knock them down. The word is from *naphal* – to "cause to fall down."

"Mighty men" – powerful warriors, speaking of massive strength (used to destroy others)

"Men of renown" – men of worldly fame and notoriety; celebrities who so impacted the world in a bad way that their reputation was not soon forgotten

4. Evil minds & hearts (6:5)

5. Perversion & Corruption (6:11)

6. Violence (v.11b, 13)

7. Man's great wickedness resulted in:

   a) God's sorrow and regret (v.6-7)

   b) God's righteous judgment (v.7, 13)

V. 8

"But Noah" - God abruptly shifts from speaking about man's wickedness to speaking about a righteous man.

The transition is from God's judgment (v. 7) to God's grace (v. 8)

The name "Noah" means comfort or one who brings rest (cp. 5:29)

"Grace" - from the Hebrew word "chen" which is from a root meaning "to bend or stoop," thus condescending or unmerited favor of a superior person to an inferior one (Ryrie note).

"Found grace in the eyes of" - a Hebrew idiom expressing the undeserved kindness and favor (blessing) that is extended from a superior to an inferior (in position or rank).

Noah received:

A. GRACE TO <u>LIVE A HOLY LIFE</u> (Gen. 6:9)

B. GRACE TO <u>DO A WORK FOR GOD</u> (Heb. 11:7)

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

The work was preparing an ark. A 450 foot long, 75 feet broad, and 45 feet high barge (SEE Ryrie's note on Gen. 6:15).

C. GRACE TO <u>PREACH A RIGHTEOUS MESSAGE</u> (II Pet. 2:5)

2 Peter 2:5 - And (God) spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Peter said: the same Holy Spirit that quickened Christ (I Pet. 3:18), preached (heralded) to those living in Noah's day (who from Peter's day and perspective are "spirits in prison). They were, however, alive and disobedient in Noah's day when the Spirit (via Noah) preached (v. 19-20)

D. GRACE TO BE <u>RESCUED FROM DIVINE JUDGMENT</u> (Gen. 7:16; Lk. 17:26f)

As it was with Noah, whose salvation provides a pattern of His dealings with mankind throughout history, the Bible is teaching here, as it does throughout, that God will destroy all people except the recipients of His grace. All of humanity (past, present, and future) ultimately falls into one of two categories: the cursed and the blessed; the saved and the lost.

10. Noah and the Ark
Genesis 6:13-8:22

To deny that the flood occurred is to deny one of the clearest, most well-documented declarations of Scripture.

To deny it is to deny the validity of the host of other Scriptures which refer to it (Job 12:15, 22:16; Ps. 29:10, 104:6-9; Is. 54:9), including the Words of Jesus Christ (Mt. 24:37-39; Lk. 17:26-27) and several other New Testament writers (Heb . 11:7; I Pet. 3:20; II Pet. 2:5, 3:5-6).

(There are over 270 flood stories told in cultures all over the earth.)

6:13-21
Although Noah had never experienced rain before (not even a passing shower), and although the word "flood" was foreign to his vocabulary, he believed God.

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

6:15
A **"cubit"** was typically the measurement from the fingertip to the elbow, which later measured at 18 inches.

The ark's dimensions:
Length:" 300 cubits = 450 feet
Width: 50 cubits = 75 feet
Height: 30 cubits = 45 feet

Imagine a barge the size of 1½ football fields!

Was the ark big enough to hold the number of animals required?

The total available floor space on the ark would have been over 100,000 square feet, which would be more floor space than in 20 standard-sized basketball courts. The total cubic volume would have been 1,518,000 cubic feet --that would be equal to the capacity of 569 modern railroad stock cars. Remember there are really only a few very large animals, such as the dinosaur or the elephant, and these could be represented by young ones. Assuming the average animal to be about the size of a sheep and using a railroad car for comparison, we note that the average double-deck stock car can accommodate 240 sheep. Thus, three trains hauling 69 cars each would have ample space to carry the 50,000 animals, filling only 37% of the ark. This would leave an additional 361 cars or enough to make 5 trains of 72 cars each to carry all of the food and baggage plus Noah's family of eight people. The Ark had plenty of space.

Author: excerpt from The World That Perished (video) by Eden Communications

6:19-20
When Noah took the animals on board, he didn't have to take pairs of full-grown animals; some larger creatures (EX: elephants, dinosaurs) may have come on as young animals, making it easier (for that year plus) to feed and care for them.

6:20
"Two of every sort shall come unto thee" – Noah didn't have to roam the world searching for and gathering the animals; they automatically "came" to him.

Just as God built migrant instincts into certain birds (to fly south before the cold of winter, for example), so He caused the animals to instinctively come to Noah to save the species.

It is important to note that there was no fear of man in animals before the flood. This dread of and avoidance of man would not be instinctively part of the animals realm until after the flood. Prior to the flood, everyone was a vegetarian (perhaps this was one reason why people lived so long). After the flood, God allows man to utilize animal meat for food (Gen. 9:3). It was due to this alteration that animals would now have a fear of man (Gen. 9:2).

6:21
Noah would have plenty of room to stockpile over a year's worth of grains, dried fruits, and vegetables, nuts, etc. for his family and the animals.

Once aboard, many have suggested that Noah's problems really began, with only 8 people to feed and water, to provide fresh air and sanitation for the huge menagerie of animals for a total of 371 days. However, a number of scientists have suggested that the animals may have gone into a type of dormancy. It has been said that in nearly all groups of animals there is at least an indication of a latent ability to hibernate or aestivate. Perhaps these abilities were supernaturally intensified during this period. With their bodily functions reduced to a minimum, the burden of their care would have been greatly lightened.

Author: excerpt from The World That Perished (video) by Eden Communications Copyright © 1997, Eden Communications

"The windows of heaven" – God here paints a picture of the sky being, as it were, closed up in a vast store of moisture and now (for the first time in history), the canopy unleashes its H20 as the windows open up and the rain comes pouring through.

Dr. Joseph Dillow has calculated how much water vapor it would be physically possible to suspend above the atmosphere as a blanket around the earth. He has suggested that it would be the water vapor equivalent of about 12 meters (40 feet) thickness of liquid water. He calculated that such a quantity of water would be sufficient to generate 40 days and 40 nights of torrential rainfall; whereas if these waters above had been clouds, then the moisture in the current atmosphere, if precipitated to earth as rainfall, would be only the equivalent of less than five centimeters (two inches) thickness of liquid water hardly enough to sustain 40 days and 40 nights of rainfall at the time of the Flood.
Therefore, it seems clear that the reference in Genesis 7:11 to the "windows of heaven being opened" is a reference to the collapse of this water vapor canopy, which somehow became unstable and fell as rain, the eyewitnesses describing the event as the "windows of heaven being opened". Some have suggested that when the fountains of the great deep broke open, presumably as volcanic eruptions, the dust generated by these eruptions would have spread up into the water vapor canopy, causing the water vapor to nucleate with dust particles and form water droplets that then fell as rain.

Excerpt from The Answers Book, Revised Edition, by Ken Ham, Andrew Snelling and Carl Wieland, published by Master Books, 1992.
Supplied by Answers in Genesis

7:16

"And the Lord shut him in" – God Himself closed the door and sealed it water tight.
The Bible speaks of another door, which God will shut in the future.

Mt. 25:10-13 - And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

7:19

"All the high hills. . . were covered" – a universal flood
Note: Since several mountains today rise over 20 thousand feet above seal level, it is evident that these mountains did not emerge until during and/or after the flood came. Perhaps those mountains were formed when God shook the earth and broke up the depths (7:11).

8:13

Noah was:

480 years old when God revealed that the world would perish in 120 years (6:3).
500 years old when he had his 3 sons (Gen. 5:32).
600 years old when the flood waters came.
601 years old when he would exit the ark.

"Noah . . . looked and behold . . ." – As Noah took his first look at the new world, he saw a completely reformatted environment. A totally different sky (without the canopy), a totally different land structure and soil composition due to the flood. A water cycle (a new system of hydrology; something never experienced before). The Four Seasons (8:22). Varied temperatures, etc.

The Noaic Flood provides solid answers to many questions involving the varied geological formations we find all over the earth today.

Analogies Between the Ark and Jesus Christ

ARK	CHRIST
One door (Gen. 6:16)	He is the one door to Heaven (Jn. 10:9)
A place of refuge (safety)	Our refuge (Heb. 6:18)
The LORD shut him in (Gen. 7:16)	The Father puts us in the Son (Jn. 6:37) and sealed us securely (Eph. 4:30)
Only those who believed went in the ark (I Pet. 3:20)	Only those who believe are in Christ (Eph. 1:1; I Jn. 5:20)
Only those in the ark were saved from God's judgment (I Pet. 3:20)	Only those in Christ are saved from His judgment (Rom. 8:1)

10. God's High Regard for Human Life

("God's Covenant With Man")

Genesis 8:21 – 9:17

Due to God's destruction of the world by the flood, people might wonder what God's value of human life was. Is life "cheap" with God?

"This covenant through Noah declared that God held life sacred and that humankind, too, must preserve life on earth." (Ross, p. 201).

***Human life is precious to God!**

Since human life is precious to God . . .

A. God gives <u>responsibility</u> to people (9:1-7)

1. God commissions people to <u>produce</u> life (v. 1, 7)

v. 1
"God blessed Noah and his sons"

God blesses the fathers (the heads of the homes) from which the rest of the human race would flow.

"Replenish the earth" – Imagine being Noah, and stepping off the ark into a world where there were <u>no</u> people at all!

Noah in a sense functions as a "second Adam," in that through him mankind would be replenished on the earth. Both Adam and Noah received God's command to "be fruitful and multiply, and replenish the earth." (Gen. 1:28; 9:1).

v. 7
"Be ye fruitful and multiply" –

2. God instructs people to <u>preserve</u> life (v. 2, 4)

v. 2
Prior to the flood, animals did <u>not</u> fear man; there was a harmony, which enabled the animals to willingly come to Noah to board the ark (Gen. 6:20). Now, an instinctive avoidance of man would exist. Due to fear--the fear of being eaten by man—since man now would eat animal flesh (v. 3).

v. 3
No longer would mankind be strictly vegetarian (now steak dinners, hamburgers, pork chops, and barbecued chicken wings would be added to man's menu).

v. 4
"Life. . . which is the blood" – Any creature's physical life is dependent on its blood; therefore, "blood" came to be symbolic of "life."

[Modern medical science has validated this principle which God stated many millennia ago: that the quality and longevity of life can be measured by the health of a creature, which can be measured by the condition of the blood."

God wants the blood to be drained out of an animal before its flesh can be consumed (cp. Levit. 17:10-16; Deut. 12:16, 23; Acts 15:290

To consume its blood is to consume , as it were, that which gave it life and that which only belonged to God in sacrifice (cp. Lev. 17:11).

3. God commands people to <u>protect</u> life (v. 5, 6)

v. 5
God requires blood, if man's blood is shed.

--If a beast kills a man, it was to be killed (Exodus 21:28a - 28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

--If a man kills a man or if even a brother kills his own brother (as Cain did to Abel), his life was to be taken (Exod. 21:12).

V. 6
Now "life for life" legislation would be enforced. Why would God require capital punishment? Is it because He is against life? No, to the contrary, it is because He is <u>for</u> life. Since man was made in the image and likeness of God, his life is sacred; his life has a dignity that is to be honored and respected. To murder a man is to dishonor that man and to dishonor God (cp. I Cor. 11:7; Ja. 3:9).

"By man" – <u>Not</u> by individual citizens per se (cp. Rom. 12:19; Mt. 5:38-39), but by governmental officials. The dispensation of human government is now being enacted by God (with new requirements for man to follow).

God would now legislate a matter which was out of control prior to the flood, when "the earth was filled with violence" (Gen. 6:11, 13). Blood shed had been rampant and people like Lamach were bragging about the people they had killed (Gen. 4:23-24).

Capital punishment is <u>Biblical</u>. It is <u>not</u> murder (Exod. 20:13), because murder is when one takes the life of an <u>innocent</u> person. Capital punishment is the <u>law</u> taking the life of a guilty murderer.

Murder is <u>intentional</u>, <u>pre-meditated</u> homicide. Killing is <u>not</u> murder in cases of <u>accidents</u> (this is why God legislated "cities of refuge"), or <u>self-defense</u>, or <u>capital punishment</u>.

Other Scriptures dealing with capital punishment include:

Num. 35:33 – 33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Rom. 13:4 – 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Acts 25:11 – 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

Capital punishment is a deterrent to murder (and thereby it saves lives). To not enforce capital punishment is to let criminals "get away with murder!"

Since human life is precious to God . . .

B. God keeps His promises to people (9:8-17)

1. God's covenant would be unconditional (8:21-22)

The fulfillment of this covenant would not be determined by man's faithfulness to God, but by God's faithfulness to man.

v. 21

"I will not again curse the ground" –

Initially this sounds like God may be referring to the curse of Gen. 3:17, which may have been somewhat alleviated after the flood, due to the post flood conditions (including the seasons, the water cycle [rain, evaporation, etc.]). However, the earth is still cursed with thorns, thistles, weeds, etc. and is waiting for freedom from its present bondage (Rom. 8:19-22).

A better view is that God is referring to the flood, that He will never again curse the earth with a world-wide deluge. This is the emphasis of the context in 8:21-9:17.

"From his youth" – Man's battle with sin does not begin in adulthood, but in youth. Children have the same sin nature as their parents do. They are not born with a clean slate nor in a state of sinlessness. Rather, we all were sinners from the moment of conception (Ps. 51:5). Understanding the nature of children will help you to be a successful parent.

"Neither will I again smite . . . as I have done" – God will again smite man for his sin (in "the day of the Lord"), but never again "as" He did in Noah's day. Never again will the world perish by water; the next time will be by fire! (II Pet. 3:10-13).

v. 22

God promises an uninterrupted continuity of seasons with consistent times for:
--planting and harvesting – "seedtime and harvest"
--winter coats and short-sleeved shirts – "cold and heat"
--sunny, warm days and cold, blustery days – "summer and winter"
--sunrise and sunset – "day and night"
This regularity is limited to "while the earth remaineth."

2. God's covenant would be <u>universal</u> (9:8-11)

v. 9
"I establish my covenant" – Everytime God enacted a new covenant (a new set of promises), He began a <u>new dispensation</u>.

A new dispensation of "age" of time would be accompanied by new revelation from God and a new set of responsibilities for man to follow.

Dispensational Title	Time Period
Innocence	Adam to Fall
Conscience	Fall to Flood
Human Government	Noah to Abraham
Promise	Abraham to Moses
Law	Moses to Christ
Church Age	Pentecost to Rapture
Kingdom	Millennium

3. God's covenant would be <u>visible</u> (9:12-17)

Through a beautiful cosmic display of colorful light, God would give a reminder of His covenant.

v. 13
Through the light refraction off of the water droplets in the sky, a prism of beauty would be God's natural way of reminding us of His faithfulness to His promises.

"Bow" – ". . . The bow is the same word for the regular battle bow, and so it makes a vivid description of what was going on: God hung up His 'battle bow' to be a sign of peace." (Ross, p. 206).

v. 16
"I will look. . . I will remember" – God is speaking anthropomorphically here; He does not have memory loss. The bow is more for man's benefit than God's. it is a reminder to us of His enduring promise.

God is <u>faithful</u> to His promises!

11. "The Curse of Canaan"

Genesis 9:18-29

v. 18
Special attention is given to Canaan so as to set the stage for the events regarding Canaan that follow.

v. 19
"Of them was the whole earth overspread" - All of us stem back to either Shem, Ham, or Japheth, or a combination thereof. Certainly all of us come out of the loins of Noah, back to Adam.

Racism is foolish when you consider the unity of the race from Noah; We all came from the same stock! There is ultimately only one race – the human race!

The Shameful Error of Noah (v. 20-21)

v. 20
Noah's planting a vineyard was not wrong. What was wrong was his ignorance regarding his over-consumption of grape juice gone bad!
v. 21
Noah had an impeccable testimony prior to this verse.

One proof of the inspiration of the Bible is its relentless honesty in showing even the sins of its greatest heroes!

"Was drunken" – "Fermentation, which leads to drunkenness may have been caused by ecological conditions as a result of the flood" (MacArthur, Study Bible Note).

"He was uncovered" – Perhaps due to the effect of the alcohol, Noah's body temperature rose, leading him to take off his clothes to cool off; or perhaps due to his drunken condition, Noah without realizing it, took off his clothes and involuntarily exposed himself. In either case, one thing is obvious: alcohol consumption always results in shame and foolish behavior. The effects of drinking are spelled out clearly in Scripture.

"…Ancient Jewish rabbis decreed that if a man drinks one glass of unmixed wine, he is deprived of one-fourth of his reason; two glasses remove half; three glasses take away three-fourths; and four glasses will make him fully drunk. Experience of old is in line ith modern scientific discoveries." (Teachout, p. 56)

The Damaging Effects of Alcohol (wine; beer; etc.) according to the Bible:

Alcohol is associated with <u>shameful exposure</u> (nakedness)
Ge 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

Alcohol is associated with <u>Sexual impurity</u>
Ge 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.
Ge 19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

Alcohol was forbidden for the Priests of Israel since it would impair their proper worship and service for God
Le 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

Alcohol was forbidden for those who would take the Nazarite vow, since it would prevent the one who took the vow to fulfill it
Nu 6:3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes…
Jud 13:7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. **Samson evidently violated this law by participating in a drinking feast with other young men** (Jud.14:10)**. This and his other acts of disobedience paved the way for awful consequences in Samson's life.**

Alcohol is associated with violent behavior
Pr 4:17 For they eat the bread of wickedness, and drink the wine of violence.

Alcohol mocks and deceives its victim
Pr 20:1 ¶ Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.
(Note: This is an indictment by God on the beverage, not merely the drinking of it. The text specifically indicates that wine itself is a "mocker" without mention of the quantity involved" (Teachout, p.12)

Alcohol destroys and enslaves a person's life
Pr.23:29 ¶ Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.
32 At the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

The alcoholic falls under a curse; God pronounces a woe to him
Isa 5:11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Alcohol affects the mind and reasoning ability
Isa 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Alcohol leads to sin (transgression)
Hab 2:5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death

Alcohol is used by people who want to take advantage of others
Hab 2:15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

Alcohol leads to riotous behavior
Eph 5:18 And be not drunk with wine, wherein is excess (riotous living); but be filled with the Spirit;

The first reference to wine in the Bible is a negative one. We should take careful heed to such early warnings!

NOTE: The word "wine" (*tirosh & yayin* – Heb. Or *oinos* – Greek) simply refers to the fruit of the vine in liquid form. It may refer to fermented alcohol or unfermented grape juice. The context will decide in each case which meaning is implied.

Jesus said, "No man puts new wine into old wine skins." Why? Because new wine, although it is called wine (*oinos*) is not yet fermented. Therefore, not all references to wine are references to alcoholic wine. In fact, most are not. Jesus turned water into new wine (For further study, see: Bible Wines and the Laws of Fermentation).

