



Genesis

International Alpha Bible Course
by Ralph Vincent Reynolds

GENESIS

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INTERNATIONAL ALPHA BIBLE COURSE

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Lesson One

IN THE BEGINNING

A. GENESIS

The first word in the Bible is the Hebrew *Bereshith*. This Hebrew word was translated into the Greek *Genesis*, which in English means “origin” or “in the beginning.” The title of the book is the very first word or the very first three words in our English Bible.

The Book of Genesis gives the beginning of many things. A long list of these may be made: heavens, earth, light, vegetation, all living creatures, man, woman, sin, death, atonement, salvation, home and family, altar, etc. The list of things mentioned in Genesis as having their beginning is almost without end.

Genesis is the earth’s earliest written history. Approximately the first two thousand years of man’s history is told in the first eight chapters. Although the account is brief, it is complete. We are given in these chapters an introduction to the whole Bible, the plan of salvation, and the dealings of God in mercy and in judgment.

B. IN THE BEGINNING

Scriptural References:

“In the beginning God created the heaven and the earth” (Genesis 1:1).

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1, 2).

“That which was from the beginning, which we have heard, which we have seen with our eyes” (I John 1:1).

“That there should be time no longer” (Revelation 10:6).

The phrase “in the beginning” simply takes us back to that point when man can begin to measure time. Man is a creature that is completely limited by “time.” He measures this time by definite measurements, hours, days, years, etc.

God takes man back to a definite point when he may begin to measure time and to keep a record of history. Man can go back no farther than this particular point that God calls "in the beginning." Here God began His revelation of Himself to man; here God began His message to man showing His eternal purpose and plan for man.

It may help us to understand this when we realize that there was an eternity before time as well as following time. We may see it as being:

< ETERNITY | TIME | ETERNITY >

Man can only look back into the past to the beginning of God's revelation of Himself to man.

C. IN THE BEGINNING GOD

The first four words of the Bible are the most important words in the Bible. Here we have the basic truth for man's faith, the foundation truth for all true theology. Man must begin with his faith in and his knowledge of God. This is the beginning point; he can go back no farther than this. True faith begins with God and then develops to man. False theology tries to begin with man and then works up to God.

We find this truth expressed in the Epistle to the Hebrews, "But without faith it is impossible to please him: for he that cometh to God must believe that he is" (Hebrews 11:6). The true foundation for our faith is that firm belief and true recognition that *He* is. This is the beginning for genuine faith.

When man rejects this truth and questions the existence of God, trouble and judgment have always overtaken him. "For the invisible things of him from the creation of the world are clearly seen . . . Because that, when they knew God they glorified him not as God . . . Wherefore God also gave them up" (Romans 1:20-24).

God has given no argument to prove His own existence. In the opening sentence of the Bible, God affirms a simple but majestic statement that every man (unless he is a fool) should believe. It would have been a waste of time and words for God to have done otherwise. (It certainly needed nothing further than this.) In fact, it would have been ridiculous. The very fact that man exists proves that His Creator, God, exists. (Only a fool would question it.)

D. ELOHIM

“In the beginning *Elohim*.” The title *Elohim* refers to God as being the “Almighty One,” the “Supreme Being,” and is the title referring especially to God as Creator.

When we come to Genesis 2 and begin the history of God’s dealing with man, we find the title *Lord God* used. The use of these two titles together, *Lord God*, or *Jehovah-God*, proves that *Jehovah* and *Elohim* are two titles for the very same Supreme Being. *Jehovah* is the Old Testament title used in redemption; *Elohim*, the title used in creation.

The title *Elohim* is a plural word. However, it should be noted that the verb *created* is in the singular. This is not a breach of grammar, for *Elohim* does not suggest a plurality of persons in the Godhead, but rather a fullness of powers and attributes. Let us quote from *Smith’s Bible Dictionary*:

“The fanciful idea that it referred to the Trinity of Persons in the Godhead hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fullness of divine strength, the sum of the powers displayed by God.”

It is significant to note that in the temptation (Lesson 3) Eve and the serpent used the title *Jehovah* in speaking of God. However, it was the Lord God who came seeking fallen man (*Jehovah Elohim*).

CREATION

A. DIFFERENCE BETWEEN *CREATING* AND *MAKING*

There is a great difference between *creating* and *making*. *Creating* is bringing something into existence out of nothing. Only God can create. Man can make furniture, but he must have material with which to work; man cannot create.

In Genesis 1 and 2 we have the record of God both “creating” and “making.”

The word *bara*, translated in Genesis 1:1 as *creation*, is used forty-eight times in the Bible and always refers to God. It is used in the account of the six days only when it comes to the creation of *man* and the animal creation placed here with him. It is significant that this had to do with the creating of man’s spirit. His body was made out of pre-existing material.

The word *asah* is used to mean “forming or fashioning from existing materials.” This is the word that is used chiefly in referring to the work of the six days.

It also is significant to note that in salvation man becomes a new “creation” (II Corinthians 5:17). He is not something that is patched up and made over, but a brand new creature.

B. THE ORIGINAL CREATION

Scripture Reference:

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:1-2).

Nothing is told us which would fix the date or time of the original creation. We do not know if creation took place a few thousands or a few millions of years ago. Sufficient for us to know is that “in the beginning God created.” This tells us that God Himself was before the beginning and therefore, eternal. It also tells us that God is personal, infinite, and omnipotent.

The word *heaven* refers to the universe, the infinity of space with all the heavenly bodies it contains. *Earth* is mentioned separately because the Bible, God's revelation to man, has mainly to do with this planet.

It used to be an accepted as fact that creation took place over a long period of time through many geological ages. This is proven now to be false. Matter did not always exist. All known elements in the universe came into existence practically at one time.

C. DESOLATE AND EMPTY

"And the earth was without form, and void" (Genesis 1:2). Something took place between verses one and two that brought a chaotic condition to the earth. We should be careful to note that something happened to the "earth" and that it did not involve the rest of the universe.

The Hebrew word rendered "was" is commonly used in the sense of "to become." The Hebrew, having no exact word for *become*, uses this word. Examples of this are:

"Man became a living soul" (Genesis 2:7).

"And she became a pillar of salt" (Genesis 19:26).

We shall give two other versions of Genesis 1:2.

Septuagint: "But the earth *had become* unfurnished and empty." Aramaic: "And the earth *had become* ruined and uninhabited."

Undoubtedly judgment fell upon the earth at a period prior to the time that man was placed here. The earth bears many marks of a terrible cataclysm that had taken place. The fossil remains in the rocks show that life existed that had no relation to the present order. In this act of judgment the original order of creation had been wiped out.

The record given in Genesis deals with a new order, subject to the control of man, created in the image of God. Man was given dominion over all creatures and was instructed to "replenish" the earth (Genesis 1:28). This infers that there was life here upon this planet before this act of judgment took place.

D. LET THERE BE LIGHT

Attention should be given to the order in which God began to work during the six days:

1. The Spirit of God moved upon the face of the waters.
2. God spoke.
3. Light appeared.

This is the same order in which a man is brought to the experience of salvation:

1. The Holy Spirit deals with him.
2. He hears the Word of God.
3. Light breaks into his soul.

Just as the Holy Spirit overshadowed Mary in the incarnation, even so the Spirit of God overshadowed and brooded over the earth in its chaotic condition.

It is not stated that God created light. He simply spoke and commanded light. He said, "Let light be." "For God, who commanded the light to shine out of darkness" (II Corinthians 4:6).

Light is not a substance, but a manifestation of force. Light is energy. Light involves motion, traveling more than 186,000 miles per second.

Light is the symbol of God. "God is light. In Him is no darkness at all" (I John 1:5).

E. THE SIX DAYS OF CREATION

The earth was "without form" and "void." This means that the earth was formless and empty.

During the first three days, God caused the earth to receive its form; during the last three days God gave the earth fullness.

This may be studied as follows:

| | | | |
|-------------|--------|-------------|---------|
| First Day: | Light | Fourth Day: | Lights |
| Second Day: | Air | Fifth Day: | Fowls |
| Second Day: | Water | Fifth Day: | Fish |
| Third Day: | Land | Sixth Day: | Animals |
| Third Day: | Plants | Sixth Day: | Man |

F. THE SEVENTH DAY

Scripture Reference:

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Genesis 2:2-3).

Did God need to rest? Was He weary? No, absolutely not. He could have continued all eternity speaking universes into existence. What then does this mean? It signifies a completion, a perfection of a finished product. The job was completed. God saw that it was good and was satisfied.

God “sanctified” the seventh day. This is the introduction of the act of sanctification. It means to set apart, to separate. The seventh day was set apart from the other six days. A principle was established here that man should set apart one day out of seven to rest and to worship the Lord. The seven day work week brings a judgment of wrecked health and shortened lives.

G. A LIVING SOUL

“And man became a living soul” (Genesis 2:7).

From this Scripture we see that it is incorrect to state that man has a soul. Man is a living soul.

Man is body, soul, and spirit. The soul gives man self-consciousness, the spirit gives man God-consciousness, and the body gives man physical-consciousness. God made man’s body

from the dust of the ground, created man’s soul in His own image, and breathed into man His spirit.

H. LET US MAKE MAN

“And God said, Let us make man in our image” (Genesis 1:26).

