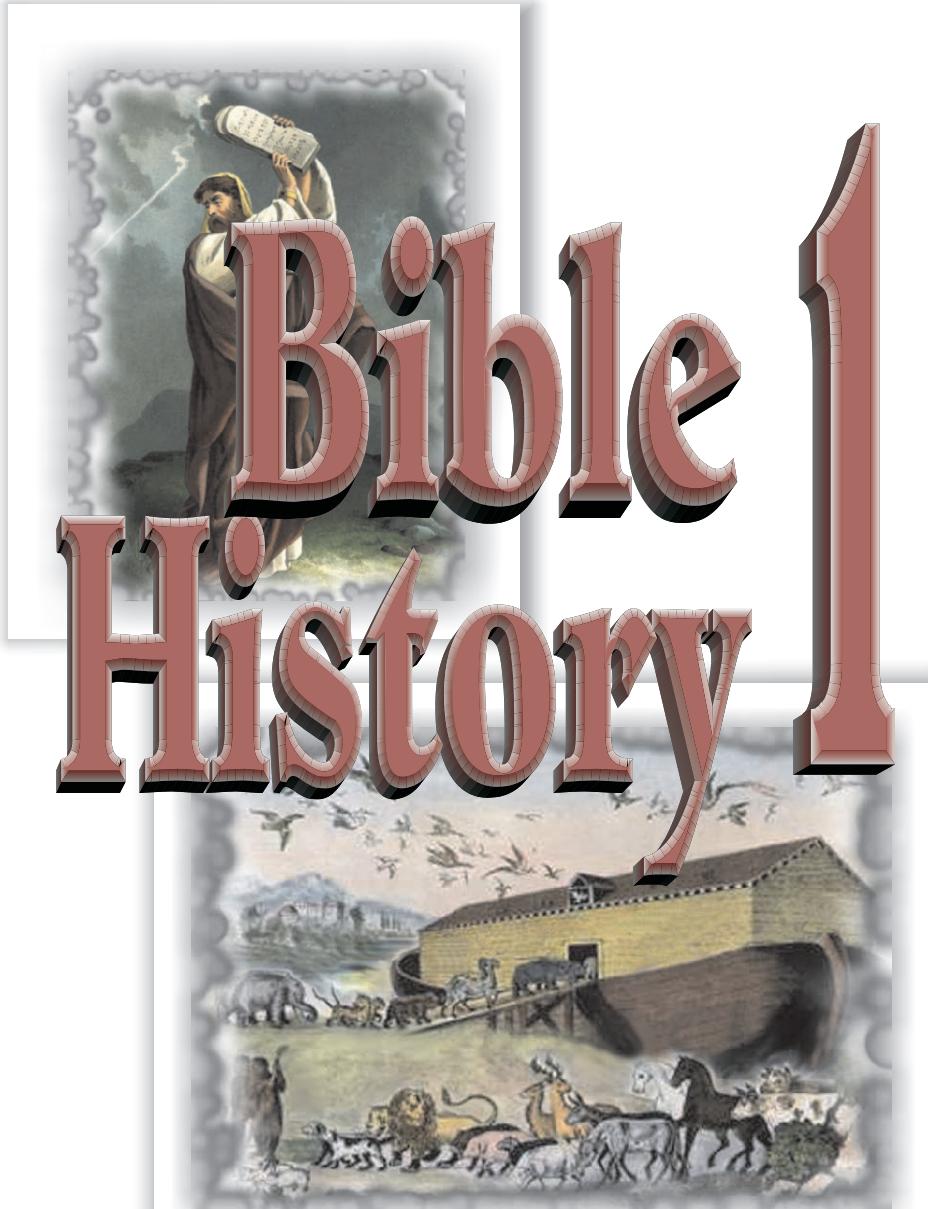


Study Guide

Bible History



by Richard Rogers

SUNSET
International Bible Institute



BIBLE HISTORY (1)

(Genesis Through Deuteronomy)



**INTRODUCTORY
OLD TESTAMENT
STUDIES**

**Taught by
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DISCLAIMER

The textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. “**Old Testament History**” by Wilbur Fields contains a wealth of knowledge which will increase your understanding of Old Testament History. The diagrams, charts and maps will enhance your study and help you to understand the over all content of this study. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

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Instructions and Requirements for Level II Students (non-Transferrable)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first.

Tests:

There will be **three tests** to complete for this course. One test is to be done at the end of lesson six (6), one at the end of lesson twelve (12), and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four.

Memory Work:

There are many facts to be memorized in this course and some are to be put on maps. Most of these will be required on your tests. Memory verses will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test, and turned it in, correct the memory work with a different colored pen. Or you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have eight (8) verses to memorize, (**This will be 10% of your grade**)

Due by the second test: Genesis 1:26-28.

Due with your final test: Genesis 2:15-17; 3:15-16.

ASSIGNMENTS:

- ▶ Read Genesis through Joshua once during this study (**This will be 5% of your grade**)
- ▶ All Self-Exams are to be completed at the end of each lesson.
- ▶ All assignments must be completed to pass this course

Instructions and Requirements for Level III Students (Transferable)

The following assignments must be completed and turned in by the final test. Failure to meet all requirements could result in not passing the course or being dropped to a Level II student. Courses completed satisfactorily may be transferable into the resident school.

Reading: Two books will be required, "*Old Testament History*" by: Wilbur Fields. Also accepted is "*Old Testament History*" by: Wm. Smith and "*The Pentateuch*" by: James Smith. The material covering Genesis through Joshua must be read by the time the course is completed and a three page evaluation sent in with the final exam. The other textbook is "*Philosophy of Evolution*" by: Richard Rogers. **(Reading these books and your evaluation paper will be 15% of your total grade).**

Memory Work: There are many facts to be memorized in this course and some are to be put on maps. Most of these will be required on your tests. Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. ***After you have completed the test, and turned it in,*** correct the memory work with a different colored pen. Or you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have eight (8) verses to memorize. **(This will be 5% of your grade).**

Due by the second test: Genesis 1:26-28.

Due by final test: Genesis 2:15-17; 3:15-16.

Tests: There will be three tests to complete for this course. One test is to be done at the end of lesson six (6), one at the end of lesson twelve (12), and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four (24). You must complete the three tests in this course with the grade for each being 70% or better. **(These test will be 80% of your total grade).**

You must complete all the "**Self Exam**" questions in your Course Guide to pass this course.

All assignments must be completed and turned in by the final test to pass this course.

Grading:

•	Reading and evaluation paper	15%
•	Memory verses	5%
•	Three exams	80%
	TOTAL	100%

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LESSON ONE

HISTORY OF THE HEBREW FAMILY (1)

INTRODUCTION

This portion of our study, "Old Testament History - Part One," is a study of the history of the Hebrew family. Part Two will be a study of the history of the Hebrew nation. Those studies will be followed by "Bible History - Part Three," which will be a study of "The Life And Teachings Of Christ." Then we will study "Bible History - Part Four." This is a study of "The History Of The New Testament Church In The Book Of Acts."

The Law of Moses was nailed to the cross (Colossians 2:14), and no longer provides a means of access to the throne of God. For this reason some are reluctant to study the Old Testament. We do not stop studying the Old Testament just because the Law of Moses has ceased to be in effect. What they do not understand is that the Old Testament is much more than the Law. It is true that the Law of Moses is contained in the Old Testament. But the Old Testament does not just deal with the Law of Moses. The Old Testament is the history of God's dealing with His creation, and the sovereign providence of God as He works with man and that part of creation called the earth.

LESSON TEXT: All the scriptures in this lesson study.

LESSON AIM: Understand the importance of the history of the Old Testament as it relates to the New Testament and the Christian.

LESSON OBJECTIVE: You will . . .

1. memorize seven reasons for studying the Old Testament.
 2. Become familiar with a basic Bible outline.
 - **Memorize the seven reasons for studying the Old Testament and the basic outline of the Bible with scripture references.** Both of these will be on your first test.
 - **Learn the names of all the books of the Old Testament with the correct spelling.** You will be required to write these on your first test.
-

In this lesson we will look at seven reasons for studying the Old Testament. We will see that our study has purpose, reason, aim and goals we are trying to reach. Also, we will present a four-point outline covering both the Old and New Testaments. We ask that you have this outline with you when we study together. We will constantly refer to the outline. In this way we hope God can work better in your life to make you the mature, effective and

fruitful servant you can be. As we progress in our video class you will begin to understand that a study of the Old Testament is relevant to understanding God, man-kind and their relationship together.

SEVEN REASONS FOR STUDYING OLD TESTAMENT HISTORY

A. To Gain Wisdom And Equipment For Every Good Work

(2 Timothy 3:10-13)

1. Timothy had already learned about Christ and the consequences of being a Christian.
2. Timothy's knowledge of the Old Testament was sufficient to make him wise unto salvation (vs. 14-15). When Paul wrote this not all of the New Testament had been written or collected into one book. The Old Testament can give us sufficient faith to point us to Christ where we will find salvation.
3. All scripture (both Old and New Testament) is inspired by God. And both, together, will furnish us with the knowledge we need to be what God wants us to be (vs. 16-17).
 - a. 1 Timothy 5:17-18, is a reference to Deuteronomy 25:4.
 - b. Paul quotes Christ's teaching of Luke 10:7. The Scripture that is God breathed is both the Old and New Testament. And both together can thoroughly equip us unto all good work. We are not equipped to do all God wants us to do if all we know is the New Testament. That's one reason to study Old Testament History.

B. It Is The Background For The Study And Understanding Of The New Testament

(Acts 3:20-24)

1. You cannot understand the New Testament without understanding the Old Testament. Why? Because the New is the completion of the Old.
2. The New Testament is the fulfillment of all the Old Testament prophecies.
 - a. The New Testament is the **REALITY** of all the Old Testament shadows. It is the answer to all the Old Testament questions.
 - b. Your understanding of the New Testament is based on your understanding the Old Testament.

C. It Points To Christ (John 5:39)

1. What scripture is Jesus talking about? The only scripture that existed---the Old Testament Scriptures. The only scripture the Jews studied was the Old Testament. Jesus said, "*Those scriptures spoke about me.*"
 - a. They speak about Him in many ways.
 - b. In Prophecy, Type, Need, Song, Proverb.
2. In Acts 8:34-35 the eunuch was reading Isaiah 53:7-8. He asked Philip who Isaiah was talking about. It says that "*beginning at that scripture Philip taught him about Jesus.*" All Old Testament scripture points to Jesus.

D. It Is The Only Reliable History For That Period Of Time.

1. Will S. Durant, "*The History Of Civilization,*" said of the ancient empire called

Sumer, "The only accurate history of this period of time is found in the Old Testament scripture of the Bible."

2. Durant did not believe in God when he wrote those words.
3. That shows that God recorded history when no one else did.
4. The same is true of the Hittites and the Sumarians.
 - a. Archaeological discoveries have proven every statement of Old Testament history to be true. And the Biblical record has always been in the correct chronological and historical order.
 - b. The Bible is the only accurate historical record of ancient times.
 - c. The Biblical account is reliable---It is the word of God.

E. To Gain Both Good And Bad Examples---How to live and how not to live

1. James 5:10-11, A positive example of how to bear up in times of persecution, suffering and ridicule.
 - a. The example of the prophets. Job's example of patience.
 - b. Faith in God in times of difficult circumstance.
2. 1 Corinthians 10:1-11, A negative example of what not to do and how not to act.
 - a. Do not be idolaters.
 - b. Do not commit sexual immorality.
 - c. Do not test the Lord to see just how much you can get away with.
 - d. Do not complain about what God is doing in your life.
3. History is not written down for the people who lived that history.
 - a. History is written down for the people who will follow.
 - b. We study Old Testament history to: 1) learn how to be patient and persevere like the prophets of old, 2) not to sin like they did.

F. For Learning Patience, Comfort & Hope (Romans 15:4)

1. "Whatever was written" means "everything that was written."
 - a. The Old Testament was not written for the Old Testament people.
 - b. The Old Testament was written for you and me.
2. What is it supposed to do for us? It builds character traits in us and gives us that which enables us to walk with God.
 - a. Patience.
 - b. Comfort.
 - c. Hope.
3. How does it do that? That is what we will be studying in these 48 lessons of Old Testament History. It shows us God working in the lives of His people.
 - a. Adam, Eve, Cain and Abel.
 - b. Enoch, Noah.
 - c. Abraham, Isaac, Jacob, Joseph, Moses.
 - 1) The nation of Israel and Judah. Every time they did good, God blessed them. Every time they did evil God cursed them.
 - 2) The example of David, Daniel, Esther.
4. No matter how hard the circumstance. No matter how difficult the situation. No matter how bitter the persecution. No matter how dark the night, joy comes in the morning. God gives us patience, comfort, hope. The Old Testament gives us real

life examples that help us learn patience, comfort and hope in God.

G. As Bright Light Shining In A Dark Day (2 Peter 1:16-21) .

1. Vs. 16-18, Peter and the apostles had first-hand witness of Jesus.
 - a. They were there with Jesus during His earthly life.
 - b. They saw Him, heard Him, touched Him. That is eye witness.
 - c. Vs. 19, you and I have something more certain than an eye witness testimony.
 - 1) What is that? The word of the prophets.
 - 2) Fulfilled prophecy is more certain than eye witness.
2. Prophecy is the word of God. The fulfilled, demonstrated word of God is a greater witness than having been in the presence of Jesus.
 - a. That becomes a light in a dark day.
 - b. Light, even a small light, dispels great darkness.

NOTE: It is helpful to see the Old Testament as a part of the whole Bible story of Divine redemption. Learning a basic outline of the whole Bible will start you on your way to seeing the Bible as the record of one theme -redemption.

A BASIC OUTLINE OF THE BIBLE

A. THE PROLOGUE: Genesis 1:1-11:9

Revelation Of The Redeeming Purpose.

1. From Creation to the fall. Genesis 1:1-3:24.
2. From the fall to the flood. Genesis 4:1-8:14.
3. From the flood to Babel. Genesis 8:15-11:9.

B. ACT ONE: Genesis 11:10-Malachi 4:6

Unfolding Of Divine Redemption - Preparation.

1. The Hebrew family (Abraham - Joseph). Genesis 11:10-50:26.
2. The Hebrew nation (Joseph - Zerubbabel). Exodus 1:1-Ezra 1.
3. The Hebrew remnant (Zerubbabel - Nehemiah). Ezra, Nehemiah, Esther.

C. ACT TWO: Matthew 1:1 - Jude 25

Unfolding Of Divine Redemption - Effective.

1. Introduction of the eternal purpose by the Messiah - The Gospels.
2. Progress of the eternal purpose through the church - Acts 1:1 - Jude 25.

NOTE: That progress is still continuing in the church today.

D. THE EPILOGUE: Revelation

The Consummation Of Divine Redemption.

1. Vision of grace - Christ the Lord of the church. Revelation 1:1 - 3:22.
2. Vision of government - Christ the Lord of the earth. Revelation 4:1 - 20:15.
3. Vision of glory - Christ the Lord of eternity. Revelation 21:1 - 22:21.

SELF EXAM FOR LESSON ONE

1. List seven reasons why it is important to study the Old Testament. Give a scripture reference for each one.

1) _____

2) _____

3) _____

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2. Write out from memory the basic outline of the Bible as given in this study guide. Be sure to list the scripture references for each division.

LESSON TWO

HISTORY OF THE HEBREW FAMILY (2)

INTRODUCTION

Lesson two is a study of that period of time recorded in Genesis 1:1-3:24. It is that period of time from creation of all things to the fall of man because of his sin. This is the beginning of all things. That is where our study should start---at the beginning of all things.

LESSON TEXT: Geneses 1:1 - 3:24

LESSON AIM: To see the origin of the universe in which we live. Understand our roots---the origin of mankind. See the relationship of man to God and understand the origin of sin. In relation to sin to understand that we need a deliverer from sin.

LESSON OBJECTIVE: You will . . .

1. Learn about the nature of matter and its relationship to that which is eternal.
 2. See the contrast between Creationism and Atheism.
 3. Realize that mankind is God's crowning act of creation. Everything else in creation is just an organism or thing (a non-person). Mankind is God's special, unique creation. Only mankind is created in God's image and likeness---a spirit/soul living inside a fleshly form.
 4. We will be introduced to the struggle between God and evil influences of Satan in the spiritual world. A struggle with eternal consequences.
 5. From this struggle we will discover the origin of polytheism as it evolves out of monotheism.
 6. Most importantly, against the backdrop of this struggle, we will see the grace, love, beauty and wisdom of God's promised plan of salvation for mankind.
-

FROM CREATION TO THE FALL (Genesis 1:1-3:24)

A. Creation of the Cosmos (Genesis 1:1-2:3)

1. This is creation by God's spoken word. It is fiat (Creation by commandment).
 - a. On day one God created light (Genesis 1:1-5). "*God called the light "day," and the darkness he called "night." And there was evening, and there was morning--first day.*" (Genesis 1:5).
 - b. When God inspired Moses to write the book of Genesis it was written by a

Hebrew to Hebrews. The Hebrew day started at six o'clock in the afternoon and ended the next day at six o'clock in the afternoon. This is a Hebrew day that is a 24 hour day. There was evening (12 hours), there was morning (12 hours), the first day. These are 24 hour days.

2. Day two: God created the heavens (Genesis 1:6-8).
3. Day three: God created the seas, and dry land. God also created vegetation full-grown and bearing fruit (Genesis 1:9-13).
4. Day four: God created light as a separation from darkness. He created light bearers as time markers (Genesis 1:14-19).
5. Day five: God created birds and aquatic life (Genesis 1:20-23).
6. Day six: God created animal life and God created man (Genesis 1:24-31).
 - a. Notice how all fish, birds and animals were created - they did not evolve.
 - b. Man was created by God. Man did not evolve.
 - 1) Man given dominion over all fish, birds, animals and every living creature that moves on the ground.
 - 2) Everything God created was good.
7. God rested from His creating and sanctified the seventh day (Genesis 2:1-3).
 - a. That is the Bible's statement about the origin of man and the universe in which he lives. Creation refutes six erroneous doctrines:
 - 1) It refutes the *Eternity of Matter*. Matter had a beginning - *In the beginning God created.*
 - a) The universe as we know it had a beginning. And before the earth had its beginning, there was God.
 - b) God is the only One who has always been here.
 - 2) It refutes *Polytheism*. It says, "*God created.*" It does not say that "*GODS created.*"
 - 3) It refutes *Agnosticism* by saying that God created everything with a purpose. Creation was not the result of a "cosmic crap shoot." Creation was planned, not un-caused.
 - 4) It refutes *Fatalism*. Fatalism denies the providential rule of God in the world. Fatalism believes that things happen as a result of fate.
 - a) The Bible says all this is the result of God's will and purpose as expressed by His determined creation.
 - b) The universe and every thing was the result of God's all powerful word, stemming from His creative thought. From that alone, God brought things into being out of non-being. That which had no existence heard the all powerful enabling Word of God. And from His command discovered the will and means to exist. What a glorious picture of the omnipotent God in whom we trust.
 - 5) It refutes *Pantheism* which says that all things are God and God is all things. This could not be because God existed before anything else ever existed.
 - 6) It refutes *Evolution*. The Genesis record says that all things exist because in six days God created everything that exists. The universe and everything in it is created. And it is created by God.
 - b. Notice the order of creation as stated in Genesis.

- 1) God created the heavens and the earth.
- 2) Then He created the things that live in the heaven and on earth.
- 3) On the first three days He created the things that will be occupied by the things He created on the next three days.
 - a) Day 1: light. Day four: Light bearers (Sun, moon, stars).
 - b) Day 2: Separated waters from sky. Day 5: created fish & birds.
 - c) Day 3: Land correlated to man, beasts and insects of Day 6.

NOTE: What stands out in all of this? ORDER! It reveals an orderly progression. God is not disorganized. Thus God could say at the end of each day, "This is good."

B. Advent of Mankind (Genesis 2:4-25)

1. *Production* - The creation of man (vs. 1-7).
 - a. An expanded discussion of the creation of man that occurred during the sixth day.
 - b. God teaches Adam that nothing in creation meets the deepest need of his heart.
2. *Provision* - All things serve man (vs. 8-14).
 - a. All other creation is to be subdued by man. It is not his partner/helper.
 - b. Nothing in creation can fulfill the spiritual longing of man's heart.
 - c. All of creation was made to be for Adam's use--To be subdued and ruled.
3. *Probation* - One thing forbidden (vs. 15-17).
 - a. Man was to remain innocent.
 - b. God did not want man to know sin and guilt.
4. *Progression* - The mate (vs. 18-25).
 - a. Man receives a partner/helper like himself.
 - b. One in who he can find his solace, kinship and companionship.
 - c. Adam and Eve were innocent and pure before God.

NOTE: Man's four-fold Commission.

1. Domination over creation and the universe (1:26-28).
2. Multiplication of species (1:28).
3. Subjugation of Creatures (1:28). First creatures were friendly - fear came in Genesis 9.
4. Cultivation of the earth (1:28-30).

C. The Probation of Man (Genesis 2:16-17)

1. The necessity - Worth proven by test.
2. The means - A Probation. Allows the maximum and forbids the minimum.
3. The issues - Life and death (Physical and spiritual).

D. The Temptation And The Fall (Genesis 3:1-24)

1. The temptation (vs. 1-6). Satan attacks the woman alone.
 - a. Satan convinces Eve to eat of the forbidden fruit.
 - b. Eve entices Adam to eat also.
2. The consequences of Adam's fall (vs. 7-13).
 - a. *Loss of innocence* - Knew they were naked.

- b. *Shame* - Attempt at covering.
- c. *Fear* - Hid from God.
- d. *Death* - Separation from the tree of life.

NOTE: Adam's sin caused these results. Eve's only caused pain in child-bearing and submission to man.

3. The consequence of Satan's deception (vs. 14-15).
 - a. Greatly cursed.
 - b. Enmity between his seed and woman's seed.
 - c. The woman's seed (Christ) will crush him.
4. The consequences of Eve's fall (v. 16).
 - a. Pain in childbearing.
 - b. Submission to man.
5. The consequence of being out of fellowship with God (vs. 17-24).
 - a. Man will toil in sweat and tears - Life and death cycle.
 - b. Death - Separation from the Tree of Life.
 - c. Animal skins provided - The innocent dies for the guilty.
 - d. Cherubim placed before the garden entrance.

SPECIAL NOTE:

1. The Devil's wiles.
 - a. Satan attacks the woman alone (v. 1).
 - b. Introduced doubt about God (v. 1).
 - c. Ignored covenant they made with God (vs. 2-3).
 - d. Denied connection between sin and punishment (v. 4).
 - e. Challenged the truthfulness of God (v. 4).
 - f. Charged God with selfish jealousy (v. 5).
 - g.Appealed to the woman's pride and ambition (v. 5).
2. The reason for Eve's downfall.
 - a. Her Unguarded conversation (vs. 2-3).
 - b. She loosed her hold on God (v. 3).
 - c. Looked and longed for the forbidden fruit (v. 6).
 - d. Took and ate the forbidden fruit (v. 6).
 - e. Induced another to partake and sin (v.6).
3. The consequences of Eve's fall.
 - a. Pain in childbearing (v.16a).
 - b. Submission to man (v. 16b).
4. The consequences of Adam's fall.
 - a. Loss of Innocence (v. 7).
 - b. Shame (v. 7).
 - c. Fear (v. 8).
 - d. Death (vs. 23-24).
5. God is manifested in His judgment.
 - a. Sought the guilty pair (vs. 8-9).

- b. Spoke to the guilty pair (vs. 10-13, 17-19).
- c. Sentenced all involved (vs. 14-19).
- 6. God is manifested in His grace - Redemption is:
 - a. Promised - in the seed line (v. 15).
 - b. Apprehended - in her name, "Eve" Mother of all living (v. 20).
 - c. Typified - Innocent covers the guilty (v. 21).
 - d. Made possible - Life/death cycle (v.22).