A. The Disrespectful behavior of Ham (v.22)

"Saw" – lit. "gazed with satisfaction" (Ryrie note)

"Ham looked with some sinful thought, if only for a while until he left to inform his brothers. Perhaps he was glad to see his father's dignity and authority reduced to such weakness. He thought his brothers might share his feelings so he eagerly told them. They did not, however, share his attitude (v. 23)." (MacArthur, note).

B. The curse of Canaan (v.24-25)

v. 24
"Noah. . . knew what his younger son had done unto him" – Some commentators hold that the word "done" may imply that some homosexual act was done by Ham to his father. However, what the context says was "done" was that Ham "saw" and "told" his brothers (v. 22).

To read more into the passage is to perhaps delve into speculation.

Ham's actions may seem trivial ("no big deal"), but the heart attitude underneath was a big deal to God. God knows why we do what we do, no matter how significant or insignificant it may seem. God obviously then reveals to Noah the hideous nature of his son's sin and the consequences that would follow.

v. 25
A curse is on anyone who dishonors his parents (Dt. 27:16 - Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.)

"Cursed be Canaan" – Theologically, the "shift from Ham to his son Canaan established the historic legitimacy of Israel's conquest of the Canaanites. Moses was writing this

passage and delivering it to the Israelites just prior to their conquest of Canaan." (MacArthur, notes).

If Ham sinned, why was Canaan cursed?

Some suggest that Canaan took part in Ham's sin (perhaps by "squealing" on his grandfather Noah to Ham).

I think a better view is to see that Ham reaps in his son the disgrace that he shows to his father Noah. In other words, because Ham disgraced Noah, Canaan would be a disgrace to Ham. Beware! Whatever you sow, you will reap (Gal. 6:7). And this reaping often occurs in your children!

Ham is punished in his son, who would most strong reproduced the same sinful tendencies as his dad.

The Canaanites would become extremely sexually immoral people (Lev. 18:5-25)

Lev. 18:24-25 - Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Cp. Dt. 9:4-5 - Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

The sins of the fathers are very often passed on (with their consequences) to their children.

Exodus 20:5b - visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exodus 34:7 - Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Cp. Num. 14:18

Your actions and attitudes will have far-reaching effects for generations to follow!

"Out of the virtues and vices of Noah's sons grew the virtues and vices of the families of the world." (Ross, p. 210).

What virtues and vices will you pass on?

C. The <u>blessing</u> of Shem & Japheth (v.26-27)

"In pronouncing the oracle, Noah discerned the traits of his sons and, in a moment of insight, determined that the attributes of their descendents were embodied in his son's personalities" (Ross, p. 210).

Note: Jacob also predicts the generations of his sons in Gen. 49.

v. 26
"Blessed be the LORD God of Shem" – the praise here is not pronounced on Shem, but on Shem's God. The Semitic people (from which the nation of Israel would come) would be blessed because they would come to know the true and living God. All the glory goes to God for revealing Himself to them and for using that nation.

"Canaan shall be his (Shem's) servant" – The Canaanites would later be subdued (subjected) by Israel (the Shemites; the "Semitic" descendents of Shem).

This would come to pass just as God said. The all-knowing God is able to predict the future with flawless accuracy.

Some prejudiced, racist people (particularly in the deep south of the USA) have wrongly twisted this passage in an attempt to prove that the black race, progenitors of Ham (whose race inhabited Africa) are under a curse. However, it was not Ham who was cursed but Canaan. Ham was in fact blessed (Gen. 9:1). The slavery curse on the Canaanites was fulfilled in the Old Testament Bible Days (Josh. 9:24; 15:63; 17:12). There is <u>no</u> Canaanite nation in existence today.

v. 27
"Japheth" = enlargement.

The Japhethites would become a numerous people and would come to share in the spiritual blessings of God through the Semites; hence, they would dwell in the tents of Shem" (Ryrie note).

Jew and Gentile are one body in Christ.

12. "The Dispersion of the Nations" (From Babel to Babble)

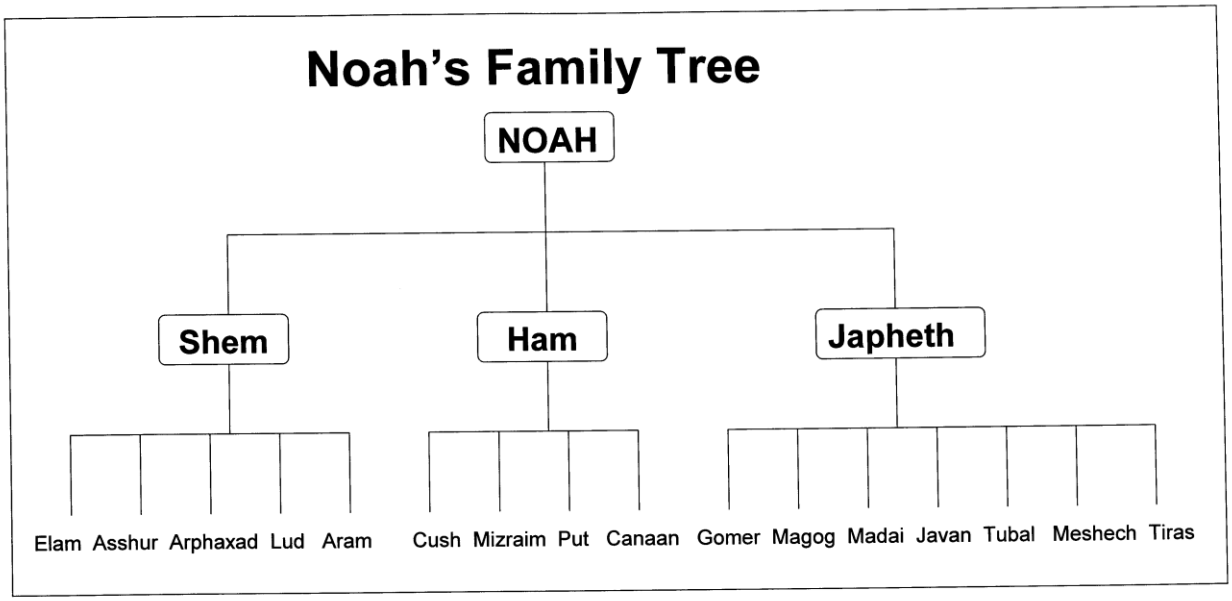
Genesis 10:1 – 11:9

10:1

"Shem, Ham, and Japheth" –

Everyone existing today comes from the lineage of either Shem, Ham, or Japheth, or a combination thereof.

There is actually only one race, and that is the human race, since we all stem back to Noah via his sons. Hence, there is no Biblical justification for racial prejudice.



10:2

"Gomer" was a northern people (Ezek. 38:6) who occupied the ancient land of the Ukraine.

"Magog" – mentioned in Ezek. 38:2 and Rev. 20:7-9. A northern people. Magog "was identified by Josephus as the land of the Scythians, the region north and northeast of the Black Sea and east of the Aral Sea (now occupied by Russia)." (Ryrie note)

"Meshech" and **"Tubal" –** (mentioned in Ezek. 38:2-3) evidently occupied the territory of modern Turkey.

10:6

The Hamites, who would occupy much of the Fertile Crescent (including Palestine – the Canaanites), would predominantly occupy the continent of Africa, including Egypt which is referred to as "the land of Ham" (P{s. 105:23, 27).

10:8

Special attention is given to Nimrod because he would be a significant builder (like Herod the Great, Nimrod was known for his city building, the most notorious of which would be Babel [v. 10], which God expands on in Gen. 11:1-9).

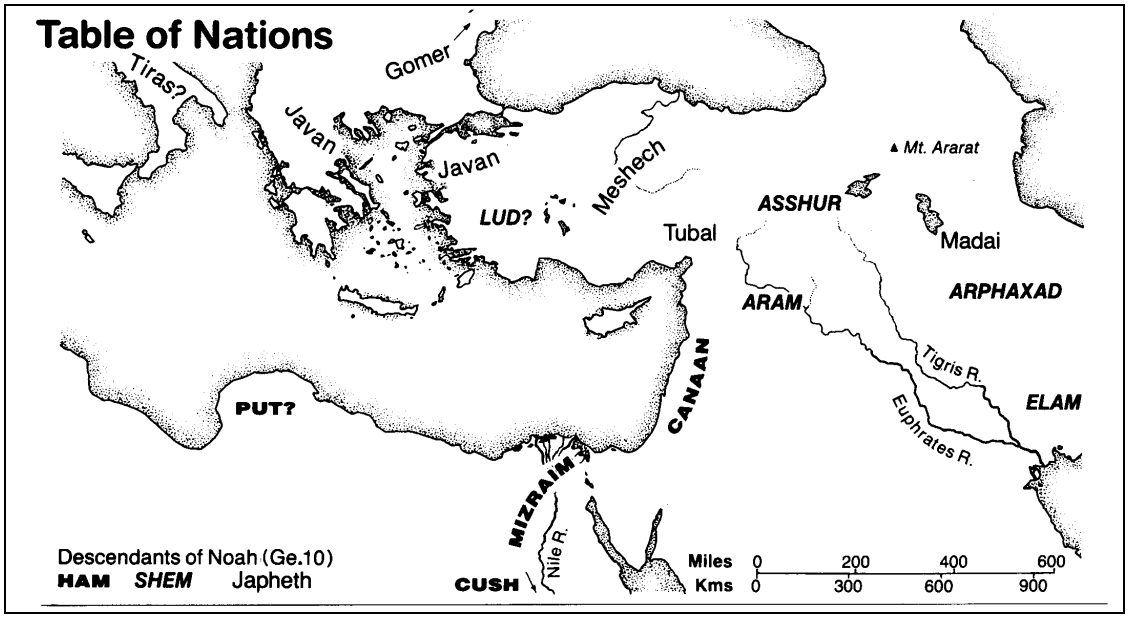
10:25

"In his days was the earth divided" – Moses is apparently describing the scattering of the descendents of Shem, Ham, and Japheth which occurred after the Tower of Babel. That is why after each mention of the descendents of Noah's sons, a reference is made to various languages ("tongues" – v. 5, 20, 31). Prior to Babel, everyone spoke the same language (11:1).

10:21-32
The descendents of Shem settled in the area of the <u>eastern Persian Gulf</u>.

<u>Names of Descendents Listed</u>:

Japheth -	14
Ham -	30
Shem -	26
Totaling an even	70



The Scattering of the Nations:

1. Japheth's Descendents: <u>North</u> (Europe & Russia) (v. 2-5)
2. Ham's Descendents: <u>South</u> (Canaan & Egypt) (v. 6-20)
3. Shem's Descendents: <u>East</u> (Persian Gulf) (v. 21-32)

***What events led to the dispersion of the nations?**

A. Man attempts <u>Global Unity</u> (v. 1-6)

Having shown the dispersion of the nations—each one with their own family heritage, language, and land (Gen. 10:5, 20:31), God now in chapter 11 tells us how they became scattered.

Nations historically have all strived for "social immortality." Each nation seeks to build its nation to outshine and out-endure the rest.

Because they shared a common <u>language</u> (v. 1), lived in a common <u>location</u> (v. 2), and had common <u>motives</u> (v. 4), they had what was necessary to build a unified humanistic society.

Man's attempt to produce societal unity was…

1. Enabled by a common channel of <u>communication</u> (v. 1)

"One language, and of one speech" – Imagine only one alphabet for the world and one dialect. One form of written and oral communication. Since all the nations stemmed from one man (Noah), all spoke one language.

The whole earth was of one language and one vocabulary.

Today, the English language—via mass media and the world-wide web—will again unite the world!

A new one-world order is in the making.

Man's attempt to produce societal unity was…

2. Supplied with sufficient <u>material resources</u> (v. 2-3)

v. 2
"As they journeyed from the east" – From the <u>west</u> was the not, dry Arabian desert. People would not travel from that direction.

"A plain" – level ground where a metropolitan city could be built. A place between the Tigris and Euphrates Rivers. It is believed to be near where "the garden of Eden" at one time stood (Gen. 2:14-15). A place where God expelled Adam and Eve

v. 3
"They said to one another, Go to" – With one language, they said, "Come, let us prepare brick and mortar."

Babylon was always known for its wealth and resources (cp. Rev. 17-18). Beware of the inherent dangers of <u>abundance</u>!

Man's attempt to produce societal unity was…

3. Motivated by humanistic <u>pride</u> and <u>rebellion</u> against God's commands (v. 4)

The sin of Babel was <u>not</u> their desire for a city or tower; rather, it was their <u>rebellion</u>, <u>pride</u>, and <u>humanism</u>.
"Let <u>us</u> build <u>us</u> . . . Let <u>us</u> make <u>us</u> a name . . ." –

Big cities are always "dens of wickedness." With the mass accumulation of people come also a mass accumulation of worldly ideals, a mingling of religious ideas, a materialistic-orientated society (most people who come to NYC comes for one reason: money!).

"A tower" – a rallying point. A tall tower that would impress travelers and give man a symbol of his power and pride.

"Let us make us a name" – At the heart of this statement is humanistic <u>pride</u>. Let's have ourselves a <u>reputation</u> that will gain the eye and ear of the world!

"Lest we be scattered" – They didn't want to do exactly what God had commanded the human race to do, and that was: "Replenish the earth" (fill the earth)

Man's attempt to produce societal unity was…

4. Equipped with the <u>potential for great inventions</u> which would be used for sin (v. 5-6)

v. 5

"the LORD came down" – Whenever the Lord appeared on earth, it was always a pre-incarnate appearance of Jesus Christ

(NOTE: the various Christophanes in the Old Testament – Gen. 12:7, 16:7-10, 18:1; cp. Jn. 8:56)

v. 6

"God knows the <u>danger</u> of <u>collected apostasy</u>" (Ross, p. 246).

"Nothing will be restrained from them" – Unfortunately, due to man's sinful nature, with the accumulation of shared knowledge and resources comes the accumulation of wicked devices (Rom. 1:30 – "inventors of evil things").

B. God <u>Overrules</u> Man's <u>Proud Ambition</u> (v. 7-9)

v. 7

"Come, let us go down" – Evidently with the use of <u>angelic spirits</u>, the Lord (who is the author of language) would miraculously modify man's unified communication ability and instill in groups (as He saw fit) a new alphabet, phonics, grammar, and syntax.

Can God miraculously give people the ability to speak a foreign language? He did at Pentecost (Acts 2) and during the formation of the early church (I Cor. 12-14).

Examples of God using Language as a form of judgment:

1) At the Tower of Babel

"The whole earth was of <u>one</u> language, and <u>one</u> speech" (Gen. 11:1).
The people did not obey the command given to Noah to "replenish the earth" (Gen. 9:1) but became proud (Gen. 11:4) and united without God, so God <u>confused</u> their languages and established the parent languages of the earth (today over 3,000 languages and dialects).

2) Deut. 28 Blessings & Cursings - curses were to be a "sign" (v. 46)
Deut. 28:49 - "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;"

3) Jeremiah the "weeping prophet" preached, and Israel would not repent from her backsliding, so God said He would send judgment. Jer. 5:14-15 - "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say."

4) In the NT (after Mt. 12 - unpardonable sin), Christ spoke in **parables** because of the hardness of the people's hearts. They would not listen to plain talk, so He veiled His speech by parables. (READ Mt. 13:10-15).

I Cor. 14:22 - Tongues were <u>not</u> for:

1) <u>Self-edification</u> but a sign of judgment
2) <u>Entertainment or amusement</u> but a sign of judgment
3) <u>Spreading the Gospel to other nationalities</u> but a sign of judgment
4) <u>The benefit of the assembly</u> of believers (church) but a sign of judgment
5) <u>private use</u> but for <u>public</u> as a sign of judgment
6) a sign that you finally had the <u>Holy Spirit</u>
(Paul said not all spoke in tongues; but all had the Holy Spirit)

The heart of unity (in any relationship) is communication. By striking their language, God successfully destroys their communication as a whole and thereby dismantles their proud, humanistic unity.

v. 8
"The LORD scattered them abroad" – God sovereignly determined the places the nations would be scattered to (Acts 17:26 - And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation).

The sovereign of the universe will destroy man's future attempt at global unity when He comes back to judge the Antichrist and Satan's united kingdom in the Day of the Lord's Wrath.

v. 9
"Babel" – means confusion; we use the term "babbling" to refer to confused speech.

"The present number of languages (more than 3,000 languages, plus dialects) that form national barriers is a monument to sin" (Ross, p. 234).

Babylon serves as the prototype of all nations, cities, and empires that raise themselves in pride (Ross, p. 241).

Is. 13:19 – Babylon's glory
Is. 47:8-13 – Babylon's pleasures and sins
Dan. 4 – 5, Isl. 14:13 – Babylon's pride
Rev. 17 – 18 – Babylon's wealth

In each case, Babylon's destruction for its pride is mentioned.

13. God's Promises to Abraham

Genesis 11:10-12:9

II Chron. 20:7 - "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?"

Gen. 11:27 – 25:11 is a big literary unit in Genesis which primarily focuses on God's dealings in and through one man: Abram (later to be called "Abraham").

Whenever God is about to do a great work, He usually starts with one person. A faithful man like Noah. . . Abraham. . . Joseph. . . Moses. . . John the Baptist, etc.

Will you be that person God is looking to use as we look forward to the new Millennium?

11:10
"These are the generations of Shem" – Shem, one of the three sons of Noah, would be the genealogical line God would choose to bless so that through that line, He might bless the world.

In verses 10-32, God gives us a selective (not necessarily exhaustive) list of ten generations to provide the lineage of Abraham.

The primary purpose of the genealogy in 11:10-32 is to establish the line of Abraham back to Shem.

If you were to follow the Gospel of Luke's genealogy, you would find that he is able to trace the genealogy of Christ (via Mary's line) all the way back through Abraham to Adam. If that list is somewhat exhaustive, the time from Adam to Abraham would be a little over 1835 years; Abraham to Christ would be 2,165 years – giving us a time span of about 4,000 years from Adam to Christ. Thus the earth is only about 6,000 years old, not the millions and millions of years evolutionists assume.

11:10ff
With the post-Flood changes in the earth's atmosphere and the genetically mutant effects of sin on physical life, it is interesting to notice a <u>decrease</u> in the lifespan of people after the Flood:

<u>Name</u>	<u>Years Lived</u>
Shem	600
Arphaxad	438
Salah	433
Eber	464
Peleg	239
Reu	239
Serug	230
Nahor	148
Terah	205

11:31 - "Ur of the Chaldees" -

Abraham's native city in southern Mesopotamia; an important metropolis of the ancient world situated on the Euphrates River. Strategically situated about halfway between the head of the Persian Gulf and Baghdad, in present-day Iraq, Ur was the capital of Sumer for two centuries until the Elamites captured the city. The city came to be known as "Ur of the Chaldees" after the Chaldeans entered southern Babylonia after 1000 B. C.