Does the pronoun *us* teach a plurality of persons in the Godhead? We find the right answer to this in the following verse: “So God created man in his own image” (verse 27). God did not create man in their images, but in His image.

Creation did not take place in secret. The angelic hosts were spectators and God was addressing them when He made this statement.

I. MAN'S HELPMATE

God knew that man needed love and fellowship. He could have created another soul and spirit and molded another body, but then the human race would have two distinct origins. God designed that man and woman would have a very close union, oneness of soul, spirit and body. Therefore, He took a side part from next to man's heart and built the woman.

She was called woman because she was taken out of man (Genesis 2:23).

God ordained the first marriage and home and performed the first marriage.

Eve is a type of the church taken from the side of Christ pierced at Calvary.

Lesson Three

THE FALL

TEXT: Genesis 3

A. THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

Scriptural Reference:

“And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:16-17).

Modern thinking has been that man is a product of his heredity and environment, that it is possible to improve man and make a better individual by simply improving his environment. Because of this wrong thinking, people blame society for the ills and crime which are so prevalent everywhere. The story of the fall of man, however, reveals the fallacy of this teaching.

Adam and Eve were placed in a perfect environment. No evil heredity had been handed down to them. It proves that man’s trouble has always been from within.

One simple restriction had been placed upon man’s liberty. Man had been created a responsible being, responsible to serve, obey, and glorify His Maker. As a responsible creature, man was subject to divine government. Obedience in one simple thing was all that was required. Nevertheless, man became self-willed and disobeyed.

It was God’s desire that He might have real fellowship with man. True fellowship must be the result of one’s own free choice. God did not want to fellowship puppets or robots, but with man who was made in the image of God with the power to choose. Thus it was necessary to place before man a choice, the choice between the knowledge of good and evil and the state of remaining innocent.

Many have asked, “What was the tree’s nature?” It was a tree which bore a

fruit. This is all we need to know.

B. THE TEMPTER

Satan came to Eve in the form of one of the creatures of the Garden, the serpent. In Revelation 20:2, Satan is called "that old serpent." Apparently before the fall the serpent was a beautiful creature and one with which Eve was already familiar.

To find a description of Satan's previous exalted position and his great beauty, we may turn to these two Scriptures: Isaiah 14:12-15 and Ezekiel 28:12-19.

In the story of the temptation in the Garden, we learn a great deal about Satan's character, his method of approach, and the realm in which he operates. We find that he is a deceiver and a liar and that his approach is subtle. He operates in the religious and spiritual realm. His object is to separate man's heart from God and to gain man's affections and worship. He desires to usurp the place of Almighty God.

C. THE TEMPTATION

The temptation mainly had to do with the planting of unbelief in the heart of Eve. Before she disobeyed God and fell, she was deceived and doubted God. "And Adam was not deceived, but the woman being deceived was in the transgression" (I Timothy 2:14).

There were five distinct steps in the planting of this unbelief and bringing about the deception:

1. Satan questions the Word of God: "Yea, hath God said . . .?"
2. Eve listened to the tempter and entered into a conversation with him.
3. Eve added to the Word of God: "neither shall ye touch it." God had said nothing about touching it. Eve added this to make God's commandment more burdensome.
4. Eve changed God's Word: "lest ye die." Eve was saying that there was a possibility of the penalty of death, but then it might not be. This was not what God said, for He plainly declared, "Thou shalt surely die."
5. Now Satan gained the advantage and boldly denied God's Word. "Ye shall not surely die." This was the first lie. Eve listened to him and believed. Millions are listening to the very same lie today and believing it. Now that doubt in God's Word was planted in Eve's heart, she was prepared for the threefold temptation which may be stated in I John 2:16.

The fruit was:

- a. God for food (lust of the flesh)
- b. Pleasant to the eyes (lust of the eyes)
- c. Desired to make one wise (pride of life)

Our Lord's temptation in the wilderness also was in this same three-fold manner. Jesus won the victory by quoting God's Word; Eve yielded to sin by doubting God's Word.

We might take note from this lesson that Satan works from the outside to the heart; God works from the heart of man outward.

We also should note that although woman was deceived in the transgression and fell, yet she can be saved through the birth of a child (I Timothy 2:15). This Scripture refers to the birth of Jesus by the virgin Mary.

D. THE FALL

The transgression that brought about the fall was the act of disobedience.

Just as Achan saw, took, coveted, and hid the garment and the silver and gold, there were definite steps in Eve's disobedience. She looked upon the fruit, desired, took, ate, and then gave to Adam (Genesis 3:6).

Actually, the sin of Adam was greater than that of Eve. There was no deception as far as he was concerned. He had to make a decision between fellowship with God and fellowship with Eve. He deliberately chose Eve in preference to God and disobeyed.

Undoubtedly, if Adam had kept true to God and refused to yield, God would have made him a brand new helpmeet.

E. THE RESULT OF THE FALL

The results of the fall were many and immediate:

1. Spiritual death, which is separation from God, immediately took place.
2. Physical death immediately began to work in his body.
3. Man's conscience was awakened into activity.
4. Man knew shame and that he were naked.

5. Man tried to cover his shame by making aprons of fig leaves. We should note that the only thing Jesus cursed during His ministry was the fig tree. Although in that case the fig tree was a type of the Jewish nation, yet we might see a connection between that and any human means which man might use to cover his shame is cursed by God.
6. Man hid from God. This would tell us that man's conscience drives man away from God. Conscience causes man to be afraid and to hide. The Holy Spirit draws man to God.

F. WHERE ART THOU?

This question is the cry of Jehovah seeking fallen man. It was not Adam who sought God, but rather God who sought man. This is the expression of God's infinite condescension, love, and mercy. "For the Son of man is come to seek and to save that which is lost" (Luke 19:10). God is still asking the lost, "Where are you?"

G. SALVATION PROVIDED

God's plan of salvation is brought out clearly in the third chapter of Genesis.

1. Atonement: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 3:21).

Here we have substitution, the innocent dying for the guilty. Here we have the shedding of blood without which there is no remission of sin (Hebrews 9:22). Pictured here is a sinner's salvation. Here is a gospel message demonstrated by God Himself.

2. Robes of Righteousness: Adam and Eve were clothed with coats of skin. Please note that God did it. They did nothing. It is God who clothes the sinner with righteousness. "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isaiah 61:10).

3. The Seed of the woman: "Between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

Here is stated the promise of the coming of the Savior. Jesus Christ is the only one who ever was born of the seed of the woman. Everyone is born of the seed of man except Jesus. This definitely refers to the virgin birth.

At Calvary Satan bruised the heel of the seed of woman, but soon Satan's head will be bruised when he will be bound for one thousand years (Revelation 20:2).

H. THE FLAMING SWORD

Man was driven out of the Garden of Eden and was barred from returning and partaking of the tree of life by a flaming sword. This is a tremendous subject which we cannot develop here. Let us remember that the Word of God is the "sword of the Spirit" (Ephesians 6:17); God is a consuming fire (Hebrews 12:29); and that the judgment of God is a flaming fire (II Thessalonians 1:8).

This sword of justice was sheathed in the side of Jesus on Calvary, and through Jesus Christ sinners are able to make their way to the Tree of Life.

Jesus Christ partook of the entire curse and judgment that fell upon Adam. This also may be developed into a tremendous Bible study: Jesus was made a curse, was a man of sorrows, wore a crown of thorns, sweat drops of blood, and tasted of death in order to restore everything to man which had been lost in Adam. In Christ, saints enjoy a closer fellowship with God than ever was possible in the Garden!

CAIN AND ABEL

TEXT: Genesis 4 and 5

A. THE TWO OFFERINGS

“By faith Abel offered unto God a more excellent sacrifice than Cain” (Hebrews 11:4).

The above Scripture does not state that Abel was a more excellent man than Cain. It was Abel’s sacrifice that was more excellent. Cain was a religious man. He was no infidel or atheist. He acknowledged the existence of God and was prepared to worship Him in his own way.

Cain might have been a fine man in many ways, but he was not a spiritual man of faith. The sacrifice that he brought to the Lord proved this. No doubt Cain’s offering was a very beautiful one. Very likely he had selected the choicest fruits and the most beautiful flowers. No doubt he had worked hard to prepare a beautiful and attractive altar. What was wrong with it? Why did God not accept it?

Let us list the reasons it was unacceptable to the Lord:

1. Cain’s offering was bloodless, and “without shedding of blood is no remission” (Hebrews 9:22).
2. It was the work of his own hands.
3. It was the fruit of the ground, but God had cursed the ground (Genesis 3:17).
4. It completely lacked the element of faith.

Now let us consider why God accepted the sacrifice of Abel.

1. Abel recognized that blood had to be shed for the remission of sin.
2. Abel offered a more excellent sacrifice because he did it “by faith.” “Faith cometh by hearing” (Romans 10:17). Both Cain and Abel had been told of God’s act in the Garden in clothing their parents with the skins of animals signifying that blood had to be shed. However, it was Abel who believed

and obeyed.

Undoubtedly, God accepted Abel's sacrifice by sending fire to consume the sacrifice. There was no visible sign of divine approval for Cain's sacrifice.