SELF EXAM FOR LESSON TWO

1. List by day the order of creation in chapter one.

Day One: _____

Day Two: _____

Day Three: _____

Day Four: _____

Day Five: _____

Day Six: _____

2. The creation refutes what six erroneous doctrines in regards to origins?

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

3. Genesis 2:1-25 is outlined with four "P" words, list these below with the scripture divisions.

1) _____

2) _____

3) _____

4) _____

4. What was man's four-fold commission in chapter one?

1) _____

2) _____

3) _____

4) _____

5. What are the four consequences of Adam's fall in Genesis 3:7-13?

1) _____

2) _____

3) _____

4) _____

LESSON THREE

HISTORY OF THE HEBREW FAMILY (3)

INTRODUCTION

Lesson three will begin with the most important verse in the Bible. Everything Jesus will become to humanity is found in embryo in this verse.

In our last lesson we saw how the Devil approached the woman and deceived her. It was the woman, not Adam, who was deceived. The apostle Paul, in 1 Timothy 2:14, says the man sinned knowing what he was doing. The woman was deceived and ate the fruit. Then God came and cursed everyone involved--the woman, man and the serpent.

LESSON TEXT: Geneses 3:15-16

LESSON AIM: To see the fulfillment of God's promise in the struggle between Satan and the woman's seed. Between the forces of good and evil. We must understand and be aware of the viciousness of Satan and his intent to harm that seed. Both the apostles Peter and Paul warn us about the wiles and viciousness of Satan: "*Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour...And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness...*" (1 Peter 5:8; 2 Corinthians 11:14-15). But in this struggle we will see that there is a power greater than Satan. That power is the person of God. And the purposes of God will be providentially carried out. Nothing will stop God's progress toward His promised and purposed goals.

LESSON OBJECTIVE: You will . . .

1. Learn about the struggle with the forces of evil in heavenly places.
 2. See that this conflict, though originating in heavenly places, is fought in a physical world in the minds of men for the souls of men.
 3. Discover that God always wins. And the victory will come by "...*the man He has ordained. He has given proof of this to all men by raising him from the dead.*" (Acts 17:31).
-

In Genesis 3:14-15, God said to the serpent, "*Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."*" Here is a prediction and a promise. The prediction is the conflict between Satan's seed and the

woman's seed. The promise is victory for the woman's seed.

THE MOTHER PROMISE AND REDEMPTION

A. Definition of Key Words/Terms

1. **ENMITY:** Ill-will, hatred, strife. It implies warfare.
2. **SEED:** Ancestors, posterity, offspring.
3. **BRUISE:** To crush, trample down. It implies lying in wait.
4. **HEAD:** The superior position. It signifies the object of power, control and authority. Compare with Matthew 28:18; Colossians 1:18.
5. **HEEL:** The lesser position. A temporary crippling that never kills or defeats.

B. The Nature Of Redemption

1. **PROMISED:** A part of God's eternal plan and purpose.
2. **COSTLY:** Won in a hard, bitter, bloody struggle.
3. **HISTORICAL:** Told in the framework of a redemptive revelation.

THE HISTORICAL DEVELOPMENT OF THE CONFLICT

A. Cain and Abel (Genesis 4:1-8, 25)

1. Satan, through Cain, destroyed the "righteous Able," seeming to be victorious.
2. **BUT GOD,** "Appointed another seed instead of Abel," he is named Seth (Genesis 4:25).
3. The "Seed of woman" survives and continues - The eternal story, saved by one.

B. Daughters of Men and Sons of God (Genesis 6:7, 8, 12)

1. The righteous marry those who are unrighteous and wickedness ensues.
2. God brings a universal flood upon the earth and "...all flesh died... every man" (Genesis 7:21-22).
3. **BUT GOD,** looked down and one man named "Noah found favor in God's sight" (v. 8).
4. Again the Seed-family is preserved and continues.

C. Barren Womb and Abundant Promise (Genesis 17:15-19)

1. God reaffirms His promise and assures Sarah that she will bear a son whose name will be Isaac. How will this be? Sarah is barren and past age. *"It had ceased to be with Sarah after the manner of women"* (Genesis 18:11).
2. **BUT GOD,** intervened and Isaac is born as promised (Genesis 17:19). Compare with Romans 4:8-12; Hebrews 11:11-12.
3. God's purpose will not be defeated by a barren womb. The seed line continues.

D. Famine and Family (Genesis 41:55-50:26)

1. The Seed-people are doomed to starvation (Genesis 42:1-2, compare 43:8).
2. **BUT GOD,** was with Joseph.
3. God's purpose can not be defeated by a barren earth. The seed line continues.

E. Pharaoh and the Enslaved Seed-people (Exodus 1:8ff)

1. The Seed-people are doomed by Pharaoh's decree.
2. **BUT GOD**, raises up Moses (Exodus 3:4-10; compare Hebrews 11:23-29).
3. God's purpose will not be defeated by a heathen nation. Ten mighty plagues defeat Satan and the seed line continues.

F. Evil Attempts to Kill David

1. By Goliath and Saul (1 Samuel 17:1-51; 18:8-11; 19:1, 8-12).
2. By Absalom (2 Samuel 15).
3. **BUT GOD**, made a promise with David to be the royal Seed-line (2 Samuel 7:1-29).
4. The seed line continues.

G. Devilish Woman and the Seed Royal (2 Kings 11)

1. Athaliah (Jezebel's daughter) sought to destroy all of the royal seed.
2. **BUT GOD**, moved Jehosheba to take Joash (the heir) and hide him (2 Kings 11:2).
3. Again the seed line is snatched from the adversary.

H. Death and Hezekiah (2 Kings 18:1-20:21)

1. King Hezekiah is terminally ill and has no heirs.
2. With no heir the seed line will cease and Satan will finally be victorious.
3. Hezekiah repented of his sin and God added 15 years to his life (2 Kings 20:6).
4. **BUT GOD**, Gave him a son, Manasseh, to reign in his stead (2 Kings 20:21).

I. Wicked Haman and the Jewish Remnant (Esther 1:1-10:3)

1. Haman's envy and pride spells destruction for the Jews (3:1-6).
2. The king makes a decree to slay all Jews (3:13).
3. **BUT GOD**, brought Ester to the kingdom for the time of salvation.
4. Ester is the means by which God preserves the Seed-people.

J. Christ is Born and Herod Slaughters the Infants (Matthew 2:1-23)

1. Herod slew all the male children two years and under (vs. 16).
2. **BUT GOD**, had Joseph take the child to Egypt (2:13-15, 19-23).
3. God's purpose cannot be defeated by a wicked king's plot.

K. Satan and Jesus (Matthew 4:1-11)

1. Satan openly attacks from the front through many temptations.
2. **BUT GOD**, had already given the answer - "It is written."
3. God's purpose succeeds by His Son's trust.

L. The Nations and Jesus (John 11:53)

1. Satan uses both the Jews and Rome to destroy the seed.
 - a. The betrayal (John 13:18, 27).
 - b. The trial (Matthew 26:59).
 - c. The cross (Acts 2:23).

2. God uses evil men to fulfill His eternal plan of redemption.
 - a. Contemplate these verses (Acts 2:23; 3:14-15; 13:23-39).
 - b. **BUT GOD**, Raised Jesus up from the dead. And in doing so declared Him to be the Son of God (Romans 1:4).
3. Jesus had been promised from olden times (Romans 1:2).
 - a. Jesus was born of the seed of David (Romans 1:3).
 - b. Declared to be the Son of God by His resurrection (Romans 1:4).
 - c. God, through Jesus, bruised Satan's head and brought freedom to mankind (Hebrews 2:14-15; Romans 16:19-20).

SELF EXAM FOR LESSON THREE

1. Define the following words relating to Genesis 3:15.

1) **ENMITY:** _____

2) **SEED:** _____

3) **BRUISE:** _____

4) **HEAD:** _____

5) **HEEL:** _____

2. Give events Richard discusses under the designation of "Saved by One" listed under the heading of "The Historical Development of the Conflict."

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

10) _____

11) _____

12) _____

3. Write from memory Genesis 3:15-16.

LESSON FOUR

HISTORY OF THE HEBREW FAMILY (4)

INTRODUCTION

Lets begin this lesson by remembering the conflict begun in Genesis 3:15. This is the prophecy of all prophecies. Its principle of redemption will be enlarged throughout all the rest of the Old Testament.

God speaks to the Devil, personified in the serpent, and says, *"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."* It foretells of the time when one man, Jesus, in His death and resurrection will take away the Devil's power. But in accomplishing that He will be hurt temporarily. That is the story of the Old Testament. The Devil trying to destroy the woman's seed. But God was always one step ahead of Satan and with each attempt raised up one individual to keep the seed line intact.

LESSON AIM:

To again see the fulfillment of God's promise in the struggle between Satan and the woman's seed. Between the forces of good and evil. We have seen that illustrated in the Old Testament and brought to completion in the New Testament in the life of Jesus. But in this struggle we will see that there is a power greater than Satan. That power of God is seen in the person of Jesus. We will continue that study by examining the power and claims of Jesus and look at the Biblical narrative itself as it unfolds. We will see in detail how the purposes of God will be providentially carried out.

LESSON OBJECTIVES: You will . . .

1. Learn about the invincible power Jesus claimed for Himself.
 2. See that Satan literally has no power over Jesus.
 3. Learn that the Savior's power is in His death, burial, resurrection and coronation.
 4. See the doctrinal significance of this conflict between God and Satan.
 5. Begin a detailed study that will enable you to grasp the eternal significance set forth in the Biblical narrative.
-

Cain killed Abel and God raised up Seth. The whole world became wicked and God raised up Noah. The world became idolatrous and God raised up Abraham. Israel went into Egyptian captivity and God raised up Moses. God chose the tribe of Judah and David's lineage through whom He would bless the world. Goliath, Saul, Absalom, and Athaliah tried to destroy that seed line and in each case God triumphed.

The wicked man, Haman, tried to destroy God's seed line, but God raised up Esther. During the time we call "THE PERIOD BETWEEN THE TESTAMENTS" the Seleucid Empire tried to destroy the seed line and God raised up the man Judas Maccabeus. Finally, the virgin miraculously bares God's Son. Herod tries to kill the infant but God moves Joseph and Mary into Egypt until Herod dies.

Satan tempts Jesus in the wilderness and three times Jesus defeats the challenge by quoting the written word. Three years later Satan tries, with Jewish hypocrisy and Roman brutality to destroy Jesus for claiming to be the Son of God. But He conquers them all and proves it by arising from the dead. It is summed up by the apostle Paul in Romans 16:19-20, "*...to be wise about what is good, and innocent about what is evil. The God of peace will soon crush Satan under your feet...*" With every Christian's death Satan's head is crushed and Christ is victorious.

THE AFTERMATH OF CONFLICT

A. The Savior's Power is Seen in His Claims

1. He claimed to be stronger than Satan (Luke 11:14-23; Matthew 12:24-30).
 - a. He plunders his goods (Mark 3:27).
 - b. He divides his kingdom (John 8:32-33).
 - c. He binds him (puts him in chains).
 - d. Satan has no power over Jesus or anyone who belongs to Jesus.
2. He claimed that Satan had no power over Him (John 14:30).
 - a. Jesus, being sinless, negates Satan's power (Hebrews 2:9-18; 4:15; 7:23).
 - b. The cross was God's plan, not just the Devil's plot (John 10:17-18).
 - c. The cross and resurrection totally defeated Satan (Hebrews 2:14-15; Revelation 1:17-18).
 - d. Jesus' life was not taken from Him, He laid it down. He voluntarily willed Himself to die for our sins (John 19:30; 7:30; 12:23, 27).

B. The Savior's Power Is Seen In His Cross

1. The power of the cross (John 12:31-33; Romans 1:16-17; 1 Corinthians 1:18-2:2).
2. The power of the cross was confirmed by the resurrection (John 14:18-20; 16:17-19, 33).
 - a. He burst the gates of the grave (Matthew 28:1-7).
 - b. Death could not possibly hold Him (Acts 2:23-24; 13:32).
 - c. He wrestled Satan's power from him (Hebrews 2:14-15; 1 John 3:8).
 - d. Jesus is conqueror and victor over death (Revelation 1:17-18).

THE DOCTRINAL SIGNIFICANCE OF THE CONFLICT

A. The PROMISE Of God Can Be Relied On

1. In the garden of Eden God promised the Serpent's head would be crushed by the woman's seed.
2. The combined efforts of earth and hell could not thwart that promise.

B. The PROVIDENCE Of God Will Protect His People (Hebrews 13:5-6)

1. I can also rely on God's providential workings. He will protect me. He has said "*I will never leave you or forsake you,*" (Joshua 1:5). "*So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"*" (Hebrews 13:6).
2. God made that promise in the garden. Day by day, from that day to this, God has worked providentially in the world and in the affairs of men to keep his promise to His people.

C. The PURPOSE Of God Will Always Stand

1. If God promises a thing it is eternal.
2. God will work out His eternal purpose in our life. Our purpose in life is to let God's will be worked out in our lives. Leave all things to God. "...*And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*" (Romans 8:28). Also, read Romans 16:19b-20.

FROM THE FALL TO THE FLOOD (Genesis 4:1 - 8:14)

A. The Historical Account of Cain and Abel (4:1-15)

1. The two offerings (vs. 1-4a). One animal - one vegetable.
2. The Divine response (vs. 4b-7). One accepted - one rejected.
3. Murder and martyrdom (v. 8). One guilty - one innocent.
4. The Divine judgment (vs. 9-12). Exiled from his family. (Separation of the seed lines)
5. The cry of Cain (vs. 13-15). Mercy extended.

B. God's Divine Judgment On Cain (4:10-15)

1. His curse. He'll not find a place where he can raise a good crop and he'll be a nomad, he'll a wanderer all of his life.
2. Cain's cry to the Lord. *whoever finds me will kill me."*
3. God's mark on Cain. *Then the LORD put a mark on Cain so that no-one who found him would kill him.*
 - a. Banned from the Lord's presence.
 - b. Sent to the land of Nod.

C. The Genealogies Of Cain And Seth (4:16-5:32)

1. Cain's posterity (4:16-24). The daughters of men in 6:1-2.
 - a. City dwellers (vs. 16-17).
 - b. Polygamous (vs. 18-20).
 - c. Culture (v. 21).
 - d. Industry (v. 22). (Musicians, and artificers in bronze and iron)
2. Seth's posterity (4:25-5:32).
 - a. Calls upon the name of Jehovah (4:25-26).
 - 1) Re-establishment of worship and trust in Jehovah.
 - 2) Separation from ungodly.
 - b. The family tree (5:1-32). Genealogy of Seth - the sons of God in 6:1-2.
 - c. There's ten generations from Adam to Noah mentioned in chapter 5 and they're

godly men on the whole.

D. Great Apostasy And The Following Judgment (6:1-8:14)

1. The blending of the seeds (6:1-2). The sons of God and the daughters of men.
 - a. The "sons of God" - the lineage of Seth.
 - b. The "daughters of men" - the lineage of Cain.
2. The divine warning (6:3-4). God's spirit will not always strive with man.
 - a. The world will be destroyed by water in 120 years.
 - b. The blending of the "seed-line."
 - c. The giants were on the earth in those days and also afterward.
3. The prevailing wickedness (6:5, 11-13).
4. The divine response (6:6-7, 13). Destroy man from the earth.
5. The Godly remnant (6:8-9). Noah found favor in the eyes of Jehovah.
 - a. He was righteous which means he followed the law.
 - b. He was blameless which means he strove to be righteous.
 - c. He walked with God, there's humility.
6. The preparation for judgment (6:13-7:10). Noah built an ark for the saving of himself, his family, and animals. Preached of the coming judgment for 120 years.
7. The punitive flood (7:11-8:14).
 - a. An opportunity to start over again.
 - b. An opportunity to walk again with God.

SELF EXAM FOR LESSON FOUR

1. The Savior's power over the devil is seen in what two things in the Gospels?

1) _____
2) _____

2. The "Doctrinal Significance of the Conflict" is seen in what three things?

1) _____
2) _____
3) _____

3. Complete the following statements in relation to the historical account of Cain and Able (4:1-15).

1) The two offerings - _____
2) The Divine response - _____
3) Murder and martyrdom - _____
4) The Divine judgment - _____
5) The cry of Cain - _____

4. What personality traits characterize the posterity of Cain?

1) _____
2) _____
3) _____
4) _____

5. What personality traits characterize the posterity of Seth?

1) _____
2) _____
3) _____

6. Explain what is meant by the statements, "the sons of God" and "the daughters of men."
-

LESSON FIVE

HISTORY OF THE HEBREW FAMILY (5)

INTRODUCTION

At the end of our last lesson we quickly surveyed Noah's life. We did that so we could see his life up to the end of the flood. Now lets go back to the time when the ark rested on dry land and Noah's life begins again on the earth. Noah had waited many months for this moment. But Noah was a man of patience. He had gone about his work, building the ark, and then waiting in the ark, trusting the God who had given him every reason to trust Him. Noah was over six hundred years old. And that has definite advantages when it comes to patience. But in our shorter life span we need to learn it more expeditiously. In an age and culture which has produced instant replays, instant potatoes, instant coffee, same day dry cleaning and Polaroid photographs it is not surprising that we pray, "Lord, give me patience and give it to me now!" But in the economy of God, which has an eternal dimension, things don't always move as fast as we would like and we have to be reminded that delay often has its own discipline and discipline produces its own character. That which is gained easily is often lightly prized. And that which arrives suddenly more often than not departs in the same way. It takes time to grow a harvest and it takes time to grow a man of virtue. Time is one thing God has more of than you or I. We cannot hurry God therefore, we must learn to wait on Him. The rewards of such a timely harvest are immeasurable.

We see God working patiently in Noah's life and Noah experiencing the new life every born-again child of God experiences today in Christ Jesus. Noah foreshadows the beautiful experience of those in the Messianic Kingdom. The experience of being rescued to walk in a new life. God's response to Noah's obedient faith is "*Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.*"

From these words of promise Noah was ushered into a new sense of security. The certainty of commitment becomes an important factor in his new life. Yes, Noah had exhibited a remarkable commitment to the purposes of God by building the ark and doing all God had commanded---a sign of great faith. But now Noah is being reminded of a far greater commitment---that which God shows to His own purposes and plans. Noah must now know beyond all possible doubt that God is true and when God speaks a word it will come to pass! Noah now understands he is an intricate part of God's plan and therefore understands that he is safe in the sovereign immutable purpose of the Eternal God.

LESSON AIM: To help us further realize the faithful fulfillment of God's promise in the struggle between Satan and the woman's seed. God is victorious as always. Satan can not win. God had promised that in the garden.

Nothing will defeat that eternal purpose. Mankind is still "saved by one." At this point in history that one is Noah and the family he brought with him into the ark of God. From these will come the human race, and the seed of salvation.

LESSON OBJECTIVE: You will . . .

1. Learn that mankind has the potential for evil that negates all rights to exist in God's sight.
 2. See that Satan understands this and seeks to bring about this annihilation through man's potential and propensity to sin.
 3. Learn that if we submit ourselves patiently to God's will He truly "works all things together for our good" and in the process secure our salvation.
 4. Investigate the origin of the many nations and ethnic groups of the world.
- **Memorize all the Waters, Rivers, Mountains, and Countries of the ancient world. (32 altogether)**
-

FROM THE FLOOD TO BABEL - THE OLD TESTAMENT WORLD (GENESIS 8:15-11:9)

A. Noah and His Family (Genesis 8:15-9:25)

1. The momentous emergence (8:15-19).
 - a. Patiently Noah has waited for this moment. The time for beginning anew. The world is cleansed of all evil. Man and all living creatures are given new life and a new beginning.
 - b. The benefits resulting from hundreds of years of faith and obedience are now realized. The patience of faith has its profound rewards. And nothing has changed for those who, in the ark of salvation, patiently obey God's will. As Noah was sheltered in the ark so we are sheltered in Christ Jesus from God's wrath and are raised to walk in newness of life.
2. The family sacrifice (8:20).
 - a. Noah's first action on dry ground is very significant---It is an act of worship.
 - b. Although the supply of animals was small, Noah did not hold back from God what had always been commanded.
3. The divine intention (8:21-22).
 - a. The Lord smelling an aroma illustrates the delightful expression of divine satisfaction and approval of Noah's sacrifice.
The apostle Paul uses a similar expression to describe Christ's sacrifice for our sins, "...Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God." (Ephesians 5:2).
 - b. God gives assurance to Noah that no such flood will occur ever again. Noah's experience beautifully illustrates that of the believer, who, in Christ Jesus, is a new creation and can rest confidently in the safety of God's tender care and provision.
4. The new era (9:1-7).

- a. Notice the marked similarities between the original creation which greeted Adam and Eve and the new creation into which Noah and his family entered. But there is a difference. Though sin had entered and been judged, it had not been eradicated. God's words to Noah show that man's status in the divine economy has not changed. Man's capacity for sin is not overlooked. His human dignity is still recognized.
- b. God's words to Noah are intended to remind him of man's unique and dignified position. Man is given a special commission---continue to be and to do what he was created for.
 - 1) Man is protected from himself. He is the only one created in God's image.
 - 2) God impresses on man the inestimable worth of lifeblood, whether human or animal, but particularly human, because life itself is the gift of God and must not be abused.
- 5. The covenant renewed with Noah (9:8-17).
 - a. There will never again be a universal flood. All flesh perished except for those in the ark. Only those in the ark found salvation and new life (1 Peter 3:20-21).
 - b. The sign of the covenant - The rainbow.
- 6. The persistency of evil (9:18-25).
 - a. Ham's sin of not honoring his father's worth.
 - b. Man begins again to prostitute his human dignity. Man begins to treat lightly his special creation. His God given special commission is diluted. And he begins to ignore the special covenant made with his Creator.
 - c. Even when man does that which is not worthy of honor, even when he is totally devoid of any self-respect, we dare not forget that he is still created in God's image and likeness. Therefore, no man is to be treated with disrespect or contempt.

SPECIAL NOTE:

Adam lived 243 years into the life of Methuselah. That gave Adam 243 years to teach Methuselah the story of creation and the fall. Methuselah died the year of the flood. So he had 600 years to teach Noah about the creation and the fall. And Noah had 350 years, after the flood, to teach other people. Shem, Noah's son, lived into the life time of Jacob. What all this says is that they did not need a written record of creation and the fall. Just by word of mouth the historical fact of creation and the fall will be told to all.

What we do need to learn is that even with righteous men evil lies in wait at every opportunity. Sin is an ever present temptation. The Devil is still trying to destroy the seed of the woman.

B. The Spread of the Nations (Genesis 10:1-32). (Table of Nations)

- 1. In the Genesis narrative we are seeing the introduction of important men and follow them through their demise and then we are introduced to their sons briefly before focusing on the one through whom God would work out His unique purposes to preserve the seed line to salvation.
 - a. Noah has passed from this world. He has been a great man of faith.
 - b. Now his three sons, Shem, Ham and Japheth, step onto the stage of life. From

their sons come all the nations in ancient times, and even unto today.

2. Japheth's Sons (10:1-5).

a. Gomer - Celts	e. Tubal
b. Magog - Scythians	f. Meshech
c. Madai - Medes	g. Tiras - Thracians
d. Javen - Greeks	
3. Ham's Sons, (10:6-20).

a. Cush - Ethiopia	c. Phut - Libya
b. Mizraim - Egypt	d. Canaan - Palestine
4. Shem's Sons, (10:21-22).

a. Elam - Elamites	d. Lud - Lydia
b. Assur - Assyrians	e. Aram - Syrians
c. Arphaxad - Chaldeans / Babylonians.	

