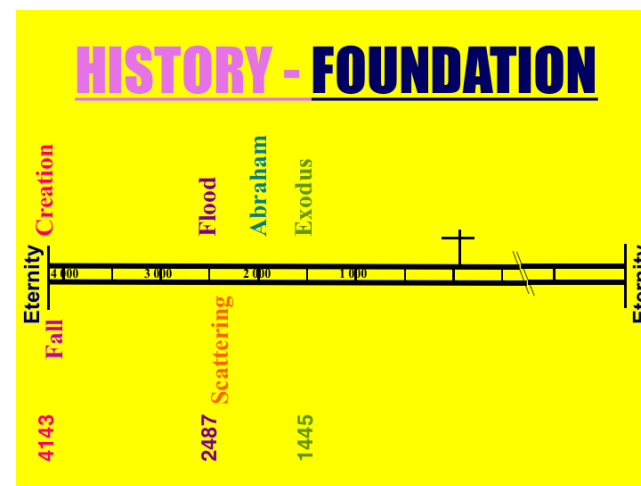


It is always good to get the big picture on any Biblical study. In fact I would encourage people always, before they get into the details of any Biblical text, to take a big picture look at the whole book because whatever particular passage that you are looking at has a *context*. And just as you would not look into the middle of a mystery novel, it wouldn't make sense—unless you had looked at what came before this particular page that you turned to. The Bible is written in books and these books have an argument you might say, or a flow to them, and sometimes what precedes builds to a point to get you to the passage you are looking at it.

So, you want the big picture; also, since we are studying the book of Genesis, what I would like to do is give you that big picture of the rest of the book of Genesis, chapters 16-50. Obviously we are not going to spend time in individual verses; I am giving you the big picture and kind of the flow of what the author Moses is trying to accomplish. At least from 12 to the end of the book he is giving you the origins of the nation of Israel.

One of the things that is helpful is an outline and therefore I am including it in the slides—with at least the major division title which I call Primeval History. One way of looking at the first 12 chapters, since we talked about them being *major events*, we can plot them on a time line that actually has dates and numbers. The numbers reflect the Masoretic Text numbers. The Septuagint numbers are larger, so instead of about 4130, a very conservative chronology, the creation would be dated at about 5500. We will use the Masoretic text.

But what I want to stress is *the historicity of these major events*. And these, in the early chapters of Genesis are usually not included in a world history book, unless it is written from a Biblical perspective, and there are very few of them.



But there are four major events in the first 11 chapters and these are just as historical as any that you will look at in any world history text—beginning with the creation of all things including the time-space continuum. In fact, in the beginning we have *time*, God creates the heavens and the *earth*. We have a *universe* that God creates and it is a very good universe.

Then the next major event that changes, not only mankind, but that very good creation: sin enters into the world and has devastating effects, not only on the first man and the first woman and all of their descendants, but it had radical effects upon that creation. And God deals, in fact He promises in Genesis 3 that He will ultimately deal, with sin and deal with it in a complete and final way. And throughout world history He will also deal with it. He deals with sin by bringing judgment upon it and we have the example of the major judgment, the Genesis Flood, at about 2500 BC on the Masoretic Text numbers (and about 3300 BC using the Septuagint numbers), so we can put that on a timeline as well.

Another major event, is where another significant thing happened. God initially created families, telling man to fill the earth. After the flood Noah is re-issued the instruction and part of the purpose of mankind, but man did the very opposite and

organized against God. So God intervenes and brings another judgment which we could call a judgment of scattering by confusing the languages resulting in the formation of nations which in turn produced a scattering, accomplishing what He intended for mankind.

And then, we don't have a lot of detail, but we have a history between the scattering and God essentially rejecting the world system at Babel, and then calling out, from one of those lines that went all the way back to Adam and Eve, one individual who would be a counter culture. He enters into covenant with Abraham who is very significant in world history because of that covenant, which we saw in the last 2 lessons which essentially sets the parameters for all of world history.

So those are the 4 major world events and a little of Abraham; and we have come to the middle of this description at least in the book of Genesis. We could put other events on the timeline; in fact after this study my intention is to continue on a timeline and give you something of an overview of the entire Bible. I call it Biblical Foundations. Next time I will give an introduction to it and then we will look at other major events of world history and I think these are *the* major events because you can develop and view the rest of world history whether American, Russian or British history or whatever. You can fit it in with this foundational history that the Bible gives us because the Bible gives us an inspired version and particularly God's perspective on world history.

After Primeval History, in Patriarcal History the first person dealt with is Abraham, the one that God called out of the nations and to whom He made promises. In that Abrahamic Covenant God promised that He would develop His own nation. So that's the beginning the nation of Israel, the Abrahamic Covenant. And essentially the rest of Genesis gives us the patriarchs of the early time of the nation of Israel before they developed into a nation. And other passages later on will continue that development until you get to the book of Joshua where the nation is actually formed.

| | |
|---------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
| II. Patriarchal History | 11.27-50.26 |
| A. History of Abraham | 11.27-25.18 |
| 1. His Faith and the Land | 11.27-15.21 |
| 2. His Faith and the Seed | 16.1-22.19 |
| a. Compromise | 16 |

So we have seen, beginning in 11.27 to the end of chapter 15 which we looked at the last time, the emphasis is the development of Abraham's faith. Faith is going to be an important element for the people of God and Abraham is the prime example. It is stressed in his life and Faith in relationship to the Land that God would eventually give them. Now Abraham enters the Land so the early patriarchal history tells us about the journey that he took from Ur to the land which was then Canaan and would eventually be the Land of Israel.