B. THE FIRST MURDER

Cain was angry that all his work would stand for nothing. He was angry that the sacrifice of his younger brother should be preferred above his own. He was angry and jealous of his younger brother. He was fearful that he would lose his birthright and that Abel would rule over him. His pride and self-righteousness were hurt. His attitude showed just how wrong Cain really was.

God spoke to Cain and tried to give him a second chance. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Genesis 4:7). This Scripture is difficult to explain correctly. A common interpretation is that God told Cain that there was a proper sacrifice, a sin offering (lamb), lying at the door of his tent. If he would present this proper sin offering, his sacrifice would be accepted and that he would still retain the right of the firstborn and rule over Abel.

At any rate, God had patience with Cain, instructed him, and gave him a second chance. However, Cain would not accept reproof and correction. He still thought that his sacrifice was better than that of Abel. When he was alone with Abel, he continued the argument and in anger he killed his brother. This was the first murder.

C. CAIN'S PUNISHMENT

"My punishment is greater than I can bear" (Genesis 4:13).

Adam made excuse and tried to hide from God. So it was with his first son, Cain. So it always has been with the entire human race, the descendants of Adam and Cain.

Sin cannot be hid. "Be sure your sin will find you out." Man never has been able to learn this truth. When confronted with his sin, Cain lied and made an excuse. "I know not. Am I my brother's keeper?"

Cain's punishment would be severe. Everywhere he would go, the ground that held the blood of his brother would be against him. Memory and remorse would always follow him, and he would not be content in any one place very long. He

would be a fugitive and a vagabond. Cain cried out, "My punishment is greater than I can bear." Like thousands of others, Cain now realized that he had done wrong, but he was still more occupied with his punishment than with the sin which caused it.

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod" (Genesis 4:16). *Nod* means "wandering." There is no peace or rest for the wicked. They are like the waves of the sea, like wandering stars lost in the darkness. Cain's greatest punishment was that of going out from the presence of God. What complete and utter hopeless despair, gloom, sorrow, and remorse! Such is the punishment of a sinner banished from the presence of God.

D. TWO CLASSES OF PEOPLE

Cain and Abel are representatives of two classes of people, of two religions. Both were children of fallen parents, born outside of the Garden after the fall. Both needed salvation.

Cain represents a religion of good works, a religion that denies the atonement, and has only a form of godliness but denies the power thereof. Abel represents a religion which has faith in the finished work of Calvary and knows the need of repentance and the new birth.

E. ENOCH

Genesis 4 gives the names of the lineage of Cain down to the seventh generation. These all were godless and materialistic and all eventually perished in the Flood. This chapter closes with the birth of Adam's third son, Seth, from which Jesus Christ would be born.

In Genesis 5, we should note verses one and three: "God created man, in the likeness of God made he him" (Genesis 5:1); "And Adam . . . begat a son in his own likeness, after his image" (Genesis 5:3). This proves that we are all made in the likeness of Adam.

Genesis 5 traces the lineage of Seth, and each one ends with death. Eight times we read, "And he died." There is an exception when we come to Enoch, the seventh from Adam. Enoch was a wonderful character. He is one of but two men who went to heaven without dying.

Enoch may be studied by the following:

1. He walked with God (Genesis 5:24).
2. He pleased God (Hebrews 11:5).
3. He preached and warned of coming judgment (Jude 14).
4. He named his son, Methuselah, revealing the revelation he had received of coming judgment. *Methuselah* means, "When he is dead it shall be sent." This may be one reason Methuselah lived so long.
5. He is a type of the church to be caught away when Jesus comes.

Before the Flood there was great spiritual darkness, but the testimony of Enoch stands out like a beacon light. So it is with the true church today.

THE FLOOD

TEXT: Genesis 6-9

A. THE CONDITION UPON THE EARTH BEFORE THE FLOOD

There were approximately two thousand years between the expulsion from the Garden and the Flood. During this period of time conditions upon the earth continued to grow worse and wickedness continued to increase. The following Scriptures describe these conditions:

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5).

“The earth also was corrupt before God, and the earth was filled with violence” (Genesis 6:11).

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark” (Matthew 24:38).

These Scriptures give a description of complete corruption and great spiritual darkness. Men turned from God to their own ways. The thoughts of their hearts were continually filled with sin. The rejection of God produces godlessness. When God’s Word is disregarded, spiritual chaos follows.

The descendants of Cain became exceedingly wicked, and the descendants of Seth became apostate. There had been a line of demarcation showing sharp contrast between the descendants of Cain and Seth. They began to intermarry and intermingle (Genesis 6:2). The sin and corruption that resulted merited judgment. The Flood came as a result and took them all away (Matthew 24:39).

Jesus compared the conditions existing before His second advent to those at the time of Noah. As we study the conditions in the world today, we can understand that judgment will soon come.

B. THE PREACHER OF RIGHTEOUSNESS

God always sees that there is a witness upon earth. After the translation of Enoch, He raised up Noah, a preacher of righteousness. When we consider the darkness of that hour, we can appreciate the character of Noah. Noah was described as follows:

1. He found grace in the eyes of God (Genesis 6:8). This meant that he had God's favor and blessing.
2. He was a just man and perfect and walked with God (Genesis 6:9). He had fellowship with God.
3. He was a man of godly fear and faith (Hebrews 11:7).
4. He was a man of obedience. He obeyed God in every detail.
5. He saved his family.

The practical proof of Noah's righteousness is that he did "according unto all that the Lord commanded him" (Genesis 7:6). Obedience is the best testimony to righteousness.

The message that Noah preached was a warning of coming judgment. The building of the ark was a message of salvation, but when no one heeded the message, it brought condemnation (Hebrews 11:7).

It is the same in this generation. The obedient lives of the saints and the message of the coming of Jesus condemn the world which refuses to take heed.

C. THE ARK

The ark was 300 cubits in length, fifty cubits in breadth, and thirty cubits in height. The cubit was about eighteen inches. Therefore, the ark was 450 feet long, seventy-five feet wide, and forty-five feet high. The proportions agree with modern large vessels. It had no mast, sail, or rudder. It had three stories with one door on the side and one window on top.

The three stories might point to the fact the Lord has provided redemption for the entire man—body, soul and spirit.

The ark had only one door. All had to enter through the same door and it was God who shut the door (Genesis 7:16). It is significant that in this verse the two titles of God are used, *Elohim* and *Jehovah*. It was *Elohim* (God of Judgment) who commanded Noah. It was *Jehovah* (God of Salvation) who closed the door. The one door is a type of Jesus Christ. Jesus said, "I am the door" (John 10:9).

The window in the top of the ark caused Noah only to be able to look up. Noah and his family were not to look around them upon the scene of destruction and judgment, but up toward the living God. This teaches us that we should look up and not around us.

D. THE FLOOD

When the ark was completed, the Lord said, "Come thou and all thy house into the ark" (Genesis 7:1). We should note that God said, "Come," not "Go." The gospel message is always an invitation. The Lord is still inviting men and women to come.

The rain did not begin to fall nor did judgment come until all were in the ark and God had shut the door. Their entrance into the ark was an act of obedience and faith.

The rain began to fall in the six hundredth year of Noah's life, the seventeenth day of the second month (Genesis 7:11). Noah and his family left the ark in the six hundredth and first year, the twenty-seventh day of the second month. Therefore, they were in the ark one year and ten days (Genesis 8:14).

It rained for forty days. The waters prevailed for 150 days. On the seventeenth day of the seventh month the ark rested upon the mountains of Ararat. The tops of the mountains were seen on the first day of the tenth month. At the end of another forty day period Noah opened the window of the ark and sent forth a raven. The balance of the time was spent waiting for the land to dry.

Although the Flood was an act of judgment destroying all life, it was the world's baptism by water, and as such it was a purifying and cleansing process. The earth was purified by the Flood. At the present time, the world awaits its baptism of fire when once again it will be cleansed and purified by judgment.

E. GOD'S COVENANT WITH NOAH

After the Flood we come to the second beginning of Genesis. This new beginning resembled the first in the command to be fruitful and multiply and in the subjection of the earth to man's dominion.

Upon leaving the ark, Noah's first act was to build, not a house for himself, but an altar "unto the Lord" on which he presented burnt offerings. These were a sweet savor unto the Lord. After declaring that He would not curse the ground

any more for man's sake, and after promising that while the earth remained its seasons should not cease, God blessed Noah and his sons.

Noah became the second head of the human race. God gave Noah a new covenant and the dispensation of Human Government began.

God gave Noah a token in order to remember the covenant. This token was the rainbow in the sky. All the colors of the spectrum of the rainbow come from white light and speak to us of God Himself. God is light and many times He reveals Himself in His distinct attributes. The rainbow also speaks to us of the grace of God. As the rainbow is the joint product of storm and sunshine, so grace is the unmerited favor of God on the dark background of man's sin.

THE TOWER OF BABEL

TEXT: Genesis 10 and 11

A. NOAH'S THREE SONS

In the latter part of Genesis 9, we read the story of Noah's sin and the part that his three sons had in the sad downfall of Noah. The Bible always faithfully records the bad along with the good. This is true in the account of Noah's life. Noah's sins were drunkenness and immodesty. These two sins are often associated. This is the first record of both.