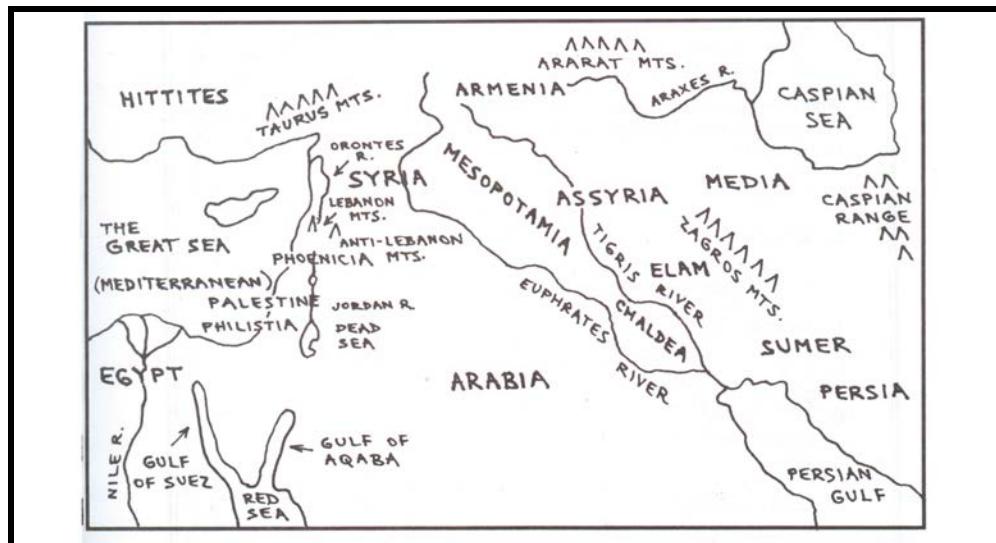
C. Building of Babel, (Genesis 11:1-9)

1. Plan of confederacy (11:1-4).
 - a. Here is man seeking to glorify himself; to be above God, to be the master of his own fate and self sufficient to accomplish his heart's desire by his own effort.
 - b. Here is humanistic society's first collective attempt to be convinced of its own ability to survive under its own power, to promote its own interests and protect itself from all failure and enemies.
 - c. It is said that the name Babel, in its original form, can mean "Gate of God." But, can also mean "confusion." Both words together serve to illustrate the futility of modern man in his attempts to reach into heaven itself by his own efforts. As he unites to solve God's problems on the basis of human ingenuity, and his untiring efforts to make a name for himself, and how it always ends in frustration and confusion.
2. Punishment of confusion (11:5-9).
 - a. God confuses the one language into many languages.
 - b. Man then is forced to scatter and "replenish the earth," as God commanded.

D. The Old Testament World

1. Waters.
 - a. **Caspian Sea.** Largest body of water in the world that is completely surrounded by land.
 - b. **Persian Gulf.** Where the Tigris and the Euphrates rivers empty.
 - c. **Red Sea** (Gulfs of Suez and Aqaba).
 - d. **Mediterranean Sea** (Great Sea).
 - e. **Dead Sea.** Lowest spot in the world.
2. Rivers.
 - a. **Araxes.** Northern border of the biblical world.
 - b. **Tigris.** Also called the "Hiddekel."
 - c. **Euphrates.** Called "The Great River." Northern boundary of the Promised Land (Genesis 15:18).
 - d. **Orontes.** Antioch is in the Orontes Valley. Hiram is from this area.

- e. **Nile.** The same today as when Moses was taken from it.
 - f. **Jordan.** The river of Canaan
3. Mountains.
- a. **Ararat.** Where the Ark rested.
 - b. **Caspian Range.** South of the Caspian Sea. Northern border of Media.
 - c. **Zargos Range.** Beyond the Tigris river.
 - d. **Taurus.** Where Paul walked many a mile.
 - e. **Lebanon.** West of the Jordan. Famous for Cedar trees.
 - f. **Anti-Lebanon.** East of the Jordan. Mount Hermon stands 9,000 feet high.
4. Countries.
- a. Lands of the Mountain system.
 - 1) **Armenia.** Here is where the Ark rested and the sons of Sennacherib fled.
 - 2) **Media.**
 - 3) **Persia.**
 - b. Lands of the Plain.
 - 1) **Sumer.**
 - 2) **Babylonia or Chaldea.**
 - 3) **Assyria.** Nineveh its capital.
 - 4) **Elam.** Shushan its capital.
 - 5) **Mesopotamia.** Land between the Rivers.
 - 6) **Arabia.** Land of the Nomads.
 - c. Lands surrounding the Eastern Mediterranean.
 - 1) **Hittite.** Asia Minor.
 - 2) **Syria.** Damascus capital.
 - 3) **Phoenicia.** Merchant-Mariners of the day.
 - 4) **Philistia.** From this nation came the name of the land of Palestine. "Land of the Philistines."
 - 5) **Canaan or Palestine.**
 - 6) **Egypt.** The house of bondage.



SELF EXAM FOR LESSON FIVE

1. Reproduce the "Table of Nations" originating from Noah's family.

1)	_____	_____
2)	_____	_____
a.	_____	_____
b.	_____	_____
c.	_____	_____
d.	_____	_____
e.	_____	_____
f.	_____	_____
g.	_____	_____
3)	_____	_____
a.	_____	_____
b.	_____	_____
c.	_____	_____
4)	_____	_____
a.	_____	_____
b.	_____	_____
c.	_____	_____
d.	_____	_____
e.	_____	_____

2. Write from memory all the waters, rivers, mountains, and countries of the ancient world. Then put them in the right places on the map on the next page.

1) WATERS:

a.	_____	d.	_____
b.	_____	e.	_____
c.	_____		

2) RIVERS:

a.	_____	d.	_____
b.	_____	e.	_____
c.	_____	f.	_____

3) MOUNTAINS:

a.	_____	d.	_____
b.	_____	e.	_____
c.	_____	f.	_____

4) COUNTRIES:

Lands of the Mountain system.

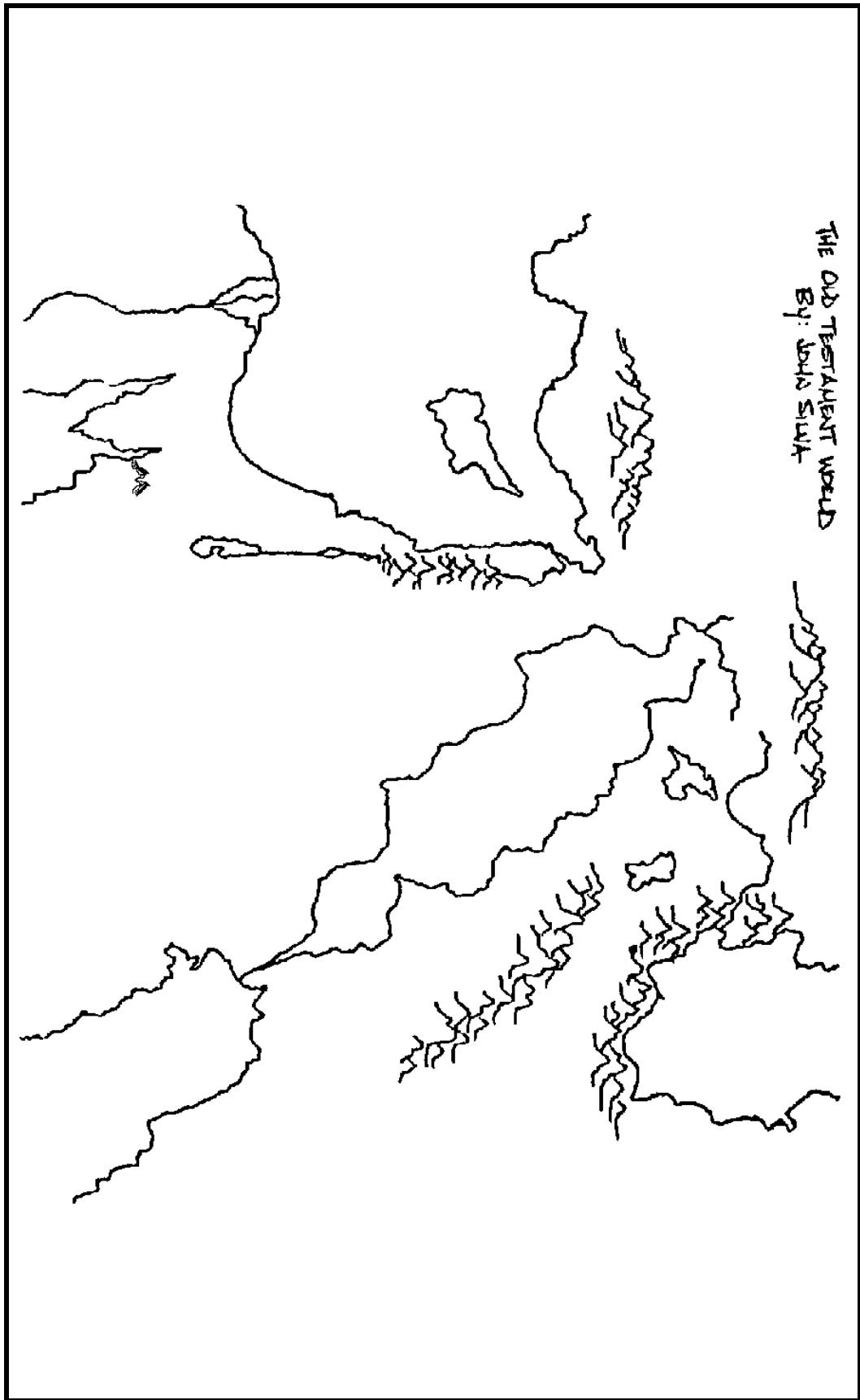
a.	_____	b.	_____	c.	_____
----	-------	----	-------	----	-------

Lands of the Plains.

a.	_____	c.	_____	e.	_____
b.	_____	d.	_____	f.	_____

Lands surrounding the Eastern Mediterranean.

a.	_____	d.	_____
b.	_____	e.	_____
c.	_____	f.	_____



LESSON SIX

HISTORY OF THE HEBREW FAMILY (6) ABRAHAM'S JOURNEY (1)

INTRODUCTION

 Open your manual to page thirty-two. Look at the map of Old Testament Palestine. We are going to study some of the geography that involves the lives of Abraham, Isaac and Jacob. Place the names in the correct location on the map. Then we will continue our study of the text of Genesis chapter eleven.

LESSON AIM: To help us see the relationship between the geography of the land and what happens in the land. Often times geography determines what happens in the lives of people. By studying the lay of the land along with a study of the text we will gain a better understanding of God's Word.

LESSON OBJECTIVE: You will . . .

1. Learn the geography of Palestine and see the landscape in which most of the Old Testament history occurs.
 2. Be able to refer, as we study, to this geographical information so you can better understand what is happening and what is being said.
 3. See where the people are as we study their lives. Understand why the text says they "Went up to" or "Down to."
 - Memorize all the places on the map of Old Testament Palestine.
-

STUDY NOTES

This is a study of Canaan, Palestine, and the Promised Land. Understanding the geography of the land helps us understand and interpret the meaning of scripture. You will be expected to fill in the blank map of Old Testament Palestine on your end of lesson exam and your first test.

CANAAN

1. 6,600 Square Miles - smaller than the state of Massachusetts.
2. Boundaries:
 - North - Mt. Lebanon.
 - South - Negeb, the Desert.
 - East - Jordan River.
 - West - The Great Sea. (Mediterranean)

PALESTINE

1. 12,000 Square Miles.
2. Boundaries:
 - North - River Leontes, Mt. Lebanon and Mt. Hermon.
 - South - Negeb, the Desert.
 - East - Arabian Desert.
 - West - The Great Sea.

PROMISED LAND

1. 60,000 Square Miles.
2. Boundaries:
 - North - Hamath and Euphrates.
 - South - River of Egypt.
 - East - Euphrates and Arabian Desert.
 - West - The Great Sea.

PALESTINE AND ABRAHAM #1

A. Map of Old Testament Palestine - NATURAL DIVISIONS OF THE LAND

1. **The Coastal plain.**
 - a. Plain of Philistia. The Philistines who lived there are going to be a constant thorn in Israel's side.
 - b. Plain of Sharon. Largely a wooded area. Today orange grove area.
 - c. Plain of Esdrelon (Valley of Jezreel). Megiddo located here (Har-Magedon). The great battlefield in the Old Testament.
 - d. Shephelah. Foothills—a row of hills between the coastal plain and the central mountain range that forms a buffer state between Israel and enemies.
2. **Central Range.** Mountain region halfway between the Mediterranean Sea and the Jordan River.
 - a. Upper Galilee - north. 2800 feet average elevation.
 - b. Lower Galilee - between the Sea of Galilee and the Dead Sea. 1800 feet average elevation.
 - c. Hill Country of Ephraim - on the border between Israel and Judah (Samaria). 2,000 to 3,000 feet average elevation.
 - d. Judea. Limestone, flint and marl.
 - e. Negeb. Dry south country (Beer-Sheba).

NOTE: This is the mountain range, the mountains of Galilee, the mountains of Ephraim, the mountains of Judea and then outside the mountains, the south country, that's what Negeb means.

3. **Jordan Valley.** From 1,200 feet above sea level at Caesarea Philippi to 1,292 feet below sea level at Dead Sea in only some 130 miles.
 - a. **River Jordan.** Four sources, three from the west, one from the east. From its sources to the Dead Sea it is only 120 miles. Yet in its windings it is over 200 miles long. It varies in width from 80 to 180 feet. Its depth is from five to 12

- feet. During its course it falls over 3,000 feet, an average of 22 feet to the mile.
- b. **The waters.**
 - 1) Lake Hula or Merom, Joshua 11:5ff. A place of gathering for the enemies of God.
 - 2) Sea of Galilee or Chinnereth (N.T. Sea of Tiberias). The water is 685 feet below the sea level. It is nine (9) miles long and about seven (7) miles across at its widest point.
 - 3) Dead Sea or Salt Sea. The surface is 1,292 feet below sea level and at its deepest point it is 1,300 feet deep.
 - 4. **Eastern Range** (Table Land).
 - a. Moab in the South. 3,000 feet above sea level.
 - b. Gilead. Mt. Nebo, 2,631 feet above sea level. Covered with trees and famous for medicinal balm (Jeremiah 8:22).
 - c. Bashan. 2,000 feet above sea level. Known for cattle and productivity (Psalm 22:12; Jeremiah 50:19; Amos 4:1-2).
 - 5. Mountains.
 - Twelve on the western side of Jordan River:
 - a. **Mt. Lebanon.** Solomon used cedar trees from this area to build his house.
 - b. **Mt. Meiron.** (Jabel Jarmuk)
 - c. Horns of Hattin. One mountain with two peaks. Traditionally the "Beatitude" mountain.
 - d. **Mt. Tabor.** Where many of Israel's armies will gather to fight against their enemies.
 - e. **Hill of Moreh** (Little Hermon). Thought by some to be the mountain upon which Abraham will offer Isaac.
 - f. **Mt. Gilboa.** Saul and Jonathan died here.
 - g. **Mt. Carmel.** Elijah and Baal prophets contest.
 - h. **Mt. Ebal** (Cursing).
 - i. **Mt. Gerizim** (Blessing).
 - j. **Mt. Zion.** Inside the walls of Jerusalem.
 - k. **Mt. of Olives.** Just outside the walls of Jerusalem.
 - l. **Mt. Hebron.** Abraham and Samson are connected to this mountain.
 - Three on the eastern side of Jordan River:
 - m. **Mt. Hermon.**
 - n. **Mt. Gilead.** Important primarily because it makes a barrier between Israel and their enemies.
 - o. **Mt. Nebo.** East of the northern end of the Dead Sea from where Moses will view the Promised Land.

B. The Ten Generations of Shem (Genesis 11:10-26)

1. God intervenes in man's continued attempts at rebellion and self sufficiency.
2. He does so by confusing the languages. Man no longer has one common language. He now speaks many languages and common communication, that would unite man, is impossible. Therefore, mankind is scattered to the far reaches of the globe.
3. Shem's lineage (600).
 - a. Arphaxad, (438).

- b. Salah, (433).
- c. Eber, (464).
- d. Peleg, (239).
- e. Reu, (239).
- f. Serug, (230).
- g. Nahor, (148).
- h. Terah, (335).
- i. Abram, Nahor, Haran.

NOTE: Shem is still alive when Abraham dies. He will live into the life of Jacob. That means he could tell thirteen subsequent generations what he knew personally about the flood and what he had heard directly from Methuselah about creation. Methuselah had heard directly from Adam about creation, the fall of man and the origin of sin. Thus, history was being repeated by eyewitnesses or by those who had talked personally with the eyewitnesses.

THE FIRST FOUR STATIONS OF ABRAHAM'S JOURNEY (Genesis 11:26-12:8)

A. First Station – Ur of the Chaldees

1. This part of the story begins in that part of your map called the Old Testament World.
2. It ends in that part of the map called Old Testament Palestine. This is where Abraham will spend the most important part of his life.
3. Nativity (11:26-32).
4. First call (15:5; Acts 7:2-3).
 - a. The call is to get Abraham away from the evil influence of the people among whom he lived.
 - b. They were an idolatrous people who were prone to sin.

B. Second Station – Haran

1. Terah Abram's father, dies at 205 years of age (11:32).
2. Notice Joshua 24:2.
3. Abraham's second call (12:1-2).
 - a. Did not know where he was going, why he was going or what he would do when he got there.
 - b. It was a journey of faith.

C. Third Station – Shechem – Between Mount Ebal and Mount Gerizim (Blessing and Cursing).

1. Enters the land and builds an altar to worship God.
2. God's promise is renewed (12:7).

D. Fourth Station – Bethel ("House of God) (Originally called "Luz" - light)

1. Again builds an altar and worships God.
2. Moves on toward the Negeb.

SELF EXAM FOR LESSON SIX

1. Place the names of all the places studied of Old Testament Palestine on the blank map on the next page.

2. List the ten generations of Shem from Genesis 11:10-26.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

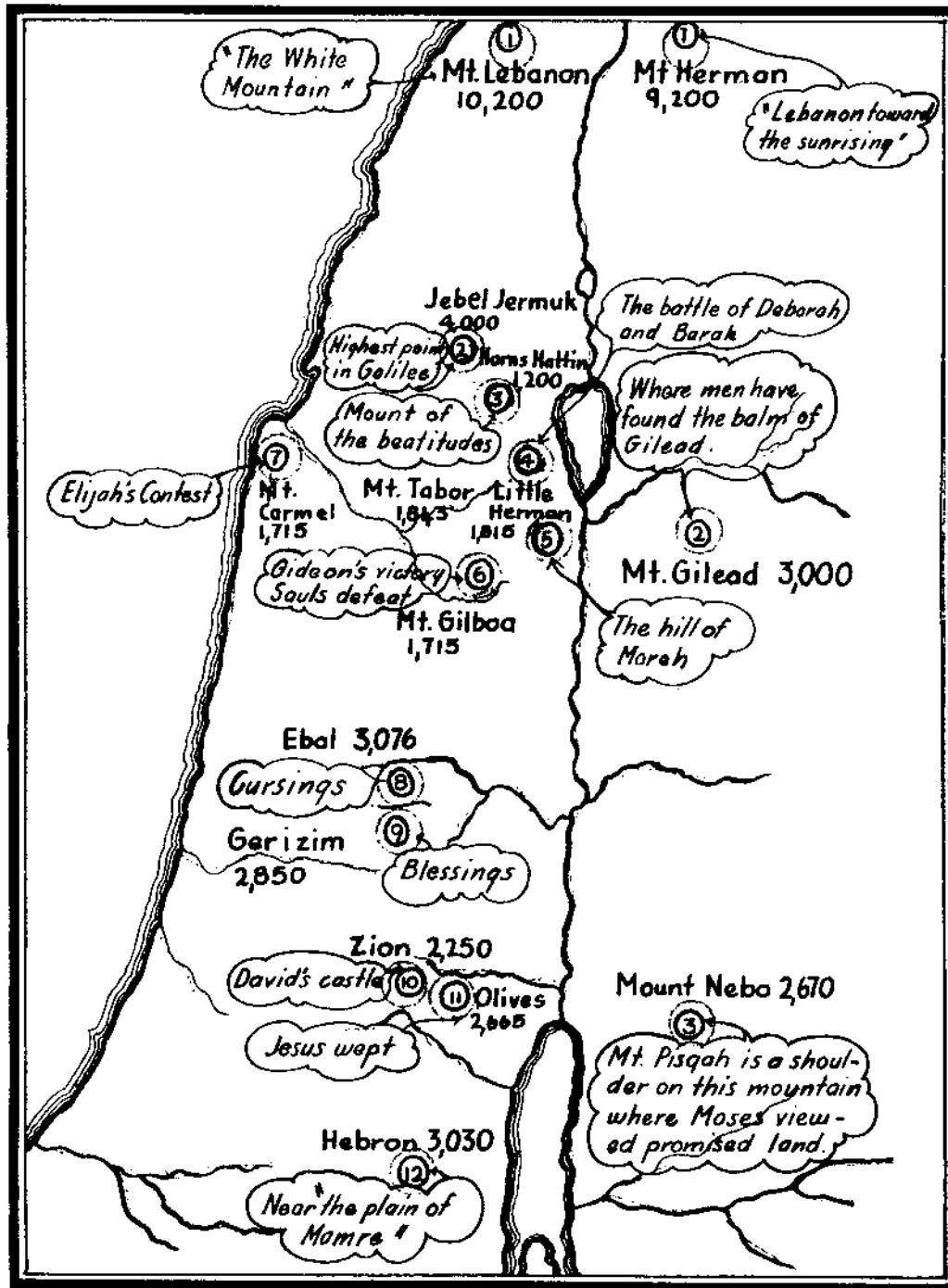
3. Explain how God's revelation could be passed down from Adam to Abraham.

4. List the first four stations of Abraham's sojourn and give one event that occurred at each of the four stations.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

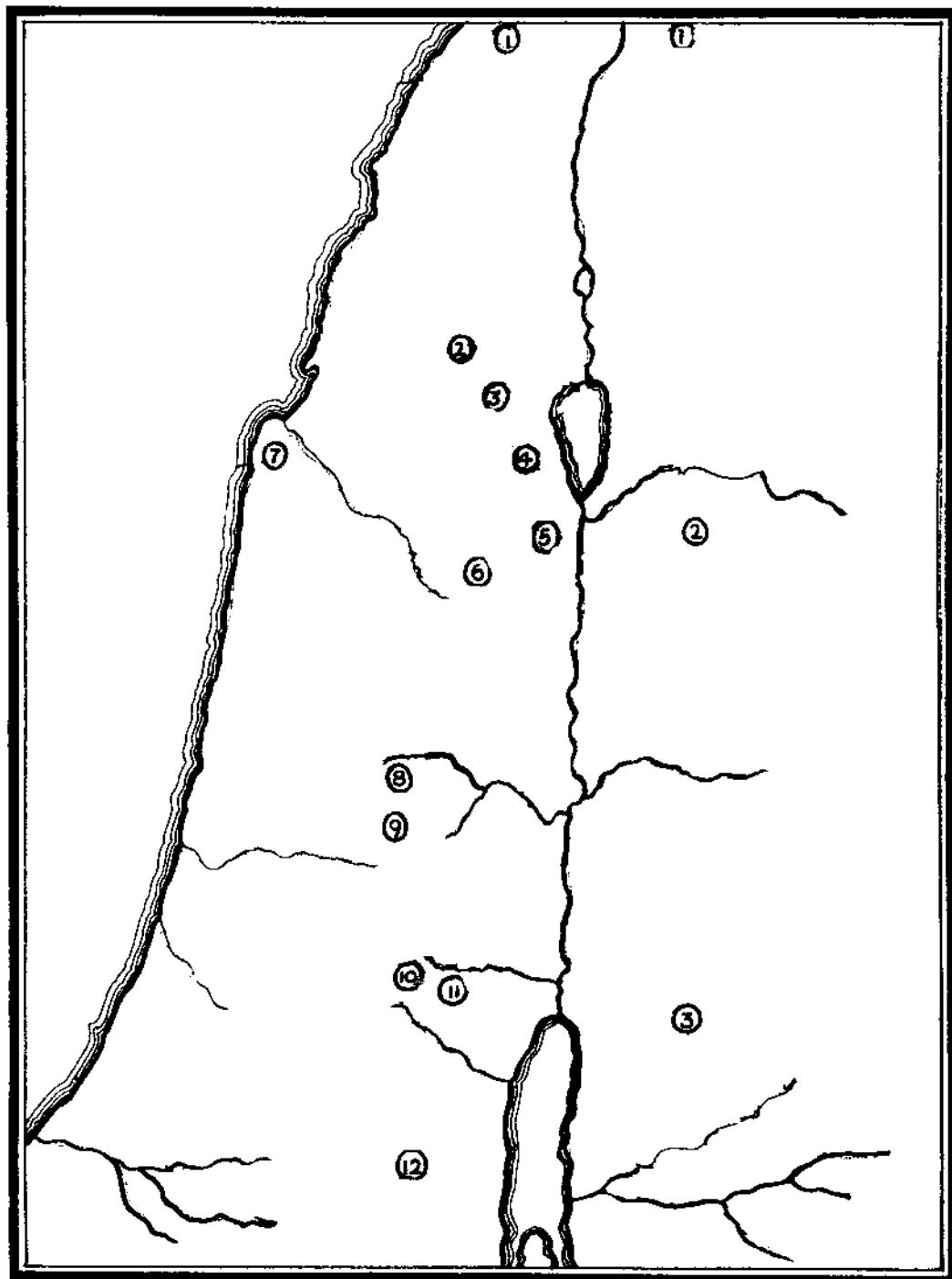
OLD TESTAMENT MOUNTAINS IN PALESTINE

(Fifteen Mountains)



OLD TESTAMENT MOUNTAINS IN PALESTINE
(Fifteen Mountains)

PRACTICE MAP



LESSON SEVEN

HISTORY OF THE HEBREW FAMILY ABRAHAM'S JOURNEY (2)

INTRODUCTION

Abram's abode in the mountain region of Bethel secured him from the Canaanites, who occupied the more fertile plains below, but it afforded only scanty pasture for his cattle. He therefore went on continually southward, till the pressure of famine drove him out of the promised land into Egypt (Genesis 12:9-10).