We begin the rest of the book, chapter 16, and now the *descendants*, or the *seed* are going to be the focus. Chapters 11 through 15: the Land, but now continuing to develop Faith, God working in him, in relation to a son, descendant or a Seed, going back to Genesis 3:15. And we can divide that into parts. We have an issue, another problem: Faith sometimes fails, sometimes does not clearly understand God's will, so we have a Compromise in chapter 16. God made it clear that he would have a descendant, but yet his wife is barren, so how do you overcome that barrier, and even Sarai makes a suggestion; in fact it is a very unusual one from our perspective, and maybe even somewhat unselfish and something that would have been socially acceptable. She encourages Abraham to have a child via a servant woman.

Sarai's Scheme

1. Socially Accepted
2. Very Unselfish
3. High Motives

But Not God's Will

However God intended to intervene miraculously and that was what He was calling Abraham to believe. So we have another failure in faith and a compromise. We have Ishmael and the children of Israel have suffered conflict with the descendants of Ishmael ever since. So Sarai, in her scheme, even though it was a socially acceptable practice in that patriarchal timeframe (we see this later on with Jacob, acceptable in that culture). You might say it was very unselfish of her, with even high motives, but, all that does not matter if it is not God's will. So they are going to learn a little more about faith and a supernatural action of God. The promised son is going to come through a barren woman and a man up in age.

In our time believers often compromise their faith. In fact there is a common way of thinking or philosophy of life, described as Situational Ethics. That is, you compromise your ethics if you have a high purpose or goal; in our culture it is acceptable, you might say, to compromise certain things if you have a high enough purpose. You see it in politics, in relationships, you see it every day. And the idea is that the 'end justifies the means'. That's the thinking that goes all the way back to Abraham.

Situational Ethics

- > 'End Justifies the Means'
- > Today's Morality
- > Intellectually Satisfying

But Denies Revelation

That is an *unbiblical* approach and in fact goes against the concept of Biblical faith. But that's the morality of the culture in

which we live, so you will see this lived out. In fact we all will be tempted to do the same thing. We may have high purposes and goals and sometimes we will compromise by trying to accomplish those goals in ways that are non Biblical. It may be intellectually satisfying and in our culture it is, but again it denies God's revelation, His principles and the bottom line: it denies God's will. So Situational Ethics is *unbiblical* and is something we can counsel others and encourage them to look to *revelation* in order to make decisions even with high, lofty goals.

After that happened there is a whole series of consequences; I will mention just the 3 majors ones.

Consequences

1. Home Damages
2. National Hostility
3. Messianic Attack

First, you see that there was a reaction, after the fact, within the family the home life was damaged. There was a division and hard feelings as a result of that failure. And as I already said it had effects long term and even when the nation was ultimately formed, the descendants of Ishmael were a thorn in the side of the nation of Israel. Some of those consequences are even felt today. So sin often has very, very long term consequences, particularly when it comes to particular issues related to descendants.

And you might even say there was an attack on the Messianic line. Ishmael would not be in the line of the Messiah because God had plans to work supernaturally.

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|---------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
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| 2. His Faith and the Seed | 16.1-22.19 |
| a. Compromise | 16 |

b. Covenant Confirmed 17

That was chapter 16 but that gives you a feel of what you can do with some of these passages. You can apply them and make very good applications.

In chapter 17 we have the covenant again. And this covenant is so important that we are going to see it re-iterated several times in the book of Genesis. And some of the other books of the Bible refer back to the Abrahamic Covenant; that's why we spent two lessons on the importance of not only covenants that God enters into but particularly the Abrahamic Covenant. So just a reminder of what a covenant is. It is very common in Biblical times. But the essence is that it is a legally binding contract, just like ones we enter into in our culture. It has legal implications and you might even say it is the same as a contract.

bereét

1. A legally Binding Contract
2. An agreement, Pact, Treaty
3. Specifies behavior to be complied with

It can be an agreement by individuals, by families, by nations, so a pact between families or treaties between nations. The unusual thing in this particular covenant: God enters into it without needing to, but to give double assurance, but also to demonstrate historically His action in dealing with His people because He will faithfully abide by the stipulations of the covenant. So a *bereét* specifies behavior to be complied with and the Abrahamic Covenant is an *unconditional* covenant that God enters into, and it depends on God; throughout history God has been executing it. It is in effect today and will not be completely fulfilled until in the future.

We can outline the history of the Abrahamic covenant. It is promised in chapter 12.1-3.

History of Covenant

> **Promised** - 12.1-3, 13.14-17

1 *Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you;*

2 *And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;*

3 *And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."*

It is re-iterated in the form of a promise in chapter 13.14-17.

14 *The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward;*

15 *for all the land which you see, I will give it to you and to your descendants forever.*

16 *"I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.*

17 *"Arise, walk about the land through its length and breadth; for I will give it to you."*

Then, in chapter 15, it is instituted.

> **Instituted** - 15.1-21

1 *After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."*

2 *Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"*

3 *And Abram said, "Since You have given no offspring to me, one born in my house is my heir."*

4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir."

5 ...count the stars, if you are able...

6 Then he believed in the LORD; and He reckoned it to him as righteousness....

10 Then he brought all these to Him and cut them in two, and laid each half opposite the other...

13 God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions....

17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.

18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:..."

And now it is confirmed in chapter 17, including some added issues like the *sign* of the covenant which is circumcision.

> **Confirmed** - 17.1-21, 22.15-18

...4 "As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations.

5 "No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations.

Then it is re-confirmed to Abraham in chapter 22.15-18

15 Then the angel of the LORD called to Abraham a second time from heaven,

16 and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son,

17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Later on it will be re-instituted in the life of Isaac in 26.3-24.

> **Re-instituted** - 26.3-4, 24

3 Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.

4 "I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;" ...

24 The LORD appeared to him the same night and said, "I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, For the sake of My servant Abraham."

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| I. Primeval History | 1.1-11.26 |
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| 2. His Faith and the Seed | 16.1-22.19 |
| a. Compromise | 16 |
| b. Covenant Confirmed | 17 |
| c. Deliverance and Destruction | 18-19 |

Then we have chapters 18-19 which I call the Deliverance and Destruction. This relates somewhat to Lot, but Abraham is involved.