Abraham lived in the city of Ur <Gen. 11:28,31> at the height of its splendor. The city was a prosperous center of religion and industry. Thousands of recovered clay documents attest to thriving business activity. Excavations of the royal cemetery, from about 2900 to 2500 B. C., have revealed a surprisingly advanced culture, particularly in the arts and crafts. Uncovered were beautiful jewelry and art treasures, including headwear, personal jewelry, and exquisite china and crystal.

The Babylonians worshiped many gods, but the moon god Sin was supreme. Accordingly, the city of Ur was a kind of theocracy centered in the moon deity. Ur-Nammu, the founder of the strong Third Dynasty of Ur (around 2070-1960 B. C.), built the famous ZIGGURATS, a system of terraced platforms on which temples were erected. The Tower of BABEL <Gen. 11:3-4> was a seven-story ziggurat made of brick. It is a miracle of God's providence that Abraham resisted Ur's polluted atmosphere and set out on a journey of faith to Canaan that would bless all mankind.

Ur's glory was suddenly destroyed about 1900 B. C. Foreigners stormed down from the surrounding hills and captured the reigning king, reducing the city to ruins. So complete was the destruction that the city was buried in oblivion until it was excavated centuries later by archaeologists.

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A. God makes <u>faithful promises</u> to Abraham (12:1-3)

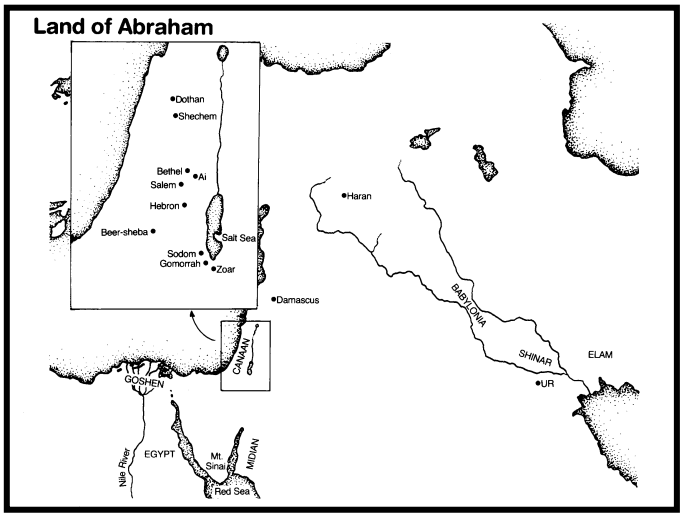
God promises Abraham a LAND (v.1)

This call to move out came to Abraham while in Ur of the Chaldees (Acts 7:2); Abraham obeyed the call; however, when he moved, his family moved out with him. They went as far as Haran (11:31-32). God's intention was for Abraham and Sarah to leave all family because God was to begin a new race of people just with Abraham. The Jewish race was about to be born.

God is here calling upon Abraham to leave: 1) "country" 2) "kindred" (extended family) and even 3) "thy father's house" (immediate family)

God took a man out of a pagan culture and out of an idolatrous family (Josh. 24:2) and would use him to make a new beginning.

"Unto a land" – This land would be a gift from God to Abraham and his descendents. Since God made the world, He has the right to give any part of it to anyone He wishes. That land (Canaan), now called "Israel" or "Palestine" was the most strategic piece of property in the ancient Near East. It was the "land bridge of the world," a location strategic for evangelism.



B. God promises Abraham a SEED (v.2)

God promises Abraham fertility, fortune, and fame.

"I will make of thee a great nation" – At this time Sarah was barren (11:30). She could have no child even through her 80's; however, when God promises something, though it seems improbable or impossible, He will follow through with whatever He says.

"I will bless thee" – "This promise was fulfilled in Abraham temporal blessings (13:2; 24:35), spiritual blessings (21:22), and fame (23:6; Is. 41:8)." (Ryrie note).

"I will bless thee. . . thou shalt be a blessing" – God tells Abraham what He would do to him and through him. God must work for us and in us before He can mightily work through us.

C. God promises Abraham a BLESSING (v.3)

"I will bless them that bless thee" – This promise was to Abraham immediately, but also would apply to his people (the Jewish Nation) (EX: Balaam blessed Israel and could not curse).

Abraham passed this promise of blessing down to his son Isaac and it went on from Isaac to Jacob (Gen. 27:29) and it still applies into the future.

God still blesses those who bless His people:
--Potiphar gave Joseph a job and Potiphar's house was blessed because of Joseph's presence (Gen. 39:5).

God did curse those who sought to be (even unintentionally) a curse to Abraham (EX: Pharaoh 12:17).

"In thee shall all families of the earth be blessed" – Every nation on earth would be blessed by the Jewish nation. How?
It is through the Hebrew people that we received . . .

1) The Bible ("the oracles of God") (Rom. 3:1-2 - What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.)

2) The Messiah (Rom. 9:4-5 - Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.)

Note: Two imperatives are found in vv. 1-2 –
"Get thee out" (v. 1)
"Thou shalt be a blessing" (v. 2)
After each command comes three subsequent blessings. Whenever we obey God's commands, such obedience results in blessing. Do you want God's blessing? Then "Get thee out" of the world!

Note all of the times God says "I will". The successful believer's life does not consist in what "you will do" but in what "God will do"!

14. Abraham's fearful lack of Faith

("Abraham lied to Save his Skin")

Genesis 12:10-20

Abraham, the friend of God, noted for his great faith, reveals a defect in his trust in God in the second half of this chapter. In 12:1-9, we find a man who takes giant steps of faith, leaving Ur of the Chaldees and traveling to a foreign land, worshipping God as he goes. Now in vv. 10-21, we find a man stumbling due to fear and lack of faith.

This reminds us to "take heed lest we fall."

Fear traps and enslaves (Prov. 29:25 - The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe).

A. Abraham's fearful lack of faith led him to…
Leave the Promised land and go down to Egypt (v.10)

B. Abraham's fearful lack of faith led him to…
lie about his wife and say "she is my sister" (v. 11-13)

v. 12
"Say…Thou art my sister" – This in fact was a half-truth, for Sarah was Abraham's half sister (Gen. 20;12 – same father, but different mothers).

Incidentally, prior to the Mosaic law (which would not come for five more centuries), the marriage of relatives was not prohibited by God.

A half truth is a whole lie. Abraham's intent was to deceive, to lead others to believe that Sarah was only a sister and not his wife.

C. *Abraham's fearful lack of faith led him to…*
jeopardize his wife's purity and her position as the ancestress of God's promises of blessing (v.14-16)

Because of fear, Abraham jeopardized the ancestress! He put Sarah in a position which would have jeopardized God's promises from being fulfilled.
v. 14
While Abraham referred to Sarah (at 65) as "fair," (v. 11), the Egyptians thought she was "very fair." It is noteworthy to observe that because Sarah was barren (childless), she didn't have that added reason to lose her youthful figure.
v. 15
"The woman was taken into Pharaoh's house" – She was under consideration to be added to Pharaoh's harem.
v. 16
Abraham was given dowry gifts in exchange for Sarah. Perhaps this was added to his wealth of livestock and was never taken away, since he would eventually leave Egypt with "all that he had." (12:20b).

D. ***Abraham's fearful lack of faith led him to…***
bring disastrous consequences on a people he should have been a good testimony to (v.17-20)

v. 17
God protects His own. He mercifully takes special care of those people He intends to use to do a great work for Him. No doubt the Psalmist recalled this incident (of God sending plagues on Egypt) when he said: He suffered no man to do them wrong: yea, he reproved kings for their sakes" (Ps. 105:14).

"Plagued. . . with great plagues" – Exactly what God did to them we do not know; one thing is evident, the plagues were some sort of physical affliction. Perhaps an affliction which would have prevented Pharaoh or anyone from sexually defiling Sarah.

This passage reveals God's opinion regarding the sanctify of marriage. The sexual purity of Sarah was endangered but God graciously intervened. God is still 100% against fornication and adultery, and God is still 100% against divorce. Reason: He is 100 % for sexual purity and 100% for the permanence of marriage.

v. 18
Without any verbal revelation, Pharaoh got the message. You don't need an audible voice from Heaven to tell you that you are doing wrong; God uses the inevitable consequences of our sin and the hardships of life to get our attention.

15. Abram's GOOD CHOICE & Lot's BAD CHOICE

Genesis 13:1-18

v. 2
Abraham acquired more wealth during his sojourn to Egypt (12:16, 20b).
v. 3
Abraham returned to Bethel in the land where God wanted him in the first place. He returns to the place where he stopped to worship God (prior to his fiasco in Egypt) (cp. 12:8).
v. 4
"And there Abram called on the name of the LORD" – No mention of Lot calling on God. Abraham no doubt is asking God for direction, for His sovereign leading.
Abraham's devotional life with God would definitely serve as the reason why he would not make a bad decision in the midst of the problem which was about to occur.
v. 6
Elbow room was tight and (due to the recent famine) green grass was scarce. God providentially allowed a circumstance which would separate Abraham from Lot. God wanted Abraham to leave all family (12:1). He wanted to begin a nation with only Abraham as the Patriarch.
v. 7
God's reference to **"the Canaanite and the Perizzite"** is to further emphasize the fact that there was an increasing shortage of available grazing land. They had taken over the best of Canaan land.

v.1-7 – Pressures and Difficulties often force us to make important decisions:

A. Abram's GOOD CHOICE (v.8-9; 14-18)



1. Abram chose to stay cool & calm and did not make a hasty move (v.8)

2. Abram chose to graciously & unselfishly offer Lot the land he preferred (v.9)

"Separate thyself . . . from me" – the time had come for Lot to leave "the next." He had been with Abraham long enough; God wanted them to build their own independent lives and families. As mentioned before, God had always wanted to work with Abraham all alone (12:1).
"As the 'elder statesman' of the camp, Abraham had every right to decide the issue and tell Lot what to do, but he gave Lot first choice" (Wiersbe, p. 28).

3. Abram chose to trust God with the result of the decision

Implicit through the context is Abraham's trust in God. He seeks God's wisdom and direction in verse 4, and he offers Lot his choice in verse 9, and he decides to leave the results in God's hand.

By offering Lot the choice, Abraham basically relinquishes his control of the situation into God's hands and trusts His providence.

4. Abram's choice resulted in him receiving God's very best (v.14-18)
v. 17
"For I will give it unto thee" – God gives the best to those who leave the choices to Him.
"Lot chose a piece of land which he [eventually] lost, but God gave Abraham the whole land which still belongs to him and his descendents" (Wiersbe, p. 29).

B. Lot's BAD CHOICE (v.10-13)



1. Lot chose based on what he <u>saw</u> with his <u>eyes</u> (v.10a)

Lot should have fallen on his face and begged God for wisdom, but instead he trusted his carnal eyes to direct his choice.

2. Lot chose based on the prospect of <u>material advantage</u> (Monetary gain)(v.10b)

"It was well watered everywhere" – Not so today!

Today a few springs, like En-Gedi, provide a small oasis here and there, but the majority of that land is hot, dry, barren, and uninhabitable.

"Even as the garden of the Lord" – It was lush and beautiful like the Garden of Eden.

3. Lot chose out of <u>selfish motives</u>, seeking the best <u>for himself</u>.(v.11)

4. Lot's choice made him vulnerable to making <u>other bad choices</u>. (v.12-13)

v. 12
"Pitched his tent toward Sodom" – First, Lot lifted up his eyes toward Sodom (13:10), then he pitched his tent toward Sodom (13:11-12), and then he finally ended up moving into Sodom (14:12).

v. 13
"Wicked…sinners…exceedingly" – Due to their prideful independence and their moral debauchery, God does not soften His terms in describing them.

5. Lot's choice negatively affected not only himself, but his entire family (Compare: Genesis 19:14-17; 26; 35-38)

Lot lost it all!
--His vast wealth, herds, herdsmen, and home.
--His wife and sons-in-law
--His daughters to immorality.

16. The Battle is El Elyon's (The "Most High God" of Abram)
Genesis 14:1-24

In Genesis 14, the reality of war comes home to Lot and the cities he dwelt in.
"The kings of Jordan served Chedorlaomer for twelve years [meaning they sent him tribute – produce and money], but they rebelled in the thirteenth year [meaning they did not send anything that year], and in the fourteenth year he came to subjugate them. It was not uncommon for such campaigns to be held annually for the purpose of controlling vassal city-states." (Ross, p. 298)

"From our modern viewpoint, the invasion was a minor skirmish; but in that day, it was considered a major international conflict." *Wiersbe, p. 32)

v. 13
"These were confederate with Abram" – Because of the virtue in Abraham's life, even his Gentile neighbors gave him allied support. "When a man's ways please the Lord, He makes even his enemies to be at peace with him."

v. 14
Abraham did not go to battle to deliver Sodom (for they were wicked – 13:13), but to deliver his nephew Lot.
Gen. 14 gives us the Bible's first example of what might be termed a "Holy War."
Abraham's 318, plus the few who perhaps accompanied Aner, Eshcol, Mamre, were humanly speaking no match for the mightier coalition of the eastern kings.

v. 15
Damascus is a <u>long way</u> (over 100 miles) from Hebron (where Abram lived or the area of the Dead Sea (where Lot lived)! Distance wouldn't stop Abraham from delivering his nephew.
This conquest by Abraham is a strong testimonial to God's faithful promise to make Abraham great and to bless those who bless him and curse those who curse him (Gen. 12:3).

v. 18-22
Clearly the emphasis is <u>not</u> on Abraham but rather on **"<u>the</u> <u>most</u> <u>High</u> <u>God</u>"** (a title for God repeated four times in this context – v. 18, 19, 20, 22).

In a day of pantheism, God made it clear that he was the One above everything that is called god. This name points to the majesty of God. He is above all!

The Drama of Genesis 14 unfolds in 3 episodes:

vv.1-12-	The <u>Capture</u> (Lot & the cities he dwelt in are captured by powerful eastern kings)
vv.13-16 -	The <u>Conquest</u> (Abram delivers Lot in a strategic night attack)
vv.17-24 -	The <u>Coronation</u> (Abram is met with honor; but the glory goes to God)

"The Most High God" = El Elyon (vv.18,19,20,22)

**** Observe 3 practical lessons about El Elyon as seen in Abram's victory over the Amorite Coalition:***

A. Our <u>Blessings</u> come from El Elyon;
He is in sovereign control over everything (v.17-19)

v. 17
"The valley of Saveh" – could be the Kidron Valley (east of Jerusalem).

This valley, known also as the Kings' Dale or the Kings' Valley (cp. II Sam. 18:18), is also known as the Valley of Decision or the Valley of Jehosophat, located just down the hill from Jerusalem.

The honor that reaches Abraham by the King of Sodom is quickly overshadowed by the honor that comes to Abraham via the king of Salem.

Whose honor do you want? The king of Sodom's? Or the King of Salem's?

Abraham is about to be lauded as the hero by the king of Sodom, until Melchizedek appears on the scene and revealed El Elyon as the real Hero.

v. 18
"Melchizedek" – *Melchi (Meleck)* = "King"; *Zedek* = "righteousness"

His name means "King of righteousness" or "righteous king." Ultimately the only righteous king (of which Melchizedek serves as a type) is Jesus Christ (Rev. 19:11-16).

"King of Salem" = "king of peace". He was the king of Jeru<u>salem</u>, which means "city of <u>peace</u>" cp. Ps. 76:2).

"Evidently a group of people who knew the true Creator-God lived in Jerusalem under the king-priest Melchizedek. The Tell Mardikh tablets (c. 2300 B.C.) contain the name Jerusalem and hundreds of other place and personal names like Hazor, Megiddo, Gaza, Abram, Israel." (Ryrie note, Gen. 14:18).

"Priest of the Most High God" – According to Psalm 110:4 and Hebrews 7, Melchizedek had a priestly "order" that was totally unique from the Levitical order of priests (which would be established by Moses over a millennium later).

"Melchizedek . . . brought forth bread and wine" – God takes care of His hungry and thirsty troops through this man of God. The "bread and wine" would be the basic staples needed by Abraham and his men.

It is interesting that our High Priest, Jesus Christ, also gave these two items to his disciples, telling them that they were to be reminders of His body and blood, which were sanctified that we might live forever.

As King & Priest, Melchizedek serves as a type of Christ (See Hebrews 7)

Psalm 110:1-7. A Messianic psalm proclaiming Christ as *"priest forever after the order of Melchisedec"* (v. 4).

"The Most High God" – *El Elyon* - God, the God over all. Demonstrating God's sovereignty. There is <u>no</u> power above God; He rules with sovereign control over everything and everyone.

B. Our Victories come from El Elyon;
We should show Him appreciation for them (v.20)

SEE: v. 14 – 318 armed men are not much to fight with! Abraham is going up against four more powerful kings and their armies!

The implied glory goes not to Abraham for the conquest but to the God who blessed Abraham with victory.

"Little is much when God is in it."

Abraham gave Melchizedek 10% of the spoils taken in battle (Heb. 7:4). This offering was out of gratitude to God for the victory He gave.

El Elyon blessed Abraham with material goods, so Abraham turned around and gave 10% of it back to God (via God's minister Melchizedek).

C. Our riches come from El Elyon;
We don't ultimately need the world's help (v.21-24)

v. 21
It is interesting that this ruler of Sodom, King Bera, has a name which means "gift" suggesting that the world bargains for your allegiance (Wiersbe, p. 37).

v. 22
Apparently, Abraham's decision to not receive honor from the world was made after his meeting with Melchizedek.

"Abraham was far more prepared to resist the offer from Sodom after receiving the blessing of Melchizedek" (Ross, p. 295).

Why didn't Abraham take the reward from the pagan king? Implied:

1. He wanted the king to know that God ultimately won the battle, not Abraham
2. He wanted the king to know that he depended on God and not man's resources.
3. He didn't want to become obligated to the king (if a Christian organization receives finances from Caesar then Caesar has a right to control that organization).
4. Specifically, he didn't want the king to assume that Abraham's material blessings came via man (the world) but from God.

By Abraham's giving to God (via the king of Salem) and not receiving from the world (via the king of Sodom), he shows his dependency and dedication to the king of Salem and not the king of Sodom.

17. God Keeps His Promises

(God promises Abram Safety; Seed & Soil)

Genesis 15:1-27

The thrust of Genesis 15 involves the word "trust."
Genesis 15 asks whether Abraham can, in fact, trust.
And it asks if Yahweh can, in fact, be trusted.
(W. Brueggemann, cited by Ross, p. 304)

Like Abraham, you can trust the Word of Him who is trustworthy!

A. God Promises Abram SAFETY
(Protection & provision for his needs – v.1)

"After these things" – After Abraham's victory and Lot's rescue.

"Fear not" – Perhaps Abraham for a moment feared revenge and retaliation from the Eastern kings from whom He delivered Lot and victoriously conquered their armies.