Last time we looked at the first four stations in what we are calling Abraham's journey. All of the patriarchs journeyed. They lived in tents, they never had a stable place to live. Abraham started out in the Ur of the Chaldees which is near modern Babylon. It is an ancient city. When digging it up it was seen to be a very modern city, way advanced beyond the norm. So Abraham left a stable house, a place with his own bedroom, a place with hot and cold running water with many servants, to live the rest of his life in tents. They journeyed up to Haran where he waited for his father to die. He was called out of the Ur of the Chaldees. He stopped in Haran until his father, Terah, died and then he went on to Palestine. Now when God called him, both in the Ur of the Chaldees and in Haran, He makes a statement of a two-fold promise in the midst of that call. Before we move on to Egypt for our study that will be today, I want us to take a look at this two-fold promise that God makes in the midst of the call to Abraham.

LESSON TEXT: Genesis 12:1 - 14:16

LESSON AIM: To become acquainted with the journeys of Abraham from Egypt to Dan and the events which occurred at each stop.

LESSON OBJECTIVES: You will . . .

1. See the wavering of Abram's faith as he attempts to circumvent the providence of God in Egypt.
 2. Learn that Abram again depends upon God and receives a renewed pronouncement of the promised blessing from God.
 3. Become aware of the might of Abram as he defeats the confederacy of kings and rescues his nephew Lot.
 4. Review this lesson by looking at the "observations" at the end of this lesson.
-

THE TWO-FOLD PROMISE MADE TO ABRAM

A. The Call In Ur (Geneses 12:1-3) *The LORD had said to Abram, ``Leave your country,*

your people and your father's household and go to the land I will show you.

1. The name: Abram - Abraham.
 - a. Abram means "exalted father."
 - b. Abraham means "exalted father of a multitude." The reason he is going to be called Abraham is because from him will come an entire nation and that is what God is about to promise.
2. The promise to Abram.
 - a. I will make you into a great nation and I will bless you.
 - b. I will make your name great and you will be a blessing.
 - c. I'll bless those who bless you and whoever curses you, I will curse.
 - d. All peoples on earth will be blessed through you.

NOTE: Abram doesn't know it yet but he has been chosen out of all the people of the earth for the seed promise of Genesis 3:15.

- B. The Two-Fold Promise** There's a promise with two sides to it or a two-fold promise made to Abraham.
1. A promise concerning a nation. His nation will be great, numerous and powerful.
 2. A promise concerning a seed. His seed will bless all the nations of the earth.

C. The Journey South - To The Negeb

1. He first stopped in Shechem but only for a while because there wasn't enough grain there to sustain his great herd, his great flock of sheep and herds of cattle.
2. Next, he came to Bethel but there wasn't much time spent there either, same reason.
3. Next he went to the Negeb (Genesis 12:9).
 - a. The Negeb is that desert region below Palestine, between Palestine and Egypt.
 - b. The land of Egypt is beyond the Negeb.

ABRAM'S JOURNEY (Geneses 11:26-25:11)

A. Station Five: Famine and Egypt He lies to deceive Pharaoh.

1. Abram did not consult the One who had led him to Canaan.
2. The mighty kingdom of the Pharaohs had already been long established in Lower Egypt.
3. The failure of Abram's faith.
 - a. He caused Sarai to pass as his sister.
 - b. Sarai, as an unmarried woman, was taken to the house of the king.
 - c. The king heaped wealth and honors upon Abram.
4. The king was warned by plagues sent upon him and his household by God.
 - a. He restored Sarai to her husband.
 - b. He rebuked Abram for his deceit and sent him out of Egypt.
5. Abram was allowed to keep all the wealth he had acquired, for now he was "very rich in cattle, in silver, and in gold" (Genesis 12:11-13:4).

B. Station Six: At Bethel He Worships God (13:1-13)

1. Trouble with Lot's herdsmen - the land could not support his own cattle and Lot's

animals.

- a. Their herdsmen quarreled.
- b. He gave the choice of present good to Lot.
- c. Lot chose the fertile plain of the Jordan about Sodom. It was "well watered everywhere, as the garden of the Lord, like the land of Egypt" he had only lately left.
- 2. Abram received his third blessing and promise from Jehovah (13:14-18).
 - a. The land would be the possession of his seed.
 - b. His seed would be innumerable, as the dust of the earth.
- 3. Abram removes himself to the *oaks of Mamre*, near Hebron. This was his third resting place in the Promised Land.

NOTE: Notice what he did immediately. He built an altar and worshiped Jehovah. So in the end he did not get the bad end of the choice. Lot may have the best one little locality, but it's Abram that possesses God's land. It's Abram that possesses God's blessing and it is Abram, not Lot, that built an altar to the Lord.

C. Station Seven: Hebron, Trouble From the East

- 1. Lot's environment - five cities of the plain. Sodom, Gomorrah, Admah, Zeboiim and Bela (afterward called Zoar).
 - a. Cities of great wickedness.
 - b. These cities subjugated to Edam whose king was Chedorlaomer.
 - c. War between these cities, and Lot and his household are carried off (Genesis 14:5-12).
- 2. Abram gathers an armed group and gives pursuit.

D. Station Eight: Dan, Deliverance of Lot (14:13-16).

- 1. Abram's forces:
 - a. The Amorite allies.
 - b. Also 318 men of his own household.
- 2. Overtook the enemy at the sources of the Jordan, where Laish (Dan) afterward stood. God is in control even when man is out of control.
- 3. Refused to accept any part of the spoils from the new king of Sodom.

OBSERVATIONS:

- 1. In Egypt Abram tells a lie. First of all Abram was blessed when he finally turned it over to God. When he tried to work it out on his own in Egypt it boiled down to a curse. Although God blesses him physically, Abram is disciplined spiritually. When he comes back to the land, he has to wander around in that south land which is desert. God makes him and lets him wander back and forth, back and forth trying to find some pasture for his people.
- 2. At Bethel he worships. When finally he gets back to Bethel and he calls upon God again, then blessing is bestowed upon him. So I learned the lesson that when I've messed up, when trouble has arisen in my life, I need to turn it over to God.
- 3. Looking at Lot, this nephew of Abram, I see a person who is a righteous man but doesn't have the maturity Abram has.

- a. Doesn't have the altar Abram has.
 - b. Doesn't have the worshipful dedication to God that Abram has.
 - c. He seemingly is more interested in his flocks than he is in God. Given a right to choose, he chose the one that would benefit him most physically and financially. And he pitched his tent, he put his place of dwelling, at the back door of the wicked. He will soon be in their living room.
4. Abram, on the other hand, is feeding his soul upon his relationship and his fellowship with God. Abram is blessed.
- a. Lot has everything that the world could desire. He's got a good home. I'm sure a good wife. He has good children. He has a fine home in one of the most modern cities of that area. He's living not in a tent but in a place of mortar and brick and stone. He is not any longer dependent upon river streams for his water but water flows down the streets of the city where he now lives. He can get water from his well and not have to pursue it to another well. His sheep are being fed on the finest pasture land in all the world.
 - b. Lot's soul is beginning to be warped by Sodom's call. He gets in trouble. You always get in trouble when you make your tent among the wicked.
 - c. Abram in the lesser place has more people, more power because he is in contact with God.

SELF EXAM FOR LESSON SEVEN

1. Define the names Abram and Abraham.

Abram: _____

Abraham: _____

2. What was the two-fold promise made to Abram in Genesis 12:1-3, 7?

3. List the first eight stations of Abram's journey with at least one event that occurred at each one.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

LESSON EIGHT

HISTORY OF THE HEBREW FAMILY ABRAHAM'S JOURNEYS (3)

INTRODUCTION

We are in the midst of the study of Abraham's life. Abraham's journey will have 16 different or separate stations on it. We have seen first of all in the Ur of the Chaldees down where the Tigris and the Euphrates join before they enter the Persian Gulf, Abraham's place of birth and his first call by God to leave his land and to get into a country where God will make of him a great nation and bless him. A two-fold promise is made to him there. That is that his nation or his seed will become a great nation and that nation will possess the land.

God calls Abram again, makes the same promise "I will make you a great nation and that nation will possess a great land and your seed will bless all the nations of the earth. If you will leave that land and go to a land that I will show you". So Abraham left not knowing where he was going.

When he got in the land of Canaan, God said this is it. So he went to Shechem which is between Mount Ebal and Mount Gerizim. He pitched his tent, he built an altar but there wasn't enough pasture land for his sheep. So he went on down to Bethel, same thing, not enough pasture land for his sheep. So finally he passed through the Negeb, the south country and came to Egypt. There he told for the first time the lie that he will tell twice about Sarah.

They leave and go back to Bethel. This time still without enough pasture land for the flock. So there is trouble between his herdsmen and Lot's herdsmen about which one of them is greater.

God sends Abraham to Hebron in the south where there will be sufficient pasture land for his sheep and at the same time he'll be separated from the wickedness of Sodom and Gomorrah. Kings come from the east and capture the city of Sodom and Gomorrah and take all those people along with Lot.

Abraham musters his personal army and along with some allies, he rescues Lot and on the way back stops at his ninth stop, Hebron.

REVIEW:

Abraham's Journey (Geneses 11:10 - 14:16).

1. **Ur of the Chaldees.**
 - a. Nativity
 - b. First call
2. **Haran.**
 - a. Father died at 205 years of age.
 - b. Second call.
3. **Shechem.**
 - a. Enters the land.

- b. Promise renewed.
 - 4. **Bethel** - Called on Jehovah.
 - 5. **Egypt** - Lie about Sarah.
 - 6. **Bethel** - Trouble with Lot's herdsmen.
 - 7. **Hebron #1** - Trouble from the east.
 - 8. **Dan** - Deliverance of Lot.
-

LESSON TEXT: Genesis 14:17 - 15:1-21

LESSON AIM: To see Abram's relationship with Melchizedek and his growing faith concerning the promise of God.

LESSON OBJECTIVES: You will . . .

1. Learn of Abram's meeting with God's priest, Melchizedek.
 2. Become aware of the covenant God makes with Abram and learn of the consequences of this covenant.
-

SECOND STOP AT HEBRON (Genesis 14:17-24)

A. Ninth Station – Hebron. Abram's Meeting With Melchizedek (14:17-21).

1. Priest of the Most High God (Hebrews 7:1).
 - a. Abram blessed by Melchizedek.
 - b. Melchizedek is a greater man than Abram (Hebrews 7:1 - ...without dispute the less is blessed by the greater.
 - c. Melchizedek claims to be greater than Abram and Abram admits it by accepting the blessing.
2. A priest without father and mother - without genealogy. His priesthood did not depend upon who his father or mother was.
3. Abram paid tithes to Melchizedek - This shows that he was superior to Levi.
4. King of Righteousness (Hebrews 7:2).
5. King of peace (Hebrews 7:2).
6. Christ, High Priest after the order of Melchizedek - ...he abideth a priest forever.
 - a. A priest by divine constitution.
 - b. No predecessor and no successor.
 - c. Superior to Levi (Abraham paid tithes to Melchizedek).
 - d. Came on scene already priest -left scene still priest.
 - e. A King and Priest. That's the only two times in all of the Bible that God had both the King of the nation and the Priest of the nation in one single person. In Melchizedek and in Christ.

B. Abram Refuses The Spoil of War (14:21-24)

1. The offer of the king of Sodom - *Give me the people and keep the goods for yourself.*
2. Abram answers by giving God glory - *I have raised my hand to the Lord, God Most*

High... An oath by Abram.

- a. Abram's oath to Jehovah.
- b. Give a share to Aner, Eshcol and Mamre. *The laborer is worthy of his hire.*

NOTE: Maybe we need to learn the lesson that we do not prosper off the wicked. We do not live according to their things and according to their ways.

GOD'S COVENANT WITH ABRAM (Genesis 15)

A. Abram's Request - Proof That The Promise Will Be Fulfilled.

- 1. It had been years since the promise was first given.
- 2. God comes and repeats the promise. *I am your shield and your protection.* Perhaps Abram was in fear of retribution from the kings he had defeated.
- 3. Abram's response: *If so, where are my children?*

B. God's Answer: *A son coming from your own body will be your heir.*

- 1. Abram's offspring to be as numerous as the stars.
- 2. Abram believed God - It was credited to him as righteousness (vs. 5-6).
 - a. God is going to give Abram a sign.
 - b. Abram believed God without a sign.
 - c. Quoted in the New Testament as the kind of faith we are to have in order to be justified (Romans 4:24-25).
 - d. God is going to make this promise a covenant and a covenant must be sealed.

C. A Blood-Covenant (15:9-21)

- 1. No covenant made in the Bible without bloodshed. Abram's part:
 - a. Bring the animals.
 - b. Divide and arrange the animals according to God's instruction.
 - c. Keep the birds of prey away.
- 2. Animals used: heifer, goat, ram, dove and young pigeon.
- 3. Animals cut in half and placed opposite of each other. The birds were not cut in half.
- 4. God passed between the halves.
- 5. The statement of certainty - "Know for sure."
 - a. Abram's descendants will be captive in a foreign land for 400 years.
 - b. The foreign nation will be punished by God.
 - c. Afterwards his descendants will come out with great possessions.
 - d. In the fourth generation they will come out and inherit the promised land.
 - e. The reason for the delay: The sin of the Amorites has not yet reached its full measure.
- 5. The covenant made - "on that day."
 - a. God passed between the pieces of animals when darkness had come.
 - b. The land given: "From the river of Egypt (Waddie el Arish) to the great river, the Euphrates. The land of the:

1) Kenite	6) Rephaim
2) Kenizzite	7) Amorite
3) Kadmonite	8) Canaanite

- | | |
|--------------|---------------|
| 4) Hittite | 9) Gergashite |
| 5) Perizzite | 10) Jebusite. |

NOTE: Those are the tribes that possessed the land at that time which Abraham was later to possess. This is a covenant that God has made and God will keep this covenant. He will keep the covenant even when man does not. He has bound himself to this covenant.

STUDY NOTES: Blood Covenant:

1. When two men made a blood covenant together, they were more than brothers, they were blood brothers.
 - a. David made such a covenant with Jonathan.
 - b. When such covenants were made they were made for as long as that person lived.
2. So they made a covenant, a blood covenant. When you do that you cut yourself in the palm, the right palm, and the other man cuts himself in the right palm then you shake hands.
3. When they joined hands their blood would mingle and David's blood became Jonathan's blood and Jonathan's blood became David's blood.
4. That's the kind of covenant God has made with Abram. He will take care of Abram's children when they don't deserve to be taken care of.
5. God has such a covenant with me and if you have been baptized into Jesus and the blood of Jesus has cleansed you and now cleanses you and now indwells you, you have such a covenant with God. And God has such a covenant with you.

SELF EXAM FOR LESSON EIGHT

1. List the first nine (9) stations of Abraham's journey.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____

2. What great man of God did Abram come in contact with at Hebron? What three terms are used to describe him?

The person: _____

Three terms: _____

3. What did the king of Sodom offer Abram when he returned from his battle to rescue Lot? _____

How did Abram respond to this offer? _____

What lesson should we learn from this? _____

4. What great event took place in Genesis 15? _____
Describe what happened _____

5. What were the borders of the land given in Genesis 15? _____

LESSON NINE

ABRAHAM'S JOURNEY (4)

INTRODUCTION

This is our ninth lesson in Old Testament History. It is our fourth in the study of Abraham's journey. We are in the ninth station of Abraham's journey. We have seen his nativity in Ur. We've seen his call to go to Canaan from Heron. We've seen Shechem and Bethel, the two places that he pitched his tent for a while and worshipped God and did not find sufficient pasture for his sheep. We've seen him go to Egypt, where he for the first time, told his lie about his wife to try and preserve his own life so that he could be the seed through whom the promise would come. We saw him being driven out of Egypt although much richer than when he went in. Back to Bethel, where he had trouble with Lot's herdsmen. We have seen the trouble from the East where the people from Mesopotamia came and carried Lot away to Dan. We have seen Abraham go to Dan and deliver Lot, on his way back to the city of Hebron we found him person-to-person with Melchizedek, giving him one-tenth of all that he possessed. Face-to-face with the king of Sodom refusing to accept anything from the king of Sodom and then in a way, a figurative way face-to-face with God, as he and God make a covenant together. Abram did what he could do. He went and got the sacrifice, he cut the sacrifice, he arranged the sacrifice, he preserved the sacrifice and he went to sleep. That was all Abram could do. And in that deep sleep, God makes a covenant with Abram that he will be Abram's shield and protector. That Abram will be his representative through out all the earth, through out all of time. He promised Abram an innumerable seed. A seed as innumerable as the stars of the heavens and years pass by.

Jehovah had promised a son to Abram, without designating the mother. Sarah, his wife, was then past age for motherhood, but she still believed the promises (Hebrews 11:11). Ten years later, when Abraham had reached the age of eighty-six, Sarah presumed to assist Jehovah in the fulfillment of the promise. She therefore selected Hagar, a youthful Egyptian slave, as a handmaid for Abraham (Genesis 16:1-7). Her sincerity is reasonably inferred from the fact that slaves were then regarded as personal property, and their children were regarded as the children of their mistress (comp. 20:3).

REVIEW:

Abraham's Journey (Genes 11:10 - 14:16).

1. **Ur of the Chaldees.**
 - a. Nativity.
 - b. First call.
2. **Haran.**
 - a. Father died at 205 years of age.
 - b. Second call.
3. **Shechem.**
 - a. Enters the land.
 - b. Promise renewed.
4. **Bethel** - Called on Jehovah.
5. **Egypt** - Lie about Sarah.

6. **Bethel** - Trouble with Lot's herdsmen.
 7. **Hebron #1** - Trouble from the east.
 8. **Dan** - Deliverance of Lot.
 9. **Hebron #2** - Meeting Melchizedek, priest of God.
-

LESSON TEXT: Genesis 16:1 - 19:38

LESSON AIM: To continue the examination of God's oversight and faithfulness in fulfilling the promise and the progression of Abram and Sarah's faith.

LESSON OBJECTIVES: You will . . .

1. Learn of Abram and Sarah's wavering faith seen in the circumstances surrounding the their involvement of the Egyptian, Hagar in the promise.
 2. Watch God and Abraham as the covenant-promise is extended and is openly marked by the rite of circumcision.
 3. Last of all, marvel at Abram's unique relationship with God and his bold intercession for the wicked cities of the plains.
-

ABRAM AND SARAI'S FAITH WAVERS AGAIN

This is the story again of Abram and Sarah's faith wavering. You can have faith and it waver. You can have faith and it becomes smaller and that is exactly what occurs in chapter 16 of Genesis.

A. Sarai's Practical Plan (16:1-7)

1. Abram had been living in Canaan ten years and still no sign that the promise would be fulfilled.
 - a. A statement of blame - *The LORD has kept me from having children.*
 - b. The custom: A handmaid would bear Abram's child.
2. An alternate mother chosen.
 - a. Hagar, the Egyptian.
 - b. A gift from Egypt.
3. Hagar is called Abram's wife from this point on.
4. The consequences of an impatient faith. Trouble between Sarai and Hagar - Abram and Sarai should have waited on God.
 - a. Sarai and Abram mocked by Hagar.
 - b. Hagar cast out.

B. Hagar's Encounter With Jehovah (16:7-10)

The Angel of the Lord: the Theophany at the well.

1. Hagar flees from the presence of Sarai.
 - a. She despises Sarai.
 - b. Sarai mistreats Hagar and she flees.
2. Hagar found by Jehovah by a fountain of water in the wilderness.
 - a. *The Angel's question* (v.8).

- b. *The Angel's command:* Hagar must return to her mistress, correct the existing wrong she had done by leaving.
- c. *The Angel's revelations.* Three in number:
 - 1) Return and submit herself to her mistress.
 - 2) She will be the ancestress of countless offspring (v. 10).
 - 3) She will bear a son and this son shall bear a name that shall always be a reminder to all concerned that God heard the cry of this woman in her hour of great distress (v. 11).
- 3. God's promise and prediction concerning the son of Hagar.
 - a. Un-numbered offspring - all the tribes of Arabia, all the Arab people today come from this Egyptian woman and Abram.
 - b. His sex and name pre-announced by the Angel.
 - c. His character: "a wild man."
 - d. His station among men: *his hand will be against every man, and every man's hand against him.*

THE COVENANT-PROMISE (17:1-8)

A. The Establishment of the Covenant (15:18)

- 1. Not a new covenant.
- 2. Same covenant extended.

Word "Covenant" Defined:

Blackstone: "*An agreement between two or more parties equally binding on all parties involved, having conditions to be met and benefits to be received, and must be ratified by some token.*"

B. The Covenant Extended

- 1. Jehovah's appearance to Abram (17:1).
 - a. Abram was ninety-nine years old. (13 years between Genesis 16:16 and Genesis 17:1)
 - b. Jehovah's name - God Almighty (El-Shadai). God the Breasted One, the Nourisher, the Feeder. As a mother feeds her children so God feeds his children.
- 2. Jehovah's revelation to Abram.
 - a. Abram would be the father of many nations - not just Israel.
 - b. No longer called Abram which means "exalted father" but will be called Abraham which means "the father of many nations".
 - c. I will make you very fruitful.
 - d. Kings will come from you.
 - e. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.
 - f. The land of Canaan as an everlasting possession for his descendants.
- 2. The covenant, its conditions, and the sign or token.
 - a. The covenant - see above.

- b. The conditions - Abraham's faithfulness to God's commands.
- c. The sign - Circumcision of all males. Circumcision is an outward sign of this covenant that God and Abraham had in the heart and in the spirit.

THE INTERCEDING PATRIARCH (Genesis 18)

A. Abraham, The Gracious Host (vs. 1-8).

- 1. The mysterious visitors - three angels. Under the oaks (terebinth) at Mamre, not far from what later became the city of Hebron.
 - a. Three men... *stood over against him.*
 - b. He recognized them as divine beings - evidenced by the fact that he "bowed himself to the earth, and said, my lord," etc.
- 2. The gracious host - Abraham.
 - a. Provided water for washing their feet - a common and needful practice.
 - b. Offered rest under the tree.
 - c. Abraham stood by them as their servant, to give them what they needed.
 - d. Prepared a feast for them.