Angelic Visit

| | |
|------------------|--------|
| 1. Hospitality - | 18.1-8 |
|------------------|--------|

First he has a visitation; he sees men coming and he is hospitable to them and has a feast for them. And as you work through the passage you find out that 2 of them are angels actually. One of them seems to be an angel of the Lord or almost a divine character.

6 ...hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour; knead it and make bread cakes."

7 Abraham also ran to the herd, and took a tender and choice calf ...

2. Prophecy - 18.9-15

This is about Sarai having a son.

...13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'

14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son." ...

3. Revelation - 18.16-21

Then in chapter 18 we have a revelation of what God is going to accomplish, vv 16-21.

...20 And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

21 "I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."

4. Intercession - 18.22-33

...23 Abraham came near and said, "Will You indeed sweep away the righteous with the wicked? ...

32 Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten."

And, because Lot is there, Abraham intercedes on behalf of Lot and asks the Lord if there are righteous people there. He

begins with a large number and continues decreasing it until it ended with God saying that if He could find 10 righteous he would pardon the city. So apparently there were *not* 10, so God intervenes and judges Sodom and Gomorrah but He also leads Lot and his family out.

One way of applying this is we could trace the downfall of Lot comparing it to ourselves. Sometimes a downfall takes different paths. You want to cut it off at the very beginning; sometimes a sin begins with lust as it did with Lot: he saw the well-watered land in the Jordan Valley. And then he acted upon that lust and made some choices. Likewise, if they are not good choices they can cause a separation; sometimes our choices can break relationships resulting in separation. So the moral of the story is: even after you make choices you can reverse course and try to salvage, in this case, a relationship.

So Lot acts upon the choices; and it is interesting because you can trace his downfall, moving farther and farther away from Abraham and godliness and closer and closer to his own demise. So he goes to the cities of the Plain and you see the details of this traced through Genesis 18 and 19.

Downfall of Lot

1. Lust
2. Choices
3. Separate
4. Cities of Plain
5. Toward City
6. Dwelling
7. Gate

And then the little phrase 'he goes toward the city', Sodom, and he actually sets up house there, so he is dwelling within the city, and the last part of it is seeing him at the gate; he is fully a part of the culture, absorbed into the culture in terms of life-style

and thinking, maybe not to the extent of homosexuality but he is sitting at the gate—where leaders would gather, the public place. So that is the downfall of Lot.

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|--------------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
| II. Patriarchal History | 11.27-50.26 |
| A. History of Abraham | 11.27-25.18 |
| 1. His Faith and the Land | 11.27-15.21 |
| 2. His Faith and the Seed | 16.1-22.19 |
| a. Compromise | 16 |
| b. Covenant Confirmed | 17 |
| c. Deliverance and Destruction | 18-19 |
| d. Relapse of Faith | 20 |
| e. Fulfillment of Faith | 21 |
| f. Resurrection Faith | 22 |
| 3. His Faith Completed | 22.1-25.18 |
| a. Acquisition of Faith | 23 |
| b. Search of Faith | 24 |

Then we have another relapse—we know that faith grows, sometimes through failure; we have been emphasizing that. In chapter 20 a Relapse of Abraham's faith. I say 'relapse' because the circumstances are similar to those in chapter 13 where Sarai is put at risk. I guess the point there is that we have to experience similar consequences in order to learn a lesson.

Then after that we have the Fulfillment of Faith and that's the birth of Isaac, and this you might say, in large measure, was the climax of Abraham's Faith where we have the birth of that promised seed.

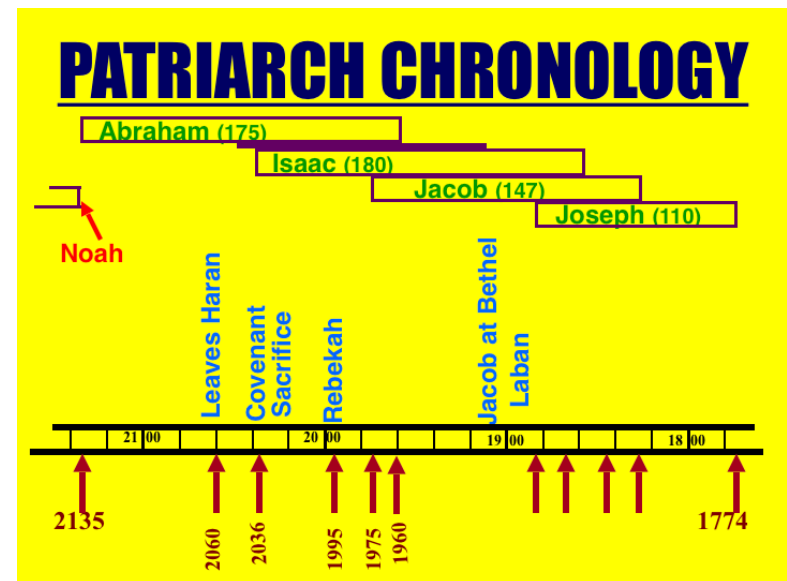
Then, in chapter 22, his Faith is Tested to the ultimate in that he is called upon to sacrifice that one son that he had been waiting for and trusting God for, going through all these other experiences. Now God says, 'Sacrifice him'. The book of Hebrews gives us an interpretation and tell us essentially that

Abraham, by obeying, actually displayed Resurrection Faith. In other words, he believed that God would raise him from the dead.

That gives you the Faith in *relationship to the Seed* to the end of chapter 22. We can divide the history of Abraham into a 3rd part which I would describe it as his faith completed. This is later in his life. Sarah dies and he acquires a burial place for her *within the land* because the land is promised and there are some implications that we could draw out in relation to that as well.