"I am thy shield" – I am your defense; I will deflect every attack made against you. I will protect you from harm. *"If God be for us, who can be against us?"*

"I am . . . thy exceeding great reward" – God not only gives rewards to those who obey Him, but He says to Abraham, "I am your reward." To have God is to have all we need for now and eternity.

B. God Promises Abram SEED
(An Heir from his own loins – v. 2-6)

v. 2
In effect Abraham is saying to God something like this, "Okay, God, You are my reward, but what about the promise You made me? Are You going to give me what You said You would in Gen. 12:2? Ten years ago You promised to make of me a great nation, and I'm still childless." [Remember that God always keeps His Word, though not on our timetable.]

The servant who oversaw and was responsible for Abraham's property was Eliezar (the same man who will later find Isaac a bride). Abraham suggests that God let Eliezar be the adopted heir through which God's promise of a "great nation" would be fulfilled.

"Tablets that have been discovered show that it was customary for wealthy, childless couples to adopt a servant and make him their heir." (Ryrie note)

v. 3
Abraham seeks to offer God what he things to be a solution to God's promise (of making him a great nation).

The thought that went through Abraham's mind was this: "After all, Eliezar was born in my household." (Gen. 14:14)

Note: God's promises don't need to be explained away, "spiritualized," or fulfilled in a non-literal way. Be careful not to come up with alternative, crafty re-explanations to promises that God intends to literally fulfill.

v. 4
God very succinctly says: Eliezar shall not be your heir, but a product of your own loins shall be. You, Abraham will have a son; you will be a father; you will be dad to the heir.
v. 5
Abraham's descendents would be as numerous as the stars.
Everyone from Haman to Herod to Hitler has tried to exterminate this nation, but their efforts were all foiled. The future Antichrist will fail as well.
v. 6
Note: This occasion did <u>not</u> mark the beginning of Abraham's faith. He believed in the Lord much earlier (Heb. 11:8). Here, his faith is confirmed and re-emphasized.
"Believed" – Hebrew <u>aman</u> – to give a confirming "Amen" to God's promise.
"He counted it" – An accounting term which means "to credit to one's account"; to enter something into the books on someone's behalf.

Abraham, like all of us, had sin in his account; but God (in response to his faith) credited him with righteous. His sin was erased from the books and righteousness was written in its place. "God Himself is the <u>object</u> of his faith, the Word of God is the <u>ground</u> of his faith, and righteousness is the <u>result</u> of his faith" (W.H. Griffith Thomas, <u>Genesis</u>, p. 139).

Salvation (which always involved God's forgiveness and imputation of righteousness) has in every dispensation been based on man's <u>trust in God's Word</u>.
The word that God gave man, He held man accountable for. All who believed God's word as revealed at that time, were justified.

Gen. 15:6 is the John 3:16 of the Old Testament.

C. God Promises Abram <u>SOIL</u>
(A <u>Land</u> for his descendants – v.7-21)

v. 7
The God who created the earth has the right to give any portion of it away to whomever He chooses.
To Abraham He promised Canaan land, the most desirable and strategic geographical location on the earth in Abraham's time. The "Land Bridge" of the world.
v. 8
Abraham "did not require a sign in order to believe, but after and on account of believing. It was not faithlessness, but a desire for confirmation." (Thomas, p. 142).
v. 9
"An heifer. . . goat. . . ram of <u>three year's old</u>" – Why 3 years old? Perhaps because God's ultimate sacrifice Jesus Christ would be offered after 3 years of public ministry [?]
v. 12
The supernatural slumber (cf. Gen. 2:21) prepared Abraham for the reception of God's revelation by detaching him from all things earthly which might divert his attention, and prevent the full teaching having its effect upon his life. The dread that fell upon him was doubtless due to the consciousness of a divine presence overshadowing him." (Thomas, p. 143).
v. 13-16
Note the specifics of God's prediction: God predicts:
1) Israel's <u>going to Egypt</u> (during famine times in the days of Joseph)
2) Israel's <u>slavery</u> ("shall serve them")
3) Israel's <u>torment</u> ("shall afflict them")
4) Israel's <u>duration</u> in Egypt [400 years, which is the 430 years of Exod. 12:40 rounded off to 4 generations of 100 years each (v. 16)]
5) The <u>ten plagues</u> ("I judge")
6) The <u>Exodus</u> ("come out")

7) Israel's wealth when they exited Egypt ("great substance" – Exod. 12:34-36)
8) Abraham's peaceful death (v. 15)
9) Abraham's longevity ("a good old age" – of 175 years – cp. Gen. 25:7-8)
10) Israelite's return to Canaan (v. 16)
11) The Amorites increased wickedness (v. 16b)

Through the symbolism of the birds of prey (v. 11) and the prediction of oppression (v. 13), we see a prophetic announcement of opposition to the covenant (Ross, p. 305) God's promises will always come under attack, but in the end His faithfulness shines forth.

v. 16
"The iniquity of the Amorites is not yet full" – Israel would be justified in taking the land, because the wickedness of the Canaanites would come to a climactic head. The people of the land would become so vile that the land itself would become sick of them (Lev. 18:25; Dt. 9:4). God, in the mean time, would be patient for 400 years until their sin would reach a peak that screamed for judgment (Israel would be that tool [weapon] God would use to execute His wrath on these Canaanite nations).

v. 17
The Hebrew word for covenant is *berith* and the Greek word is *diatheke*. Both words mean to cut in half. Hence, the expression "to cut a covenant."

When a covenant would be made with someone passing through the divided carcass of a sacrifice, what they would saying in effect is this: "May the same thing happen to me that happened to these animals if I fail to keep my covenant" (cp. Jer. 34:18-20).
The **"burning lamp that passed between"** symbolized God's presence (for our God is both light and a consuming fire).
By passing through the sacrifice God was taking an oath that He would be faithful to His unilateral, unconditional promise.

The blood-covenant was a well-known ancient way to ratify a solemn agreement.

All covenants in the Bible involved a bloody sacrifice. Examples:
1. The Noaic covenant
2. The Abrahamic covenant
3. The Mosaic covenant
4. The Davidic covenant
5. The New Testament covenant ("This is my blood of the New Covenant")

v. 18
The covenant God made to Abraham was:
1) Unconditional (no "ifs")
--"I…give thee this land" (v. 8)
--"I (have) given this land" (v. 18)
2) Unilateral (divinely one-sided)
Only God passed through the pieces, and not Abraham as well.
3) Believable (It was sure)
Heb. 6:17 - Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

v. 18-21
Although Solomon did govern that entire area (I Kings 4:21), this promise will have its ultimate fulfillment in the future millennial kingdom when Christ's returns. Then the land from the Nile to the Euphrates will be occupied by Israel and controlled by Christ Himself.

18. "SHE DID IT HER WAY"

Genesis 16:1-16

In chapter 15 God gave a promise that Abraham would have a son (an heir). Now in chapter 16, that promise still has not come to pass; so rather than wiating on God's timing and plan, Sarah responds impulsively and devises a plan outside of God's will. A scheme of her own will. One that will bring grief and hardship.

One feature of the Bible that demonstrates this book to be God's Word is its relentless willingness to show the failures of even its greatest heroes.

Sarah's attempt to fulfill God's plan her way created big problems for her and for her posterity.

Learn to trust God and wait on His timing!

A. Waiting is difficult (v. 1)

"Handmaid" – a housekeeping servant

God promised Abraham a son, but He didn't say "when."

In chapter 15, He made it clear that the heir would not be the household steward Eliezer, but rather a son out of Abraham's own loins (15:4).

B. Worldly Scheming is dangerous (v. 2-6)

1. The human solution (v. 2-3)

v. 2
"The LORD hath restrained me from bearing" – Sarah recognized that conception was an act of God; that He opened and closed the womb (Ruth 4:13 – "So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.")

Perhaps Sarah reflects a big of bitterness toward God (certainly she is blaming Him) for not giving her a child.

Satan's lie is often this: God is keeping something from you . . . you can have it anyway. . . go ahead and get it . . . do it your way.

v. 2-3
"God had specifically named Abraham as the father of the promised heir, but He had not yet identified the mother. Logically, it would be Abraham's wife; but perhaps God had other plans. Sarah was 'second guessing' God, and this is a dangerous thing to do." (Wiersbe, p. 55)

"It may be" – Sarah is acting on a "maybe" rather than on a "thus saith the Lord." Don't act on "maybe's" but on God's clearly revealed Word.

"I may obtain children by her" – According to the legal codes and customs of Abraham's day, this was a common practice (cp. Gen. 20:17).

"A married woman who could not have children was shamed by her peers and was often required to give a female servant to her husband in order to produce heirs. The children born to the servant woman were considered the children of the wife" (Life Application Bible note, p. 32).

Cp. Law # 46 in Hammurabi's Code.

Things that are legal or lawful are not necessarily right!

"Abram hearkened to the voice of Sarai" - The last time recorded in Scripture when a husband submitted to the suggestion of his wife was when Adam took from Eve's hand the forbidden fruit and ate it, plunging the entire human race into sin (Gen. 3:6).

A wife can influence her husband for much good or for much evil.

v. 3
"Sarai . . . <u>took</u> Hagar . . . <u>gave</u> her to her husband" – Sarah, determined to get what she wants, took the initiative and forced a situation to work.

Often it is best if we simply leave our hands off of a situation and continue to wait on God, rather than forcing His will by our schemes.

2. The domestic tension (v. 4)

"Her mistress (Sarah) **was despised** (belittled) **in her eyes" –** Hagar, having become pregnant immediately, entertained feelings of superiority over Sarah, who for almost eight decades could not get pregnant.
So now, Hagar despised Sarah; that is, she viewed her lightly or with insignificance. Hagar (the servant) was now in a position where she looked down upon her superior (Sarah).

3. The attempted resolution (v. 5-6)
v. 5
"My wrong be upon thee" – i.e. May you pay for what I did.
Here Sarah, rather than taking responsibility for her decision, shifts the blame and desires all of the consequences to fall upon Abraham. She says in effect, "Now look at what you did; because of you, she thinks she is better than me."
"The LORD judge between me and thee" – i.e. May God show who is more guilty for the mess we got ourselves into.
v. 6
Sarah, filled with jealous rage, made life difficult for Hagar. She no doubt increased her tasks, giving her more work than she could handle and not with commensurate pay. Such an overbearing work load forced Hagar to run away.

C. <u>Running</u> is not the answer (v. 7-9)
v. 7
Apparently Hagar was heading south, back down to Egypt.
The hot, barren, Negev desert is no place for a runaway pregnant woman.

"The angel of the LORD" – lit. the messenger of Yahweh. A pre-incarnate appearance of Jesus Christ (a Christophany).
Cp. Gen. 16:7-14; 21:17-21; 22:11-18; 31:11, 13; Exod. 3:2; Jud. 2:1-4; 5:23; 6:11-24; 13:3-22; II Sam. 24:16; Is. 63:9; Zech. 1:12; 3:1; 12:8.

v. 8
Running from or ignoring a problem is not the right way to solve the problem.
Hagar's first course of action should have been to humbly and lovingly confront Sarah face to face, rather than fleeing from her face. Then Hagar should have apologized for her prideful feelings of superiority and requested forgiveness.
v. 9
"Return. . . submit" – the Lord's solution to Hagar is: Go back to the point of departure and submit to the authority from which you departed. – A good solution applicable to runaway and renegade teenagers.

D. God can be trusted (v. 10-14)

1. God can do all (v. 10)
The messenger of Yahweh here identifies Himself as equal to God by claiming to have the power of God and exercising the prerogatives of God. He says, **"I will multiply thy seed"** – something only God can do.

Hagar knows she has come face to face with God, as evidenced by her response in verse 13.
Here the Lord Jesus promises to built a numerous people from her child. God's promise to Abraham that he would be the "father of many nations" is being fulfilled.

2. God hears all (v. 11)

"Ishmael" – "God hears" or "Elohim listens."
Hagar's son would be the forefather of many Arab nations.

3. God knows all (v. 12)

"He will be a wild man" – lit. a wild donkey. A strong, untameable and undomesticated donkey.
"His hand will be against every man" – He will be aggressive, always looking for a fight, always involved in conflict.
Even to this day, many nations in the Arab world cannot get alone with anyone, not even among themselves.

"He shall dwell in the presence of all his brethren" – The Arab Palestinians of today who live in Israel are living proof of the faithfulness of God's prophecy. Arab and Jew still live in each other's presence, both claiming Abraham as their father and both claiming rights to the land of Canaan.
The Palestinian conflict is not something new. It all started with the conflict of Sarah and Hagar, Isaac and Ishmael, the 12 sons of Jacob and the 12 sons of Ishmael.

4. God sees all (v. 13-14)

v. 13
"Thou God seest me" – lit. El Roi.

Hagar saw Him who saw her. Jesus Christ still sees all!

EL Roi - "The Strong One Who Sees me" (Gen.16:13)

19. The Covenant

(God's Agreement with Abraham)
Genesis 17:1-27

Throughout chapter 17, God now for the third time (cp. Gen. 12 and 15) reiterates His promises to Abraham.
Notice all of the first person singular pronouns and the "I will's" of chapter 17.

"I am (v. 1) . . . I will (v. 2) . . . I made thee (v. 5) . . . I will . . . I will (v. 6) . . . I will (v. 7) . . . I will . . . I will (v. 8) . . . I will (v. 16) . . . I will (v. 19) . . . I have blessed . . . I will (v. 20) . . . will I (v. 21)."

This covenant involved two key elements:
1. God's Promise (v. 1-8; 15-22) ("I will")
2. Man's Response (v. 9-14; 23-27) ("circumcise")

A. God makes an unconditional promise to Abraham and His descendants - (v.1-8; 15-22)

1. The God of the Promise ("EL SHADDAI") (V.1)

"Walk before Me" – i.e. conduct your life with the awareness of my presence. Live with the day by day consciousness that I am the Almighty – "El Shaddai"
"And be thou perfect" – This imperative sequentially follows the imperative to "walk before me" and is the result of the first.

What God is saying is "walk before Me in order that you may be perfect." Practice the presence of El Shaddai and you will be perfect, or "without fault, complete or mature."

2. The Promise of God (v.2-8; 15-22)

God promised Abraham that he would be….
The patriarch of many nations (v.2-6)

v. 4
"Father of many nations" – Included would be the 12 tribes of Israel, the descendants of Ishmael's 12 sons, as well as the descendents of Keturah (Gen. 25:1-4).
"Abram" meant exalted father ("Ab" = father; "Ram" = exalted)
"Abraham" means father of a multitude or father of many nations.
- The recipient of God's grace and presence (v.7)
- The owner of the land of Canaan (v.8)
- The father of a son through Sarah (v.15-22)

v. 15
"Sarai" = my princess (implied: She was Abraham's own princess)
"Sarah" = princess or queen, since she would be the destined mother of kings (Dods, cited by Ross, p. 332).
v. 17
Abraham **"laughed"** (a laugh of amazement).
v. 19
"Isaac" = His name means "He laughs" (*Yishaq*). A play on words with v. 17 when Abraham laughed (*wayyishaq*).

Man may laugh at the miracle-working power of God, but God always gets the last laugh.

B. Abraham and His descendants are expected to remember God's covenant by practicing circumcision - (v.9-14; 23-27)

1. God commands Abraham (v.9-14)

v. 9
"Thou shalt keep my covenant" – Now the emphasis moves from God to Abraham and His descendents.

What part would Abraham have in keeping the covenant?
1) he would believe the covenant and
2) he would have a "token" or a sign to be done continually throughout all generations to be a perpetual reminder of the covenant.

v. 9-11
Many assert that circumcision existed before Abraham. Whether it did or didn't is not the point. Just as unleavened bread and wine took on new significance by Jesus at the Last Supper, so circumcision would take on a new meaning beginning with Abraham (cp. Ross, p. 333).

v. 11
Circumcision would come to symbolize:
1) Progenity – a reminder of God's sovereign control over reproduction ("Children are an inheritance of the Lord"; He opens and closes the womb).
2) Purity - Sex only within the bounds of marriage (as Abraham & Sarah) should produce a Godly seed (Mal. 2:10-17).
3) Unity – The physical cohesiveness of the Jewish race is brought about by a common sign upon all males in the nation. All participants would be identified with father Abraham by this external sign.
4) Distinctiveness – Circumcision would set the descendents of Abraham (via Isaac) apart from all the pagan Gentile nations. Separation from sin unto God has always been God's plan for His people.

"A token of the covenant" - Circumcision was not done for hygienic reasons (although many believe that it does have health benefits, claiming that circumcision prevents the build up of smegma, which is said to be cancer-causing), but it was done for spiritual or religious reasons. It was a sign or symbol reminding the Jew of God's covenant. It also separated God's people from their heathen neighbors.

"A token" – a sign
Circumcision was not a sacrament, nor a means of grace or salvation. No spiritual blessing was conveyed to the baby by the act.

To prove that circumcision had nothing to do with Abraham's salvation, Paul notes that Abraham believed and was justified before he was circumcised (Rom. 4:9-12; cp. Gen. 15:6). Circumcision was not a means of salvation, but a mark of separation (Wiersbe, p. 69).

Physical circumcision would remind the Jew of the miracle of his nation (that God gave a seed to Abraham).

However, the spiritual circumcision of the heart, which would be done by God, should remind us of the miracle of the new heart that God gives (Deut. 30:6 - And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Cp. Rom. 2:28-29).

"Like all covenantal signs, circumcision could easily become an empty ritual" (Ross, p. 333). Without an understanding of what it symbolized, all of the emphasis would be placed on the external ritual and the internal reality would be forgotten. Rather than being a reminder of God's covenant, it would become a rule for salvation (cp. Rom. 2:28-29).

v. 12
"Eight days old" – (cp. Lev. 12:3) Why on the eighth day? Prior to the eighth day, the male infant would not have a sufficient Vitamin K built up in his system to prevent hemorrhaging; if the surgery did not clot, the child might bleed to death. However, after eight days, the surgery would be very painful. So medically, the eighth day was ideal.

Also, after giving birth to a male child, the mother would be considered ceremonially unclean for 7 days (Lev. 12:2); due to the bodily secretions and bleeding that would accompany a birth, the mother would be considered

2. Abraham obeys God (v.23-27)

Faith will always obey.

Although the surgical procedure would be painful, Abraham obeyed God's command.

20. "Is Anything too Hard for the LORD?"

Genesis 18:1-15

A. An Incredible <u>VISIT</u> (v.1-8)
(The LORD visits Abraham's Tent)

In chapter 17, the LORD made a <u>covenant</u> with Abraham; now in chapter 18, He <u>fellowships</u> with Abraham (as evidenced by the sharing in a common meal).

v. 1
"The LORD appeared" – Whenever the Bible describes the physical or visible appearance of the LORD, it refers to an appearance of the second person of the Trinity -- Jesus Christ. Since "no [mortal] man has seen God [implied, "the Father"] at any time" (Jn. 1:18), anyone who is said to see God was seeing Jesus Christ, as did Abraham, who rejoiced to see Him (Jn. 8:56 - Your father Abraham rejoiced to see my day: and he saw it, and was glad.)