B. Sarah's Laughter (vs. 9-15)

- 1. The amazing promise - "Sarah shall have a son."
- 2. The disbelieving laugh. Sarah's response - inner laughter and rational disbelief.
 - a. Sarah's astonishment by the unexpected exposure of her secret thoughts and actual fear of the visitors.
 - b. Sarah's confusion and deception. *Then Sarah denied, saying, I laughed not; for she was afraid.*
- 3. The assuring confirmation. Jehovah's question and assurance.
 - a. *Wherefore did Sarah laugh...*
 - b. *Is anything too hard for Jehovah?*
 - c. *Sarah shall have a son.*

C. Abraham, The Intercessor (vs. 16-33)

- 1. The announcement of impending doom (vs. 20-21).
- 2. The perennial problem of absolute justice.
 - a. Abraham's *standing before* and *drawing near* to the Lord, reveals his bold and familiar intercession with him.
 - b. Must the good suffer along with, and because of, the wicked? *Wilt thou consume the righteous with the wicked?*
- 3. Abraham's final conclusion - *Will not the judge of all the earth do right?*

D. Lot's Last Days (Genesis 19)

- 1. Lot's hospitality (vs. 1-3).
- 2. The violence of the Sodomites (vs. 4-11).
- 3. Lot's deliverance (vs. 12-17).
- 4. Lot's flight to Zoar (vs. 18-22).
- 5. Divine judgment executed (vs. 23-29).
- 6. Lot's last end (vs. 30-38).
- 7. The Moabites and Ammonites.

SELF EXAM FOR LESSON NINE

1. Write out your memory verses:

2. List the first nine (9) stations of Abraham's journey with one event which took place there.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

3. What was Sarai' solution to them not having a son to inherit?

4. What great event took place in Genesis 17? Describe the event.

5. Describe the events which took place in Genesis 18-19. _____

LESSON TEN

ABRAHAM'S JOURNEY (5)

INTRODUCTION

 In our study of Old Testament history, we are in the middle of the study of Abraham. I'd like for us to briefly think about the nine stations that we've already carried Abraham through. There will be 16 in his life. We just finished the very busiest time of Abraham's life, that ninth station.

1. The first station was **Ur** and the thing to remember there is nativity. Here's where Abram was born.
2. The second station is **Haran**. The thing to remember there is Terah, his father, died and he was called a second time to go into the promised land, into Palestine or into Canaan.
3. The third station is **Shechem** and this is his first stop in promised land between the Mount Ebal and Mount Gerizim. Built an altar unto God.
4. The fourth station was **Bethel**. A very important city throughout all of our Bible study. One of the golden calves of Israel's idolatry will be erected there later. Here he built an altar.
5. The fifth station is **Egypt**. Told the lie that Sarah was just his sister. Pharoah took her to be his wife. God cursed Pharoah. Pharoah drove Abram and Sarai out of the land - sent him away with great possessions - Sarai with a hand-maid, named Hagar.
6. The sixth station is **Bethel**. There was trouble between Lot and Abram's herdsmen. in
7. The seventh station is Hebron. Trouble came from the east.
8. The eighth station is **Dan**. Deliverance of Lot (14:13-16).
9. The ninth station is **Hebron** again. At that ninth station, we saw seven things happen.
 - a. Melchizedek: Priest of Most High God (Hebrews 7:1). King of righteousness
 - b. Covenant - (Ch. 15)
 - c. Hagar and Ishmael - (Ch. 16).
 - d. Circumcision - (Ch. 17:1-14).
 - e. Isaac Promised - (Ch. 17:15-27).
 - f. Sodom and Gomorrah - (Ch. 18:1 - 19:29).
 - g. Lot's Daughters and incest - Moab and Ammon - (Ch. 19:30-38).

LESSON TEXT: Genesis 20:1 - 22:19

LESSON AIM: To experience with the growth of Abraham's faith and trust culminated in the offering of Isaac, his son of promise.

LESSON OBJECTIVES: You will . . .

1. Hear Abraham tell the same lie again, learn of the birth of Isaac, and the disinheritance of Esau.
 2. Learn of the Covenant between Abraham and Abimelech, King of Gerar.
 3. Experience the deep faith of Abraham and Isaac as they travel to the top of Mount Moriah.
-

ABRAHAM IN THE NEGEB (20:1 - 21:33)

A. Tenth Station – Gerar - Lie, Abraham And Abimelech (20:1-18)

1. Between Kadesh and Shur in Gerar.
 - a. To find food for his large herds of cattle and sheep.
 - b. Near the coast of the Mediterranean Sea.
2. Abraham's lie - "she (Sarah) is my sister."
3. Abimelech's involvement with Abraham and Sarah.
 - a. Abimelech took Sarah with the intention of making her his wife.
 - b. God's revelation to Abimelech - *You are as good as dead because of the woman you have taken; she is a married woman.*
 - c. Abimelech defends his action - *I have done this with a clear conscience and clean hands.*
 - d. God's gracious dealing with Abimelech - *I have kept you from sinning against me. That is why I did not let you touch her. Return the man's wife.*
4. Abraham's explanation. Apparently feeling a sense of guilt accounted for his action on three grounds:
 - a. **No fear of God there.** He surmised that the fear of God had been lost here as elsewhere throughout Canaan.
 - b. **Not a verbal lie.** He had not spoken a verbal untruth in declaring Sarah to be his sister.
 - c. **Mutual agreement.** The action had been the result of a preconcerted arrangement between Sarah and himself.
5. Abimelech's response (vs. 14-16).
 - a. He gave Sarah back to Abraham along with a liberal present of sheep, cattle and servants.
 - b. He gave Abraham permission to live wherever he pleased in his land.
 - a. He gave Abraham 1,000 shekel's of silver. A compensation perhaps for injury unwittingly inflicted upon Sarah.
6. Abraham intercedes for Abimelech and God responds. Abraham is still God's prophet.
7. The birth of Isaac – the promised heir (21:1-7).

- a. Sarah visited by Jehovah - fulfilled His promise at the set time He had promised to do so: our God keeps His promises to the very letter.
- b. Sarah "bare Abraham a son in his old age."
- c. Abraham was 100 years old when Isaac was born.
- 8. The expulsion of the bondwoman and her son (vs. 8-21).
 - a. Sarah's anger (vs. 8-10).
 - 1) Isaac weaned at about the age of three. Ishmael would have been about fifteen to seventeen years old.
 - 2) Sarah saw Hagar's son *mocking*. Galatians 4:29, *he that was born after the flesh persecuted him that was born after the Spirit*.
 - 3) Sarah demands that both the bondwoman and her son be *cast out*.
 - b. Hagar and Ishmael in the wilderness (vs. 14-17).
 - 1) "Bread and water" includes all the necessary provision needed by Hagar and Ishmael.
 - 2) Hagar and Ishmael about to die in the desert are assured by Angel of the Lord.
 - 3) Ishmael's future (vs. 20-21).
 - 4) Ishmael will not inherit with Isaac.

B. Eleventh Station – Beer-Sheba - Makes Covenant With Abimelech (vs. 22-34)

- 1. The desire of Abimelech - a covenant between himself and Abraham because "God is with thee."
 - a. "At that time" - the time Isaac was born.
 - b. The strained relationship between Abimelech and Abraham was because of conflict over some wells Abraham had dug.
- 2. The seven ewe-lambs (vs. 28-30).
- 3. The tamarisk tree planted by Abraham.

C. Twelfth Station – Moriah - Offering of Isaac (22:1-24)

(Station #12) A test of Abraham's faith.

- 1. The divine command (vs. 1-2).
 - a. "By this command God tried the faith of Abraham with respect to his believing that in Isaac *his seed should be called*.
 - b. Moriah - a mountain in the land of Moriah.
 - c. No question, no complaint, no discussion with Sarah.
- 2. The journey (vs. 3-8).
 - a. The preparations begun early in the morning.
 - 1) Two servants and his animal.
 - 2) Isaac his son - probably 17 or 18 years old.
 - b. Arrived at the place of sacrifice on the third day.
 - c. Abraham's faith expressed: *God himself will provide the lamb for the burnt offering, my son.*
- 3. The sacrifice of Isaac averted (vs. 9-13).
 - a. The sacrifice on the altar (vs. 9-10).
 - b. The arresting voice (v. 11). *But the angel of the LORD called out to him from*

heaven,...

- c. The staggering statement. *Now I know that you fear God, because you have not withheld from me your son, your only son.* ("Now I can give a reason to all intelligent beings for my love for thee; now I have proved that thou are a God-fearing man," etc. "Now I can record in Scripture for all generations to know that you are truly my friend.") C.C. Crawford, *Bible Study Textbook Series*, Genesis III & IV, p. 205.
 - d. The descriptive name. *Jehovah-jireh*, i.e., *Jehovah will see, or provide.*
4. The covenant promise confirmed (vs. 15-19).
- a. By two immutable things: *His word and His oath*, in which it is impossible for God to lie.
 - b. Promised blessings and reasons:
 - 1) ...make your descendants as numerous as the stars in the sky and as the sand on the seashore.
 - 2) Your descendants will take possession of the cities of their enemies,
 - 3) ...through your offspring (singular) all nations on earth will be blessed,
 - 4) ...because you have obeyed me.

CONCLUSION:

Abraham has passed the test. Not just an examination but the test. He has indicated by his offering of Isaac that he will withhold absolutely nothing from God. He has renounced all that he has and says it belongs to God and declared himself a steward, not just to the sheep, not just to the slaves, not just to the cattle but of his only son, Isaac. You and I must declare all that we are and all that we have belong to God and then the Lord will provide for us.

SELF EXAM FOR LESSON TEN

1. List stations nine through twelve in Abraham's journey.

9) _____
10) _____
11) _____
12) _____

2. List the seven things covered under the ninth station of Abraham's journey.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

3. How old was Abraham when Isaac was born? _____

4. What happened between Ishmael and Isaac when Isaac was about three years old and what resulted from this event? _____

5. Describe briefly the events occurring in Genesis 22. _____

6. The Abrahamic promise was confirmed in Genesis 22:15-19 by what two immutable things? _____

7. What were the promised blessings given in this context?

1) _____
2) _____
3) _____

LESSON ELEVEN

ABRAHAM'S JOURNEY (6)

INTRODUCTION

This is the eleventh lesson in our study of Old Testament history. We have already seen twelve stations in Abraham's journey. Let's review those so that we know where we are today. Then we will travel with Abraham through the last four stations and study the significant events which occur at each station.

1. **The first station was Ur** and the thing to remember there is nativity. Here's where Abram was born.
 2. **The second station is Haran** and the thing to remember there is Terah, his father, died and he was called a second time to go into the promised land, into Palestine or into Canaan.
 3. **The third station is Shechem** and this is his first stop in promised land between Mount Ebal and Mount Gerizim. Built an altar unto God.
 4. **The fourth station was Bethel.** A very important city throughout all of our Bible study. One of the golden calves of Israel's idolatry will be erected there later. Here he built an altar.
 5. **The fifth station is Egypt.** Told the lie that Sarah was just his sister and not his wife. Pharaoh took her to be his wife. God cursed Pharaoh. Pharaoh drove Abram and Sarai out of the land but sent him away with great possessions and Sarai with a hand-maid named Hagar.
-

LESSON TEXT: Genesis 22:19-24; 24:1-67; 25:1-18

LESSON AIM: To see the promise/covenant being passed on from Abraham to his son Isaac and the latter days of Abraham's life.

LESSON OBJECTIVES: You will . . .

1. Learn of the death and burial of Sarah and its effect on Isaac.
2. See that Abraham obtains a wife for Isaac from his brother Nahor's relatives in Padan-aram.
3. Learn of the events in the latter days of Abraham's life - his later family and his descendants by Ishmael.

6. **The sixth station is Bethel.** There was trouble between Lot and Abram's herdsmen.
7. **The seventh station is Hebron.** Trouble came from the east.
8. **The eighth station is Dan.** Deliverance of Lot (14:13-16).
9. **The ninth station is Hebron again.** (Seven events)

10. **The tenth station is Gerar.** Lied again, this time to Abimelech king of the Canaanites, birth of Isaac.
11. **The eleventh station is Beer-Sheba.** He made a covenant of peace with Abimelech.
12. **The twelfth station is Moriah.** He offered Isaac on the alter in the land of Moriah.

THE LAST DAYS OF ABRAHAM

A. **The Thirteenth Station - Beer-Sheba, Nahor's Children**

1. Abraham learns of the children of his brother Nahor.
2. Nahor's granddaughter, Rebekah, will later become Isaac's wife.

B. **The Fourteenth Station - Hebron, Death & Burial of Sarah**

1. The death and burial of Sarah.
2. Abraham purchases the *cave of Machpelah*, from Ephron the son of Zohar as a family burial place.
 - a. The honorable bargain session.
 - b. The purchase price - four hundred shekels of silver.

NOTE: This cave will end up containing Abraham, Isaac and Jacob and their legitimate wives - Sarah, Rebekah and Leah. Abraham has purchased a family burial cave.

OBTAINING A WIFE FOR ISAAC

A. **Fifteenth Station - Beer-Sheba, Rebekah & Keturah**

Abraham's Planning and God's Providence.

1. The blessings of old age and material possessions for Abraham.
2. The charge to Eliezer - by his strength.
 - a. Eliezer's hand under his thigh.
 - b. The Lord is Abraham's strength.
 - c. Obtain a wife for Isaac.
 - 1) Not from the Canaanites.
 - 2) A wife from among his own relatives.
3. Abraham's confidence in the Lord - *The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land' - he will send his angel before you so that you can get a wife for my son from there.*
 - a. Condition which would release Eliezer from the oath - the refusal of the woman to come.
 - b. The reason Abraham does not want Isaac to go to Padam-aram, the land of his relatives:
 - 1) They were idol-worshipers.
 - 2) The land of Canaan was his land of inheritance.

B. **Eliezer's Journey and Its Results**

1. Eliezer's faithfulness to his master, Abraham - *Then the servant took ten of his master's camels and left,..*
2. Eliezer's faithfulness/trust in God - *Then he prayed, ``O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham....*
 - a. The sign asked for in verse 14.
 - b. The sign given (vs. 15-22).
 - c. The one chosen - *...Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor. The girl was very beautiful, a virgin; no man had ever lain with her.*
3. God's faithfulness praised by Eliezer - *Then the man bowed down and worshiped the LORD, 27 saying, "Praise be to the LORD... who has not abandoned his kindness and faithfulness to my master. As for me, the LORD has led me on the journey to the house of my master's relatives."*
4. The introduction of Laban, Rebekah's brother who is also the father of Rachel and Leah, Jacob's future wives.
5. The transaction completed.
 - a. Laban and Bethuel's consent.
 - b. Rebekah's willingness to go.

C. Isaac and Rebekah's Marriage

1. Isaac is in Beer-Lahai-Roi mourning his mother.
2. Rebekah's respect for Isaac - "put on her veil."
3. Isaac is comforted after his mother's death.

NOTE: *So she became his wife, and he loved her..*

Now in my culture it's he loved her and she became his wife but in that culture she became his wife and he loved her. Which indicates that love is something you can learn. That marriage is something you can accept and within that marriage you can come to love a woman.

THE LAST DAYS OF ABRAHAM

A. Sixteenth Station - Hebron, Burial of Abraham

1. Abraham took another wife whose name was Keturah.
2. Sons by Keturah.
 - a. Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.
 - b. Did not inherit with Isaac.
 - c. Abraham gave gifts to them while he was still alive.
 - d. Sent them away from Isaac to the east.
3. Abraham died when he was 175 year old. He lived 100 years in the promised land.
4. Buried by both Isaac and Ishmael in the cave of Machpelah at Mamre.

NOTE: The trail ends for Abraham. His life has not been without problem. A great man. Traveled from one end of the world at that time to the other end of the world. He was put in a rather obscure, isolated place so that he could worship the one God that he loved more than he loved life. But Abraham is now dead.

B. Abraham's Faith Examined In Hebrews 11

1. Faith starts a journey when it doesn't know the destination. *By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.* (Hebrews 11:8 NIV)
2. Faith accepts promises not yet received. *By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.* (Hebrews 11:9-10 NIV)
3. Faith believes the impossible. *By faith Abraham, even though he was past age-and Sarah herself was barren-was enabled to become a father because he considered him faithful who had made the promise.* (Hebrews 11:11 NIV)
4. Faith counts God faithful.
5. Faith reasons that God is even able to raise the dead. *By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, 18 even though God had said to him, ``It is through Isaac that your offspring will be reckoned.'' (Hebrews 11:18 NIV) Watch verse 19, Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.* (Hebrews 11:19 NIV)

SUMMARY

There is just a quick survey of Abraham's life. Faith goes when it doesn't know where it's going. Faith receives even though it has not yet received. Faith believes even when it's impossible for it to be fulfilled and faith receives or reasons that God is even able to raise the dead and in a real sense Abraham did receive his son back from the dead.

C. Abraham's Offspring By Ishmael

1. Twelve sons who were tribal rulers.
2. Ishmael lived to be 137 years old.
3. His descendants settled in the uttermost southern part of the land. (From Havilah to Shur, near the border of Egypt) It will be the descendants of Ishmael who will later purchase Joseph and sell his as a slave into Egypt.
4. They lived in hostility towards all their brothers.
 - a. That had been promised. Ishmael will be a hostile, warring set of nations throughout all of time. In history that's been true.
 - b. They are not a settled nation. Isaac will become a settled nation, Israel. Ishmael will not.

SELF EXAM FOR LESSON ELEVEN

1. What is the significance of Abraham learning about his brother's having children in Genesis 22:20-23?

2. List the last four stations in the journey of Abraham and tell what happened in each place.

1) _____

2) _____

3) _____

4) _____

3. How many children did Abraham have in his old age? _____ How old was Abraham when he died? _____

4. In the summary of Abraham's faith in Hebrews 11, what four things are stated about the faith of this man?

1) _____

2) _____

3) _____

4) _____

LESSON TWELVE

ISAAC AND JACOB

INTRODUCTION

Ie have just finished the life of Abraham and what a life that was. What a person Abraham is, what encouragement he is to the saints. He had a son, you remember, whose name was laughter to remind Abraham and Sarah all of their life that they would laugh at the promise of God. But he did bring happiness and so it was finally a good laughter. A sense of honor and a sense of joy in having this boy. There are some sons and some men that are very aggressive and very loud and very prevalent. Isaac is not one of those guys. Isaac was maybe the original "quiet man". His life was wrapped up first in his relationship and his love for his mother, then in his relationship and love for his wife and then in his relationship and love for his children. He seemed to never to really have any uniqueness about him and for that reason we really study him more in Abraham's life as he is the submissive son.

LESSON TEXT: Genesis 22:1 - 28:22

LESSON AIM: To get an understanding of Isaac's relationship to the Abrahamic promise and then to see Jacob as he takes his place in the eternal purpose of God in fulfilling the promise to Abraham.

LESSON OBJECTIVES: You will . . .

1. See Isaac as the submissive son, the devoted husband and finally the indulgent father.
2. Go with Isaac as he moves to and dwells in the South country where he comes into a similar relationship with the king of Gerar as did his father Abraham.
3. Be introduced to Jacob, the supplanter, who steals his brother's birthright and blessing and watch him as he is changed into the "prince of God."
4. Recognize God's choice of Jacob before he was born and understand how God can use even a deceiver in accomplishing His purposes.

That he is the submissive son is seen in him submitting even to his father's will of offering him as a sacrifice in chapter 22. Then he is the devoted husband in chapter 24 as Rebekah is brought to him from Padan-aram and he goes out to meet her and they love one another and they establish their home and he is devoted to her. Then he's the indulgent father in chapter 25 all the way through chapter 28 as we read of Esau, his favorite, and Jacob, his mother's favorite. There is one single incident in which he stands alone, separate from his family and separate from his wife and separate from his children and yet in a way not separate.

THE LIFE OF ISAAC (Genesis 22:1 - 28:9)

- A. The Submissive Son (Ch. 22).** Submitting even to the father's will of offering him as a sacrifice in chapter 22.
- B. The Devoted Husband (Ch. 24).** Rebekah is brought to him from Padan-Aram and he goes out to meet her and they love one another and they establish their home and he is devoted to her.
- C. The Indulgent Father (Chs. 25-28).** As we read of Esau, his favorite, and Jacob, his mother's favorite.

ISAAC AND ABIMELECH (Ch. 26)

A. Isaac's Migration To Gerar (vs. 1-16)

1. The reason: A famine in the land.
2. God's warning: Do not go down to Egypt. He's warning him not to make the mistake that Abraham made. Isaac experienced the same weakness of faith that his father did.
 - a. Stay in the land where I tell you.
 - b. I will be with you and bless you.
 - c. The covenant I made with Abraham I now make with you.
3. Isaac's lie about Rebekah.
 - a. Prompted by fear because of his weak faith.
 - b. Did not believe God's promise to take care of him.
 - c. He underestimated the character of Abimelech and his people.
4. Isaac became rich in the land of Gerar.
 - a. Abimelech became fearful of Isaac because of his great wealth.
 - 1) Filled up the wells from which he watered his flocks and herds.
 - 2) Asked Isaac to move from their land.
 - b. Peace agreement between Isaac and Abimelech.

THE TROUBLED LIFE OF JACOB (Genesis 25:19-50:13)

A. The Birth of the Twins (25:19-26)

1. A second delay (v. 19).
 - a. In Abraham's case, the delay continued until some time after Sarah had passed the age of childbearing.
 - b. In the case of Isaac and Rebekah, it continued through the first twenty years after their marriage.
2. The pre-natal struggle of the Twins
 - a. One people will be stronger than the other.
 - b. And the older will serve the younger.
3. The first to be born was named Esau which means "hairy." The name Edom, which was given to Esau and which became the name of his descendants, the Edomites, means "red."

4. The second to be born was named Jacob which means "heel-catcher", "one who trips another", "supplanter."

B. Jacob the Supplanter At Home

He was named Jacob, the supplanter. In his early life as in his birth he sought to gain advantage over others. He deceived his father and robbed his brother.

But God was at work in him. Under the heel of his father-in-law, he too was deceived and robbed. Through it all, God blessed him -- protected him.

1. Favoritism in the family.
 - a. Esau was loved by Isaac because he brought in the wild game that his soul desired.
 - b. Jacob was loved by Rebekah because he was the quiet man of the house.
2. Jacob stole the ***birthright*** (ch. 25:19-34). Although Jacob was the younger, the chosen line and covenant were through him. (cf. Romans 9:6-13)
 - a. The birthright is the right to the double portion.
 - b. *So Esau despised his birthright.*
 - c. He sold out being the father's number one son for a bowl of red beans.
3. Jacob stole his ***blessing*** (ch 27).

Now the birthright is the double portion but the blessing is the seed line being traced through you.

 - a. Rebekah's scheme and Jacob's cooperation.
 - b. Jacob pretends to be Esau.
 - c. Jacob obtains the blessing (vs. 18-29).
 - 1) The kiss (vs. 26-27).
 - 2) The perfumed raiment (v. 27).
 - 3) The blessing (vs. 27-29).
4. The three-fold nature of the blessing.
 - a. A fertile soil - fruitfulness in produce.
 - b. A numerous and powerful offspring.
 - c. Temporal and spiritual prosperity.

B. Esau's Bitterness and Hatred (vs. 30-41)

1. Esau determined to kill his brother, Jacob.
2. In this way he would get the birthright and blessing back.
3. Jacob is sent away from home to Padan-Aram (28:1-9).
 - a. Under the pretense of obtaining a wife.
 - b. He leaves Beersheba and he sets out for Haran and he comes to Bethel and its time to spend the night.
4. Jacob's dream and vow (28:10 -29:8). -- the promises to Abraham renewed now to Jacob.
 - a. His dream - a ladder.
 - b. Angels on the ladder - coming down and going up. Jacob is being told here simply, you are now the head of house. I now recognize you, I now bless you. I will speak to you, that's angels coming down the ladder. I will hear your prayers, that's angels going up the ladder.