By now Isaac is becoming more prominent chapter 24. Isaac is of marriageable age, so I call 24 the *Search of Faith* where Abraham sent out a servant to find a wife outside of the land because the land is full of Canaanites. So he goes back to Kharan where the family came from, and this would be a relative that would be the wife of Isaac.

And we can plot all of this on the timeline: Abraham leaves Kharan in 2060 BC, the covenant 2036 based on numbers in chapter 17, the sacrifice shortly after that, then the search for Rebekah about 1995. Now these are Hoehner dates.



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|---------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
| II. Patriarchal History | 11.27-50.26 |
| A. History of Abraham | 11.27-25.18 |
| 1. His Faith and the Land | 11.27-15.21 |
| 2. His Faith and the Seed | 16.1-22.19 |
| 3. His Faith completed | 23.1-25.18 |
| a. Acquisition of Faith | 23 |
| b. Search of Faith | 24 |
| c. End of Faith | 25.1-18 |

Then we have the End of Faith, referring to Abraham's death, 25.1-18.

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|-------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
| II. Patriarchal History | 11.27-50.26 |
| A. History of Abraham | 11.27-25.18 |
| B. History of Isaac | 25.19-34 |
| 1. His Son's Struggles | 25.19-34 |
| 2. His Own Struggles | 26 |

Isaac is very, very brief, almost transitional. Not a lot of text is given to him, but you can break it into 2 parts as you can see on the slide: The Struggles within the womb and in the birth of two sons.

25.20 *and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.*

Now the prior verses, and chapter 24 give the background: the servant was sent and found Rebekah—these are somewhat distant relatives of Abraham and it tells us a little about Rebekah and this marriage.

25.21a *Isaac prayed to the LORD on behalf of his wife, because she was barren;*

This is a similar situation to Sara—barren.

25.21b *and the LORD answered him and Rebekah his wife conceived.*

22 *But the children struggled together within her*

22c *and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD.*

23a *The LORD said to her, "Two nations are in your womb;*

So we are already getting an indication that we are dealing long term here. Still in the book of Genesis we have a little more detail concerning the Abrahamic covenant. These are not just sons of Abraham and sons of Isaac, but revelation is telling us that there will be nations and, in this case, two nations, one of them obviously being the nation of Israel,

23b *And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."*

Then if you read on you see the story of how Jacob is prominent over Esau.



Then in chapter 26, focusing primarily on Isaac he has all kinds of struggles—with surrounding peoples and the focus shifts to the land around Gerar.

The arrow is at Gerar. Beersheba is to the east (in the Negev). Abraham spent some time in Beersheba, in Beth-el and Shechem.

Archeologists think that this mound is the site of Gerar—and could be excavated someday.



Isaac

1. His Early Life - 21.25
2. His Sons Struggles - 25.19-34
3. His Struggles - 26
 - a. His Failure - 26.1-11
 - b. His Yielding - 26.12-21
 - c. His Encounter - 26.23-25
 - d. His Covenant - 26.26-33
 - e. His Misery - 26.34-35
4. His Later Life - 27-35

In Isaac's case, Abraham is still prominent. Then there are his sons struggles in the womb, then his own struggles: a similar failure to Abraham's so he didn't learn from his father. And he yields, particularly the wells to surrounding peoples.

Then he has an encounter with the Lord, 26.23-25 and his covenant with Abimelech, 26-33. Then some of the misery or his pain from Esau's marriage to pagan women, in the last part of 26, verses 34-35.

Then the book transitions to Jacob, beginning in 27 but Isaac is still in the background; he is mentioned a few times, and then in chapter 35 we have Isaac's death. So there are some overlaps in the lives of the patriarchs, but the portions that are devoted simply to Isaac are 25.19-26 and in 26.3-4, 24 is where the Covenant is re-instituted with Isaac.

History of Covenant

- > **Promised** - 12.1-3, 13.14-17
- > **Instituted** - 15.1-21
- > **Confirmed** - 17.1-21, 22.15-18
- > **Re-instituted** - 26.3-4, 24 with Isaac

That brings us to Jacob and considerable more text is given to him, chapters 27 through 36. So he is the 3rd of the patriarchs, and you will see that Isaac is *less* a man of faith than Abraham, and by the time you get to the generation of Jacob—he is a deceiver, schemer and you see very little positive character in Jacob. You will see a continued decline, especially by the time of the next personage, Joseph.

Jacob gets blessed, but it is through deception. Again God doesn't condone it—in fact there are a lot of applications; we can discuss them—but yet God sovereignly uses even the sin and even the poor decisions of those that He is working through, oftentimes to accomplish His purposes. This shows that God is sovereign and He will institute the things that He has specified in the Abrahamic Covenant. So the record of that problem is in 27.1 through 28.9; in fact Rebekah is involved also.

- I. Primeval History 1.1-11.26
- II. Patriarchal History 11.27-50.26

- A. History of Abraham 11.27-25.18
- B. History of Isaac 25.19-26.35
- C. History of Jacob 27-36
 - 1. His Blessing through Deception 27.1-28.9

Isaac's wife Rebekah and Jacob plot against Esau so that Jacob gets the blessing. And, as a result of that incident sin always brings consequences. So we have a promise—and all the while God is still going to accomplish His purposes but there will be some suffering.