Noah's sin gave occasion for his son, Ham, to sin. What was Ham's sin? Ham's sin was his utter failure to honor his father. He was lacking filial love. For a child to expose and sneer at his parent's fall was wickedness of the worst kind. Had he really cared for his father, he would have acted as his brothers did. Ham sinned as a son and was punished in his son, Canaan. A person reaps just what he sows!

What was the result? A curse fell upon Ham and especially upon Ham's son, Canaan. Shem was blessed and Japheth was to be enlarged. Japheth stands for the Gentile nations.

Genesis 10 states and names the descendants of Japheth, Ham, and Shem, and the nations that developed from them.

Japheth, being the eldest, is named first (Genesis 10:21). Fourteen nations are associated with him. From him came the nations of Europe and the Anglo-Saxon race. "By these were the isles of the Gentiles divided in their lands" (Genesis 10:5). The prophecy that he should dwell in the tents of Shem apparently means that he should receive blessing from Shem.

Ham was the second son. Thirty nations are mentioned. Nimrod is especially mentioned because of his opposition to God as seen in

Babel. Canaan is also mentioned because of his opposition to Israel in subsequent history.

Shem was the youngest son. Twenty-six nations are mentioned here. The emphasis is placed upon the direct line to Abraham.

This chapter teaches:

1. Oneness of origin of all men;
2. Oneness of man's need because of sin;
3. Oneness of redemption through Shem.

B. NIMROD

The story of Nimrod is found in Genesis 10:8-10. Nimrod was Ham's grandson; his father was Cush. Nimrod is a type of the Anti-christ. The name *Nimrod* means "rebel." This points forward to one of the titles of the Antichrist given in II Thessalonians 2:8, "The Lawless One." Nimrod's rebellion was to lead a movement in revolt against God.

Three times in this passage and also in I Chronicles 1:10 it states that Nimrod was mighty. In Genesis 10:9 he is described as being a "mighty hunter before the Lord." This infers that he pushed his own designs in defiance of his Creator.

C. THE TOWER OF BABEL

"And the beginning of his kingdom was Babel" (Genesis 10:10).

Here we have the first mention of Babel. In the language of that time, *Babel* meant "the gate of God" but afterwards, because of judgment, it meant "confusion." Here we find that Nimrod had a kingdom and therefore was "king." Not only did he start a new kingdom but he instituted a new and idolatrous worship.

- "Let us build us a city" - This refers to a political system, a world, empire.
- "Let us build us a tower" - This refers to a religious system, a religion of good works, reaching heaven without any help from God. It was a system of deifying man. It was Cain's religion beginning again.
- "Let us make us a name" - This refers to a desire for fame and power. Salvation was to come in their name. However, God had a name through which there would be salvation (Jesus) and it was not yet God's time to reveal that name.

Everything about Babel was in opposition to God. It was because of this that

judgment fell, and God scattered them because of confusion. Let us ever remember that the root of all sin is rebellion. The result is always the same, confusion and a scattering.

D. THE BEGINNING OF THE BABYLONISH RELIGION

In Revelation 17, we have pictured the false idolatrous religion of the last days, a harlot sitting upon a scarlet colored beast, a politico-religious system of great power. In Genesis chapter eleven, we find the history recorded of the beginning of this false religion.

After the Fall, God clothed our first parents and instituted the true plan of salvation and worship. We find this continued by Abel, Noah and other men of faith. Following the Flood, God instituted the principle of human government, a system by which God would maintain law and order and preserve peace and harmony.

Both of these two institutions were of divine origin. However, God ordained that these two institutions, religion and government, would be kept separate until the coming of Jesus Christ, who would unite the principle of priest and king in one person. Until that time came, these two institutions were to be administered by different individuals. The king must come from the tribe of Judah and the priest must come from the tribe of Levi. In the New Testament, Jesus confirmed this principle when He said, "Render unto Caesar the things which are Caesar's and unto God the things that are God's." This is the separation of church and state.

Nimrod married a girl by the name of Semiramis, who bore a son called Tammuz. Going back to the promise of Genesis 3:15, Semiramis claimed that she was the woman of the promise and that her son was the seed of the woman. Although they had turned their backs upon God, they could not eliminate the knowledge that had come down to them. Semiramis set herself up as the high priestess of the Babylonian religion. It was a religion that centered in the worship of the mother and the child. The sign of this religion was a mother who held a baby in her arms and was known as the mother-child cult. Semiramis took for herself the name "The Queen of Heaven" and taught that access into the presence of God was through her high-priestess ministry. She became a mediatrix between God and man.

When Tammuz came to young manhood, he was slain while hunting a wild boar. Semiramis gathered a number of virgins and after a forty day period of prayer and fasting, Tammuz was supposed to be resurrected from the dead by the power of his mother, "The Queen of Heaven." That forty day period became an annual time of mourning throughout Babylon. At the conclusion they had a feast in honor of Semiramis and Tammuz. They made the egg the sacred symbol which

was a symbol of life out of death. On the birthday of Tammuz, they erected ever-green trees as the symbol of eternal life.

This religion spread to Phoenicia, Egypt, and Greece. However, Babylon continued as the center of this false religious system until her destruction, and then the system moved to Pergamos, and from there to Rome. After the professed conversion of Constantine, this pagan religion that started with Nimrod was superimposed upon the Christian church.

E. GOD'S JUDGMENT UPON BABEL

The judgment that fell upon Babel was a confusion of tongues. This act of God should be compared carefully with the miracle that took place on the Day of Pentecost. At Babel there was judgment, confusion and a scattering. At Pentecost there was blessing, unity, and harmony, and the gospel message was proclaimed.

THE CALL OF ABRAHAM

TEXT: Genesis 11:27-32; 12 and 13.

A. ABRAHAM

Abraham is one of the most important characters in the Bible. He is possibly one of the best known characters of ancient history. He is venerated by Jews, Christians, and Mohammedans. He is spoken of as being the father of all them that believe (Romans 4:11).

With Abraham we come to the third beginning in the book of Genesis, the beginning of the nation of Israel. The importance of Abraham can be seen by the fact that three-fourths of Genesis is taken up with the story of Abraham and the first three generations of his descendants. The first eleven chapters of Genesis deal with the entire human race, but from the twelfth chapters on, our attention is directed to one man and his descendants.

His name was *Abram*, but God changed it to *Abraham* which means "Father of a multitude" (Genesis 17:5).

Abraham is the only man in the Old Testament who is called "the friend of God." Abraham is the first man after the Fall of whom it is said that God "appeared" to him. God walked with Abel and Noah, but the Bible does not state that God "appeared" to them. God appeared to Abraham many times, and this was the beginning of the theophanies of the Old Testament.

The outstanding characteristics were his call out of idolatry, the revelation he received of the one true God, his faith in God, and his obedience. A character study of this great man will reveal his:

1. Faith
2. Obedience
3. Unselfishness
4. Courage
5. Separation

6. Prayerfulness

B. THE GENEALOGY OF ABRAHAM

Genesis 11 gives us the genealogy of Abraham from Shem, the youngest son of Noah. Abram's father was Terah and lived in Ur in the country of Chaldea. It was here that Abram was born. Ur is not far from Babylon, and Abram's call took place soon after the confusion of Babel. All of Abram's family members were idolaters. Abraham had two brothers, Haran and Nahor.

Haran died in Ur, but he had two sons and one daughter. The daughter, Milcah, married her uncle, Nahor, and they became the grandparents of Laban and Rebekah (who married Isaac). Laban was the father of Leah and Rachel, the wives of Jacob. One of Haran's sons, Lot, accompanied his uncle, Abram.

C. ABRAHAM'S CALL

Abram's first call took place while he was still at Ur. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia before he dwelt in Charran" (Acts 7:2).



In this first call Abraham only partially obeyed. There were three things God commanded him:

1. He was to leave his own country.
2. He was to separate himself from his kindred.
3. He was to go to a land which God had promised him.

Abram obeyed the first, but he failed in the last two. He left Chaldea, but he took Terah, his father, and Lot, his nephew, with him. The name *Terah* means “delay.” He was delayed about five years in Haran. *Haran* means “parched.”

It was not until after Terah’s death that Abram left Haran and journeyed south into Canaan. He was now seventy-five years old. When he reached Canaan, the Lord appeared to him again. We should note that there is no record of Abram receiving any further revelation from God until His call had been fully obeyed. At the first appearing, God promised to show him a land. Now that he had obeyed, God promised to give him this land (Genesis 12:7). This is a real lesson for us all.

D. ABRAHAM’S SECOND FAILURE

When Abraham reached Canaan, he did two things:

1. Pitched his tent
2. Built an altar

He did this at Bethel, which means “the house of God.” Pitching his tent speaks to us that he was still a pilgrim in a strange land; building an altar speaks to us of worship. He had to obey the Lord and recognize that he was only a stranger and pilgrim before he could worship in a way acceptable to the Lord.

If Abraham had remained at Bethel, all would have been well. However, he continued toward the south. This southward direction led to Egypt.

After arriving in the Land of Promise, a famine came. This test and trial came right after the blessing. Instead of waiting upon the Lord and seeking God’s will in prayer, Abraham turned to a carnal solution and traveled into Egypt. He had traveled all the way from Chaldea by faith, but now was unable to trust the Lord in the time of famine. One sin led to another. In Egypt he lied and lived a life of deception. As a result, he was rebuked by Pharaoh. How sad it is when a child of God has to be rebuked by the sinners in the world.