5. Bethel, the house of God.
6. Jacob's two-fold promise: "*God will be my God and I will give Him a tenth of everything.*"

SUMMARY Jacob left a thief and God will teach him step by step the futility and the stupidity of getting by on one's wits rather than on faith.

And the first lesson that he learns, leaving there running for his life, he may think that God is not with him, and the very first thing that God tells him is "I am with you. I will be with you. I will sustain you where you go and I'll bring you back here." Jacob says, "Great, you do that and you will be my God and I will bring the tenth back to you."

Later as Jacob returned home to face Esau, he remembered his God, thanking Him for His kindness and begging for His deliverance. He wrestled with God and prevailed. God named him Israel.

SELF EXAM FOR LESSON TWELVE

1. The teacher uses three terms to describe the character of Isaac. List these three terms below with a describing statement.

1) _____
2) _____
3) _____

2. In what one single event in his life does Isaac stand out from the three descriptions above.
-

3. What was the significance of the pre-natal struggle of the brothers Esau and Jacob?

Give the meaning of each of their names._____

4. What were the two things Jacob stole from his brother Esau?_____
-

5. What was the three-fold nature of the blessing?

1) _____
2) _____
3) _____

6. Describe the event/s which took place at Bethel in the life of Jacob as he ran from Esau on his way to Padan-aram.
-
-
-
-

7. What two-fold promise or vow did Jacob make at Bethel?_____
-
-

LESSON THIRTEEN

THE SERVANT IN PADAN-ARAM

INTRODUCTION

Welcome back to our study of Old Testament history. We are in the second lesson on the life of Jacob. We have already seen the supplanter at home. He supplanted his brother both in the birthright, the double portion of his father's inheritance, and in the blessing, the one who is to be the head of the house, the one through whom the seed is to be traced. It cost him more than the money he spent and more than the lies he told. It is going to cost now twenty plus years away from home and away from the parents that he loves.

We saw at Bethel, God showing him the vision of the ladder with angels descending, saying to him that God will now speak directly to him, and angels ascending on the ladder, saying God will listen to the needs and the prayers and the concerns and the pleas of Jacob. He is on his way to Padan-Aram. He is going there after a wife. And so now after studying the supplanter at home, let's study the servant in Padan-Aram because he will learn what it is to serve someone who has basically the same tricky, crooked character.

LESSON TEXT: Genesis 29:1 - 31:55

LESSON AIM: To study Jacob's life in Padan-aram where he will learn what it is to serve someone who has basically the same tricky, crooked character.

LESSON OBJECTIVES: You will . . .

1. Study the events surrounding Jacob's life and his actions as he lives with his mother's relatives where he obtains two wives.
 2. The deceiver himself deceived by Laban as he serves him for 14 years for his wives.
 3. Overview Jacob's stay in Padan-aram through the naming of his 11 sons born of 4 different mothers.
 4. Read of Jacob's departure from Padan-aram and his return trip to the land of Canaan.
-

JACOB IN PADAN-ARAM (29:1 -31:55)

A. Jacob's Meeting With Rachel (29:1-12)

1. *Jacob went on his journey*: literally, he *lifted up his feet*.
2. *The land of the children of the east*. His destination was *Padan-aram*, the homeland of Rebekah (Genesis 5:20), the abode of Laban.
 - a. Padan-aram was a district of Mesopotamia.

- b. The town of Haran was situated in Padan-aram.
- c. Abraham's family had settled here.
- 3. *The well of Haran.* A well "in the field."
- 4. *Rachel the shepherdess* (v. 9).
- 5. Jacob's greeting of a kinsman - he kissed Rachel.

B. Jacob's Double-Marriage (29:13-30)

- 1. The meeting with Laban. Laban *ran to meet him, and embraced him, and kissed him, and brought him to his house.*
 - a. *You are my own flesh and bone.*
 - b. *Should you work for me for nothing? Tell me what your wages should be.*
 - c. He had worked for a month, received no wages at all.
- 2. Laban's two daughters - Rachel and Leah.
 - a. Rachel was beautiful.
 - b. Leah was not as attractive. *Leah had weak eyes.* That "but" would mean there was something about those weak eyes that made Leah not attractive. Leah was an unattractive person, physically. Rachel was lovely in form and beautiful in face. Jacob was in love with Rachel. He doesn't see below the surface. He only sees the surface woman.
- 3. Jacob's proposed dowry for the hand of Rachel - seven years of his life in labor.
 - a. He didn't leave with his father, Isaac's possession's.
 - b. He has no money. He has nothing to pay as a dowry for this girl.
- 4. The "deceiver" deceived. Laban's deceit - he substitutes Leah in the place of Rachel.
 - a. The deceiver is now deceived. Jacob is meeting his match in his mother's brother, his uncle, Laban.
 - b. Laban's proposal - *Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work.*
 - c. Jacob serves Laban for fourteen years.

C. Jacob's Twelve Sons (29:31 - 30:24)

Jacob suffers retributive justice. We have here an illustration of how a man must reap as he has sown.

Basic Facts To Consider:

- Jacob became the father of twelve sons and one daughter.
 - The assignment of the names here by the respective mothers themselves is determined by the circumstances.
 - The entire history of the birth of these sons is reflected in their names.
1. Leah's first four sons (29:31-35).
 - a. Reuben *See, A Son!*
 - b. Simeon *The Lord Has Heard!*
 - c. Levi *Joined Unto Me!*
 - d. Judah *Praise the Lord!*
 2. The sons of Bilhah - Rachel's adopted sons.
 - a. Dan *He Judged!*
 - b. Naphtali *Wrestled and Won!*
 3. The sons of Zilpah - Leah's adopted sons.

- | | |
|--------------------------|------------------------------|
| a. Gad | <i>Fortunate!</i> |
| b. Asher | <i>Happy Am I!</i> |
| 4. Leah's last two sons. | |
| a. Issachar | <i>My Hire!</i> |
| b. Zebulun | <i>He dwells!</i> |
| 5. Rachel's two sons. | |
| a. Joseph | <i>Give Me Another!</i> |
| b. Benjamin | <i>Son of My Right Hand!</i> |
- Note:** Named *Ben-oni* by Rachel which means "Son of My Sorrow."

NOTE: There will be twelve sons and Rachel will die bearing the twelfth one just outside of promised land. Jacob's ready to go home. He's learned his lesson. We are going to find out that he is through with the trickery, well not totally through but basically through with the trickery that has got him so far down the line. That has won him everything he has won so far because he has been outfoxed by Laban, he has been outfoxed by his two wives. He is now inheriting or sleeping in the bed that he made.

D. Jacob Departs Padan-Aram

From the reading of the text it seems that Joseph must have been born at the end of the fourteen years of Jacob's service.

1. Jacob bargains with Laban (30:43-55).
 - a. God has blessed Laban because of Jacob.
 - b. Laban is an Idolater - "learned by divination."
2. The proposition and new contract with Laban.
 - a. Every speckled or spotted sheep, every dark-colored lamb and every spotted or speckled goat.
 - b. Jacob got not only the majority of Laban's flock but he got the strongest of Laban's flock.
3. Isaac had become rich in the land, now Jacob has become rich in the land.
 - a. He will inherit two-thirds of all that Isaac has.
 - b. He is bringing back all that he has gotten in his twenty years of labor in Laban's household.

E. Jacob's Return To Canaan (31:1-55)

1. God's instructions: *Go back to the land of your fathers and to your relatives.*
2. Jacob convinces his wives by relating Laban's treatment of them all.
3. Rachel stole her father's household gods.
 - a. Because she is probably an idolater.
 - b. The household gods were proof of the person holding them being the head of the house.
 - c. She wants Jacob not only to be the head of Jacob's house but also the head of Laban's house.
4. Jacob deceived Laban the Aramean by not telling him he was running away.
5. Laban pursues Jacob and his family.
 - a. Wanted to say goodby to his daughters and grandchildren.

- b. Wanted to find his household gods.
- 6. Jacob is bringing idolatry into his family in Canaan, to his realm, to the promised land.

SUMMARY

Jacob left the promised land a person that got what he got by thievery and lying. In his uncle's house where he got two wives and thirteen children, he learned what it was to be lied to and what it was to be cheated. He is ready now to be the man of God. He was the supplanter at home. He was the servant in Padan-aram. I am anxious to see what he will become as he goes back to promised land. It is going to be the saint living in Hebron. From supplanter to servant to saint. That is Jacob's journey. We'll look at that next time. One last lesson from Jacob's experience in that land and that is that God can be trusted. That in all of the lying and all of the argument and all of the controversy and the contest between his wives and his children and his father-in-law and him, God is in control. He is preparing Jacob to become Israel. The prince of God.

SELF EXAM FOR LESSON THIRTEEN

1. Describe the physical appearance of Rachel and Leah.

2. What dowry did Jacob pay for each of his wives?

Leah: _____

Rachel: _____

3. List in order and by mothers the sons of Jacob along with the meaning of their names.

The first four sons of Leah:

- 1) _____
2) _____
3) _____
4) _____

The sons of Bilhah - Rachel's adopted sons:

- 1) _____
2) _____

The sons of Zilpah - Leah's adopted sons:

- 1) _____
2) _____

The last two sons of Leah:

- 1) _____
2) _____

The two sons of Rachel:

- 1) _____
2) _____

4. When Jacob and his family left Padan-aram what did Rachel take belonging to Laban? _____

What was the significance of this? _____

LESSON FOURTEEN

THE SAINT IN HEBRON

INTRODUCTION

We're in the life of Jacob. I want to remind you of a peculiarity in the book of Genesis. The way that it marks off its division. It will say "these are the generations of" or "this is the account of" and it will name a person. Now as it does so, his son or one of his son's will be the primary character in that division. We'd read "this is the account of Terah" and Abraham, his son, was the number one person in that period of history. Now we're studying "this is the account of Isaac" and Jacob, his son, is the number one person in this time. We'll read later "this is the generation of Jacob" or "this is the account of Jacob" and Joseph, his son, will be the number one person in the history. So remember that as you read Genesis. When it says "these are the generations of" or "this is the account of a man", we're not really studying his life. We'll be studying the life of his son.

We're in the generation of Isaac and Jacob is the main character. We've studied two things in Jacob's life so far. We've studied Jacob as the supplanter at home and as the servant in Padan-Aram.

He has been a supplanter and he's been a servant but now he's going back to be head of the house. Now he's going back to be the spiritual leader of the seed of Abraham. The one who is going to possess all the promised land and bruise the devil's head and bless all mankind. We can't have him do that as a supplanter. He can't really do that as a servant to his father-in-law. So the third part of Jacob's life as he becomes the saint at Hebron; the holy one; the separated one; the chosen one from God.

LESSON TEXT: Genesis 31:1 - 35:29

LESSON AIM: To see the events transpiring in the life of Jacob as he is slowly becoming Israel - the "Prince of God."

LESSON OBJECTIVES: You will . . .

1. See God's patience with a man who changes from a crook and deceiver into one who is learning to believe in and rely upon Jehovah.
 2. Learn of the early nature and character of his ten oldest sons in the incidents concerning Shechem and their sister Dinah.
 3. You will also take note of the idolatry prevalent in Jacob's household.
 4. Briefly see the events surrounding the death and burial of Isaac.
-

THE SAINT IN HEBRON

A. From Haran to Hebron - From Jacob to Israel (31:1 - 35:16)

1. The two camps - his camp and God's camp.

- a. God wants him to know he's not alone.
- b. He still has to face Esau, the profane one.
- 2. Preparations to meet his brother, Esau.
 - a. He sends messengers to Esau.
 - b. The return message: Esau is coming to meet you with 400 men.
- 3. Jacob's strategy.
 - a. Divides his flocks and herds and his people into two camps.
 - b. Prays to Jehovah and reminds Him of his covenant to be with him and bless him.
 - c. Sends gifts to Esau of all kinds of animals.

B. Jacob Wrestles with God

- 1. His name is changed from Jacob - supplanter, crook - to Israel, "one who has power with God."
- 2. There's a name change because there has been a character change. A proud, young crook left promised land. A mature, righteous man has come back.
- 3. Jacob's power is not with his mind but henceforth only from God. He limped as a continual reminder of this, (Genesis 32:22-32).
- 4. He humbles himself before Esau, (33:3).
 - a. The maid-servants bowed before Esau.
 - b. Leah and her children bow down before Esau.
 - c. Rachel and Joseph bow down before Esau.

NOTE: This is all for us to understand that the promise made or the prophecy made when these two boys were in the womb, that the elder would serve the younger is definitely not the two boys but the two nations.

- 5. Esau inquires about the gifts offered by Jacob and refuses to accept them.
 - a. They were extended to curry favor for Jacob and his family from Esau.
 - b. Jacob's convincing statement: *For to see your face is like seeing the face of God, now that you have received me favorably.* Esau now accepts the gift now because he knows it is truly a gift and not a bribe.

NOTE SEVERAL THINGS LEARNED ABOUT JACOB

He has left his father-in-law behind, he has learned:

- 1. That God is with him with the angels there.
- 2. That he is the prince of God.
- 3. That he has power with God as his name is changed from Jacob to Israel.
- 4. He has humbled himself before Esau who earlier he had deceived and defrauded and robbed.
- 5. The two brothers had been reconciled and now Jacob is going to be settling again in promised land.

C. Jacob At Shechem (vs. 18-20). He came in peace: "lit. 'whole' in body, having been healed of his limping; whole financially and in his learning, having forgotten nothing of it in Laban's house."

1. Jacob built an altar (v. 1). He calls it El-elohe-Israel ("the Mighty One").
 - a. First time recorded about Jacob that he built an altar. Jacob has now become Israel, the son of Abraham.
 - b. Abraham always built an altar and worshiped - as soon as he got anywhere.
2. Dinah, the daughter by Leah, is defiled (34:1-31).
 - a. Young man named Shechem, the son of Hamor the Hivite.
 - b. Dinah was the full sister of Simeon and Levi who avenged her.
3. The proposed marriage between Dinah and Shechem.
 - a. Conditions by Simeon and Levi - all the men to be circumcised.
 - b. Simeon and Levi kill every male and carry off their wives and daughters as slaves.
 - c. They take their flocks and herds as perhaps, what they would think, would be right for Dinah being defiled.
4. Jacob and his family leave Shechem at the instruction of Jehovah and go back to Bethel. Jacob's instruction to his family: Sanctify yourselves.
 - a. Put away the strange gods.
 - b. Be clean and change your garments.

NOTE: You remember when he got the vision of the ladder of the angels ascending and descending upon that ladder. When he got that vision he had told God that if God would be with him, he would come back here and pay the tithe and he does that in chapter 35 verses 1 to 7.

5. The death of Rachel. Rachel is giving birth to a child and she is in terribly pain and about to die as the child is being born. And the maid, the maiden that's there says "Do not be afraid for you will have another son".
 - a. Her first son, Joseph - "give me another."
 - b. Her second son Benjamin – "son of my right hand." (Rachel had named him "Benoni "son of my sorrow."

NOTE: Interesting thing occurs in chapter 35, Reuben in verse 22, goes in and commits adultery with his father's concubine, Bilhah and Israel heard of it. Why is that mentioned? You'll find out in chapter 49. Nothing is mentioned that is not either significant in the context where it's found or in a later context.

6. Isaac dies at the age of 180 years. Jacob was born when Isaac was sixty years old. That means Jacob is 120 years old.

SUMMARY

His name was Jacob, the supplanter. In his early life as in his birth he sought to gain advantage over others. He deceived his father and robbed his brother.

BUT God was at work in him. Under the heel of his father-in-law, he too was deceived and robbed. Through it all, God blessed him -- protected him.

And as he returned home to face Esau, Jacob remembered his God, thanking Him for His kindness and begging for His deliverance. He wrestled with God and prevailed. God named him Israel.

And so Jacob who ran from home a supplanter, returned home as Israel, a prince of God and later went to Egypt where in blessing his sons, he prophesied that the Messiah would come out of Judah.

SELF EXAM FOR LESSON FOURTEEN

1. Explain how Jacob made preparations to meet his brother Esau upon his return to the promised land.

2. List five things learned about Jacob and by Jacob since he left his father-in-law in Padan-aram.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. The promise or prophecy made when Jacob and Esau were in the womb indicated what? _____

4. Describe briefly what happened to Dinah, the daughter of Lea and what happened as a result.

5. Briefly discuss the circumstances surrounding the death of Rachel.

6. How old was Jacob and Isaac when Isaac died? _____

LESSON FIFTEEN

THE ACCOUNT OF JOSEPH (1)

INTRODUCTION

In our study of Old Testament history, we are about to study the life of the most interesting person in the book of Genesis. More interesting than Abraham, more interesting than Isaac or Jacob. To me, Joseph is a hero. He is a star. But like most of the men of God he doesn't start out that way. It takes a while for God to mold a man into what he ought to be. Abram had to undergo some experiences before he became Abraham. Jacob had to go through a lot of difficulties and trials to be Israel and Joseph to be the preserver of his people must also undergo some very serious trials.

The motif of the story of Joseph is obviously that of the Divine Providence in relation to human affairs, and in relation especially to all those eminent personages whose lives in any significant way become related to the development of God's Plan and Redemption, both through His people of the Old Covenant and His people of the New Covenant, the fleshly and spiritual seed of Abraham, respectively (Galatians 3:23-29). We are going to divide Joseph's life into parts as we did Jacob's. The first part of Joseph's life we are going to call the "Princely Son" as in his father's house, he is the prince among his brothers.

We will trace the events which show the providence of God at work in the life of Joseph to save his family and preserve the seed line.

LESSON TEXT: Genesis chapters 37-39

LESSON AIM: To see God's providential oversight of His plan to bring redemption through the family of Jacob and beyond.

LESSON OBJECTIVES: You will . . .

1. See Joseph portrayed as the princely son in his father's house and manifested in the dreams he has about himself and his family.
 2. Be aware of the working of God in Joseph being sold into slavery into Egypt.
 3. Learn of God's action toward sin in the family of Judah and follow the seedline in the sinful actions of Judah and Tamar.
-

JOSEPH - THE PRINCELY SON (Genesis 37)

The emphasis switches from Jacob to his son Joseph. Joseph is a righteous young man, and God blesses him through good and bad.

A. The Pre-eminent Son of Jacob

The God who brought light from darkness and void of space...life from the dust of the earth...a child from the barren womb of Sarah...could also work good in the lives of

brothers who hated their brother.

1. Joseph the dreamer: His brothers' hatred (vs. 1-24). They hated him because:
 - a. He reported to his father the misconduct of the sons of Bilhah and Zilpah, Jacob's concubines. He is a tattletale!
 - b. Jacob loved him more than his other children, and showed his partiality by decking out Joseph in "a coat of many colors." A garment of honor.
 - c. His dreams of a prophetic character which tended to make Joseph a little proud.
2. Joseph's dreams (vs. 5-17).
 - a. The first dream was that his brothers' sheaves all made obeisance to his sheaf: "God is making me the favorite and superior to you."
 - b. The second dream was that the sun, moon, and eleven stars (that is to say, his father, mother, and eleven brothers) all bowed down before him, pointing to Joseph's supremacy.
 - 1) Supremacy over his brothers.
 - 2) Supremacy over the whole house of Israel.
3. The conspiracy by his brothers (vs. 18-24).
 - a. Joseph sent to check on the welfare of his brothers and the sheep.
 - b. The brothers' plot to kill him. *``Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams.'*
 - c. Rueben, Jacob's first-born, tries to rescue him from death.
 - d. Joseph sold to a band of Ishamelites (Midianites) who took him to Egypt.
 - 1) Ishmaelites - descendants of Ishmael (blood-line).
 - 2) Midianites - where they lived (location).
 - e. The deception by Jacob's sons. His coat dipped in goat's blood leads Jacob to believe Joseph has been killed by a wild animal.
 - f. *Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard* (v. 36).

NOTE: The brothers plotted against Joseph... they cast him in a pit... they sold him into slavery... BUT what they purposed for evil, God purposed for good.

SUMMARY

Let's review here. Why did they hate Joseph? Because of his telling the father about the evil they had done. Because of the favoritism that the father showed and Joseph accepted and because of his pride that caused him to tell his dreams. That showed that he was going to be superior not only to his brothers but also to his father and his mother. And what was the result of that hatred.

Joseph is now sold as a slave into Egypt. Joseph must inherit the consequences of his pride. Now if you know the rest of the story, it is going to come out all right. God's story always does. But right now it is tragedy. One brother is sold to Egypt into slavery, a father is tearing his clothes and mourning over the situation and the rest of the sons are letting him do it. I would have, after a month or two of that, begun to feel terribly guilty. Terribly dishonorable to my father.

THE INCIDENT OF JUDAH AND TAMAR (Genesis 38)

A. The Birth Of Er and His Marriage To Tamar (39:1-11)

1. Judah marries a Canaanite wife who has three sons, Er, Onan and Shelah.
2. The wickedness of Er and his subsequent death.
3. The arrangement by Judah for Onan to produce seed for Er - The Levirate marriage. If a man died his brother must take his wife and conceive a son to raise up children to him.
4. Judah sends Tamar back to her father's house to wait for his third son to become old enough to marry her.

B. Tamar's Scheme (vs. 12-19)

1. Saw that Shelah was not given to her as a husband.
2. Determined to procure children from Judah himself.
3. Posed as a prostitute by the wayside.
4. Judah bought her services and she became pregnant by him.

C. Tamar's Vindication (vs. 20-26)

1. Judah's attempt to redeem his pledges - his seal and its cord, and his staff.
2. He thought she was a "shrine-prostitute - connected with baal worship.
3. News that Tamar is pregnant and seemingly guilty of prostitution is brought to Judah.
4. She is judged to be worthy of death by Judah.
5. The truth is revealed and Judah's statement: ``*She is more righteous than I, since I wouldn't give her to my son Shelah.*''

D. The Birth of Perez and Zerah (vs. 27-30)

1. Perez - "breaking out." He will be in the lineage of Christ.
2. Zerah - "scarlet or brightness."

SUMMARY

God is fulfilling his promise. He said that there would be a seed. That this woman's seed would continue until finally the one that would come to destroy the devil and to bruise his head and whatever has to happen for that to be fulfilled will be fulfilled. It must be Judah's line we are going to see in chapter 49. It will not be Judah's line through the daughter of Shua, his wife but it will be Judah's line through Tamar, his daughter-in-law.

But don't forget Joseph. We left Joseph back over there in chapter 37 being sold down into Egypt. We have seen this redemptive sidelight with Judah but don't forget Joseph for Joseph's story must continue in Egypt. Where he is no longer the princely son but he is going to be the patient sufferer in Potiphar's house and in Potiphar's prison.

GOD IS BRINGING HIS PROMISE OF GENESIS 3:15 TO PASS!!

SELF EXAM FOR LESSON FIFTEEN

1. Joseph's brothers hated him for at least two reasons - give these two reason below.

1) _____

2. Give the dreams of Joseph and what they signify.

1) _____

2) _____

3. Which of Joseph's brothers tried to rescue him from death? _____

4. Tamar had twin sons by Judah. What were their names and which one is in the seed line?

1) _____

2) _____

LESSON SIXTEEN

THE ACCOUNT OF JOSEPH (2)

INTRODUCTION

As we continue our study of Old Testament history, we are in the second lesson of Joseph. We are nearing the end of the book of Genesis. As I said in the last session, Joseph's life to me is one of the most, if not the most interesting story, historical story in all of the Old Testament. We've seen the princely son. At home he was his father's pride and joy. He was his father's favorite. He curried his father's favor by tattling, by telling on his brothers when they did wrong. His father indicated his prejudice and his superior love to Joseph by giving him a peculiar, a different, a unique coat. A coat richly ornamented or a coat of many colors. Joseph manifested his pride by telling the dreams that God gave him, to promise him superiority and pre-eminence in the family. He told those dreams to his brothers and then told them to his father and mother and the whole family is upset at him because of his prideful claim to be superior to them. So his brothers are filled with such jealousy, you remember, that they sell him into Egyptian captivity. They sell him to a passing band of Ishmaelites from Midian who sell him into the house of Potiphar, who is the captain of Pharaoh's house. Now we start in chapter 39 of Genesis and in verse 1, as we look at Joseph the patient sufferer.