Consequences

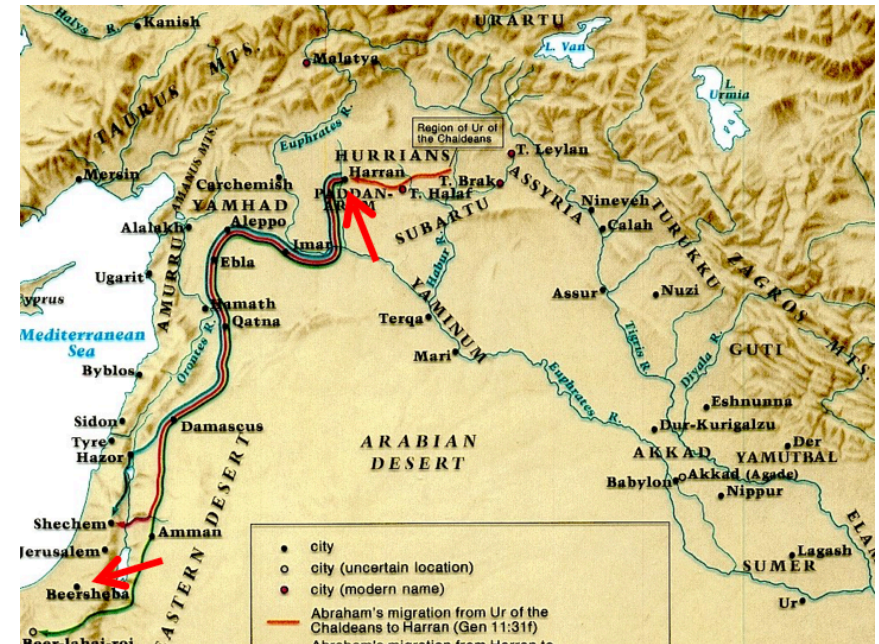
- > Isaac - Disobedience
- > Rebekah - Separation
- > Esau - Conflict
- > Jacob - Struggle

The first consequence is for Isaac who is found disobedient so he is going to suffer consequences for disobedience. Rebekah is going to suffer the consequences of her plot in that she is going to receive the separation and splitting of the family—her sons. There is nothing in the text that she was waiting on the Lord or trusting in the Lord; she took things into her own hands much like Abraham and Sarai did in chapter 16. We don't know how God might have worked, but He would have intervened to accomplish the ultimate purpose that He had. But she suffers consequences because that was not what God intended.

And Esau: now there is a conflict in the family experienced by Esau and he is somewhat estranged as well. You see that he follows and there are consequences that he creates as well.

And even Jacob, now he is going to struggle; his life is one of struggle. You can read of several things that were the consequence of that decision also. He has to leave and he goes to that northeastern area, Mesopotamia, because Esau is threatening

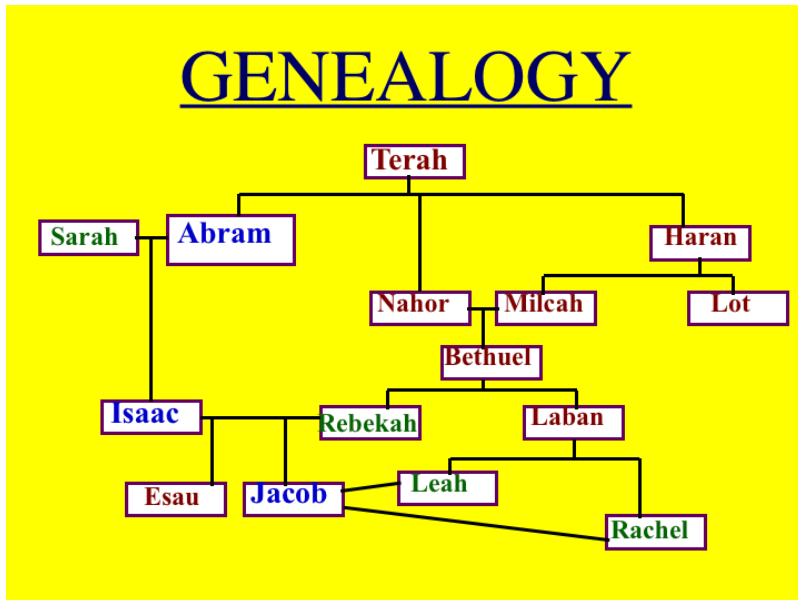
retaliation, probably murder. So he ends up at Paddan-eram [at arrow above] leaving probably Beersheba [arrow below].



And it is there that Jacob acquires his relatives—again distant relatives, not Canaanites—similar to Isaac's wife, the same wider family. The record is in 28.10-32.2.

- I. Primeval History 1.1-11.26
- II. Patriarchal History 11.27-50.26
 - A. History of Abraham 11.27-25.18
 - B. History of Isaac 25.19-26.35
 - C. History of Jacob 27-36
 - 1. His Blessing through Deception 27.1-28.9
 - 2. His Family from/in Kharan 28.10-32.2

This is a genealogical chart where you see that Terah is the father of Abram, but he is also the father of a man named Haran (same name as the geographical location) and Haran has the son Lot—remember Lot went with Abraham, but now we have all the other relatives that eventually lead to Rebekah who has a brother named Laban and he has daughters. So we have the next generation Leah and Rachel.



Jacob first of all is attracted to Rachel but the trickster is tricked into marrying Leah first; then he has to work 7 more years to finally marry the woman that he desired to begin with. Again, within that culture this was perfectly acceptable even though we would say that this is not the Biblical pattern. And yet again, God continues to even use violations of His standards in terms of marriage to accomplish His goals. It is through these two women and their handmaids that we eventually end up with the children of Israel—and the 12 tribes come from them.

We have Leah producing Reuben, Simeon, Levi, Judah
Then Rachel's handmaid Bilhah: Dan and Naphtali.

Family

- > Leah - Reuben, Simeon, Levi, Judah
- > Bilhah - Dan, Naphtali
- > Zilpah - Gad, Asher
- > Leah - Isaachar, Zebulun, Dinah
- > Rachel - Joseph, Benjamin

Zilpah, Leah's handmaid: Gad, Asher. Then Leah had some more children: Isaachar, Zebulun and a daughter Dinah.