Abraham traveled back north again to Bethel where he had pitched his tent and built the altar. Here Abram called on the name of the Lord (Genesis 13:4). Let us note that there was no altar in Egypt, for Abraham was out of communion with God.

E. THE ABRAHAMIC COVENANT

God made a covenant with Abraham (Genesis 15:18). We should remember the terms of this covenant:

1. Abraham's Part

- a. Get thee out of thy country,
- b. And from thy kindred,
- c. And from thy father's house,
- d. Unto a land that I will show thee.

2. God's Part

- a. I will make of thee a great nation,
- b. I will bless thee,
- c. And make thy name great,
- d. And thou shalt be a blessing,
- e. I will bless them that bless thee,
- f. And curse him that curses thee,
- g. In thee shall all nations of the earth be blessed.

ABRAHAM AND LOT

TEXT: Genesis 13-20

A. ABRAHAM'S NEPHEW

Lot was the nephew of Abraham and had traveled with him all the way from Ur in Chaldea. There is a great difference between these two men:

1. Abraham had received a call; Lot was only accompanying him.
2. Abraham walked by faith; Lot walked by sight.
3. Abraham was generous; Lot was greedy and worldly.
4. Abraham was a man of prayer; there is no record that Lot prayed.
5. Abraham sought a city whose builder and maker is God; Lot chose a city built by man but destroyed by God.

B. LOT'S CHOICE

When a Christian goes back into the world, there is always a price that must be paid. Thus it was when Abraham visited Egypt. Sarah brought back an Egyptian maid, Hagar, whose presence brought occasion for a great sin and subsequent trouble. Also, Abraham came back from Egypt a wealthy man (Genesis 13:2). It was this wealth that brought about a division between Abraham and Lot and pierced them with many sorrows (I Timothy 6:10).

Because of the increase in the number of cattle, there was strife among the herdsmen. Although Abraham was the elder and could have settled the problem another way, he showed the true Christian's attitude.

"As much as lieth in you, live peaceably with all men" (Romans 12:18).

"And the servant of the Lord must not strive" (II Timothy 2:24).

Abraham did exactly as the Bible teaches. He told Lot to choose the land that he wanted. It was better to part in peace than to strive.

Lot's choice revealed his character. Lot lifted up his eyes and looked (verse 10). He walked by sight, rather than by faith. His choice revealed that his heart was centered in material riches. He chose grass rather than grace. Let us note carefully Lot's steps downward:

1. He lifted up his eyes and looked.
2. He chose all the plain of Jordan.
3. He separated himself from Abraham.
4. He dwelt in the cities of the plain.
5. He pitched his tent toward Sodom.
6. He dwelt in Sodom (Genesis 14:12).
7. He sat in its gate (Genesis 19:1).
8. His daughters married men of Sodom, etc.

Let us not overlook the fact of Lot's responsibility in his choice. He had been given the right to choose. Therefore, if he wanted to pitch his tent towards Sodom, that was his right and privilege. But what right did he have to take with him his family, his herdsmen, and their families? There was a large group who traveled to Sodom with Lot and lost their lives there. Lot was clearly responsible for this.

Likewise, if a person makes his choice of living in sin and losing his soul in hell, he has been given the right to choose. This is his rightful privilege. But what right does he have to take others with him? One will never go to hell alone.

C. THE BATTLE OF THE KINGS

Lot moved with his family to Sodom to gain worldly possessions and riches. It was not long before he lost everything he possessed because he was in Sodom. He became involved in a battle between four and five heathen kings. Lot had no business in being involved, but he was. Now that a time of crisis and need had arisen, Lot found himself helpless and powerless. This lack of power was directly due to his own compromise with the world. Power with God always comes through separation from the world and fellowship with God.

When Abraham heard that Lot had been taken captive, he did not hesitate. He armed 318 servants and set out in bold pursuit. It was a distance of about 120 miles before he overtook the four heathen kings and defeated them. Through his prompt action, great courage, and skillful leadership, he won the victory and delivered Lot.

"And when Abram heard that his brother was taken captive" (Genesis 14:14). This Scripture tells us a great deal. Note that it is *brother* not *nephew*. What should be our action when we hear that a "brother" has been taken captive by the enemy?

Abraham showed his complete separation from the world by refusing to accept anything of the spoils. He refused to accept even a thread or a shoelace. He would not be contaminated with anything out of Sodom. He refused to compromise. This was the secret of Abraham's success. This was why he could overthrow the heathen kings, but Lot went down in defeat.

D. MELCHIZEDEK

A description of Melchizedek is given in the seventh chapter of Hebrews. It should be pointed out that:

1. Melchizedek was greater than Abraham.
2. He was both priest and king, which was contrary to God's order until this took place in the person of Jesus.
3. He was the priest of the most high God. This meant that he also knew the one true God.

E. TITHING

"And he gave him tithes of all" (Genesis 14:20).

Here is the beginning of tithing. Tithing started with Abraham. This proves that it is not a legalistic act, but rather an act of faith. It is an act of faith, obedience, and worship, and recognition of complete dependence upon Almighty God.

F. HAGAR

Hagar was an Egyptian maid that Sarah had brought out of Egypt. The trouble that developed from having Hagar in the home was the result of their journey into Egypt.

When Abraham came into the land of Canaan at the age of seventy-five, God had given him a wonderful promise "I will make of thee a great nation" (Genesis 12:2). Ten years had now passed and still Abram had no children. It is one thing to believe God and yet another thing to be able to wait upon God until the promise is fulfilled. Only too often we try to take things into our own hands and help God out. Abram was now eighty-five years old and Sarah decided that she had the answer. She gave Abram her maid, Hagar (Genesis 16:3).

Adam transgressed by listening to Eve. Now we find Abram doing the same. The consequences of this act were soon evident. When Hagar learned that she had conceived, she was delighted and looked down upon her mistress. She was no

longer respectful or obedient and showed that she despised Sarah. When Sarah complained to Abraham, he refused to accept the blame and left it completely up to Sarah to deal with Hagar.

Hagar fled from the anger of her mistress into the wilderness. As we read this story, we again see the infinite grace of a merciful Savior as He appeared to Hagar by a fountain of water. The angel of the Lord is another theophany of God. The fountain of water speaks of the wells of salvation. The story speaks of a personal Savior having compassion upon and seeking an outcast who had no claim upon Him. Note the personal pronouns *thou* and *me* (Genesis 16:13).

G. NINETY-NINE YEARS OF AGE

Abraham was eighty-six years old when Ishmael was born. Thirteen years later God again appeared to Abraham and renewed the covenant and the promise. The Lord revealed Himself as the "*Almighty God*" or "*El Shaddai*" which brought the thought of the "*Sufficient God*" (Genesis 17:1).

At this appearance, God changed Abram's name to Abraham. He also changed Sarai's name to Sarah, for she was to be a mother of nations. The promise of a son was renewed. Abraham laughed, but it was a laugh of faith (Genesis 17:17). This should be compared to Sarah's laugh of unbelief (Genesis 18:13). At this time God instituted circumcision, which was to be a token of separation.

Abraham made a very touching appeal for Ishmael (Genesis 17:18). God promised to bless Ishmael and also make of him a very great nation. Abraham obeyed God and was circumcised at ninety-nine years of age, and Ishmael was circumcised when he was thirteen years old.

Shortly afterwards the Lord appeared to Abraham while he sat in the tent door. This appearance was again a theophany, and the Lord was accompanied by two angelic beings appearing in human form. Abraham entertained his three guests with true hospitality. It is interesting to note that the Lord and the two angelic beings ate food.

The faith of Sarah was tested, and she was rebuked for her unbelief. Sarah was eighty-nine years of age.

The Lord revealed to Abraham the fact that judgment was about to fall on Sodom. Abraham interceded for Sodom, beginning at fifty righteous, then to forty-five, forty, thirty, twenty, and finally ten. Each time the Lord promised to spare Sodom if the stated number of righteous could be found.

Let us examine carefully Genesis 18:19, "For I know him, that he will command his children." This was one of the reasons why God trusted Abraham and confided in him.

H. THE DESTRUCTION OF SODOM AND GOMORRAH

Genesis 19 gives us the tragic story of the judgment that fell upon Sodom and Gomorrah and the end of Lot's life. We shall not comment on the sordid story of the events that took place on that last night in Sodom. The degradation and perversion of Sodom is unmentionable.

Lot's wife looked back not with mere curiosity, but with a desire to return. The daughters also revealed their sinful condition. Lot was responsible for all of this when he decided to pitch his tent towards Sodom. He himself was actually saved by the prayers of his Uncle Abraham.

Lesson Nine

ISAAC

TEXT: Genesis 21-26

A. ISAAC, THE PROMISED SON

Twenty-five years after the promise had been given, Isaac was born. Abraham was now 100 years old, Sarah was ninety years, and Ishmael was fourteen.

The name *Isaac* means "Laughter." Abraham laughed in faith and joy when the Lord confirmed the promise to him (Genesis 17:17). At first Sarah laughed in unbelief (Genesis 18:12), but later she laughed with true delight at the birth of Isaac.

"And Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Genesis 21:6).