"The plains of Mamre" – near Hebron (Gen. 13:18, 14:13), which was northwest of Sodom.

v. 2
"Three men stood" – As Abraham looked up, he noticed the sudden appearance of three strange visitors. Perhaps at first he didn't realize it, but he was face to face with the LORD (*Yahweh*) and two angels (cp. 19:1). Maybe he did entertain such angels "unawares" (Heb. 13:2).

v. 2-5
Sensing that these visitors were very honorable guests, Abraham bows to the ground (v. 2) and requests that they stay awhile (v. 3) and get refreshed (v. 4). He then prepares them a quick meal (v. 5ff).

Abraham reflects the social hospitality customs of his day. He (unlike so many of us in our fast-paced society) had the time to show hospitality. We too need to be hospitable to strangers (Rom. 12:11; Heb. 13:2).

v. 6
Implicit in v. 6 is the example of a Godly, submissive wife, who would take such directives from her husband.

Sarah was a homemaker housewife who was a fabulous "helpmeet" for Abraham. Peter calls on all Christian wives to follow her example of a sweet-hearted, submissive spirit (I Pet. 3:4-6a - But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord)

v. 8
"And they did eat" – Can supernatural beings (who take on the form of man) eat? They did on this occasion. Perhaps this is an indication that there will be eating in Heaven even after we are glorified. For example: Jesus ate after His resurrection (Luke 24:42-43), and the New Jerusalem will have trees which will produce twelve different kinds of fruit (Rev. 22:2). Also, there is a Marriage Supper of the Lamb coming (Rev. 19:9).

B. An Incredible <u>PROMISE</u> (v.9-15)
(The LORD promises Sarah a son)

v. 9
They knew where Sarah was (they even knew her by name), but asked the question to get to the point of their visit and to get Sarah's attention so that she would hear the announcement that was to be made.

v. 10
"According to the time of life" = this same time next year (Gen. 21:2 - For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him).
The Lord did visit and speak to Abraham that same year and gave him revelation concerning Ishmael and Isaac (Gen. 21:12-13).

v. 11
"It ceased with Sarah after the manner of women" – Sarah had reached menopause; she no longer had a monthly cycle ("a period"). To have a child was a natural impossibility.
By the time Isaac was born, Abraham would be 100 and Sarah 90 years old (cp. 17:17).

v. 12
Either Sarah was ignorant of the promise God confirmed with Abraham (in Gen. 17) or she doubted that God could keep such a promise.
Sarah did <u>not</u> outwardly offer a laugh of mockery, but in her heart, she (like Abraham – Gen. 17:17) laughed in amazement that such a miracle could occur.

v. 13
"The LORD said" – Now, it is evident that one of the three visitors is Yahweh. Since He is LORD, He can read even the thoughts of someone like Sarah, who was hidden from view inside the tent.
--The fact that the LORD visited the earth (v. 1-12) hints at His <u>omnipresence</u> (he can be anywhere, and is in fact, everywhere).
--The fact that He knew Sarah's thoughts (v. 13) shows His <u>omniscience</u> (He knows everything).
--Now, in verse 14, the <u>omnipotence</u> of the LORD is implied (he is all powerful).

"Why did Sarah laugh?" – Because at this time she doubted God's promise; she did not completely believe God's Word.

v. 14
****"Is anything too hard for the LORD?"** –
Is anything too hard for the One who . . .
Spoke this universe into existence?
Dried up the Red Sea?
Fed 2 million Jews with manna?
Became incarnate, walked on water, and rose from the dead?

"I <u>will</u> return . . . Sarah <u>shall</u> have a son" – what a firm promise! A promise Sarah would, from this time on, believe.

Although Sarah initially laughed at the thought that she, an elderly woman, would give birth to a son, she afterward believed, and because of that faith in the God of the impossible, she received the power to conceive.

Hebrews 11:11 says, "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."

21. The Judge of All the Earth does RIGHT!

Genesis 18:16-33

v. 16
Having eaten a mid-afternoon fellowship meal and having announced that Abraham and Sarah would have a son, the LORD and the two angels (who took on the appearance of men) depart toward Sodom, with hospitable Abraham escorting them part of the way.

It is on this occasion that we find a passage which expresses the righteous character of God.

3 Demonstrations of God's Righteousness in Genesis 18:

A. God is RIGHT in <u>REVEALING HIMSELF</u> to those who walk uprightly (v.18-19)

God could trust Abraham with special revelation because Abraham was trustworthy. Abraham's influential and righteous character qualified him for a close communion with God.

v. 19
"Command his children" = <u>discipline/training</u>
(He would <u>teach</u> his household the right way of living)
"After him" = <u>example</u>
(He would <u>model</u> a righteous life)
"They shall keep the way" = <u>Obedience</u>
(He would <u>require obedience</u> to God's ways)
"He will command his children" –
The Lord had confidence that Abraham would guide his family in the ways of God.

B. God is RIGHT in <u>POSSESSING ALL THE FACTS</u> before He sends judgment on the wicked (v.20-21)

v. 20
Just as Abel's blood cried out as it were from the ground for vengeance, so Sodom's sin cried out for judgment.

Besides the external manifestation of homosexuality (which God calls an abomination), what was the underlying sin of the people of Sodom?

Ezek. 16:49-50 – "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. "

The sin of Sodom:
1. Arrogance
2. Had plenty of <u>goods</u> (materialism)
3. Had plenty of <u>time</u> (lazy idleness)
4. Inconsideration of the helpless (self-centered)

v. 21
"I will go down now, and see" – The omniscient God certainly knew the condition of Sodom and Gomorrah; however, He uses anthropomorphic language to inform Abraham of His intentions.
Note: In Gen. 11:1-9, the Lord also went down to see the city of Babel before He sent judgment there and confused their languages.

The Lord knew exactly what was going on in Sodom, but would go out of His way to prove that He had all the facts before He would judge. For man's benefit, He uses terms to indicate that He will not judge unless all of the evidence is clear. For vindication purposes, the Lord will uphold the evidence, pointing to Sodom's guilt.

The point is that the Lord's judgment is based on full and accurate information.
Because God is a righteous judge, He does not ever pronounce a verdict without having concrete evidence of guilt. Note: Vindicating His right to judge is the purpose for the Great White Throne Judgment (Rev. 20:11-15).

C. God is RIGHT in NOT DESTROYING THE RIGHTEOUS along with the wicked (when He sends supernatural judgment) (v.22-33)

v. 22
"The men turned" - Actually, only those two angels would visibly enter Sodom (cp. 19:1), and the Lord Jesus would send the judgment from Heaven (19:24).
Just as God sent two angels to go inspect the condition of the people of Sodom before He sent judgment, so He wills end "two witnesses" before He pours out His wrath in the future (Rev. 11).
"Abraham stood yet before the Lord" – he stood before Jesus Christ, since no mortal man has ever seen God the Father (Jn. 1:18).

v. 25
For God to treat the righteous as the wicked would not be just.
It is righteous people that preserve a society. ("Righteousness exalteth a nation")

v. 32
Why does Abraham keep whittling down the numbers? Abraham, knowing that his nephew Lot and his family were living in Sodom intercedes on their behalf (though not by name).
"Never underestimate the importance of even a small number of believers As few as ten people would have saved a whole city from destruction" (Wiersbe, p. 79).

An important principle is taught here:
The presence of the righteous benefits the wicked.
For Example:
--Potiphar was blessed by Joseph's presence.
--The carnal church attendee finds blessing in the presence of the believers (I Cor. 5)
--The unsaved spouse is sanctified by the presence of a believer (I Cor. 7:14)

"Not appointed unto wrath" –
1Th 5:9 - For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ
Note: Just as God delivered Noah and Lot on the same day He poured oust His judgment and wrath on the earth, so it will be at Christ's coming
Luke 17:26-30 - 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

*God always delivers His people before He pours out His vindictive judgment.

22. The Depravity of Sodom

Genesis 19:1-11

In verses 1-11, God shows the reasons why He had to destroy the Sodom and the surrounding cities

This chapter has four sections which can be looked at as follows:

1. The Depravity of Sodom (v. 1-11)
2. The Deliverance from Sodom (v. 12-23)
3. The Destruction of Sodom (v. 24-29)
4. The Defilement from Sodom (v. 30-38)

The purpose for verses 1-11 is to provide a justifiable reason as to why God would destroy the Canaanites of Sodom and Gomorrah. This account shows us what God thinks about moral corruption (particularly, sexual corruption).

The Sodomites had…

A. A nocturnal love for the night time (v.1-4a)
(When the sun goes down, the wicked rise up to do wickedness)

v. 1
"Two angels" – These had the appearance of men.

"Lot sat in the gate of Sodom" – "The gate of the city was the meeting place for city officials and other men to discuss current events and transact business" (Life Application note).
Those with important governmental positions sat at the gate. Lot, whose soul was "vexed" (II Pet. 2:8) because of his city's wickedness, no doubt intended to do what he could to clean up the city (he is even referred to as a "judge" – Gen. 19:9).

v. 4
"Before they lay down" – It was now evening ("at even" – v. 1); the sun had set, and the wicked, like vampires, come out at night.
Usually night-time is when the most wickedness and trouble occurs. The evil "love darkness rather than light."

The Sodomites had…

B. A orgiastic coalition of numerous people coming together for a joint venture in wickedness (v.4)

"The men…old and young…all the people" – A multitude gathered together for unified evil.
A sin of such magnitude needs the strength of numbers to get the agenda accomplished.
Group sex is very common in the homosexual community.

The Sodomites had…

C. A disrespect for people's right to privacy (v.4-5a)

Morally corrupt people don't care about the rights of others; their only concern is getting what they want.

The Sodomites had…

D. A lustful, self-centeredness which seeks to fulfill one's distorted passions at all cost (v.5)

Unlike Lot, who shows gracious hospitality, the wicked men sought out the visitors for vile purposes.

"Bring them out to us that we may know them" – Notice the selfish ambition reflected in the personal pronouns.

The word "know" does not mean to meet someone, but to have sexual relations. The same word is used of Adam and Eve (Gen. 4:25).

The Sodomites had…

E. A disregard for rebuke (v.6-9a)

(They don't want to hear the truth about their wickedness)

v. 6

In embarrassment before his guests, Lot closes the door and tries to have a private discussion with the Sodomites.

v. 7

Lot tries to cordially and diplomatically deal with his unwanted visitors. He even [erroneously] calls them "brethren."

"Do not so wickedly" - Homosexuality was and is a wicked sin. They won't like Lot's choice of words and will accuse him of judging him (v. 9).

v. 8

"How could any father give his daughters to be ravished by a mob of perverts, just to protect two strangers? Possibly Lot was scheming to save both the girls and the visitors, hoping the girls' fiancés would rescue them or that the homosexual men would be disinterested in the girls and simply go away. Although it was the custom of the day to protect guests at any cost, this terrible suggestion reveals how deeply sin had been absorbed into Lot's life. He had become hardened to evil acts in an evil city. Whatever Lot's motives were, we see here an illustration of Sodom's terrible wickedness—a wickedness so great that God had to destroy the entire city." (Life Applic. Bible p. 38).

The Sodomites had…

F. A forceful, violent reaction against those who get in the way of their agenda (v.9b)

They are stampeding Lot right into the door.

The Sodomites had…

G. A relentless pursuit to indulge in perversion despite physical ailments (that came as a result of sexual wickedness) (v.9b-11)

v. 11

The amazing thing is that although they are struck with loss of vision and are stumbling around in confusion and bewilderment, they still are trying to find the door!

AIDS has not been enough to stop homosexuality. Multitudes, though dying of AIDS, still persist in the sin that caused the disease. Sin is such a strong, binding, forceful slavemaster.

WHAT THE BIBLE SAYS ABOUT HOMOSEXUALITY

The Christian's attitude toward homosexuals ought to be love and pity.

1. Homosexuality is contrary to GOD'S DESIGN for SEX and MARRIAGE (Gen. 2:18-25; 4:1)
2. Homosexuality led to the DESTRUCTION of an ENTIRE SOCIETY (Gen. 19:1-29)
3. Homosexuality was a CAPITAL OFFENCE in ancient Israel and was considered an *"ABOMINATION"* by God (Lev. 18:22, 20:13; Deut. 23:17; cp. I Kings 14:24, 15:12, 22:46; II Kings 23:7; I Tim. 1:10)
4. Homosexuality is an OBSESSIVE behavior often directly associated with VICIOUSNESS and VIOLENCE toward others (Judges 19:22-30)
5. Homosexuality is the result of willfully REJECTING a Biblical KNOWLEDGE of GOD (Romans 1:18-25, 28)
6. Homosexuality is an UNNATURAL PERVERSION of sexual PASSION (Romans 1:26-27)
7. Homosexuality requites (rewards) its deviant participants with LETHAL CONSEQUENCES (guilt, bodily injury, communicable diseases and viruses, eternal condemnation) (Romans 1:27b; I Cor. 6:9-10)
8. Homosexuality is a sin that can be FORGIVEN and FORSAKEN (I Corinthians 6:9-11)

23. The Sad Saga of Sodom

Genesis 19:12-38

It has been said: "Those who fail to learn from history are condemned to repeat it"

**** Let the calamity of Sodom warn us not to repeat the same mistakes again!***

A. The depravity of Sodom (vv.1-11)
(Note previous study)

B. The deliverance from Sodom (vv.12-23)

v. 12
Note the sense of urgency in the angelic messengers' voices.
"Bring them out of this place" – God says the same thing about mystery Babylon. "Come out of her my people."

v. 13
"The cry of them is waxen great" – The people of Sodom were so wicked, that their sin was screaming out for God's judgment.
Just as Abel's blood cried out for vengeance (4:10), so now, Sodom's sin cried out for judgment. The angels now had evidence that "the wickedness of the city was every bit as great as the cry had indicated"" (Ross, p. 360).

"The Lord hath sent us to destroy it" - God often employs angels in doing His work (and since He is the master-mind behind the work and the sovereign controller of it, He is still credited as having done it).
He will use angels to judge the world in the future day of His wrath (Rev. 9:15, 16).

v. 14
Evidently Lot had other daughters, who had married. These would perish because of their husbands' refusal to take Lot's warning seriously.
"He seemed as one that mocked" – He seemed to be joking.
v. 15
"Thy two daughters, which are here" – Lot's other married daughters which were not with him would perish.
v. 16
"While he lingered" – Perhaps in an attempt to persuade his other family members and friends, Lot delayed.

God always removes His people before He pours out judgment.
The sequence of deliverance then destruction is God's consistent pattern in Scripture.

See: 2 Peter 2:5-9
So it will be when the Lord Jesus returns. Deliverance then destruction. (SEE: Luke 17:26-37)

v. 17
The well-watered Plains of Jordan, which were plush like the Garden of Eden (Gen. 13:10-11), would become mountains of salt, sulfur and asphalt.

C. The destruction of Sodom (vv.24-29)

v. 24

"The LORD . . . from the LORD" – two different references to *Yahweh*. Two distinct persons are in view. The Lord Jesus is the first reference; God the Father is the second.

"Brimstone and fire" – Fire and brimstone (sulfur) is God's most severe form of judgment (cp. Rev. 20:10; 21:8).

Ryrie suggests: "Possibly an earthquake occurred and lightning ignited the gases that were released, causing a rain of fire and smoke."

The details of how God accomplished the destruction of Sodom are not given. But we know this for sure:

1) The judgment fell from above. (Today, the Sodom Mountains bear evidence of a catastrophic sudden raining of sulfur and salt from above. The eerie Sodom Mountains look like something from the sky was dropped onto the earth in a moment).

2) The judgment involved sulfur, asphalt, and salt. All of which abound in that area to this day. The Dead Sea is dead due to the judgment of God. There is no place in the entire world like the Sodom Mountains of salt.

v. 25

All of the property, people, and produce of Sodom and its surrounding cities were reduced to sudden ruin, buried under millions of tons of salt.

v. 26

"His wife looked back" – The angel's warning was: "Look not behind thee" (v. 17). Terrible things happen when we disobey God's Word.

Why did Lot's wife look back?
--Curiosity? (Perhaps she wanted to see what the burning cities looked like)
*Love for the world
--She would miss her earthly possessions
(house, career, money)
--She would miss her earthly relationships
(family - "sons in law"; friends)

v. 28

From the high plains of Mamre (Hebron), Abraham could see the terrifying sight of thick, dark smoke.

v. 29

"God remembered Abraham" – God answered Abraham's prayer in saving Lot.

D. The <u>defilements</u> of Sodom (vv.30-38)

Verses 30-38 show that even after the destruction of Sodom, the defilement of Sodom remained.

Lot's daughters had left Sodom, but Sodom had not left Lot's daughters.

Though they were virgins in body, they were not pure in heart, as evident by their willingness to plot an incestuous scheme.

With no civilization to live in, Lot's daughters feared that they would never marry and have descendents. So, having been affected by the wickedness of Sodom, they take matters into their own hands and shamelessly commit incest with their own father, using wine to make him insensitive to their action (cp. Ryrie's note).

Their children would become the fathers of the Moabites and Ammonites, who would live east of the Dead Sea and be a perpetual thorn in Israel's side.

The same moral compromise that Lot was willing to make with his daughters (cp. 19:8) now comes back to haunt him.

v. 32
"Let us make our father drink wine" – No one make you do anything. They somehow encouraged their father to drink.

Perhaps to numb the reality of his miserable situation, Lot turns to liquor to escape reality.

When you are in trouble, don't turn to any substance; rather, turn to God!

v. 35
"He perceived not" – this passage reveals the evil effects of alcohol. It makes one insensitive to reality. It blurs reality ad leads people to perform actions they would never do if they were sober.

v. 38
"Moab" = "son <u>from the father</u>"

"Ammon" – "nearest <u>kinsman</u>" (i.e. son of the closest relative)

Conclusion: "Jesus also made it clear [in His warning to the cities where He had done many great works] that, if His miracles had been done in Sodom, those people would have repented. As it was, it would be more tolerable for Sodom in the day of Judgment than for the cities of Galilee (Mt. 11:20-24).

This passage teaches that the judgment of ancient Sodom was <u>not their final judgment</u>.

It also reveals that God judges according to knowledge and that there are <u>degrees of punishment</u> in his judgment.

Although the subject of divine judgment on sinners is not a popular one, the Biblical record affirms that divine judgment is just." (Ross, p. 365).

23. God's Sovereign Intervention

Genesis 20:1-18

Introduction: History repeats itself. Abraham lies about his wife to the King of Gerar.

The potential tragedy (v.1-2)

A. God supernaturally revealed to Abimelech that he was in danger of losing his life (v.3-5)

B. God providentially prevented Abimelech from committing adultery with Sarah) (v.6)

Note: God does not save that Abimelech would have sinned against her (Sarah) or him (Abraham), but against Me (God).