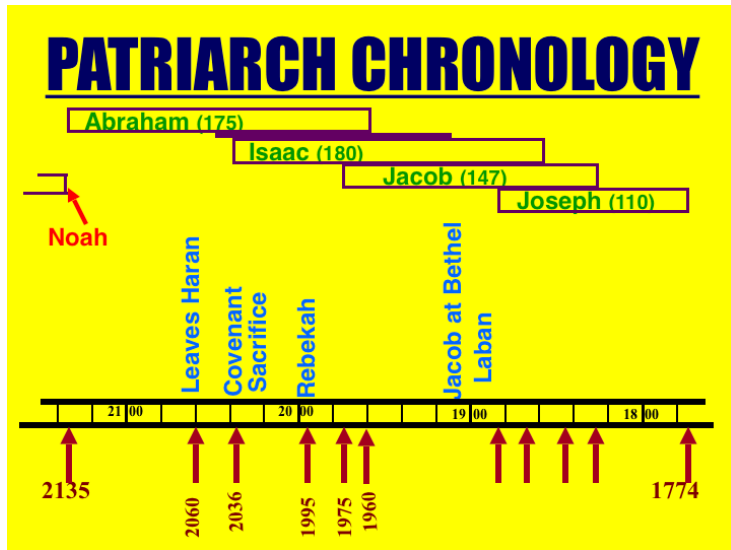
Then Rachel who is barren as well, but eventually God opened her womb and she had Joseph, and later on Benjamin. In fact Benjamin is born in the next section, not in 28.10-32.10.

What is God's purpose? The origin of the tribes. This section gives us where the 12 tribes of Israel came from. They are listed above.

Purpose

1. Origin of Tribes
2. Continued Discipline
3. Family Dynamics

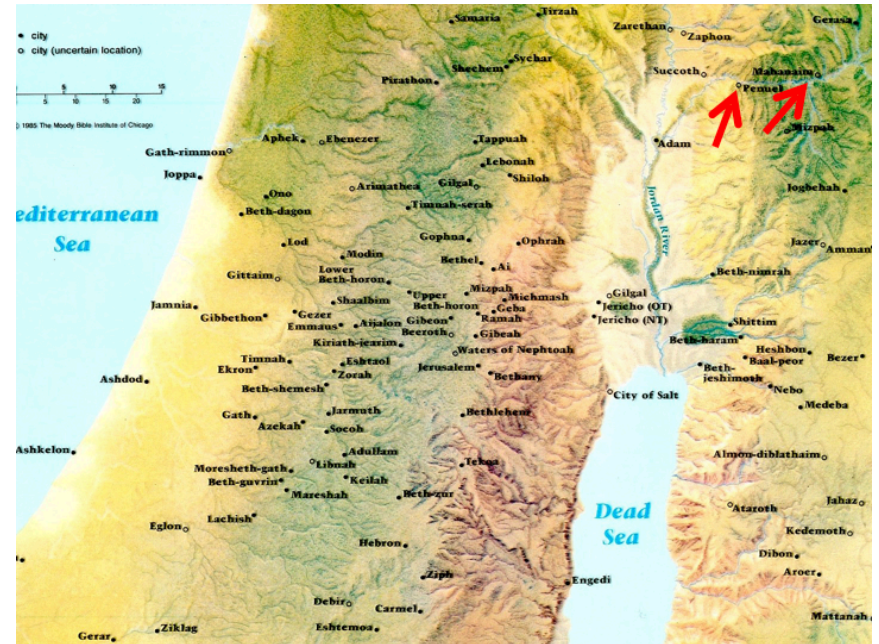
And also through all of this we see continued discipline—Jacob continues to suffer the consequences of bad choices, God sovereignly accomplishing His goal in spite of the sin of Jacob. And, we also have some interesting family dynamics that develop as well. So there are a lot of things that you can learn and develop principles to learn from the family dynamics that you see exhibited in that story of the development of Jacob in Kharan.



Then, on the chronology chart we continue with Jacob returning, ending up at Beth-el [see map]. You can see some time has elapsed. And Laban follows.



The life of Jacob was a hard life; he made lots of mistakes on the way. So you have the sin of man and also the sovereign hand of God working because the Abrahamic Covenant is unconditional. God is going to accomplish His goals and purposes in spite of the sinfulness of his people. One of the places that is described is the experience at Penuel where Jacob wrestles:



- I. Primeval History 1.1-11.26
- II. Patriarchal History 11.27-50.26
 - A. History of Abraham 11.27-25.18
 - B. History of Isaac 25.19-26.35
 - C. History of Jacob 27-36
 - 1. His Blessing through Deception 27.1-28.9
 - 2. His Family from/in Haran 28.10-32.2
 - 3. Struggles in Canaan 32.3-35.29

History of Covenant

- > **Promised** - 12.1-3, 13.14-17
- > **Instituted** - 15.1-21
- > **Confirmed** - 17.1-21, 22.15-18
- > **Re-instituted** - 26.3-4, 24
- > **Re-instituted** - 28.13-15, 35.9-12

But the Covenant that God instituted with Abram is *re*-instituted again—and 2 times with Jacob: 28.13-15 and then again in 35.9-12. Notice how many times the Abrahamic Covenant is mentioned including the promise of the stipulations emphasizing the importance of this covenant in terms of world history. You might even say and even see how some aspects of it are fulfilled in the life of Abraham—he has that descendant, he is in the land, he is blessed in many ways and we also see the beginnings of the formation of the nation and mention of nations.

Fulfillment

- > In Abraham's Life
- > In Nation's Formation
- > In Christ's Time
- > In Kingdom

Ultimately we will see that it is fulfilled in Christ's time, Paul in Galatians 3 points back to the Abrahamic Covenant and in Christ *all people* are blessed—through the Gospel all are blessed and it is in that relationship to Christ. But it won't ultimately and completely be fulfilled until the Millennial Kingdom when Israel will be the prominent nation. So this is a very important covenant, very long range and aspects of it even future from our day.