Although Isaac lived longer than the other patriarchs, we have less written about him in the Bible. He died when he was 180 years of age.

Isaac was considerably different from his father Abraham. He was a gentle and peaceful man. His character is clearly seen in his submission on Mount Moriah. As Abraham was the man of the "altar," Isaac was the man of the "well." As Abraham's life would speak to us of Calvary, Isaac's life would point us forward to Pentecost. Isaac left wells of water wherever he went. He even reopened wells which enemies had stopped and the waters flowed again (Genesis 26:18).

B. GOD'S PROVISION FOR ISHMAEL

Isaac was circumcised when he was eight days old (Genesis 21:4). According to Eastern custom, Isaac was weaned when he was from three to five years old. When he was weaned, Abraham made a great feast to celebrate the occasion.

Ishmael was now about seventeen years of age. Very likely up to this time, he had been a very wonderful son, but now his true character showed up. He was keenly disappointed and very jealous. He began to mock Isaac. This mockery is called persecution in Galatians 4:29. Naturally, Sarah resented this and acted accordingly.

The conflict between Ishmael and Isaac is a type of the conflict between the flesh and the Spirit. The flesh lusts against the Spirit (Galatians 5:17). Another lesson we may learn here is that the true nature and character of the flesh is not revealed until we are born of the Spirit. It is then revealed just how mean and vile the flesh can be.

Naturally Abraham was greatly distressed when Sarah insisted that Hagar and her son be cast out. God comforted Abraham and promised to make of Ishmael a great nation because he was the seed of Abraham. God provided for Ishmael by leading Hagar to a well of water. Ishmael married a wife out of Egypt, the same nationality as his mother. This Egyptian wife was the mother of twelve sons who became princes. They eventually formed the chief element of the Arab nations. The conflict which began in the tent of Abraham is still going on today.

Ishmael was present at the burial of his father, Abraham (Genesis 25:9). Ishmael died at the age of 137 years (Genesis 25:17).

C. ABRAHAM'S GREATEST TEST

“And it came to pass after these things, that God did tempt Abraham” (Genesis 22:1).

The word *tempt* means to “test” or “prove” (James 1:12-15). Abraham had been tested by God on many occasions, but his greatest test took place on Mount Moriah.

Mount Moriah is located within the city walls of Jerusalem and is the same location where David sacrificed on the threshing floor of Araunah. Ten centuries after the offering of Isaac, the Temple of Solomon was built on the same site.

For twenty-five years Abraham had waited and believed God for the promised son, Isaac. Now God was requiring him to offer up the very object of his faith. This was the greatest trial of his faith. “And Abraham rose up early in the morning” (Genesis 22:3). Abraham immediately obeyed God. There was no argument or delay. Faith conquered his love for Isaac, natural reason, and unbelief.

The scene that took place on Mount Moriah was one of the clearest types to be found in the Old Testament:

1. The two young men represented the two thieves crucified with Jesus, but were not permitted to witness exactly what took place because of the three

hours of darkness.

2. Isaac carrying the wood pointed forward to Jesus carrying the cross.
3. Isaac's submission is a type of Christ's submission. Let us note that if Isaac could have carried the wood, he could have resisted his aged father.
4. The type passes from Isaac to the ram teaching substitution. At this point, Isaac became the type of sinners, bound, unable to help themselves, with the knife of divine justice suspended over them.

"And Abraham said, My son, God will provide himself a lamb for a burnt offering" (Genesis 22:8).

These words of Abraham tell us that God would provide the lamb and that the lamb was "for *himself*." Nothing of man could meet the divine requirements. The "lamb" would be provided by God and for God.

In Hebrews 11:17-19 we read that Abraham believed that God would at once raise Isaac from the dead. This fact is brought in his words to the young men, "I and the lad will go yonder and worship and come again to you" (Genesis 22:5). This faith was remarkable because there had not been a resurrection before this time.

We have one of the most beautiful of our Lord's titles introduced here: Jehovah-Jireh, "The Lord will provide."

D. A BRIDE FOR ISAAC

Genesis 24 contains one of the most beautiful stories that we can read.

Abraham's concern that Isaac should not marry a young woman from the heathen nations around him strongly teaches the truth of separation and just how wrong it is for Christians to marry an un-believer. Israel also got into trouble when intermarriage took place with the heathen nations.

Also, his concern that Isaac should never return to the land from which he had come teaches the necessity of maintaining the separation from the world.

The faithful servant is a type of the Holy Spirit seeking out a bride for Christ. Rebekah is a type of the church, the bride of Christ. The gifts presented typify the gifts of the Spirit. As her relatives tried to delay her departure even for ten days, so the world tries to have the church procrastinate and put off salvation.

The final decision had to be Rebekah's. Only she could decide. So it is that eve-

ry sinner coming to Christ must make his own decision and say, "I will go." (See Genesis 24:58.) The long weary camel ride is a type of the church's pilgrimage here.

Rebekah was the granddaughter of Nahor, the brother of Abraham. Her father, Bethuel, was a first cousin of Isaac. Isaac was forty years old when he married Rebekah and was sixty years of age when the twin sons, Esau and Jacob, were born.

E. THE WELL DIGGER

"And Isaac dwelt in Gerar" (Genesis 26:6).

This one verse tells us how Isaac repeated the sin of his father by lying about his wife, and saying that she was his sister. In the time of famine, he started for Egypt, but he listened to God and remained in Palestine. However, during this time he dwelt in the land of the Philistines.

Isaac was a man of peace and did his utmost to live at peace with his neighbors. Because of this, he was constantly on the move digging new wells. Wherever Isaac went, he left behind him a well of water. What a lesson is here for us today to do our utmost to live at peace with our neighbors and dig for them wells of living water.

Lesson Ten

JACOB AND ESAU

A. JACOB AND ESAU

When Isaac was sixty years old, twin sons were born. The first one to be born was named *Esau* which means “hairy.” The younger one reached out and took hold of Esau’s heel, and therefore, was named *Jacob* which means “supplanter.” Later Jacob showed that he well deserved his name, for his character was subtle and he proved to be a deceiver.

In spite of Jacob’s deceptive nature, God loved him. God loved Jacob and hated Esau. This is clearly stated in Scripture. “As it is written, Jacob have I loved, but Esau have I hated” (Romans 9:13). Why was this? God is no respecter of persons. (See Acts 10:34.) There must be a reason why God hated Esau but loved Jacob. The reason may be stated thus: Esau did not know the value of spiritual and eternal blessings and lived wholly for the natural; Jacob knew the value of eternal blessings. Esau was carnally minded; Jacob was spiritually minded.

Esau was a cunning hunter and a man of the field. Only two men are called “hunters’ in the Scriptures – Nimrod and Esau. That Esau is linked to Nimrod in this respect is quite significant. “The field is the world” (Matthew 13:38). That Esau was a man of the field would tell us that he was a man of the world.

Jacob was a plain man dwelling in tents. The word *plain* comes from a Hebrew word meaning “perfect, upright.” That Jacob dwelt in tents would speak of his spiritual nature, signifying that he was only a pilgrim in this world.

B. THE BIRTHRIGHT SOLD BY ESAU

“Thus Esau despised his birthright” (Genesis 25:34).

The birthright was a most cherished possession. It was a spiritual heritage and gave the right of being the priest of the family.

Esau is described as being a “profane” person (Hebrews 12:16). He was profane because he despised his birthright. To him it was of little value. Esau came from

the field, hungry and faint. He had hunted but returned empty-handed. Such it always is in the world. There is nothing in the world to meet man's spiritual needs and he always returns empty-handed.

Esau was wholly concerned with the gratification of the appetites of the flesh. Jacob undoubtedly had been waiting for this opportunity and brought the birth-right for one morsel of meat. Esau thought he would die if he did not eat; but like Adam and Eve in the Garden, he did die when he ate.

C. THE DECEPTION OF REBEKAH AND JACOB

In Genesis 27 we read the story of how Jacob received the blessing by wrong means. Sometimes people feel justified in using wrong means to gain a good end. However, the end never justifies the means. Wrong is always wrong, and there is always a penalty to be paid.

In the story to be studied here, every member of the family was at fault. Isaac was old and his eyes had begun to fail. However, he was not near death, for he lived forty more years. Because of his favoritism for Esau, he wanted Esau to have the blessing. He was aware of God's will (Genesis 25:23), but Isaac wanted to thwart God's plan. Also, Isaac loved the venison Esau brought him, and he might have been partly motivated by his desire to have another good meal of venison. Undoubtedly, he thought that if he blessed Esau, the matter would be taken care of.

Rebekah was a match for her husband. She knew that she had to act quickly. She influenced Jacob to enter into the act of deception. Jacob showed his true character. Instead of being shocked and refusing to sin, he is only concerned with what might be the terrible consequences. When Rebekah assured him that she would take the curse, if any, and suffer the consequences, Jacob was quite willing to carry out the plot.

In the blessing that was pronounced upon Jacob, he was made lord over his brother. Anyone who cursed him would be cursed, and those who blessed him would be blessed.

When Isaac discovered the deception, he trembled very exceedingly (Genesis 27:33). This was due to the fact that he knew he had been trying to overthrow God's plan, but that God had overruled and had not permitted it. It certainly does not pay to fight against the will of God.