C. God authoritatively orders Abimelech to restore Abraham's wife to him (v.7-8)

D. God providentially rebukes Abraham through Abimelech (v.9-13)

"Thou hast done deeds unto me that ought not to be done" – Here, Abraham, the man of God, is rebuked by a lost man! The sinner rebukes the saint; the pagan reprimands the prophet. We should not lose our testimonies so as to require rebuke from the world.

How often we are tempted to trust our own scheming and manipulation than God's power, love, and grace.

v. 11 - Abraham's faults:

1) Presumption – "I thought"
   (Don't prejudge a person and presume things without the facts)
2) Fear – "They will slay me"
   The same fear of Gen. 12 in Egypt comes back to haunt Abraham.
   Proverbs 29:25
   The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

E. God graciously blesses Abraham through Abimelech and Abimelech through Abraham (v.14-18)

Abimelech gave Abraham far more than God even required him to give. God said, "restore the man his wife" (v. 7), but Abimelech goes much further and showers Abraham with undeserved gifts.

v. 16

"A covering of the eyes" – An ancient expression describing the clearing of one's tainted testimony.

By giving such gifts to Abraham and Sarah, Abimelech is publicly acknowledging his guilt in the situation and is re-establishing Sarah's virtue. So no one could now accuse Sarah of wrongdoing, because it was Abimelech who admits his error by the peace offerings he gives. Such would silence the mouths of those who saw what happened with their eyes (their eyes are therefore covered; what they thought they saw with their eyes would be nullified by the gifts given by Abimelech).

v. 17-18

Abraham's intercession not only saved Abimelech's life but God also reopened the wombs of his house hold so that he could have descendents.

24. The Son of Promise *(God's Favor towards Isaac)*

Genesis 21:1-21

**** God's blessing often results in the two extremes of Rejoicing & Ridicule.***
(Those in God's favor Rejoice! Whereas those outside of His favor Ridicule)

The birth of Isaac became...

A. An Occasion for <u>REJOICING</u> & <u>DEVOTION</u> (v.1-8)

Sarah would rejoice because God had blessed her in fulfilling His promise.

1. God always Keeps His Word (v.1)
"The LORD <u>visited</u> Sarah" – The word "visited" (*paqad*) "here describes a divine intervention in someone's life that shapes or alters destiny" (Ross, p. 378).

2. God is never in a Hurry (v.2)
(It's been 25 years since the promise of Gen. 12:1-4)
(He doesn't operate on our timetables; learn to wait on God)

3. God's faithfulness to His Word is an occasion for <u>obedience</u> (v.3-4)
v. 3
Abraham obeys the God who kept His promises. In obedience to God's command (17:19), Abraham names his son Isaac (*Yitzak*), which means "he laughs." While Sarah had laughed secretly at the promise God made that she would have a son at the age of 90 (18:12), it was God who now has the last laugh. He laughs, "Ah Ha! You thought it couldn't be done!"
v. 4
As a mark of distinction, circumcision would be the external reminder of the covenant God made with Abraham (Gen. 17:11). All male descendents of Abraham would have this distinguishing feature about their reproductive organ which would remind them of the miracle conception of Isaac and how all of the descendents of Abraham were to be a set apart (sanctified) people – unlike the pagan nations.

4. God's faithfulness to His Word is an occasion for <u>celebration</u> (v.5-8)

v. 6 - Sarah no longer laughs in doubt, but laughs with amazement and joy!

The birth of Isaac became...

B. An Occasion for <u>RIDICULE</u> & <u>DIVISION</u> (v.9-21)

Ishmael would become bitter because of God's blessing on Sarah & Isaac.
In Ishmael's heart was perhaps <u>jealousy</u> and <u>bitterness</u> over:

1. The <u>celebration</u> (for Isaac) ("Why a party for Isaac and not for me?" cp. the Prodigal Son's brother – Lk. 15:28-30).

2. The <u>birthright</u> (going to Isaac) ("In Isaac Ishmael saw all his hopes for an inheritance shattered" – Ryrie) The favored heir would be Isaac not Ishmael.
Even to this day the descendents of Ishmael are bitterly jealous, envious, and antagonistic of the descendents of Isaac.

Isaac vs. Ishmael (what can we learn?) (see: Galatians 4:22-31)
Although God would build a nation through Ishmael, the theme of v. 1-21 clearly involves God's favor toward <u>Isaac</u> – the pre-eminence of Isaac over Ishmael.

Was God right in choosing one over the other? Absolutely!

God chose to select a lineage through which He would give His Law (His Word) and through which the Messiah would come. God had to pick one branch through which He would fulfill His promise of a seed, namely Christ.

Which of the two would we expect Him to choose?

1) The illegitimate son of Hagar (who was not Abraham's proper wife) or the son of his wife, Sarah?

2) The son produced by the flesh (by Sarah's and Abraham's plotting and scheming) or the son produced by a promise by God?

3) The son produced by the young woman Hagar or the son produced by the old woman Sarah?

4) The son who brought joy and laughter at God's miraculous work, or the son who mocked with bitter jealousy?

5) The son conceived by a natural (explainable) way or the miracle conception (the supernatural, inexplicably conceived son)?
(Note: Only Isaac could in part typify Christ by having a miraculous birth)
Isaac (as Abraham's "only begotten" son – Heb. 11:17) in a sense would serve as a type of Christ in two ways:

1) His miraculous birth (Jesus would be miraculously born of a virgin)

2) His sacrifice on Mt. Moriah (Gen. 22) (Jesus would give His life on Mt. Moriah)

SEE Paul's very interesting application of the Isaac/Ishmael account in Galatians 4:22-31.

Note the contrast being made between the Law and Grace, natural and supernatural, earthly and heavenly, flesh and promise, faith and unbelief.

"In Gal. 4:28-29, Paul makes it clear that Ishmael represents the believer's first birth (the flesh) and Isaac represents the second birth (the "Spirit")" (Wiersbe, p. 99).

PAUL'S ANALOGIES BETWEEN ISAAC & ISHMAEL

"Isaac" (laughter)	"Ishmael" (mockery)
Recipients of the promise: believers	Wanders, in bondage: unbelievers
Spiritual seed: promise fulfilled in Christ, the Seed	Physical seed: awaiting the promise under the Law
Spirit: Christians growing in grace	Flesh: Judaizers living under the Law

Chart by Ross

25. ABRAHAM, THE PEACE MAKER

Genesis 21:22-34

"The occasion for this peace treaty was the dispute over a well" (Ross, p. 285).

God can often take a bad situation (like a conflict or problem) and turn it into something good and beneficial.

***If it be possible, as much as lieth in you, live peaceably with all men"** (Romans 12:18).

When people want to be at peace with us, we should agree to their request for peace and be peaceable.

v. 22
Abimelech, King of Gerar, and the top-ranking official in his army were perhaps military stronger than Abraham, but they saw God's supernatural protection and blessing on him; therefore, they desired a peaceful relationship with him. Like many nations of today, they wanted a peace treaty—a mutual agreement to certain terms for peace.

Abimelech unquestionably saw God's hand on Abraham's life when He protected his wife, Sarah, from Abimelech and sent a supernatural plague on the king and his household for taking her (Gen. 20).

"God is with thee in all that thou doest" – Here is a pagan (a noble one at that) who recognizes God's presence ("with thee") and power ("in all that thou doest") upon Abraham.

v. 23
The king had such confidence in Abraham's respect for God that he knew that any oath or vow taken in God's name would be upheld by Abraham.

Abraham takes advantage of the good opportunity (the cordial relationship) to bring up a problem.

"Since we're on the subject," Abraham says, "Let me inform you of a situation which was not right."

Timing is crucial. "A word fitly spoken. . ."

Rather than requiring Abimelech to offer some of his animals to ratify the covenant, Abraham unselfishly utilizes his own flock.

v. 31
"Beer-Sheba" – *Beer* = well; *sheba* = seven (referring to the gift of seven lambs. Hence, the name means "Well of the Seven" or "Well of the Oath."

Beer-Sheba would be the southern most city of Israel in ancient times. EX: "Dan to Beersheba" (2 Sam. 17:11).

The name of the town would be another reminder of the peace treaty made there.

26. Abraham's Ultimate Test of Faith
(Genesis 22:1-19)

v. 1
"God did tempt Abraham" - Not a solicitation to sin in the sense of gratifying an inward lust (for God does not tempt in that way – James 1:13). But a test of Abraham's faith. The ultimate test!

We have the vantage point of seeing that this was only a test. As far as Abraham knew, this was not just a test, but a real sacrifice of his son.

A. Abraham did (through faith) what God told him to do (v.3-4)

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

Heb.11:17
"The promises" - God's unconditional promises:
1) That Abraham's descendents would be as numerous as the stars of the heaven (Gen. 15:5).
2) I will *"multiply thee exceedingly"* (Gen. 17:2)
3) Gen. 17:19 - *"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."*

The proof of Abraham's faith was his willingness (even after a century of waiting and wondering) to give back to God the treasure he had, the son of promise (MacArthur, p. 335).

God's intention was to see if Abraham loved Him more than he loved Isaac.

"Only begotten" - (cp. Jn. 3:16) - here is a proof that the term *"monogenes"* refers to uniqueness not origin, because Isaac, in fact, was not Abraham's only son; he also had Ishmael before Isaac was born, and he had other children by Keturah, who Abraham married after Sarah's death (Gen. 25:1-6).

Heb.11:19
Although Isaac did not die on the altar, his rising up off of it serves as a "figure" or type of Christ's rising from the dead.
The offering of Isaac was not only a test of faith, but that event served as a type or foreshadowing of God offering up His only begotten (unique) son.

The mountain of Moriah (Gen. 22:2) was the same location (in Jerusalem) where Solomon's temple was built (II Chron. 3:1) and sacrifices were made, and where the Messiah (Jesus Christ) would eventually be sacrificed.

"Offer him there for a burnt offering" - There was not yet a law on the books forbidding child sacrifice; this would later, in the days of Moses, be prohibited in the Law (Deut. 12:31, 18:10; Lev. 18:21) and only pagans would practice it (2 Kings 3:26; Jer. 7:31; Micah 6:7). However, at this time, God was not asking Abraham to violate a specific law.

v. 3
When is obedience really obedience? We see in Abraham that he obeyed God:

1) Without delay (Immediately) – God says "now" (v. 2) and Abraham obeyed "early in the morning" (at the crack of dawn Abraham was cracking wood). Delayed obedience is not obedience.

2) Without question – Abraham believed God enough not to question Him when asked to offer Isaac.

3) Without complaint – If anyone ever could feel justified in arguing about a divine order, it would have been Abraham.

4) With precision – He did exactly what he was told. As hard as it must have been, Abraham took God literally and prepared for the sacrifice.

5) At great cost (sacrificially) – He would give up that which was most precious to him, his greatest treasure. Abraham, an old man, would have to travel 50 miles (a three-day journey) from Beersheba to the area of Jerusalem.

6) Completely – He obeyed thoroughly, doing every detail God commanded.

God's commanding Abraham to offer up Isaac seemed inconsistent with God's promise to raise up a numerous nation (Gen. 15:5, 17:2) through Isaac (Gen. 17:19) – yet Abraham believed and obeyed, and by his sacrificial obedience proved that his faith of the last 30 years was real.

Abraham's attempted sacrifice of Isaac was the one event James pointed to when he proved in James 2 that faith—real, living faith—produces works.

Abraham was "justified" or proven to be righteous by his works, particularly his work of offering up Isaac (James 2:21-24 - Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.)

B. Abraham saw (through faith) what God wanted him to see (v.5-10)

Faith trusts!
v. 5
"I and the lad . . . will come again to you" – Abraham was so confident that God would fulfill the promises He made concerning Isaac, that he knew Isaac would return, even if it meant returning back to life after death.
v. 6
It would only be father and son at the sacrifice. No one else would have any involvement. Why? Because Isaac was typifying Christ's future sacrifice which would be an ordeal just between God the Father and God the Son. God the Father would lay on Him (Jesus the son) the iniquity of us all (Is. 53:6, 10).
v. 8
"God will provide himself a lamb" – In the immediate sense, Abraham could see God providing the sacrifice for Himself; in the ultimate sense (although he had no way of comprehending all of the details that would be involved), Abraham could see God providing the ultimate Lamb for Himself ("the lamb of God who takes away the sin of the world – Jn. 1:29).

Abraham here speaks mysteriously and prophetically of God's future provision of an atoning sacrifice for sin.

"God will provide <u>himself</u>" – With no help from anyone, God (*Jehovah Jirah* – v. 14) would provide His own sacrifice. Nothing we offer is efficacious. God's own lamb is all He needs, and all He wants! We dare not add to His work! No other sacrifice will do!

It wasn't the Jews, nor the Romans who crucified Jesus. It was God the Father, who did so to make an atoning sacrifice for our sins!

God gave us His son (Rom. 8:32 - He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?)

v. 9
"The place which God had told him of" - Mt. Moriah.

Abraham would have climbed to the highest peak for this sacrifice. Presently, this peak is the area known as Gordon's Calvary, where General Gordon discovered a skull-shaped quarried mountain, where it is believed Jesus was crucified.

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)

2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)

3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)

4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world (John 19:17)

C. Abraham <u>received</u> (through faith) what God wanted him to receive (v.11-19)

v. 13
Perhaps the ram was there al the time, but Abraham never saw it until God opened his eyes (cp. Gen. 21:19).

"In the stead of his son" – The idea of substitutionary sacrifice goes all the way back to the beginning of time (after the fall in the garden).

Just as God provided a sacrifice instead of Abraham's son, He has provided a sacrifice instead of you. Jesus took your place and paid your penalty on the cross.

v. 14
"Jehovah-Jireh" – "The Lord will see to it" or "The Lord will provide." And He did so, when Christ died on this very Mount Moriah.

27. "A Time to be Born and a Time to Die"

(Rebekah is born & Sarah dies) Genesis 22:20-23:2

A. A Time to be BORN (Genesis 22:20-24)
(The Significant Birth: **Rebekah**, Abraham's Grand-niece; Who would become Isaac's wife)

It is no accident that God describes the births and children of Abraham's relatives in the East and then in the next breath records for us the death and burial of Sarah.

One generations comes and another goes, as time marches on.

Theologically it is quite significant that God describes the descendents of Abraham's brother. With the passing of Sarah, Isaac's mother, the Lord is setting the stage to describe someone who would come into Isaac's life and comfort him over his grief and loss (Gen. 24:67) – namely, Rebekah, Abraham's grand-niece.

The primary reason for what seems to be an unusual ending to chapter 22 is to provide a transition from one generation (that of Abraham and Sarah) to a new generation (that of Isaac and Rebekah). Rebekah (v. 23), therefore, is the key name mentioned in this concluding paragraph, and interestingly enough, she is the only female child mentioned.

B. A Time to DIE (Genesis 23:1-2)
(The Significant Death: **Sarah**, Abraham's wife; Who was the mother of Isaac and matriarch of the Jewish Race)

v. 1
127 years is a long time, but it is nothing when compared with eternity.

Sarah's death no doubt reminded Abraham of his own mortality. Although he would outlive his wife by 48 years and live to be 175, he too would meet her in death (25:7).

Sarah's death, like any death of any loved one, reminds us of…

1. The Importance of Relationships
(People matter more than money or material things)

v. 2
The verbs are strong in imagery: mourn means "to beat the breast," And weep means to "lament with grievous sorrow."

"The woman who had shared Abraham's life – his departures and arrivals, gains and losses, highs and lows, encouragements and corrections, promises and disappointments – is gone." (Swindoll, p. 137).

2. The Reality of <u>Death</u>

a. Death eventually strikes the most <u>"important"</u> people
(Sarah's significance: Genesis 18:9-14)

The Lord Himself, visibly appeared to and visited Sarah's tent home and spoke specifically of her bearing a son in her old age.

She would become the matriarch of the entire Jewish race.
A very significant person indeed!
Yet one who would experience death.

b. Death eventually strikes the most <u>"beautiful"</u> people
(Sarah's beauty: Genesis 12:11,14)

At the age of 65, Sarah's beauty caught the attention of Pharaoh of Egypt; several years later, her beauty caught the attention of Abimelech of Gerar.

Yet physical beauty and attractiveness also one day ends in wrinkles, gray hair (which has its own beauty), and death.

The youthful figure and the unblemished face eventually fade as age takes its toll on all of us.

c. Death eventually strikes the most <u>Godly</u> people
(Sarah's godliness: I Peter 3:5-6)

When giving an example of a godly, submissive wife, of all the women Peter could have cited, he chooses Sarah.

1 Peter 3:5-6
For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: [6] Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

28. "Abraham and the Cave of Machpelah"

(A Testimony Above Reproach) Genesis 23

In this somewhat bland dialogue and legal transaction between Abraham and the sons of Heth, a very applicable point rises to the surface: This passage depicts Abraham's testimony before these heathen people. Although Abraham did not own any property in Canaan land, he had something of greater value – he had a reputation that was above reproach. "A good name" is preferred above riches!

"I am a stranger and sojourner" – Although he and his descendents were promised the land of Canaan by God, Abraham did not own any real estate in Canaan. He was a traveling foreigner to that land, who, although he was wealthy, did not own any property.
Hebrews 11:13-16

Though God with an oath promised the land of Canaan to Abraham (Gen. 15:7-18), Abraham, by faith, had his eyes on an eternal, heavenly city.

An important lesson emerges from the death of Sarah and the acquisition of a burial cave in Hebron. The lesson is this: "God's promises are not exhausted in this lifetime" (Ross, p. 412).

"Give me a possession" – It is interesting that Abraham has a temporal need that can only be met by his going to the heathen and asking help of them.
v. 6
Here we see most clearly one feature about Abraham that really shines in this chapter, and that was the testimony he had before the heathen.
It is very evident that he was very much respected by his neighbors.
When addressing him, they refer to him as **"lord,"** which is a term of respect. They also acknowledge him as a **"mighty prince among us."**
It was not merely his vast wealth that would have impressed the Hittites, but his character (as was evident in his past heroic military exploits when he rescued those who were taken captive at Sodom – Gen. 14).
They also were no doubt impressed with his spirituality, for all would come to know him as a "prophet of God" (Gen. 20:7) (a man who had power with God, whose prayers were heard).

"In the choice of our sepulchres, bury thy dead" – This man had such an outstanding testimony that they offered Abraham the best they had.
They also invite him to bury Sarah with the dead bodies of their people. This offer, however, would be unacceptable to Abraham. Such a co-mingling and a blurring of the lines of separation and Godly distinction (cp. Gen. 24:3) would be unacceptable to the man of God.