LESSON TEXT: Genesis chapters 39-41

LESSON AIM: To trace the events which show the providence of God at work in the life of Joseph as he is raised up out of the house of Potiphar to be second in command in the nation of Egypt.

LESSON OBJECTIVES: You will . . .

1. See the nature of evil and the true nature of people of God as Joseph is tempted and accused in the house of Potiphar.
2. Understand God's providential working in the life of Joseph in Potiphar's prison and his exaltation from that prison.
3. See God preparing Egypt to be as a nursing mother to the family of Jacob and, eventually, all of God's people.

JOSEPH THE PATIENT SUFFERER (39:1 - 41:36)

A. Joseph - God's Man In Potiphar's House (39:1-23)

Note that it is characteristic of Joseph that throughout his life his faithfulness to God brought upon him, and upon all those associated with him, the blessing of God.

1. Joseph blessed by God. *The LORD was with Joseph and he prospered.*
 - a. Joseph living "in the house" of Potiphar. Here he soon rose to the high post of

- overseer, and the house was divinely blessed for his sake (vs. 3-6).
- b. Potiphar observed this and made Joseph caretaker of all that he had.
 - c. *...the LORD blessed the household of the Egyptian because of Joseph.*
 - d. Potiphar's confidence in Joseph is reflected in this statement: *So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate.*
2. Joseph true to God. Joseph and Potiphar's wife (vs. 7-23).
 - a. Her proposition: *Come to bed with me!*
 - b. His response: *My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"*
 - c. Joseph was able to say no for three reasons:
 - 1) He is not that kind of man. That's not his character.
 - 2) The trust and responsibility that his master has given him.
 - 3) He is a man of God and he knows God is looking.
 - d. He is falsely accused by Potiphar's wife and put into prison by Potiphar. *Joseph's master took him and put him in prison, the place where the king's prisoners were confined.*

NOTE: He was *steward* of Potiphar's house (39:1-6).

He was *tempted* by Potiphar's wife (39:7-12).

He was *framed* by Potiphar's wife (39:13-19).

He was *imprisoned* by Potiphar (39:20).

He was *rewarded* by the jailor (39:21-23).

B. Joseph - God's Man In Potiphar's Prison (39:20 - 40:14)

The Lord followed Joseph to Potiphar's house and He follows him to Potiphar's prison. When Joseph was sold as a slave he could hardly have known that God was arranging circumstance which would make possible the fulfillment of his dreams (37:5-10).

1. Joseph - promoted by Jehovah. He becomes lord over Potiphar's prison.
2. Joseph - empowered by Jehovah. He is enabled to interpret dreams.
 - a. The Cupbearer's dream interpreted by Joseph - *within three days Pharaoh will lift up your head and restore you to your position.* Joseph asks two things of the Cupbearer:
 - 1) Remember me and show me kindness.
 - 2) Mention me to Pharaoh and get me out of this prison.
 - 3) He states his innocence. He mentioned his having been "stolen away" out of the land of the Hebrews (v. 15), a reminder that he had not been a slave from birth.
 - b. The Baker's dream interpreted by Joseph - *Within three days Pharaoh will lift off your head and hang you on a tree. And the birds will eat away your flesh."*
 - c. The interpretations are shown to be true but the Cupbearer did not remember Joseph.

C. Joseph - God's Man In Pharaoh's House. He Interprets Pharaoh's Dreams (41:1-36). Joseph is exalted at age 30 (41:37-57).

1. Pharaoh's two dreams:

- a. Seven sleek and fat cows eaten by seven ugly and gaunt cows.
- b. Seven healthy and good ears of corn swallowed up by seven thin and scorched ears of corn.
- c. The Egyptians magicians and wise men could not interpret Pharaoh's dreams.
- 2. The sudden return of memory to the Cupbearer who had been in prison with Joseph.
 - a. He relates the story about Joseph the interpreter of dreams.
 - b. Pharaoh sends for Joseph.
- 3. God's revelation to Pharaoh through Joseph. Two dreams but one meaning:
 - a. Seven years of great abundance followed by seven years of famine which will ravage the land.
 - b. Reason for two dreams ...*is that the matter has been firmly decided by God, and God will do it soon.*
- 4. Joseph's advice to Pharaoh (vs. 33-36).
 - a. Look for a discerning and wise man and put him in charge of the land of Egypt.
 - b. Appoint commissioners over the land to take a fifth of the harvest and store it.
 - c. It should be kept in the cities for food - held in reserve for the country against the famine.
- 5. Pharaoh's wise decision (vs. 37-39). *The plan seemed good to Pharaoh and to all his officials.*
 - a. Joseph is appointed in charge of Pharaoh's palace and all of Egypt.
 - b. All Egyptians would submit to his orders.
 - c. Only with respect to the throne would Pharaoh be greater than Joseph.

NOTE: The royal command was given as stated in v. 44, and meaning, it would seem, something like "Without thee, or thy command, shall no man do anything." Joseph was also given an Egyptian name, Zaphenath-paneah. He took as his wife an Egyptian named Asenath, the daughter of Potiphera, a priest of On.

SUMMARY

We need to think about what we have read. What is the lesson in this? What is God doing? He is preserving a seed. He is still fulfilling that promise in Genesis 3:15. That the seed of the woman will bruise the head of the serpent and he is using all of the bad things that have happened to Joseph, even his pride. Even his father's prejudice toward him. Even the brother's hatred of him. Even Potiphar's wife's evil desires. Everything is a part of God's plan. God is weaving all of this together as a master weaver would do. He knew from eternity the mistakes that people would make. He knew from eternity Joseph's pride. He knew from eternity the brother's hatred. He knew from eternity Potiphar's wife's lust. He knew from eternity the butler and the baker would be in the right prison.

Isn't it amazing here that God's working all of this together and weaving it as one would weave a rug together. God is in control of this thing. Is it only of this incident that God is in control? No. God will continue to be in control of Joseph's life throughout all of his life to bring about his will

SELF EXAM FOR LESSON SIXTEEN

1. What temptation was thrust upon Joseph in Potiphar's house? Against whom did Joseph declare that this sin would be? _____

2. What happened to Joseph as a result of this event? _____

3. What two royal officers were cast into prison and what were their dreams and what were the interpretations of those dreams?
 - 1) _____

 - 2) _____

4. What two dreams did Pharaoh experience and what was the meaning of the dreams?
 - 1) _____

 - 2) _____

5. With what office did the Pharaoh invest Joseph? _____

LESSON SEVENTEEN

THE ACCOUNT OF JOSEPH (3)

INTRODUCTION

We have studied about Abraham, Isaac, Jacob and now about Joseph. We saw him, first of all, in chapter 37 as the princely son. He was the favorite of his father manifested by his ornamented robe or coat. He was a very proud young man that brought evil reports of what his brothers did to his father and reported his dream, first of all to his brothers then to his father and mother. This caused jealousy from the brothers and anger from his father but his father still remembered that when God gave dreams, God fulfilled those dreams.

Because of the jealousy of his brothers, he was sold into Egypt, to Potiphar's house. There he was tried and we see him as the patient sufferer. He suffered time away from his father and mother and brothers. He suffered the temptation of a lustful woman, Potiphar's wife. He suffered imprisonment and in that prison was exalted to the place of being over all of the prisoners. The two royal officers, the butler and the baker there in prison have dreams and Joseph interprets the dreams. The baker to be hung and the cupbearer to be exalted back to his place of honor where he was supposed to remember Joseph but forthwith and very quickly forgot him.

LESSON TEXT: Genesis 41:37 - 45:15

LESSON AIM: To see in tracing Joseph's life the providence of God in preserving the seed line during the great famine in that part of the world.

LESSON OBJECTIVES: You will . . .

1. See God's providence in directing the events in Joseph's live as a slave in Egypt.
 2. See Joseph exalted to be second in command in all the nation of Egypt for the purpose of preserving the family of Jacob.
 3. Observe Joseph's wisdom in stewardship during the seven years of plenty and the seven years of famine.
 4. See the family of Jacob united again in Egypt where they will be provided for by Joseph and Pharaoh.
-

Joseph, however, was remembered at a time that Pharaoh had dreams and he came into Pharaoh's household and interpreted Pharaoh's double-given single dream. There would be seven years of plenty followed by seven years of famine and he gave Pharaoh good solid advice that a wise and a discreet man should be found who would be set over all of the gathering of the crops during the seven good years. So that during the seven years of famine

there might be bread not only for Egypt but for all the world. At the end of that counsel, Pharaoh appointed Joseph over all his kingdom.

Since God is the only one who can interpret dreams and Joseph interprets Pharaoh's dreams, Pharaoh concludes that Joseph has the power of God in his life. And so Joseph is going to become prime minister and that is the third act in this play of Joseph's life. He will increase Pharaoh's goods until Pharaoh becomes the richest and the most powerful man in all the world and Joseph is steward of his kingdom. Pharaoh says he is king in the land and will determine who will live and who will not live. He is given a wife and he goes out throughout all the land of Egypt.

JOSEPH - THE PROVIDENT SOVEREIGN (41:37 - 50:26)

A. Joseph Exalted And Set Over All The Land (41:37-57)

1. He is appointed Prime Minister (vs. 37-44). *Then Pharaoh took his signet ring from his finger and put it on Joseph's finger.*
 - a. Pharaoh gives to Joseph the key to the great house.
 - b. He will make decisions that will affect all of Egypt and affecting all of Egypt all the world. Joseph was 30 years old.
 - c. Then he put on him the robes of royalty.
 - d. He makes Joseph the king over all of the life in the land Egypt.

NOTE: And so Joseph is given a new position, prime minister. He is given authority with the signet ring. He is given royalty in the robes he wears. He is given the second place in all the kingdom and the chariot he rides. He is given obedience from all the people as they make way before his chariot. He is given the right to determine where everybody sits, where everybody stands, where everybody walks and he is given a new name.

2. Joseph is married (v. 45).

NOTE: "How gloriously does God compensate Joseph for his former unhappiness. The hate of his brothers, the favor of the king; abuse and derision, reverence; imprisonment in a foreign land, exaltation; the work of a slave, the seal of the king; stripped of his goat of many colors, clothed in white vesture; iron bands, a golden chain: (Lang, 609).

B. Joseph's Stewardship (vs. 46-49)

For the first seven years of his administration Joseph went throughout Egypt and gathered up the produce of the land that was needed to preserve the nation in the period of famine that was to follow.

1. He collected food and grain during the seven years of plenty.
2. Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

C. Joseph's Family (41:50-52)

1. Two sons were born to Joseph by Asenath, daughter of Potiphera.

- a. His firstborn he named Manasseh, *It is because God has made me forget all my trouble and all my father's household.*
- b. His second son he named Ephraim ("fruitful"). *It is because God has made me fruitful in the land of my suffering.*
- 2. Joseph now has found comfort in the work that he is doing for Pharaoh and in the sons that he bears.
- 3. He is even forgetting the deep sorrow that he has felt for thirteen years he has been away from his father and his brothers.

D. The Seven Years of Famine (41:53-56)

- 1. There was famine in all the lands but in Egypt there was food.
- 2. The other lands did not prepare. God sent Joseph into Egypt so there would be food for Jacob and his whole family during this famine time.
- 3. Joseph sold food to all who came.
- 4. Pharaoh is becoming rich off of the grain of Egypt.

REUNION AND RECONCILIATION

A. Joseph Meets His Brethren (42:1-26)

- 1. Jacob sends ten sons to Egypt to buy grain (vs. 1-5).
 - a. Joseph tells his brothers to bring youngest brother or die as spies (vs. 6-24).
 - b. Sent all brothers except Simeon back with grain and money (vs. 25-28).
- 2. Joseph's brothers return to Canaan (vs. 29-38).
 - a. They rehearse experiences in Egypt (vs. 29-36).
 - b. Jacob refuses to send them back with Benjamin (vs. 37-38).
- 3. Joseph's brothers return to Egypt (43:1-28).
 - a. Jacob sends for more grain: he sends choice fruit, double money and Benjamin (vs. 1-14).
 - b. Benjamin is honored at the feast given by Joseph (vs. 15-34).
 - c. Benjamin is framed as a thief (44:1-13).
 - d. The brothers plead for Benjamin (44:14-34).
 - e. Joseph reveals his identity (45:1-15).
 - f. Pharaoh sends wagons for Jacob and his family (45:16-24).
 - g. Jacob learns that Joseph is alive (45:25-28).

NOTE THE PROVIDENCE OF GOD SEEN IN:

- | | |
|--------------------------|------------------------------|
| 1. The foolish father. | 6. The lust-crazed woman. |
| 2. The proud son. | 7. The forgetful cup-bearer. |
| 3. The hateful brothers. | 8. The honest Pharaoh. |
| 4. The Midianite band. | 9. The repentant brothers. |
| 5. The Egyptian Captain. | |

SELF EXAM FOR LESSON SEVENTEEN

1. Write a five-point outline showing Joseph's life as given in this lesson.

1) _____
2) _____
3) _____
4) _____
5) _____

2. List the nine things at the end of the lesson which reflect the providence of God.

1) _____ 6) _____
2) _____ 7) _____
3) _____ 8) _____
4) _____ 9) _____
5) _____

LESSON EIGHTEEN

THE ACCOUNT OF JOSEPH (4)

INTRODUCTION

Jn our study of Old Testament history, we are going to end the book of Genesis today. We are in the fourth section of Joseph's life. We divided his life into three parts: (1) He was the **princely son** honored by his father and hated by his brothers at home. (2) He became the **patient sufferer** in Potiphar's house and in Potiphar's prison. (3) He became the **provident sovereign** when he explained and interpreted Pharaoh's dreams and gave the advice about how to take care of the seven years of famine that lay ahead. He became the number two man in the empire; the prime minister, the governor of all the land of Egypt. We saw his brothers come to Egypt after food and Joseph try them bit by bit until they prove themselves to be the honest and true men that they needed to be, after which he revealed himself to them. We saw them as they fell on each other's neck, kissed each other and talked for a good long while. Now let's move back just a little bit and read about this news reaching Pharaoh's palace which will help us get ready for the great scene of Jacob's coming to be with Joseph.

LESSON TEXT: Genesis 45:16 - 50:26

LESSON AIM: To see the culmination of God's providential working in the family of Jacob in preserving the seed line in Egypt.

LESSON OBJECTIVES: You will . . .

1. See Egypt become a nursing mother to the family of Jacob as they re-locate in the best part of Egypt - the land of Goshen.
 2. Travel the emotional road with Jacob as he discovers that the son he thought was dead is alive and now Prime Minister of Egypt.
 3. Examine the wisdom of Joseph as he eventually, through his stewardship, makes Pharaoh the owner of all of Egypt.
 4. Learn through Jacob's blessings on his sons that the seedline will continue through Judah.
-

REVIEW AND PREVIEW:

A. Joseph - the Princely Son (37:1-36)

1. Joseph's dreams (vs. 1-11).
2. Joseph hated by his brothers - reasons for that hatred.
3. Joseph sold into Egypt (vs. 12-36).

B. Joseph - The Patient Sufferer (39:1 - 41:36)

1. Joseph in Potiphar's house (39:1-18).
2. Joseph in prison (39:19 - 41:36).

C. Joseph - The Provident Sovereign (41:37 - 50:26)

1. Exalted and set over all the land (41:37-57).
2. Met his brothers (42:1 - 44:34).
3. Revealed himself to his brothers (45:1-28).
4. Moved his family to Egypt (46:1 - 50:26).

D. Joseph - A Showcase of God's Providence

1. Genesis 45:5-8 - *God sent me before you to preserve you a remnant in the earth.*
2. Genesis 50:20 - *You meant evil against me, but God meant it for good.*

ISRAEL GOES TO EGYPT**A. Revelation and Relocation (Genesis 45:16-28)**

Jacob and his family settle in Egypt.

1. Pharaoh's hospitality.
 - a. Pharaoh and all his officials were pleased.
 - b. Bring your father and your families back to me.
 - c. The best of the land of Egypt will be theirs. ...*and you can enjoy the fat of the land.*
2. Pharaoh's provision.
 - a. He gave to everybody, some new clothing.
 - b. To Benjamin, he gave 300 shekels of silver and 5 sets of clothes.
3. Jacob's response to the news of Joseph being alive.
 - a. First response - disbelief.
 - b. Second response - *the spirit of their father Jacob revived. And Israel said, "I'm convinced! My son Joseph is still alive. I will go and see him before I die."* (Genesis 45:26-28 NIV)
4. God's reassuring revelation to Israel (46:2-4).
 - a. Jacob has been warned time and time again do not go down to Egypt and yet now it appears as if he should.
 - b. God's message to Israel: *Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down to Egypt with you, and I will surely bring you back again.*
 - c. God's beautiful promise. *And Joseph's own hand will close your eyes.*"

B. Israel's Relocation to Egypt (46:5-27)

1. Jacob goes to Egypt taking all his possessions.
2. Jacob's descendants are listed (8-27).
 - a. Acts 7:14 says 75 and so does the Septuagint version of the Old Testament.
 - b. The Greek version of the Old Testament says 75 so there's 75 people in Egypt that are sons, grandsons, daughters and granddaughters of Jacob when they arrive in Egypt.

- c. They will leave over 2 million in number. What a multiplication.
- 3. Egypt later becomes an oppressing nation but first she will serve God's purpose as a "nursing mother" to the infant nation of Israel.

C. Jacob's Family Settle In Goshen (46:28 - 47:12)

- 1. Jacob and Joseph meet and embrace.
- 2. The meeting between Pharaoh and Joseph's five brothers.
- 3. Jacob presented to Pharaoh by his son Joseph.
 - a. Jacob blesses Pharaoh - shows Jacob's superiority to Pharaoh.
 - b. Joseph supplies food and provisions to Jacob's household. Joseph is now head of the family.

D. Joseph's Wise Stewardship (47:13-26)

- 1. A land purchase deal for Pharaoh.
- 2. Joseph got all of the money in Egypt and Canaan.
- 3. Joseph exchanges grain for all their livestock. As along as there's means to buy, they ought to be buying. They ought not to be on the dole.
- 4. Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh's,

NOTE: Joseph has made Pharaoh the owner of all of Egypt. He owns all the money, he owns all the livestock, he owns all the land and all the people are his servants.

- 5. Joseph arranges a share-crop situation for the Egyptian people - seed for their land with one fifth coming to Pharaoh and four fifths remaining with the people.
- 6. Israel's situation: *Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.*

NOTE: Egypt is being cursed by the famine but Israel is prospering during the famine. The reason for that is simple. The Nile does not dry up and so the Nile will overflow their land and bring the rich fertile soil of Central Africa down with it and fertilize the land, water the land and grow the grain for their crops. So although they can't grow the corn to eat, their animals still can eat.

E. Joseph Pledges To Bury Jacob In Canaan (47:27-31)

- 1. Jacob lived in Egypt seventeen years - to the age of 147 years.
- 2. Jacob spent the last seventeen years with his favorite son.

F. Jacob Adopts Joseph's Sons (48:1-22)

- 1. Makes Joseph the possessor of the birthright.
- 2. Ephraim gets the greater blessing.

G. Jacob's Prophecy Concerning His Sons (49:1-28)

- 1. Reuben is told, you will not have the seed traced through you because you defiled my couch.

2. Simeon and Levi will not be the ones I bless instead I will scatter them in Israel.
 - a. Simeon received, for a time, a small territory but soon he loses it and is scattered throughout the land.
 - b. Levi never gets a territory.
3. Judah is chosen to be the one through whom the seed will come.
 - a. Not because he was sinless.
 - b. Because of his faithfulness.
 - c. Judah will be powerful - *your father's sons will bow down to you. You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness-who dares to rouse him?*
 - d. A single seed is promised from Judah that will conquer all of the enemies. *The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.*

H. Jacob's Death And Burial At Machpelah (49:29 - 50:14)

- I. Joseph Receives Homage and Gives Assurance To His Brothers (50:15-21)**
- J. Joseph Charges That His Bones Be Returned To Canaan And Dies at the Age of 110 years (50:21-26)**

SELF EXAM FOR LESSON EIGHTEEN

1. Richard divides Joseph's life into four parts. List these divisions below.

1) _____
2) _____
3) _____
4) _____

2. How many are in Jacob's family when they go down to Egypt? _____
How many Israelites will leave Egypt during the Exodus? _____

3. In years to come Egypt will become an oppressing nation but in the beginning she serves as a _____ to Israel.

4. Describe Joseph's stewardship during the years of famine. _____

5. How long did Jacob live in Egypt? _____ How old was he when he died and where was he buried? _____

6. Who was chosen to be the one through whom the seed will come and why was he chosen?

LESSON NINETEEN

THE LAND OF CAPTIVITY

INTRODUCTION

This is lesson number 19 in our study of the Old Testament history. As we are studying the history of the Hebrew family. We finished the book of Genesis. It took 18 lessons to get through the book of Genesis. It is probably the most important book in all the Bible. It lays the foundation for everything that will occur. It is indeed the book of beginnings. It is the beginning of creation. It is the beginning of sin. It is the beginning of redemption. It is the beginning of covenant. All things that the Bible will discuss is introduced in the book of Genesis.

Now we change to the book of Exodus. The word Exodus, of course, means "a departure", "going out". It looks forward to the time that the children of Israel leave the land of Egypt. When we closed the book of Genesis they were in the land of Egypt with peace and prosperity, because Joseph, who was to become the first born of Jacob, was the prime minister, the ruler, the governor of all of Egypt and therefore all of the world. Before we get into the book of Exodus with the story of the oppression and the exodus from that oppression, let's think for a moment about the country and the territory of Egypt.

LESSON TEXT: Exodus 1:1-4:17

LESSON AIM: To get an overview of the early history of Egypt and to see her relation to Israel in the first four chapters of Exodus.

LESSON OBJECTIVES: You will . . .

1. Learn several names by which Egypt was known, both in scripture and outside the Scripture.
 2. Learn something of the land with its divisions and special features.
 3. Discover from whom the people of Egypt originated, its early history and something of the geography of the land.
 4. See the oppression of Israel, the birth and adoption of Moses, his flight into Midian and finally his return as Israel's leader.
-

EGYPT - THE LAND OF CAPTIVITY

A. Names By Which It Is Called

1. Kem - Most ancient name, found on many of the monuments. Perhaps, this is the name used by the natives themselves.
2. The land of Ham (Psalms 78:51; 105:23; 106:22).
3. Mizraim - over 80 times in Hebrew Old Testament. (cf. Genesis 12:10, 11, 13; 13:1,

et al.) The word is plural perhaps because the land divided into two parts: The Delta and the Nile Valley.

- a. Every time you see Egypt in your Old Testament it's the Hebrew word, Mizraim.
- b. He was the son of Ham and the father of all of the Egyptian people.
- 4. Rahab - "The proud, or insolent" (Psalms 87:4; 80:10).
- 5. Egypt - The most modern name given to the land by the Greeks. The name was never used by the inhabitants in ancient times.

B. Divisions of the Land

- 1. Lower (Northern) Egypt - The triangular Delta of the Nile.
- 2. Upper (Southern) Egypt.
 - a. Narrow valley varying in width from two to ten miles as it follows the course of the Nile.
 - b. It is very fertile - the only part of Egypt which is suitable for permanent habitation.