Esau's reaction was what could be expected. He was angry and keenly disap-

pointed. His plea for also a blessing was heartrending and tragic. "Esau lifted up his voice and wept" (Genesis 27:38). What a tragic scene! Apparently now Esau had begun to learn the value of spiritual blessings, but it was too late. He could not change his father's mind, nor could he undo what he had done. There are some things that repentance simply cannot change. Esau paid bitterly for his wrong.

Jacob also paid for his sin. He had deceived his father and he in turn was to be deceived and cheated by his uncle, Laban. Rebekah also paid dearly. She had led her favorite son into sin and suggested that Jacob leave for Haran in order to escape Esau's anger. Little did she know that Jacob would be gone for twenty years and she would never see him again.

D. BETHEL

We have this wonderful story recorded in Genesis 28.

Isaac blessed Jacob and sent him to Haran to find a wife. Both Isaac and Rebekah had been distressed because Esau had taken two heathen wives (Genesis 26:35). Also, Rebekah had heard Esau threaten to kill Jacob as soon as Isaac died. Therefore, Rebekah influenced Isaac, and they sent Jacob away.

Jacob was instructed to travel north to the land of Padan-Aram where Haran was located that he might find a wife in his mother's family.

When night came on, Jacob lay down in the open to sleep. He took some stones for his pillow. He must have been weary, lonely and somewhat fearful. Unlike Esau, he was not a man of the field. This might have been his first experience of sleeping alone in the open. Certainly Jacob was in a condition that he needed help and encouragement.

During the night the Lord appeared to Jacob and spoke to him through a dream. The ladder symbolized Jesus Christ in His dual nature, humanity and deity. The ladder was set up on earth and reached to Heaven. This truth is stated in John 1:51.

The Lord revealed Himself to Jacob and renewed the promise made to Abraham and Isaac concerning the land. He then gave Jacob a fourfold assurance:

1. I am with you.
2. I will keep you.
3. I will bring you again to this land.
4. I will not leave you.

The dream left a great impression upon Jacob. He erected a memorial and changed the name of the place to Bethel which means "The house of God." He made a vow to the Lord which is typical to his character. He bargained with God and entered into certain stipulations. He laid down certain conditions for God to meet. If these were met, then:

1. The Lord shall be his God.
2. This stone shall be God's house.
3. He would tithe.

Although this was a wonderful spiritual experience, Jacob still had much to learn.

Lesson Eleven

JACOB BECOMES ISRAEL

TEXT: Genesis 29-36

A. JACOB AT PADAN-ARAM

The spiritual experience that Jacob had at Bethel encouraged him greatly. In Hebrew, Genesis 29:1 reads, "Then Jacob lifted up his feet." The heaviness which he had was now gone and he went on his way light heartedly. It was some five hundred miles from Beersheba to Padan-Aram, and the long journey seemed to be uneventful.

We note the difference between Jacob and Abraham's servant as he approached Haran. Abraham's servant prayed and sought God for guidance, but there is no mention of prayer with Jacob. Instead, he consulted some shepherds.

It was not by chance nor accident that Rachel came to the well just when she did. God had the meeting pre-arranged; the meeting was of divine appointment. It was love at first sight with Jacob.

Here we see another side to Jacob's character. He rolled away the stone, watered the sheep, kissed Rachel, and burst into tears. We find that Jacob possessed warmth of natural feeling that was not revealed until now.

Uncle Laban gladly welcomed Jacob, but let him know almost immediately that he expected Jacob to work and serve him while he remained there. The question of wages was raised, and Jacob agreed to work seven years for Rachel. Jacob loved Rachel so much that the seven years seemed to be but a few days (Genesis 29:20).

We now come to the treachery of Laban. The principle that whatsoever a man sows that shall he also reap is certainly seen here. The deceiver was deceived. Jacob had deceived his father and now was deceived by his father-in-law. In Jacob's deception he, the younger, had taken the place of the elder; now, the elder, Leah, took the place of the younger. Because of this, Jacob agreed to serve Laban for another seven years. This tells us much about Jacob's character.

B. THE TWELVE SONS

Because they became the patriarchs of the twelve tribes of Israel, the student should be familiar with the names of the twelve sons, their mothers, and the meaning of each name. The significance of the meaning of these names and why the mothers named them thus certainly tells us much about the tribes descended from them.

Here are the names of the twelve sons:

| Name | Mother | Meaning |
|--------------|---------------------------|----------------------|
| 1. Reuben | | Leah See, a Son! |
| 2. Simeon | | Leah One that hears |
| 3. Levi | | Leah Joined |
| 4. Judah | Leah | Praise |
| 5. Dan | Bilhah (Rachel's maid) | Judgment |
| 6. Naphtali | Bilhah | Wrestling |
| 7. Gad | Zilpah (Leah's maid) | Troop or Company |
| 8. Asher | Zilpah | Happy |
| 9. Issachar | Leah | Hire |
| 10. Zebulon | Leah | Dwelling |
| 11. Joseph | Rachel | Adding |
| 12. Benjamin | Rachel | Son of my right hand |

C. JACOB AT PENIEL

After Jacob had spent twenty years at Haran, his prosperity caused envy among the sons of Laban. The Lord spoke to Jacob to return to Canaan. Jacob set out without telling Laban, and Laban pursued for a seven-day journey.

Laban accused Jacob of stealing his gods. Jacob did not know that Rachel had taken them. It was Rachel who caused Jacob trouble. Rachel had retained her idolatry, and at this time, she deceived and tricked her own father.

Jacob accused Laban that he had changed his wages ten times during the twenty years. Finally, the two men became reconciled, made a covenant and erected a memorial. Laban kissed his daughters, blessed them, and returned home.

Soon Jacob learned that he was facing trouble. He had made peace with his father-in-law, but now he heard that his brother, Esau, was coming to meet him with four hundred men. Jacob was afraid and his need was great. Jacob sent on ahead peace offerings and presents for Esau. He thought that these would appease Esau

(Genesis 32:20). Finally, he sent his wives and children ahead and he was left alone.

At this time, Jacob had one of his greatest spiritual experiences. “And Jacob was left alone; and there wrestled a man with him until the breaking of the day” (Genesis 32:24). This man who wrestled with Jacob was a theophany of God. We should note that it was not Jacob wrestling with the angel, but the angel with him. Jacob’s resistance had to be overcome and his opposition broken down. Finally Jacob realized his helplessness; he ceased to strive and began to cling. Then came the blessing – new power, new name. His name was changed from Jacob to Israel, for he had power with God and had prevailed.

Jacob named the place Peniel, for he had seen God face to face and his life had been preserved. Jacob had “prayed through” and was now ready for the trial which lay ahead.

D. BACK TO BETHEL

For twenty long years Jacob had nursed a guilty conscience. He dreaded and feared meeting his brother. However, after Peniel, Jacob was a changed man. He had been taught to surrender and cling to God, instead of relying upon his own ability. He was now ready to meet Esau.

Jacob passed over the brook Jabbok and rejoined his family. Almost at once he saw Esau coming with four hundred men. Jacob had only time to arrange his family, placing in the rear those whom he loved the most. As he drew near to Esau, he bowed to the ground seven times. He seemed anxious to impress Esau that he was willing to be subordinate to him. The brothers met and the reconciliation appeared to be genuine. However, Jacob was quite hypocritical. He was chiefly interested in appeasing Esau’s wrath and winning the safety of himself and his family.

Esau offered to escort Jacob on his way home. Jacob revealed his old nature of suspicion and distrust. He made many excuses and promised Esau that he would follow. While he promised Esau to follow, he planned otherwise. The dust of Esau’s party had hardly settled over the horizon when he started traveling in the opposite direction. Instead of going southeast, he went directly opposite, northwest. This falsehood was absolutely inexcusable. This shows us that Jacob needed still another experience with God.

Because Jacob did not travel on to Bethel, he had to suffer some very bitter experiences. He made his home for a time at Succoth and then moved on to a city of Shechem. He bought property and settled quite close to the Canaanites. He followed the example of Lot, who pitched his tent towards Sodom for material gain,

and as a result experienced trouble and heartache with his family. His only daughter, Dinah, was ruined. The treachery and cruelty of his sons could not be excused. Jacob's rebuke to his sons was very weak (Genesis 34:30). He thought only of his own reputation and safety. This lesson teaches that one cannot reprove his children unless his own life has been right.

God again spoke to Jacob, and he was now ready to return to Bethel. It was now ten years since his experience with God at Peniel, but all this time Bethel was only thirty miles away. Here at Bethel they cleansed themselves from all the idols which they had gathered over the years. God renewed His covenant to Jacob.

Shortly afterwards, Benjamin was born. Rachel died in childbirth and was buried at Bethlehem.

Lesson Twelve

JOSEPH AND HIS BRETHREN

A. SOLD INTO EGYPT

Joseph was the elder son of Rachel. He was five or six years old when his father left Padan-Aram. Therefore, he had escaped some of the years of jealousy and deceit that had taken place there. While his brothers had been influenced by the old Jacob, he had been raised under the influence of the new Jacob or "Israel." When we begin to study Joseph, we are introduced to him at seventeen years of age.

Joseph's brethren hated him, and his dreams intensified that hatred. Joseph is one of the finest characters in the Old Testament. His moral purity and upright life must have been a great rebuke to his brethren.