"The field give I thee" – Had Abraham accepted the field as a gift, he might have:
1) Insulted Ephron (such would have gone contrary to the bargaining customs of the day)
2) Obligated Abraham to Ephron
3) Risked the loss of the property (in the future)
--Honest ownership has its privileges.

v. 13 [cp. V. 9]
"For as much money as it is worth" – Abraham never asked the world for charitable contributions. He did not have a "welfare" mentality. He did not connive for "free hand outs." He did not extend the "beggar's hand." He was willing to pay full price.
"I will give money" – Despite Ephron's customary gracious offer, again Abraham insistently reiterates his desire to pay for the land.
This is not the first time Abraham refused to take something for nothing from the hands of pagans (cp. Gen. 14:21-24).
v. 19
This burial cave would not only be the place for Sarah's burial, but also for Abraham, Isaac, and Rebekah, and Jacob and Leah (25:9; 49:31; 50:13).

29. A Wife for Isaac (Genesis 24)



The undeniable heart of this story in Gen. 24 involves God's providential fulfillment of His promise to make for Abraham from Isaac a great nation.

He guides in every detail in the acquisition of a bride for Isaac. As verse 27 records, "The Lord led me."

v. 1
"Abraham was old" – Since Abraham had Isaac when he was 100, and since Isaac married at 40, Abraham would be about 140 at this time.

"The Lord had blessed Abraham in all things" - This chapter would be a continuation of God's blessing on Abraham's life.

"Thigh" – loins. The mid-section of the body where the hip meets the torso. The place from which life stems; the source of reproduction.

Basically the word refers to the lower abdomen (cp. Song 7:1; Num. 5:21). [EX: Jacob was smitten in the hollow of his thigh (Gen. 32:25, 31f), and would limp as a result.]

"The thigh stands for man's foundation (e.g. Jud. 3:16, 21) and for the source of life. Thus a hand placed under the thigh affirmed the strongest oath, especially during the patriarchal age" (T.W.O.T., p. 408) (cp. Jacob requested a similar oath from Joseph – Gen. 47:29).

"Eldest servant" – Eliezer was Abraham's most mature, faithful servant.

Why wouldn't Abraham himself go and find a wife for his son?

1) He may have been <u>too old</u> for the rigors of the journey (v. 1)

** 2) He did not have God's permission to ever leave the land God gave him and go back to the place God took him from (Note: He didn't even want his son to leave Canaan land – v. 6).

v. 2-3
Abraham asks Eliezer to make a serious vow about a serious matter.

Marriage is the second most important decision anyone makes in their life, the first being their decision to trust God and surrender their life to Him.

The marriage of our child is an extremely important matter; take it seriously!

How should a young person know who to marry? How does he/she find God's will for a mate?

**** Observe some Biblical principles for spouse finding in the example of Isaac & Rebekah***

A. Isaac was <u>patient</u> in waiting for God's choice for his spouse
(He didn't marry until he was 40 years old – Genesis 25:20)

B. Isaac was <u>not</u> to marry an <u>unbelieving Canaanite</u> (v.3)
(No child of God should unequally yoke up with an unbeliever – 2 Corinthians 6:14-18)

C. Isaac was to trust the discretion and influence of his father in the selection of his spouse. (v.4-61)

(Abraham via his trusted servant Eliezer would arrange for Isaac's marriage- v.4-11)

v. 10

Ten camels would perhaps be needed to carry all of the bride's possessions back to Canaan!

v. 11

Eliezer wisely goes first to where he would come in contact with the most young female prospects.

Excursis:

A case for Biblical Courtship and parental involvement in the selection of qualified partners for our children (as opposed to the common practice of Westernized "dating")

How do you look for a spouse for your children?

1. **Look to God in prayer; (Ask for His kind blessing) (v.12,15)**
2. **Look for godly initiative and a servant's heart in the potential spouse (v.13-14)**
3. **Look for one who would be physically attractive and morally pure**
4. **Look for one who shows the virtues of kindness, respect, and diligence (v.17-27)**
5. **Meet the parents, whose authority the young person is under until given away in marriage (v.28-61)**
   a. Seek the parental blessing on the relationship (v.50-56; 60)
   b. Allow the single person's right to agree to the relationship or not (v.57-59)

D. Isaac evidently had a personal, close, fellowship with God prior to meeting God's choice for his life (v.62-63)

(He spent time in quiet "meditation" with God)

E. Rebekah was immediately attracted to Isaac, yet practiced modesty in his presence (v.64-65)

F. Isaac loved the one he married and found comfort in her companionship (v.66-67)

Conclusion: The clear emphasis of Gen.24 centers on God. Trust Him to sovereignly work in the selection of your life's mate! *He gives the best to those who leave the choice with Him!*

Many commentators see parallels between Eliezer's acquiring a bride for Isaac and the Holy Spirit's ministry in acquiring a Bride for Jesus Christ.

It is clearly evident that Isaac typifies Christ in many respects (from his miraculous birth to his being the only begotten (Heb. 11:17) and dearly beloved son of his father (Gen. 2:2; Lk. 3:22) to his being offered up on Mt. Moriah, and now to the acquisition of his bride.

30. "God's Sovereign Selection of Isaac and Jacob"

Genesis 25:1-23

Since God is omniscient (He knows all things) and since God is omnipotent (He has power over all things), He can declare the future with perfect, pin-point accuracy.

God's sovereignty is revealed in Genesis 25 as He selected one son to be favored over another.

A. God sovereignly selects Isaac to be the heir of the Abrahamic estate over Ishmael and the sons of Keturah (vv. 1-18)

v. 1

After Sarah's death, Abraham remarried (he married a woman who is called a concubine – I Chron. 1:32).

"Abraham at age 125 (well beyond retirement age) is starting a whole new family; he is surrounded by pre-schoolers!" (Swindoll, p. 152).

v. 2-4

God, who knew the future perfectly, foretold of Abraham being the father of "many nations" (Gen. 17:4, 5). Not only would he be the patriarch of the 12 tribes of Israel, but he would be the patriarch of many other nations, including many Arab nations.

v. 5

It is interesting to note that Abraham hands over his entire estate to Isaac, even though he had six other sons by Keturah and Ishmael by Hagar.

Why? Because Isaac was the "firstborn" son, the "only begotten" ("unique" – cp. Heb. 11:17), the one and only son of Sarah, the son of promise (Gal. 4:28), the son in whom Abraham's seed was to be called (Gen. 21:12).

v. 6

Abraham then has them move eastward (toward Jordan, Edom, and Arabia) away from Isaac so that:

--there would be no rivals to Isaac

--there would be no confusion as to who would inherit the land of promise (Gen. 15:7, 18)

--there would be no intermarriage and blurring of the line of Isaac

Isaac was not to leave Canaan land (24:6).

v. 8

Abraham would live to the ripe old age of 175, yet even he had an appointment to meet God and to depart from this life.

"Was gathered unto his people" – Since God is not the God of the dead but of the living, Abraham upon death joined the other fellow believers ("his people") who had gone on to glory prior to him.

Ishmael lived 48 years after the death of his dad, Abraham (cp. V. 7 with 16:16). Then he, like his father, is said to be **"gathered unto his people"** – an indication that he too shared the faith of Abraham and went on to glory.

B. God sovereignly selects Jacob to be the heir over Esau (vv. 19-23)

"By sovereign selection, God declared that the promised line would belong to Jacob, the younger son. Jacob thus owed his supremacy not to the natural order or to the human will, but to divine election." (Ross, p. 439).

"When God chose the younger over the elder, he upset the natural order of society and prepared the way for opposition and antagonism (SEE: Matt. 19:30; 20:16). . . those who claim to be the chosen of God cannot expect the world to congratulate them (cf. John 15:18-19)." (Ross, p. 440).

SEE: Romans 9:6ff

31. "All for a Bowl of Pottage" Genesis 25:25-34

v. 25
Everything about Esau was **"red"**. He had a reddish, hairy body, ate red lentil soup, would later be named *"Edom"* (which means red), and the country of Edom was a red, mountainous area with a rose-colored rocky city called Petra.

v. 26
"Jacob" means "heel grabber" or "conniving trickster."

v. 27
One son (Esau) enjoyed the rugged outdoors while the other (Jacob) was a cultured domesticated type.

v. 28
Warning to parents: Beware of showing favoritism toward any of your children.

v. 29
"Sod pottage" – boiled a thick soup of red lentils.

v. 30
"Feed me" – It conveys the basic idea of "gulping down food" (Ross, p. 450).

v. 31
While Esau is called a "cunning hunter" (v. 27), this passage really shows "the superior hunting ability of Jacob. The (so-called) cunning hunter fell into a better hunter's trap, becoming prey to his own (animal-like) appetites." (Ross, p. 449)

Jacob takes advantage of his brother's desperate desire for food and offers a trade: a meal in exchange for a birthright [not an even exchange].

BIRTHRIGHT

A right, privilege, or possession to which a person, especially the firstborn son, was entitled by birth in Bible times. In Israel, as in the rest of the ancient world, the firstborn son enjoyed a favored position. His birthright included a double portion of his father's assets upon his death <Deut. 21:17>. Part of the firstborn's benefits also were a special blessing from the father and the privilege of leadership of the family <Gen. 43:33>.

The inheritance rights of the firstborn were protected by law, so the father could not give his benefits to a younger son <Deut. 21:15-17>. The firstborn himself, however, could lose the birthright. Because he committed incest with his father's concubine <Gen. 35:22>, Reuben lost his favored position <1 Chr. 5:1-2>, while Esau sold his birthright to his younger brother Jacob for a stew of lentils <Gen. 25:29-34>, or for "one morsel of food" <Heb. 12:16>.

Jesus was both the firstborn of his heavenly Father <John 3:16>, and his earthly mother, Mary <Luke 2:7>; so he enjoyed the rights and privileges of the Jewish birthright. A 1 Christians are His brothers, sharing in His spiritual inheritance <Rom. 8:17>. They are counted as "firstborn" by God's grace <Heb. 12:23>.
(from Nelson's Illustrated Bible Dictionary)
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v. 33
"Swear to me" – Vow with an oath. Oaths were very serious promises, which meant a lot more in those days than one's promises do today.
Our society does not respect words like they did; an oath to them was an irrevocable vow.

v. 34
"Despised" (*baza*) – to treat it as worthless or to hold it in contempt.

"Thus Esau despised his birthright" – In such a manner Esau thought lightly of his spiritual privilege. He traded in a life-long blessing for a bowl of soup!

Hebrews 12:15-17
Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; [16] Lest there be any fornicator, or **profane person, as Esau, who for one morsel of meat sold his birthright**. [17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Some Spiritual Lessons from the "Profane" man – Esau:

A. The "profane" man lives for the gratification of natural appetites with little or no regard for God's will.

B. The "profane" man relinquishes things of lasting value for momentary pleasures

C. The "profane" man acts on impulse with no patience to wait for God to meet his needs in His way and in His time.

D. The "profane" man makes hasty decisions without considering the long-term ramifications of his choice.

E. The "profane" man lives for the present ("the Now") not for the future (the temporal over the eternal)

F. The "profane" man esteems the physical & visible over the spiritual & invisible

G. The "profane" man walks away unconcerned about the consequences of his actions, but in the end reaps a bitter reward.

32. "The LORD's Goodness to Isaac" Genesis 26:1-33

v. 2

"Dwell in the land" – i.e. stay right where you are.

Tough circumstances in a certain place are not necessarily an indication that one should move from that place. The Lord was about to bless Isaac right where he was. He didn't need to go to Egypt for aid.

v. 3

Isaac is guaranteed:

1) God's presence
   "I will be with thee."
2) God's provision
   "And [I will] bless thee"
3) God's promise
   "I will perform the oath"

v. 4

"In thy seed" – An ultimate look toward a particular individual from the lineage of Isaac who would bless the world. This is none other than the Lord Jesus Christ (Gal. 3:16 - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.)

v. 5

"Because Abraham obeyed My voice" – "Isaac and his family enjoyed the blessing of God because Abraham was obedient" (Ross, p. 459)

It is a fact of life, that we pass on blessings to the next generation when we are obedient to God. They will reap in large measure what we have sown.

The clear emphasis of this chapter involves God's goodness to Isaac, God's kind intervention on Isaac's behalf.

"[I] will bless thee" (v. 3)
"The Lord blessed him" (v. 12)
"[I] will bless thee" (v. 24)
"The Lord was with thee" (v. 28)
"Blessed of the Lord" (v. 29)

**** The LORD was so good to Isaac; and He is good to us as well.***

Several indications of God's Goodness to Isaac in Genesis 26:

A. The LORD protected Isaac from the consequences of his sin of lying about his wife v.6-11)

B. The LORD provided Isaac with an abundance of resources which made him an influential man (v.12-16)

C. The LORD endowed Isaac with patience & wisdom that enabled him to deal wisely with his enemies and avoid a major conflict (v.17-25)

D. The LORD rewarded Isaac with peaceful relations with his heathen neighbors (v.26-31)

E. The LORD showered Isaac with the good news of water in the wilderness (v.32-33)

33. "Jacob's Deception"

(He tricked his father so that his father would bless him)
Genesis 26:34-28:9

26:35
"A grief of mind" – Isaac and Rebekah were deeply upset by their eldest son's decision to marry heathen wives.

These Canaanite wives of Esau would not be suitable to carry on the Abrahamic covenant and be the progenitors of the Jewish race because they evidently did not know Jehovah and would not follow His ways.
2 Cor. 6:14-15 - Be ye not unequally yoked together with unbelievers
Esau in effect has dug his own grave. Not only had he cheaply bartered away his valuable birthright for a cheap bowl of soup, but now he yokes up with pagan women to further negatively affect his future.

27:1
"Isaac was old" – He was at least 100 years old.

"His eldest son" – Although Esau and Jacob were twins, Esau was born first and normally it would be the firstborn who would receive the patriarchal blessing.

God, however, had said: "the elder shall serve the younger" (25:23).
God decreed that Jacob would hold an exalted position above Esau.

Isaac pronounces a blessing on Jacob involving:

1) Provision 9 (v. 28)
2) Pre-eminence (v. 29a)
3) Protection (v. 29b)

The pronouncement of the blessing made the birthright effective and binding.
"In ancient times, a person's word was binding (much like a written contract today), especially when it was a formal oath. This is why Isaac's blessing was irrevocable" (Life Appl. Bible note)

v. 33
"He shall be blessed" – Isaac's pronouncement was irreversible; his words could not be retracted. It was a binding promise. Even though there was deception, once the promise was made it could not be taken back (cp. The promise of peace that Joshua made to the Gibeonites [Josh. 9:15] and the vow Jepthah made regarding sacrifice.]

Words were binding in ancient times. If you promised it or vowed it, it had to be carried out. How unlike our day, when promises (EX: wedding vows) mean little or nothing to many people.

34. "God's Promise to Jacob at Bethel"
(Genesis 28:10-22)

The two most significant events in Jacob's life were two night-time encounters with God. Both occurred while he was traveling and both occurred while he slept.

The first occurred while he fled to Haran, at Bethel; and the second occurred after he had left haran, at Peniel (Gen. 32:24-32). At both times, Jacob feared for his life (due to his concern over Esau), and at both times, the Lord relieved his fears by blessing him. God most often meets us at our darkest hour.

A. God's Revelation to Jacob (v.12-15)

v. 12

"A ladder" – Angels do not need ladders or stair cases to ascend to heaven and descend to earth, but for Jacob's sake the imager is given to teach a spiritual lesson.

The angels evidently ascend to receive their orders and instructions from God, and descend to fulfill their earthly duties of ministering to God's people, etc.

Note how the angels would also minister to Christ during His incarnation by going down and up (John 1:51 - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.)

The Scriptures teach that angels are ministering spirits, sent out to serve those who will inherit salvation (Heb. 1:14). No doubt, they have assisted us (under God's sovereign direction) many times.

(Heb. 1:14 - *"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?")*

The fact that God has "hosts of angels in His presence ready to be dispatched to their aid demonstrates clearly how <u>valuable</u> believers are and how unthinkably wicked it is to look with disdain on someone whom God so highly prizes." (MacArthur, p. 119)

v. 15

In this verse God makes several promises to Jacob. He promises Jacob. . .

1) His presence – "I am with thee"
2) His protection – "Will keep (guard) thee"
3) His direction – "will bring thee…"
4) His permanence – "I will not leave thee"
5) His provision – "Until I have done that…"

B. Jacob's Response to God (v.16-22)

v. 20-22

Jacob (who I believe was <u>not</u> up to this point a believer, as his father was – cp. 27:20) vowed to make Yahweh his God, if He did that which He promised to do.

Jacob in effect says: "God, if you give me your presence, protection, provision, and direction as You said you would, then you shall be my God; I will worship you, and I will give to you of all you give to me."

"Vows were not made to induce God to do something He was not willing to do. They were made to bind the worshipper to the performance of some acknowledged duty. Jacob made his vow on the basis of what god had guaranteed to do. He was thus taking God at His word and binding himself to reciprocate with his own dedication (Ross, p. 493).

Thanks to Professor Doug Bookman for the notes which follow:

35. Jacob and the daughters of Laban (Genesis 29-31)

In Genesis 28:18 - The act of erecting a pillar reflects Jacob's spiritual immaturity. Such pillars were very much a part of pagan rituals, and the Jews were later forbidden to erect them beside the altar of the Lord (Dt 16:22) and commanded to destroy all heathen pillars (Ex 23:24).

Genesis 29:
As he drew near the territory where Laban lived, Jacob encountered a shepherdess who needed help uncovering a well. Jacob assisted her, and then discovered she was Rachel, the younger daughter of Laban. He fell in love with her and offered to work for Laban for seven years as a dowry for her. Laban agreed, but then tricked Jacob into marrying his older daughter, Leah. (Note that Jacob the cheater met his match in Laban.) Still in love with Rachel, Jacob agreed to observe the proper wedding week, but then married Rachel, agreeing to work another 7 years as a dowry for the second daughter of Laban.

The excuse Laban gave for substituting Leah for Rachel (29:26) -

Jacob bore 12 sons by his two wives, Leah and Rachel, and their two handmaids, Bilhah and Zilpah. The twelve sons of Jacob are listed in the table which follows.

LEAH
1.) Reuben
2.) Simeon
3.) Levi
4.) Judah
9.) Issachar
10) Zebulon

BILHAH
5.) Dan
6.) Naphtali

ZILPAH
7.) Gad
8.) Asher

RACHEL
11) Joseph
12) Benjamin

Jacob also had numerous daughters, but only one is mentioned - Dinah (compare Gen 34).

The relationship between Rachel and Leah is representative the situation produced in polygamous homes. The fact that the Bible records such accounts does not suggest any endorsement or approval of the practice, and the narratives always demonstrate that such a relationship unworkable and destructive.