History of Covenant

- > **Promised** - 12.1-3, 13.14-17
- > **Instituted** - 15.1-21

- > **Confirmed** - 17.1-21, 22.15-18 55y
- > **Re-instituted** - 26.3-4, 24
- > **Re-instituted** - 28.13-15, 35.9-12
- > **Remembered** - Exodus 2.24, 2Kings 17.15
- > **Fulfilled** - Galatians 3, Acts 3.25-26

Also, just to complete the story, we have chapter 36 that gives primarily the descendants and genealogy of Esau. And you see the rebellion of Esau in that passage again. You might even add beyond Genesis when we take a quick look at the book of Exodus we will see, not only Exodus 2.24 which directly refers back to the Abrahamic Covenant when God begins to take the next step.

I could include several other passages but another one later on in Israel's history and the Kingdom Age, 2Kings 17.15, and as already mentioned Galatians 3, we have a partial fulfillment and Acts 3.25-26 looks even further into the future.

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 - 3. Struggles in Canaan 32.3-35.29
 - 4. History of Esau 36

So, we have looked at Abraham, at Isaac, at Jacob and let's take a quick look at Joseph.

Patriarchal History

- > Abraham
- > Isaac
- > Jacob
- > Joseph

- I. Primeval History 1.1-11.26
- II. Patriarchal History 11.27-50.26
 - A. History of Abraham 11.27-25.18
 - B. History of Isaac 25.19-26.35
 - C. History of Jacob 27-36
 - D. History of Joseph 27-50
 - 1. Disintegration of Family 37-38

There are some very definite lessons to learn from the life of Joseph—a lot of positive things in his life; in fact he is something of a Messianic figure, you might say, even though he is not in the line of Messiah, he is a savior so to speak. It is through Joseph that God is going to preserve the line and the family of Jacob. So one of the last sons, Joseph, is God's instrument. So we have the history of Joseph, chapters 37-50.

Chapters 37 and 38 show the disintegration of the *family*. We see that the family is essentially disintegrating and God must intervene. This introduces to us Joseph who will be the instrument that God uses to preserve the family. We could talk a lot about the *brothers*, their hatred, their jealousy of Joseph, their evil motives, even their ridicule of him and their murderous intentions—and then they decide not to murder him but to profit from him. They lie, they show self-interest, self-centeredness...

Brothers (37)

- > Hatred
- > Jealousy
- > Evil Motives
- > Ridicule
- > Murderous
- > Liars
- > Self-Interest
- > Humiliation
- > Overt sin
- > Callousness
- > Greed
- > Deceit
- > Disloyalty

... and they humiliate Joseph. Their overt sin: they sell him; that's callousness as well. And they seek to profit so you see their

greed. They deceive their father about the dealings with Joseph and show disloyalty to the father as well.

Purpose - Genesis 38

- 1. Depravity - Family
- 2. Sovereignty - Egypt
- 3. Justice - God
- 4. Grace - Judah
- 5. Predestination - Kings

The next passage, Genesis 38 shows the depravity of the family which you see already in 37 with the brothers, but you also see it in the intermarriage that takes place. The sinfulness I describe as the degrading of the family, but you also see God moving sovereignly by moving them out of the Canaanite environment and into a different culture.

The Canaanites easily, in fact encourage intermarriage; the Egyptians were *separatists*—they would not intermarry with foreigners and God is moving the family out to save them from their own self-destruction. So 38 deals with the sovereignty of God again—and also the *justice* of God which God is going to use to discipline the family and Jacob in order that they be preserved as a people. And you also see the *grace* of God in dealing with Judah—there is a little story of Judah and his part as well. And you also have something of a prediction or a predestination of God's plan in terms of Kings.

And that brings us to this chart that I have shown you before, the Cycles of Sin. And what I have mentioned is that God works a work of grace. The life of Abraham and the promises and the Abrahamic Covenant and the blessings—a work of grace. But then you see sin begins its corrupting effect: Isaac is less a man of faith than Abram; Jacob is a schemer, and now, the descendants—the sons—are on the verge of destroying the family from which God has predicted a future family. And God patiently endures the sin, but then when sin reaches its full corruption and the family is

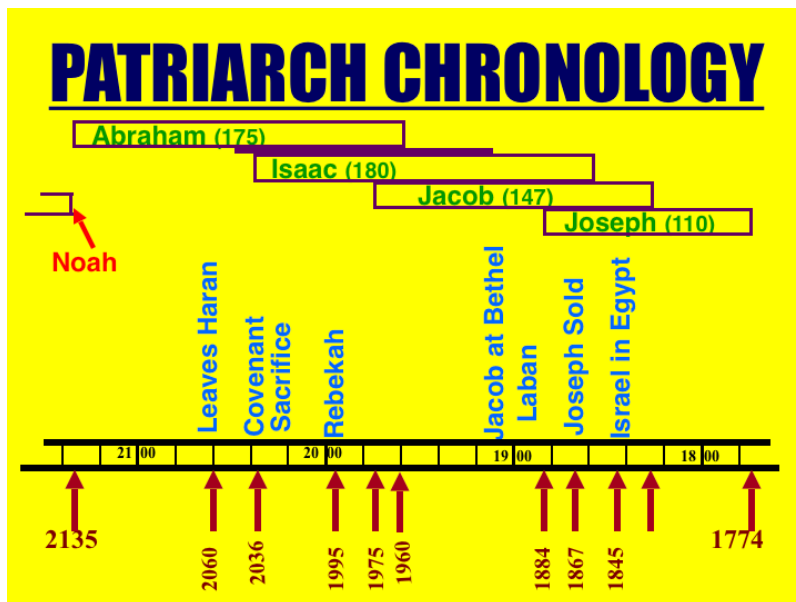
on the verge of destroying itself, He intervenes to judge—but also to save.