In Genesis 37 we have the story recorded of Joseph being sold into Egypt. Here Joseph being hated and betrayed by his own brethren and being sold for twenty pieces of silver is a type of Jesus Christ being sold for thirty pieces of silver.

Why was it necessary that Joseph had to go to Egypt? Years later when Joseph revealed himself to his brethren, he said, "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God. . ." (Genesis 45:7-8). According to this Scripture, it was God who sent Joseph into Egypt. What was God's purpose behind this?

The reason commonly accepted is that Joseph was sent into Egypt to save the lives of his family during the famine. However, the purpose of God was greater than this. If we read the sordid story recorded in Genesis 38, we may understand just why it was absolutely necessary for Joseph to be sold into Egypt. The contamination and spiritual pollution that was experienced by their association with the Canaanites had to be stopped. There was an absolute necessity of separation. Egypt was essential to the purity of the family of Jacob.

Let us note that in the deception of Joseph's brethren to their father, Jacob again was reaping exactly what he sowed.

B. JOSEPH IN EGYPT

Joseph's first great test was the hatred and treachery of his own brethren. However, this was only the beginning. Slavery and imprisonment awaited him in Egypt. Joseph came through every trial and testing. His conduct and life in Egypt were without fault. He had many reasons for giving in to bitterness. He must have experienced loneliness, homesickness, distress, and discouragement, but through it all he kept true to his convictions.

Joseph was sold as a slave to Potiphar, and here he met a great temptation. Joseph was described as being a "goodly person and well favoured" (Genesis 39:6). Potiphar's wife desired him and tried to seduce him. Undoubtedly, Joseph was tempted, but he did not yield in the slightest degree. His strong stand for moral purity speaks to us of strength of character and true convictions. Joseph stood for the principle that all sin is an attack against God.

The secret of his victory lay in the question that he asked Potiphar's wife, "How can I do this great wickedness, and sin against God?" (Genesis 39:9). When this sinful woman took hold of Joseph, we again find the secret of his victory – he fled. We are instructed to "flee fornication." There are times that we had better not even stop to pray, for in those moments we had better have our praying done. At those times, there is only one thing to do: run for your life.

At this particular time, Joseph had to experience the testing of:

1. Slavery
2. Temptation
3. Slander

Through each of them Joseph was victorious. He was now thrown into prison. Again, he prospered, for the Lord was with him. Four times it is stated in Genesis 39 that the Lord was with Joseph. Both in the house of Potiphar and in prison there were prosperity, for the Lord blessed "for Joseph's sake" (Genesis 39:5).

In prison there were two men, the chief of the butlers and the chief of the bakers. Both of these men had dreams which Joseph interpreted and in each case the interpretation came true. The butler was pardoned and the baker was executed. After this came two full years of waiting which must have been a real test.

Finally, Pharaoh had two dreams which none of the magicians of Egypt could interpret. The butler remembered Joseph, and they brought Joseph to Pharaoh.

Now came the promotion and elevation to the second most powerful office in the country. With this honor and heavy responsibility came Joseph's greatest temptation. Many men can keep humble, spiritual, and prayerful during adversity only to lose out when honor and wealth come. We find that Joseph did not allow the honor to go to his head but remained upright and true. God was still with him in the administrations of a great country.

C. JOSEPH AND HIS BRETHREN

We shall not attempt to study in detail the story of the reconciliation of Joseph and his brethren. However, let us examine a few of the spiritual highlights.

After twenty years had passed since Joseph had been sold into Egypt, Joseph's ten brethren came to him to buy corn. They bowed before him with their faces to the earth. Thus was Joseph's dreams fulfilled (Genesis 42:6). Joseph treated them harshly and accused them of being spies. This was to test them. To prove them further, he kept Simeon bound as a hostage and demanded that they bring Benjamin with them on their next visit.

Genesis 42:21-23 is very significant. It tells us that their guilty conscience was still troubling them after twenty years. Their father Jacob had nursed a guilty conscience for twenty years. Now they had carried this guilt for the same length of time. The recognition of their guilt showed that considerable change had taken place in these men.

On their second journey, Judah stood surety for Benjamin (Genesis 43:9). Judah's intercession for Benjamin gave Joseph all the proof he needed. It was Judah's self-sacrifice and his plea to take Benjamin's place in order to spare his aged father further anguish that melted the heart of Joseph. He dismissed all Egyptians from his presence and with much tears made himself known to his brethren. It was a beautiful reconciliation and a very happy ending to a tragic and wicked act. It was entirely due to the grace of God and the fact that He overruled and had His will accomplished.

"How shall I go up to my father, and the lad be not with me?" (Genesis 44:34). This question of Judah to Joseph is one which we all should ask if we have loved ones unsaved.

D. THE DEATH OF JACOB AND JOSEPH IN EGYPT

When Jacob was 130 years of age, he went down to Egypt and rejoiced to see Joseph again. He was introduced to Pharaoh and lived in Egypt another seventeen

years. He died at the age of 147 years. Before his death he blessed his sons and gave a prophecy concerning each one. After his death, his body was embalmed. Joseph and his brethren carried him back to Canaan for burial.

Joseph died when he was 110 years of age. His body also was embalmed, but his body remained in Egypt until the exodus of the children of Israel out of Egypt (Exodus 13:19; Hebrews 11:22).

Before we conclude our study, we must mention the two sons of Joseph born of a Gentile mother, Ephraim and Manasseh. Each of these became a tribe of Israel and many times are mentioned instead of their father.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Two

1. What is the meaning of the statement: "And the earth was without form and void"?

2. List what was created on each day of creation:

First day:

Second day:

Third day:

Fourth day:

Fifth day:

Sixth day:

3. Explain clearly the following Scriptures:

a. Genesis 2:7:

b. Genesis 1:26

c. Genesis 2:2

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Three

1. Why did God place the tree of the knowledge of good and evil in the Garden?
2. Explain the part that unbelief had in the first transgression.
3. “Actually the sin of Adam was greater than that of Eve.”
Comment on this statement.
4. How was God’s plan of salvation brought out in Genesis 3?

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Four

1. How was Abel's sacrifice more excellent than Cain's?

2. Show how God gave Cain a second chance.

3. Describe the punishment of Cain.

4. Write a character sketch of Enoch.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Six

1. Name Noah's three sons:
 - a.
 - b.
 - c.

2. Why did the curse fall on Ham?

3. Write briefly the history of Nimrod.

4. Compare Babel with Pentecost.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Seven

1. Fill in the blank with the correct word listed below:

Laban Terah Haran Ur
Abraham Sarai Milcah

- a. Abraham's father _____
- b. Lot's sister _____
- c. Rachel's father _____
- d. Abram's birthplace _____
- e. Where Terah died _____
- f. The friend of God _____
- g. Abram's wife _____

2. How old was Abraham when he left Haran?

3. Who rebuked Abram for doing wrong?

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Eight

State whether the following statements are true or false.

1. _____ Sarah brought back an Egyptian maid from Egypt.
2. _____ Lot parted from Abraham because his uncle strove with him.
3. _____ Lot's wife was not affected by living in Sodom.
4. _____ Abraham armed 500 servants to rescue Lot.
5. _____ Abraham refused to accept even a shoelace from Sodom.
6. _____ Melchizedek was greater than Abraham.
7. _____ Abraham was eighty-six years old when Ishmael was born.
8. _____ The Lord promised to spare Sodom if there were five righteous there.
9. _____ Isaac was born when Abraham was 100 years old.
10. _____ Lot was saved through the prayers of his Uncle Abraham.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Nine

Fill in the blanks with the correct word from those listed below.

| | | | |
|---------|-----------|---------|--------------|
| Bethuel | Esau | forty | Gerar |
| eight | seventeen | Araunah | Mount Moriah |
| Rebekah | 137 | | |

1. Isaac was circumcised when he was _____ days old.
2. For a time Isaac dwelt in _____.
3. Abraham offered up Isaac on _____.
4. Rebekah was the daughter of _____.
5. Solomon's temple was built on the threshing floor of _____.
6. _____ said, "I will go."
7. Ishmael died at the age of _____ years.
8. Isaac was _____ old when he married Rebekah.
9. _____ and Jacob were twin brothers.
10. Ishmael was about _____ years old when he mocked Isaac.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Ten

1. Why did God love Jacob and hate Esau?
2. How did Jacob pay for the sin of deceiving his father?
3. How did Rebekah pay for the sin of deceiving Isaac?
4. Explain clearly the meaning of Jacob's dream.
5. Write one New Testament Scripture with reference which helps us to understand Jacob's dream.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Eleven

1. Name Jacob's twelve sons:

- | | |
|----|----|
| a. | g. |
| b. | h. |
| c. | i. |
| d. | j. |
| e. | k. |
| f. | l. |

2. Show that Jacob needed still another experience with God even after Peniel.

3. Trace Jacob's journey from Haran back to Bethel.

Name: _____ Date: _____

Self Help Test: Genesis

Lesson Twelve

1. What were the two dreams Joseph had while still at home?

2. How were these dreams fulfilled?

3. Why was it necessary for Joseph to be sent down to Egypt?

4. State three tests Joseph had to encounter while in Egypt.

5. How do we know the brethren of Joseph still had a guilty conscience after twenty years?