After ongoing struggle between Jacob and Laban as well as a dream in which God instructed him to depart, Jacob decided to return to Canaan. Because Laban was not only Jacob's father-in-law but also the leader of the clan in which Jacob had been living, he had certain claims upon Leah and Rachel; thus, Jacob stole off with his family while Laban was away. However, though Jacob did not know it, Rachel had stolen her father's "teraphim" (a household god, the significance of which was that the possessor was identified as the one to inherit the primary blessing--Rachel thought perhaps she could slip her husband into that spot). Laban pursued and when he overtook Jacob he expressed his disappointment that he had sneaked away with the family, and his anger that he had stolen the teraphim. Jacob pleaded innocence and invited Laban to search the caravan; Rachel concealed the teraphim by subterfuge, and finally Laban and Jacob parted, making a covenant never to trouble one another again. (The covenant was made at Mizpah.) As Jacob departed Laban and went on his way to Canaan, angels appeared to him, encouraging him along the way (32:1,2).

Much of Jacob's struggles with Laban concerned the wages Jacob was to be paid. Laban knew that Jacob was a very important member of his clan, but he was nonetheless unwilling to be fair with him, probably because he (Laban) was anxious to show preferential treatment to his own sons (30:25).

The incident concerning the manipulation of the flocks by Jacob (30:37-43) has occasioned a great deal of discussion. It needs to be stressed that the Biblical record nowhere suggests that the attempts of Jacob to influence the ewes pre-natally to produce speckled sheep were successful; on the contrary, it was divine intervention which caused Jacob's flocks to grow (31:11-13).

It is likely that when Jacob married Laban's 2 daughters, Laban had no male heir. Thus, Jacob would likely have been considered that heir. However, sons were evidently born to Laban later, and thus Jacob would have been passed over (natural sons would be preferred over adoptive sons, even if younger). Rachel was evidently trying to maintain the privileged status for her husband, and thus for herself.

36. Jacob returns to Canaan (Gen 32:3-35:21)

Having settled his affairs with Laban, Jacob now had to concern himself with the reception he could anticipate from Esau, the twin brother he had cheated out of the birthright and from whom he had fled some 20 years earlier. It was God's design that Jacob return to Canaan, and thus He encouraged him along the way (32:1-2). However, Jacob still took steps to make the encounter a pleasant one; he knelt before YHWH to ask His intervention, and he dispatched 580 beasts bearing gifts to his estranged brother. Jacob had heard that Esau was marching toward him with 400 men, so he divided his possessions into 2 camps so that if Esau did attack, one camp might escape.

As Jacob marched on towards Canaan--and toward the encounter with his brother, Esau--he found himself alone one day near the Jabbok River. There he wrestled with a "man" all night long, refusing to let him go until the "man" blessed him. The "man" was in fact an angel (Hos 12:4), possessing the authority to vouchsafe to Jacob the blessing of YHWH.

Notice the spiritual maturity reflected in the prayer of Jacob recorded in Gen 32:9-12; compare the spirit of this prayer with the spirit manifested in Jacob in earlier incidents.

There were three important consequences of this nocturnal wrestling match, to wit:

1.) Jacob was left lame when the angel touched his thigh;

2.) The angel did indeed bless Jacob.

3.) The name of Jacob ("Usurper," "Supplanter") was changed to ISRAEL ("He who strives with God").

Jacob (now called "Israel") gave a new name to this place where he had wrestled with a man from God; the name is Peniel (or Penuel), which means "face of God;" the point is that Jacob believed he had seen God face to face on that fateful night.

The angel was, in fact, The Angel of YHWH, the pre-incarnate Christ.

This experience was the great spiritual crisis in Jacob's life, when he abandoned his self-reliance and duplicity and learned to obey God and trust Him for the consequences.

When the much anticipated encounter with Esau occurred, it was entirely pleasant. Esau had forgiven his brother and was anxious to welcome him back to his homeland. Jacob settled his clan in the area of Shechem and bought a parcel of land there to secure his right to inhabit the territory. However, a man named Shechem, a son of Hamor, took Dinah (daughter of Jacob/Israel by Leah) and raped her. Hamor investigated the possibility of marriage between Shechem and Dinah, hoping to redeem the sorry situation. But two of Dinah's brothers, Simeon and Levi deceived the men of Shechem. They insisted that Dinah could be given to the non-Israelite only if the entire city of Shechem would submit to circumcision. The men of the city complied, but when they were weakened from the procedure Simeon and Levi fell upon the city, slaughtered all of the men in revenge for the rape of their sister--including Hamor and Shechem, and carried the goods of the city off as spoil. Jacob excoriated Simeon and Levi for this subterfuge and for needlessly alienating the populace of the area to Jacob and his family, and in the blessings of Jacob upon his twelve sons this act of deceit and vengeance was not forgotten (Gen 49:5).

The specific punishment assigned the tribes of Levi and Simeon in the patriarchal blessings -

Jacob then insisted that his family put away all false gods and idols, and he returned to Bethel. There he worshipped YHWH, and the covenant was confirmed to him once again. Nearby Bethel, Jacob's favorite wife, Rachel, bore him a son, Benjamin ("Son of my right hand"). This was the last son of the 12 sons born to Jacob and the second given him by Rachel, but the joy of that time was marred by the death of Rachel in bearing the child. Jacob buried Rachel nearby. (The traditional site is Bethlehem; it cannot be determined for certain.)

37. DESCENDANTS OF ISAAC (Gen. 35:22-36:43)

The 12 sons of Jacob are reviewed in 35:22-37. The eldest, Reuben, lay with Bilhah, one of Jacob's concubines (mother of Dan and Naphtali), probably in an attempt to secure the privileges of first-born inheritance for himself. Jacob (Israel) heard of it, and later denied that place to Reuben as a result of that act of wickedness (49:3,4).

The death and burial of Isaac at 180 years of age is recorded in 35:28,29.

The descendants of Esau (elder son of Isaac) are listed in 36:1-19, and their connection with the land of Edom is established in the balance of the chapter. (Edom is to the south and east of Canaan.)

38. Joseph (37:1-50:26)

JOSEPH, THE FAVORITE SON (37:1-36)

Jacob's home was filled with jealousies because of the fact that he had sons by four different women. He clearly demonstrated his preference in providing Joseph--the first son of his favorite wife, Rachel. Joseph only intensified the jealousy and hatred of his (half-)brothers by telling them about (bragging about?) his dreams which foretold his rule over them. Finally, when an opportunity arose to rid themselves of this "dreamer," the brothers seized it. At first they determined to murder Joseph, but when a caravan passed by on its way to Egypt, they decided to sell him into slavery to the traders. Reuben, the eldest and thus the one responsible, had intended to rescue Joseph, but it all happened before he could do so. A ruse was devised by which Jacob would be made to believe his favorite son had been killed by an animal, and the story was carried to the old patriarch.

Again, the home of Jacob is a good example of the antagonism and heartache certain to afflict a polygamous home.

This account specifies two reasons for the hatred of the brothers toward Joseph:

1) At the age of 17, Joseph had been promoted to superintend the sons of Bilhah and the sons of Zilpah in keeping the flocks of Jacob; from that humble station, Joseph had brought bad reports concerning the job done by his half-brothers (37:1-2).

2) Furthermore, Jacob had a special coat made for Joseph (either a "coat of many colors," or a "full-length coat"). This garment was very special, in that it identified Joseph as the "firstborn," the son who would receive the place of privilege and power when Jacob died. (Remember that although Joseph was the first son born to Rachel, he was the 11th son born to Jacob.)

The dreams which Joseph had and recounted to his brothers:

1) Joseph and his brothers are harvesting grain; the sheaves of his brothers gather around his own sheaf and bow down to it;

2) The heavenly bodies - sun, moon, and stars - bow down to Joseph.

Note: These were revelatory dreams; they were not the normal nocturnal meanderings of the subconscious, which have no special significance whatever.

Notice that in the brothers' plot to rid themselves of Joseph, it is Reuben, the eldest, who makes an attempt to save Joseph's life (37:21-24). However, it is clearly in the providential plan of God that Joseph be sold to the "captain of the executioners" (probably the head of the Pharaoh's bodyguards) in Egypt (37:36).

Judah and Tamar (38:1-20)

This account occurs during the years after Joseph has been sold to the Egyptians and before he is discovered there by his family. It seems to be designed as a deliberate contrast between the righteousness of Joseph--soon to be seen rising to influence in Egypt, and the wickedness of the brothers who had got rid of him--here represented by Judah, the instigator of the plot to sell Joseph as a slave.

The account is this: Judah married a Canaanite woman, Shua (which was against the rules) and she bore him 3 sons. One of those sons, Er, married Tamar, but she was soon left a widow as a result of an unspecified sin of Er. In accord with the laws of levirate marriage (Dt 25:5), Judah gave Tamar his second son, Onan. However, that son died at the hand of God as well. Now Judah, feeling that Tamar was somehow responsible for the deaths of his two sons, refused to give her his third son, Shelah, although he was clearly obligated to do so. As a result, Tamar devised a plot against her father-in-law, Judah. She disguised herself, "played the harlot," and enticed Judah, with the result that she became pregnant with Judah's child! When Judah heard that she was pregnant, he self-righteously demanded that she be executed, but when she proved that the child was in fact Judah's, he acknowledged his own sin. Twin boys were born to Tamar, one of whom appears in the genealogy of David, and thus of Christ (Perez, in Mt 1:2).

An important element of this story: the law of "levirate marriage."

Joseph--a slave and a ruler (39:1-41:57)

In Egypt, Joseph was sold to an important government official named Potiphar (very possibly the chief executioner and/or bodyguard of the Pharaoh). He was very effective and much prized as a slave, but when he refused the wicked advances of Potiphar's wife, she falsely accused him and had him thrown into prison. While there, Joseph had occasion to interpret dreams given to two fellow inmates, the chief butler (wine taster) and the chief baker of the Pharaoh. The interpretation of Joseph came to pass exactly, and one of the prisoners (the butler) was released and the other (the baker) executed.

However, the chief butler forgot to intercede on Joseph's behalf until a time arose when the Pharaoh himself had 2 dreams (seven fat cows devoured by seven lean cows, and then seven good ears of grain devoured by seven thin ears), and none of his sages could interpret them. At that time the butler remembered the lad who had so accurately interpreted his dream, and told the Pharaoh of him. Forthwith Joseph was summoned to the Pharaoh's throne, and there he revealed the dreams which had so troubled the king: Egypt was to be blessed with seven bountiful years and then burdened with seven years of famine. Furthermore, Joseph recommended a scheme by which Egypt might be sustained through the prophesied famine. The Pharaoh not only released Joseph from prison; he also promoted him to a place of authority and honor second only to the pharaoh himself. (NOTE: Joseph was 30 years old when promoted to this position; Gen 41:46.) In this position of "Grand Vizier" of all Egypt, Joseph served effectively and honorably, saving Egypt from the famine and providing bread for the surrounding nations.

During those years, Joseph took an Egyptian wife (Asenath), and she bore him two sons, Manasseh and Ephraim. (These two were later adopted by Jacob/Israel and each received a portion of the land, together comprising the "double portion" due Joseph as the "firstborn" of Jacob.)

JOSEPH AND HIS BROTHERS (42:1-45:28)

Jacob had evidently believed the story of Joseph's death, and had long since despaired of ever seeing his favorite son again. However, the famine grew intense in Canaan, and there was no bread for Jacob and his clan. The news came that there was bread to be had in Egypt, and thus Jacob sent ten of his sons (not Benjamin, lest some mishap befall him as well) to buy grain in Egypt. When they arrive Joseph recognizes them, although they do not realize who he is. Through a long series of events Joseph tests their attitude toward their brother Benjamin--now the favorite son of Jacob in place of Joseph. When he finds them repentant of their earlier jealousy and violence, he reveals who he is and invites them to fetch Jacob and to come to Egypt to live in comfort for the duration of the famine.

The plot used by Joseph to test his brothers concerning their spirit of selfishness and greed was ingenious and effective.

The purpose of Joseph in all of this -

Excursus on the Trials of Joseph:

Genesis 37 - 50

One feature that adequately characterizes the man Joseph is faithfulness.

Joseph's afflictions as remembered by Stephen - Acts 7:9-10.

The occasion for Joseph's tests - the word of the Lord (his dreams).

From God's perspective, these words were a test (Ps. 105:19). From Satan's perspective, this promise (word) was a challenge to thwart; and he used Joseph's brothers to attempt such.

NOTE: Outline adapted from a series of three taped messages by Pastor Doug McLachlan 12/3/84 - 12/5/84. Bible Dept. Chairman of Northland Baptist Bible College.

I. Joseph was faithful through THE TEST OF ADVERSITY

(Genesis 37:1-5, 23-28; 39:1, 19-20; Acts 7)

A. He was scorned by his brothers (37:4-5, 8)

Joseph should not have been scorned (hated) for revealing his dreams; because they were from God.

It's a hard thing to be hated for announcing the truth!

B. He was sold by his brothers (37:28)

Joseph (Acts 7:9), Daniel (Dan. 6:1-4), and Jesus (Mt. 27:18; Mk. 15:10) were betrayed because of envy.

Jesus, like Joseph, was also sold for 30 pieces of silver (Mt. 26:15; 27:3-9).

His brothers are sitting down and enjoying a meal (v. 25), listening to the pleading and crying of Joseph (Gen. 42:21), and with heartlessness they sell their own brother into the hands of pagans.

C. He was subjugated by his owner (39:1, 19-20)

Before advancement comes adversity.

Joseph had a faithful and uncomplaining spirit in the midst of the most difficult moments.

That dungeon became Joseph's subterranean passageway to the throne of Egypt.

God's plan to exaltation is always through the fires of trial and humility.

II. Joseph was faithful through THE TEST OF ALLUREMENT

(Gen. 39:1-12)

V. 1-5
NOTE: The continual references to God's blessing on Joseph. Everything he did turned to gold! It prospered.

What kind of man prospers? Ps. 1:3 Josh. 1:8

V. 6
"Goodly ... well-favored" = handsome
Joseph is now 27 years old, at the peak of his masculinity. The temptation would have been real.

This test was:
A. Seductive (v. 7)
B. Continual (v. 10)
C. Convenient (v. 11)

Everything we do, we do before the eyes of God.
Prov. 15:3 - "The eyes of the LORD are in every place, beholding the evil and the good."
There may have been no man in the house, but God was there!
Factors in Joseph's victory over sin:

Joseph was:
1. Courageous to say no (Gen. 39:8)
2. Loyal to God - Gen. 39:8-9
   . . . And God's institution of marriage
3. Shocked at sin - Gen. 39:9
   "This great wickedness"
   He was so morally sensitive to sin.
4. One who avoided the presence of evil (Gen. 39:10)
5. Quick to flee temptation

To linger and dally with temptation is always to fall, because in a battle between the imagination and will, the imagination always wins, and the fallen will always gives in.

Gen. 39:13ff

Joseph might have wondered: Does Godliness really pay?

In a fallen world, it costs to do right.

It costs a great deal to do right, but it costs a great deal more to do wrong.

III. Joseph was faithful through THE TEST OF ADVANCEMENT

(Gen. 41:38-44)

Now Joseph could put the pieces of the puzzle together. Now he saw how God fulfilled his dream.

Thirteen years of trials are suddenly rewarded.

17 years old - SOLD (Gen. 37)
27 years old - TEMPTED
30 years old - EXALTED (41:46)

Joseph became the most powerful and influential man in the world (next to Pharaoh).

Joseph had:
The king's authority (v. 40-42a) - his ring (used in sealing & authorizing documents)
The king's dignity (v. 42b) - his vesture
The king's royalty (v. 42c) - a gold chain
The king's glory (v. 43) - second chariot
The king's loyalty (v. 44)

Not everyone can handle success, prestige, and prosperity.
How did Joseph handle success, power?

In exaltation, Joseph may have had to battle two temptations:

1) Arrogancy (pride)
   Pride = total preoccupation with yourself
2) Animosity

A. ARROGANCY (pride)

To be victorious over arrogancy, Joseph had the quality of: MEEKNESS (The meek inherit the earth - Mt. 5:5; Joseph did!)

Meekness = power under control; an ability to be gentle when you have the occasion and power to destroy.
Joseph gave the glory to God (Gen. 45:8-9)

A second possible temptation for Joseph, after being exalted to such power, would be:

B. ANIMOSITY (revenge)

Joseph could have evened a couple of scores:
--Potiphor and his wife (Can you imagine what they thought when they heard that Joseph had come to power?)
--his brothers
Joseph had the authority under Pharaoh to even "bind his princes at his pleasure; and teach his senators wisdom." (Ps. 105:22)
(Joseph had power to execute judgment and power to legislate law)
To be victorious over animosity, Joseph had the quality of forgiveness (he forgave his brothers; and saw God's greater purpose through their evil intentions (Gen. 45:5-7; 50:20).

In adversity -He responded with charity
He refused to despise his enemies
In allurement -He responded with purity
He refused to defile his body
In advancement -He responded with humility
He refused to destroy others

JOSEPH'S FAMILY ESTABLISHED IN EGYPT (46:1-50:26)

When Jacob/Israel does come with his little clan to settle in Egypt, he is joyfully reunited with his son, Joseph, and then Joseph gives his family the land of Goshen in which to settle in Egypt. Jacob lived approximately 17 years in Egypt, enjoying life under the rule of his son. As he anticipated death, he blessed his twelve sons, summarizing the place each was to play in the subsequent history of the nation which would arise from Jacob's loins. Most notable is the prophecy concerning Judah, the fourth son of Jacob. Reuben, the eldest, had sinned in taking his father's concubine to himself, and thus he had forfeited the privilege of the firstborn (49:3,4; cp 35:22); Simeon and Levi had sinned in avenging the rape of their sister, Tamar, and thus they were denied even a portion in the land. Thus, the right of rule seems to have passed to Judah, son #4. He is called the "Lion" of Israel, and the promise is made that kings would come from his line. This is clear prophecy that Messiah-King would arise from Judah (cp. Mt 1:1-3).

The name of the territory vouchsafed to Joseph's family in Egypt -

The administration of Joseph in Egypt is carefully described in 47:13-27. The famine had afflicted the inhabitants of Egypt, as well as other lands, and the people came to Joseph for help. Joseph introduced a feudal system into the land whereby the land became the property of Pharaoh, and the people were expected to pay one-fifth of their harvest for the privilege of farming that land.

Following the record of the patriarchal blessings on the twelve sons, Genesis records Jacob's death at 147 years of age and his burial in the cave at Hebron, the same cave in which were buried Abraham & Sarah, Isaac & Rebekah, and Jacob's wife, Leah. Joseph's brothers feared that with the death of their father they might experience the wrath of Joseph, but he calmed those fears and assured them of his good intentions towards them, demanding only that they promise to move his bones to Canaan when they or their descendants returned there. Joseph died at the age of 110 and was embalmed and buried in Egypt.

The age of Abraham at his death:	175
The age of Isaac at his death:	180
The age of Jacob at his death:	147
The age of Joseph at his death:	110

Notice where Jacob was anxious to be buried (47:28-31; 49:29-32), and where Joseph made preparations to be finally interred (50:22-25).

As the book of Genesis closes, Israel is living in Egypt in the area known as Goshen, enjoying the good favor of the land because of the intervention of God and the faithfulness and integrity of their brother, Joseph.