Cycles of Sin

1. God's Work of Grace
2. Sin Begins Corrupting Effect
3. God Patiently Endures Sin
4. Sin Reaches Full Corruption
5. God Intervenes to Judge and Save

So their removal from the land is a judgment. They are outside the land now and the exile to Egypt is the means by which God is going to save them as a people because now they will suffer hardship and they will have to hang together and they will not intermarry—and that will serve as a discipline. So you see the cycles of sin again at the end of the book of Genesis.

On the timeline now is Joseph sold to the Egyptians in 1867 BC. We have a time note; he is 17 years old I believe. He ends up in Egypt.



In chapters 39-41 we see the development of Joseph.

- | | |
|-----------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
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| D. History of Joseph | 37-50 |
| 1. Disintegration of Family | 37-38 |
| 2. Development of Joseph | 39-41 |

So God is going to refine Joseph; he is going to have a difficult time in Egypt but it serves to develop character. You see that he is a godly man and he learns faith, learns integrity and rises to a position of prominence...

Purpose - Genesis 39

- | | |
|---------------------|-----------|
| 1. Preparation - | Practical |
| 2. Purification - | Character |
| 3. Sanctification - | Spiritual |

... So it is preparation for his leadership and essentially salvation of his brothers. Then a purification of his character and the setting aside or Sanctification where he is developed spiritually, 39.

Spiritual Success (39)

- | | |
|-----------------------|-------------------------|
| 1. Integrity | 5. Resist Temptation |
| 2. Empowered by God | 6. Handle Adversity |
| 3. Faithful in Little | 7. True Sovereignty |
| 4. Heart of Servant | 8. Ongoing Faithfulness |

You see the integrity of his life, he is empowered by God, is faithful in little things, he has the heart of a servant—we can learn all these lessons from the life of Joseph. He resisted temptation in

the incident with Potiphar's wife, he knew or learned how to handle adversity, trusted in the the sovereignty of God, and he continued to be faithful, so God used him in a mighty way. And he was the instrument that disciplined the family in order to get them into Egypt, chapters 42-45.

| | |
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| 2. Development of Joseph | 39-41 |
| 3. Discipline of Family | 42-45 |

And the family resides in **Goshen**, separate from the Egyptians so they will remain the people of Jacob or the sons of Israel—Jacob's name is changed.



And that process: you see can see all these principles developed in chapter 44:

Discipline Products (44)

1. Awakens Conscience
2. Brings Repentance
3. Produces Faith
4. Develops Character
5. Works Humility
6. Causes Honesty
7. Stimulates Sacrifice

It awakens the conscience of the brothers and brings them to repentance, produces faith, develops their character, and it works humility in them. And it causes them basically to admit their failure resulting in honesty, and it stimulates a sacrificial attitude, so the family is disciplined and developed in chapter 44.

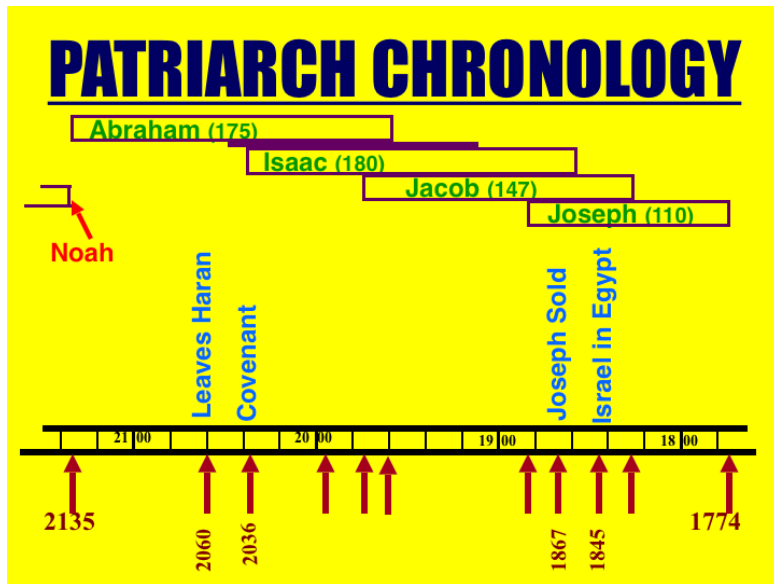
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| 2. Development of Joseph | 39-41 |
| 3. Discipline of Family | 42-45 |
| 4. Diplomacy of Joseph | 46-50 |

Then we have the diplomacy of Joseph where he is to deal with the brothers in an interesting way, 46 through 50, and settled them in the land of Egypt.

Divine Motives (46)

1. Preserve Nation
2. Keep Distinction
3. Prevent Idolatry
4. Stop Immorality
5. Develop Faith

From God's perspective, He is intervening to preserve the nation, keeping them *distinct* because the Egyptians would not have anything to do with the Asiatics or what they would view as Canaanite people even though they were a distinct people from the Canaanites. And He prevents idolatry—at least the Canaanite idolatry and He stops the immorality that we saw in chapter 38, and He develops faith in His people.



So Israel in Egypt, 1845 BC. The book ends in 1774. Again these are Hoehner's numbers of a very conservative time frame.

Kind of a summary of the book of Genesis:

Summary

- > Eden → Coffin → Return
- > Foundations - all → Israel
- > Sovereignty - Creation → Fall → Flood → Israel
- > Abraham → Isaac → Jacob

We have mankind in the garden, end up in a coffin (at least one of the descendants) and the patriarchs anticipate a return to the land.

Genesis gives us a foundation of all things and particularly of the nation of Israel.

A major theme is the sovereignty of God—Sovereign Creator, sovereign over the Fall, over the Flood and over Israel.

And we see the development of Israel through Abraham, Isaac and Jacob.

Our Lord is Sovereign over world history, and it is a great comfort that He is sovereign over our life!