C. Special Features of the Land

- 1. Egypt extends about 675 miles north and south and about 500 miles east and west (350,000 square miles). Less than five percent of this territory is suitable for permanent habitation (13,000 square miles). The cultivatable portion would be slightly less.
- 2. The Nile is really Egypt.
 - a. Its Source - The lakes of Northeast and Central Africa, Lake Victoria in particular.
 - b. Its Tributaries - Baro (White Nile), blue Nile, and Atbara. Where the last of these (Atbara) enter the Nile to the mouth is a distance of 1,500 miles without any other major tributaries.
 - c. Its Overflow - Begins in Lower Egypt near the end of June. It attains its height of about 36 feet above ordinary at Thebes, 25 feet at Cairo, and 4 feet at its mouth. This remarkable overflow is due to the heavy rains in Central Africa and keeps the land fertile, bringing down new topsoil every year.

D. The People of Egypt

- 1. Their Origin - from Ham.
 - a. Through his son Mizraim.
 - b. Among the earliest civilizations known.
- 2. Their Religion.
 - a. They were very religious with splendid, highly ornamented Temples. The priests were skilled in the learning of the day and practiced many mysterious rites.
 - b. Of their hundreds of gods, Ra (Sun God) stood highest.
 - 1) Osiris, with his wife, Isis, and his son, Horus, formed a triad of high rank.
 - 2) Set, the author of evil, was the Egyptian Satan, with whom Isis waged eternal warfare.
 - c. The Egyptians did not worship images.

- 1) Various animals, such as bulls, dogs, cats, crocodiles, snakes, and insects (esp. the scarab) were regarded as representatives of the gods.
- 2) To kill these animals was a fearful sin.
- d. The Egyptians believed in the immortality of the soul and its reunion with the body. This explains their practice of embalming the body.
- e. They also believed in a day of judgment when everyone would be rewarded according to his deeds. Osiris was the guardian of the dead and he, with 42 other gods associated with him as judges, would at the day of judgment determine the final award.
3. Their Nature - intelligent and progressive.
 - a. Kind and hospitable to guests.
 - b. Although they considered themselves superior to others.
 - c. Agriculture was considered to be an honorable pursuit.
 - c. Shepherd life was held in contempt.

E. The History of Egypt

1. The Early Empire (3500-2500 B.C.).
 - a. First king : Menes.
 - b. First capital: Memphis.
 - c. All life centered around Pharaoh who was regarded as a God.
2. The Middle Empire (2500-1750 B.C.).
 - a. A feudal society ruled through local princes called *nomes*.
 - b. Ended with the invasion of a foreign nation who introduced the horse and chariot.
 - c. The empire form of government began in this period.
3. The New Empire (1750-570 B.C.).
 - a. Native Egyptians expelled the foreigners.
 - b. It was in this period, in about 1446 B.C., that Israel left Egyptian bondage. *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of Jehovah.* (1 Kings 6:1)
 - c. Continued as a relatively important power until 570 B.C. when conquered by and annexed into the Persian Empire.

F. Major Cities In Egypt

1. In Lower Egypt.
 - a. Memphis - ancient capital.
 - b. Heliopolis - called *On* in the Bible.
 - c. Rameses - in the Land of Goshen.
 - d. Pelusium - at the Eastern Mouth of the Nile.
 - e. Alexandria - later the center of this part of the world.
2. In Upper Egypt - Thebes. Called *No* or *No-Amon* in the Bible.

G. The Geography of the Land Of Wondering

1. The Sinaitic Peninsula.

- a. The Table Land.
 - 1) Wilderness of Shur
 - 2) Wilderness of Paran
- b. The Sinaitic Mountains (Mt. Horeb, 9,000 feet above sea level).
- c. The people - the Amalekites.
- 2. The land of Edom.
 - a. Natural features.
 - 1) Bounded by Arabah and the Arabian Desert.
 - 2) Land of mountains.
 - 3) Though rugged, the land is rich and fertile.
- 3. Its History.
 - a. Names: Seir (Genesis 36:20); Edom; Idumea (New Testament).
 - b. First settled by Horites who were conquered by Esau.
- 4. Its chief cities.
 - a. Bozrah - capital on northern border.
 - b. Sela (Petra) - hewed out of limestone.
 - c. Ezion-Geber (Elath) - seaport.

THE BONDAGE OF ISRAEL (Exodus 1:1 - 4:17)

A. The Oppression (Exodus 1:1-7:7)

- 1. A list of those who went into Egypt (vs. 1-6).
- 2. Israel oppressed to stop their increase (vs. 7-14).
 - a. Israel increased abundantly (v. 7).
 - b. A king arose who knew not Joseph (v. 8).
 - c. The reason for the oppression (vs. 9-11).
 - d. The result of the oppression (vs. 12-14).
- 3. The king's further plans to slow Israel's growth (vs. 15-22).
 - a. By using Hebrew midwives (vs. 15-21).
 - b. By charging his people to cast the male children into the river (v. 22).

B. The Birth And Adoption Of Moses (2:1-10)

- 1. The birth of Moses (vs. 1-2; cf Acts 7:20).
- 2. The plan to save him alive (vs. 3-9).
- 3. The adoption of Moses by Pharaoh's daughter (v. 10; cf. Acts 7:21-22).

C. The Flight of Moses to Midian (2:11-25)

- 1. Moses defended an Israelite (vs. 11-14; cf. Acts 7:23-28, esp. v. 25).
- 2. Moses fled to Midian (vs. 15-22; cf. Acts 7:29).
- 3. God heard Israel's groanings (vs. 23-25).

D. The Call and Return of Moses (3:1 - 4:31)

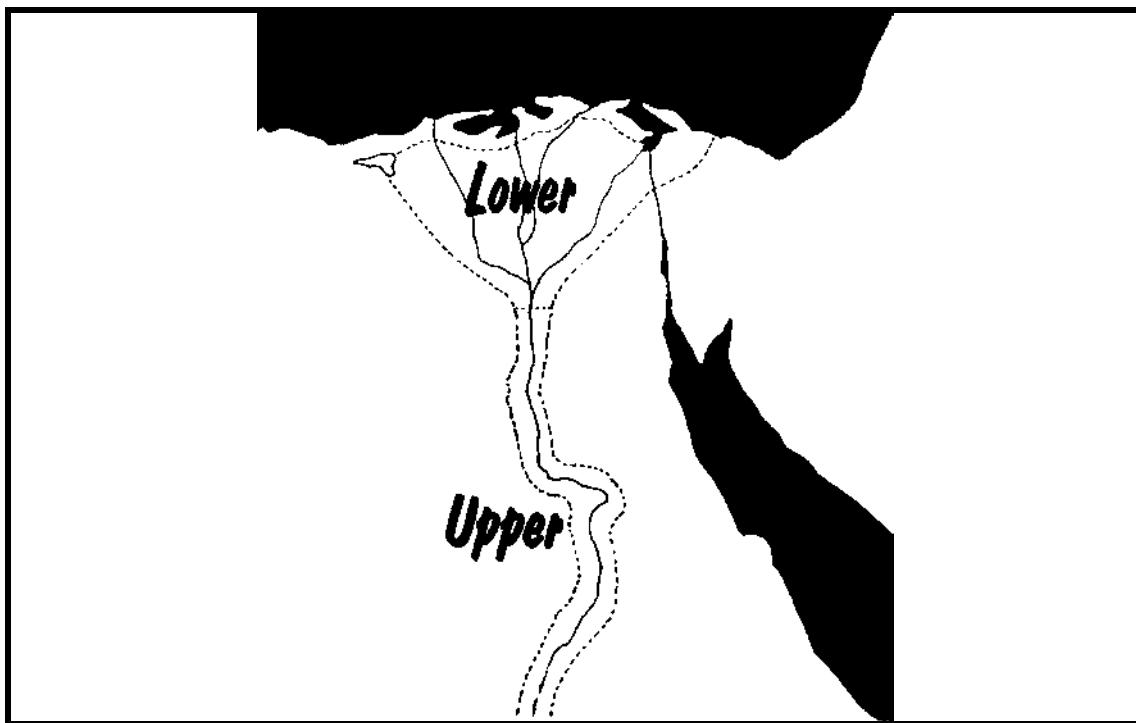
- 1. The burning bush (3:1-6; cf. Acts 7:30-33).
- 2. The call of Moses (3:7-10; cf. Acts 7:34).
- 3. The excuses of Moses and God's answers (3:11 - 4:17).

MOSES' EXCUSES:

1. Who am I that I should go? (3:11).
2. Who shall I say sent me? (3:13).
3. They will not believe me (4:1).
4. I am not eloquent (4:10).
5. Send someone else (4:13).

GOD'S ANSWERS:

1. I will be with thee (3:12).
2. I AM THAT I AM (3:14-22).
3. Signs: rod and hand (4:2-9).
4. I will be with thy mouth and teach thee what thou shalt say (4:11-12).
5. Aaron will go with you and be your spokesman (4:14-17).



SELF EXAM FOR LESSON NINETEEN

1. Give the five names used for the land of sojourn and captivity. Which is the most ancient?

1) _____
2) _____
3) _____
4) _____
5) _____

2. Draw a map of Egypt and give the Northern (Lower) and Southern (Upper) divisions. List the sources of the Nile and locate them on your map.

3. Which of the following are **True**?

— The Egyptians originated from Ham through his son Mizraim.
— The Egyptians were not very religious.
— The Egyptians were known for their worship of idols/images.
— They believed in the immortality of the soul and its reunion with the body.
— Shepherd life was held in contempt by the Egyptians.

4. In the history of Egypt there were three empires. List those three empires with the dates of their existence.

1) _____
2) _____
3) _____

During which one did the Exodus occur? _____

5. List the four major cities in Lower Egypt and the one major city in Upper Egypt.

1) _____
2) _____
3) _____
4) _____
5) _____

6. List two means by which the Egyptians tried to slow Israel's growth.

1) _____
2) _____

7. List Moses' five excuses to God for not going back to Egypt as Israel's deliverer and God's responses to those excuses.

LESSON TWENTY

WONDERS OF DELIVERANCE

INTRODUCTION

 Ur study today is in the book of Exodus as we study Old Testament history. We are studying the wonders that Moses will perform to deliver his people, Israel, from Egyptian bondage. We need to review just a moment. In the last lesson, God appeared to Moses on Mount Sinai and gave him his commission to go back and deliver His people. After overcoming his excuses, Moses finally asks for some sign that he will give the people to show that he has come from God.

LESSON TEXT: Exodus 4:19 - 12:51

LESSON AIM: To see God's continuing providential working to bring about the deliverance of His people, the Israelites, and to bring them into the land promised to their fathers Abraham, Isaac and Jacob.

LESSON OBJECTIVES: You will . . .

1. See the beginning of Moses' mission to lead the people out of bondage and the opposition he received from Pharaoh.
 2. Learn of the consequences of God's command on the heart of Pharaoh and his added burden on the people.
 3. Study the ten plagues and the significance of each plague on the Egyptian nation.
-
- Memorize the ten plagues, if/where they were announced, what Egyptian God they opposed and who was effected.
-

REVIEW:

1. Oppression (1:1-22).
2. Birth of Moses (2:1-10).
3. Moses' flight to Midian (2:11-25; cf. Acts 7:25).
4. The Call of Moses (3:1 - 4:17).
 - a. Burning bush and commission (3:1-10).
 - b. Moses' excuses (3:11 - 4:17).
 - 1) "Who, Me?"
 - 2) "Who shall I tell them sent me?"
 - 3) "Where is my authority?"
 - 4) "I am slow of speech and tongue."
 - 5) "Lord, send someone else."

5. Moses says farewell to Jethro (4:18).

MOSES RETURNS TO EGYPT (4:19-7:7)

A. Moses' Mission Restated (4:19 - 7:13)

1. He will perform wonders though Pharaoh's heart is hardened (4:19-21).
2. He will forewarn Pharaoh concerning the death of his firstborn (4:22-23).
 - a. At the very beginning of the signs, Moses knew that the last sign would be the death of Pharaoh's sons.
3. On his way to Egypt Moses had an encounter with God (4:24-26).
 - a. His two sons were uncircumcised so God stands in the way to kill them and him.
 - b. His wife, Zipporah, takes a knife and circumcises her two children and calls Moses a "husband of blood" unto her.
4. Moses meets Aaron and confronts the people (4:27-30).
 - a. Aaron meets Moses at the "Mountain of God."
 - b. Moses relates to Aaron all that God had told him.
 - c. The people are informed and shown the signs of the rod and hand.
5. Moses confronts Pharaoh for the first time (5:1 - 7:13).

B. Moses Before Pharaoh (5:1-21)

1. Moses' request and Pharaoh's foolish question (vs. 1-5).
 - a. Moses' request: "Let the people go."
 - b. Pharaoh's question: *``Who is the LORD, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go.``*
2. Israel's burdens increased (vs. 6-19).
 - a. Pharaoh's solution to their request to go and worship God is simply to get them busier.
 - b. Israelites must gather their own straw and still meet their quota of bricks.
3. Moses' resented by the Israelites (vs. 20-21).

C. Moses Before God (5:22 - 7:13)

1. God's promise renewed (5:22 - 6:13).
 - a. Moses' accusation of God.*you have not rescued your people at all.*
 - b. God's response to Moses: *Therefore, say to the Israelites: 'I am the [Jehovah]... I am the Eternal. I am the Lord. ...and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.'*
 - c. The Israelites response: They did not believe him. ...*because of their discouragement and cruel bondage.*
 - d. Moses' question: Why will Pharaoh listen to me when my own people won't?

TEN PLAGUES - PHARAOH'S TEN-LESSON COURSE (7:14 - 12:51)

A. Some Preliminary Facts About The Plagues

1. They build to a crescendo.
2. They attack every single God that the Egyptians held in great honor.
3. They exalt Jehovah and they finally break Pharaoh's heart.
4. The plagues are in series of three: one-two-three, four-five-six, seven-eight-nine and the tenth one comes as a climatic blow to Pharaoh's heart.
 - a. The first in each one of these plagues: plague one, plague four, plague seven will be announced at the riverside in the morning.
 - b. The second set of three will be in the palace at night.
 - c. The third set of three will come unannounced.
5. Distinctions made in the plagues.
 - a. With plagues one, two and three there will be no distinction. They'll come on Egypt and Israel alike.
 - b. With plagues four, five and six there will be a distinction made between Israel and Egypt.
 - c. With plagues seven, eight and nine there will be a distinction made between the believing Egyptian and the unbelieving Egyptian. God's trying to convert people. First His people, then the Egyptians.

B. The Ten Plagues (7:14 - 12:51)

1. Water to blood - at the river in the morning - attacks the River God (7:14-24).
 - a. Pharaoh has come to offer a sacrifice to the river God.
 - b. The Egyptians also change the water into blood - Pharaoh hardened his heart and would not let the people go.
 - c. Effects the **Israelites and Egyptians**.
2. Frogs - in the palace at night - attacked the goddess Hekt (8:1-15).
 - a. Hekt was the frog-headed goddess of fertility.
 - b. The Egyptian magicians could also do this.
 - c. Effects the **Israelites and Egyptians**.
3. Lice - unannounced - attacked the earth God, Seb (Geb) (8:16-19).
 - a. The magicians admission - This is the finger of God.
 - b. Effects the **Israelites and Egyptians**.
4. Beetles (flies) - at the river in the morning - attacked the Scarab ((8:20-32). Pharaoh offers two compromises.
 - a. Sacrifice to your God in the land (8:25).
 - b. Go but do not go very far (8:28).
5. Murrain of cattle - in the palace - attacked Apis, the Bull God (Power) (9:1-7).
 - a. Distinction between **Egypt's cattle and Israel's cattle**.
 - b. Pharaoh's response, hardened heart.
6. Boils - unannounced - attacked Typhon (Disease) (9:8-12).
7. Hail and Fire - in the morning by the river - attacked Shu (God of air) (9:13-25). This starts round three.
 - a. Round one, the Israelites are converted.

- b. Round two, Pharaoh is out of the running.
 - c. Round three, a distinction not just between Israel and Egyptian but now **between the believing Egyptians and the unbelieving Egyptians.**
 - d. The believing Egyptians are going to be given an opportunity to flee to Goshen and live among Israel where none of these plagues occur.
8. Locust - in the palace - attacked Serapia (God of harvest) (10:1-20).
 - a. Go and offer your sacrifice but leave your family, Leave your wife and children here.
 - b. Hardened heart.
 9. Darkness - Unannounced - attacked Ra the sun God (10:21-28).
 - a. Go, but leave your flocks and herds behind.
 - b. Pharaoh threatens to kill Moses.
 10. Death of the firstborn - in the palace - attacks Pharaoh (11:1 - 12:36).
 - a. Not only firstborn of man but of beast.
 - b. Pharaoh finally recognizes his defeat.

SUMMARY

Pharaoh's back has been broken by the ten plagues that God performed in Egypt. God will break the back of the unbelieving. That's why you and I need to be a believer in God. We need to trust in the Lord. We need to trust in Jehovah so that He doesn't have to bring upon us plagues and tragedy and disease and disorder to get our love and to get our concern.

SELF EXAM FOR LESSON TWENTY

1. What effect did the command of God to let His people go have on Pharaoh?

2. What did Pharaoh do that caused the people to become discouraged and cause them to turn against Moses?

3. List the ten plagues giving where/if they were announced, who was affected and what Egyptian God they attacked.

- | | |
|----------------------------|-------------------|
| 1) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 2) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 3) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 4) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 5) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 6) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 7) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 8) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 9) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |
| 10) Plague_____ | Announced_____ |
| Egyptian God attacked_____ | Who affected_____ |

LESSON TWENTY-ONE

THE EXODUS EXPERIENCE

INTRODUCTION

This is our twenty-first lesson in the study of Old Testament history. Israel has been in Egypt for hundreds of years but now they're about to leave. That will be our study for the next two lessons, the "exodus experience." It would be good for us to go back and think about what's happened in Goshen in the city of Rameses where Israel has been living and working now for several hundred years. Joseph, if you remember had been sold into slavery by his brothers. He was framed by Potiphar's wife and spent some time in prison where he met a cupbearer and a baker. He was brought into Pharaoh's house and he interpreted Pharaoh's dreams and Pharaoh made Joseph prime minister, governor of all the land at age thirty.

He brings his family to Egypt and they are given the best of the land that is for shepherds, the land of Goshen. Hundreds of years later God raises up a deliverer named Moses. God drives Moses to Mount Sinai where for forty years he learns doing arduous work. He was no longer Pharaoh's daughter's son, he is now simply the servant of Reuel or Jethro, the priest of Midian. There he gets a wife, Zipporah and two sons. Now he is ready to go back. He is hardened. He is sufficiently in love with God and has enough faith in God to deliver Israel from Egypt's bondage and God calls him but now he is reluctant to go. Finally after all his reluctance is broken down and he goes back to Egypt and with ten plagues breaks Pharaoh's back and finally Pharaoh calls for Aaron and Moses to come to him and the exodus begins.

LESSON TEXT: Exodus 12:37 - 40:38

LESSON AIM: To follow the events of the first part of the journey of Israel as they begin their exodus from Egypt. To recognize the provisions of God in each test which faced Israel as they left Egypt and journeyed toward Sinai.

LESSON OBJECTIVES: You will . . .

1. Travel with Moses and the Israelites as they leave Egypt with the goods of their masters.
 2. See God teaching them trust and reliance on Him as they experience the difficulties in their journey.
 3. See God's provisions in every situation and the people's murmuring and complaining.
- You will be required to know all the stations of the exodus with the events which occurred in each stop.
-

LEAVING EGYPT AT LAST

A. Rameses – This is where they started their journey.

1. Joseph (Genesis 37-50).
2. Moses (Exodus 1:1 - 7:13).
3. Plagues (Exodus 7:14 - 12:36).

NOTE: They had been in captivity but they do not go out as slaves.

1. They go out as honored people.
2. They go out with the blessing of God.
3. They go out with the command of Pharaoh.
4. They go out with the goodwill of the people.
5. They go out with the gold and the silver and the clothing of Egypt.

They have despoiled the Egyptians. Joseph had made Pharaoh rich, Moses now makes Pharaoh poor.

B. Succoth (Exodus 12:37 - 13:20) – *Organized for the trip.*

1. "Succoth" means "booths."
2. Here Israel organized for the trip to the promise land.
 - a. Six hundred thousand men on foot.
 - b. Many other people went up with them.
 - c. Large droves of livestock, both flocks and herds.
3. Regulations for the Passover.
 - a. No foreigner is to eat of it.
 - b. Any slave you have bought may eat of it after you have circumcised him.
 - c. A temporary resident and a hired worker may not eat of it.
 - d. It must be eaten inside one's house; take none of the meat outside the house.
 - e. Do not break any of the bones.
 - f. The whole community of Israel must celebrate it.
4. Consecration of every firstborn male (man or beast) to Jehovah.

C. Etham (13:21-22) – *Pilar of fire and cloud.*

1. On the edge of the wilderness.
2. Began to be led by pillar of cloud and fire. This cloud and pillar covered them day and night. So the cloud would shield them from the hot desert sun in the daytime and the fire would give them warmth from the cold desert night. And so God was not only leading them, He was providing for their comfort and their need.

D. Pi-Hahiroth (14:1 - 15:21) – *Egypt overtakes Israel.* Near Baal-zephron - on the west bank of the Gulf of Aqaba.

1. It was here that Pharaoh overtook Israel.
2. Pharaoh and his army are devoured in the sea.
 - a. Pharaoh's heart was hardened (14:1-5). Israel's seemingly defeated enemy revived.
 - b. The faith of the Israelites weaken and they complain to Moses.
 - c. Moses' response: *Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again.*
3. God's assurance and protection.

- a. The angel of Jehovah stood between them and the Egyptians.
- b. Israel passed through the Red Sea (14:10-20) - the salvation of the Lord.
- 4. Egyptians were destroyed in the Red Sea (14:23-31) - the seemingly unconquerable enemy defeated by God.
- 5. Israel on the east side of the Red Sea (Gulf of Aqaba) - song of Moses and Miriam.

E. Marah, In Wilderness of Shur (15:22-26) – Thirst, Encampment by the Sea.

- 1. Bitter water at Marah.
- 2. God begins to tell His people the story that He'll tell for all the time they are in the wilderness "I will be with you, I will preserve you."

F. Elim (15:27 - 16:1) – Seventy Palm Trees and Twelve Wells.

G. Wilderness of Sin (Dophkah and Alush) (16:2-36) – Hunger, The Manna, The Sabbath.

- 1. The people murmur against Moses. *In the desert the whole community grumbled against Moses and Aaron.*
- 2. God provides the manna and quail. They're longing for the flesh pots of Egypt.
 - a. Manna - "What is it?"
 - b. Quail - He gives them quail not for a day or two but he gives them quail until it stacks up two cubits high.

We live in the heavenly places but those heavenly places are in the world and the only way that we're going to be able to sustain ourselves in this unfriendly environment is to learn, by His grace, to trust his grace and to use whatever provision He gives to us for that day.

H. Rephidim (17:1 - 18:17) – The water from the rock.

- 1. Moses strikes the rock and the Lord provides water. *So they quarreled with Moses and said, "Give us water to drink."*
- 2. Israel battles with the Amalekites. Joshua is going to come forward now as the general of God's people.
 - a. Joshua fights the Amalekites in the valley.
 - b. Moses holds his hands in the air on the mountain above.
 - c. Aaron and Hur hold Moses' hands up and Israel defeats their enemy.
 - d. Their deed recorded for future retribution.
- 3. Jethro advises Moses.

SUMMARY

They were a nation of slaves. They had been delivered by the Almighty...but they were still slaves. They despoiled Egypt and carried her riches with them...but they were still slaves.

And though God had delivered them from their physical bondage, He then had to deliver them from their emotional and spiritual bondage.

So, throughout their journey from slavery to Canaan, God would have to teach them to trust Him completely, to obey Him fanatically. The Red Sea parted to let them pass and returned to swallow Pharaoh. Manna came from heaven...water from a rock...and God led His children toward the promised land.

REVIEW OF STATIONS IN JOURNEY:

1. Rameses - The beginning.
2. Succoth - The gathering and preparation.
3. Etham - Pillar of Fire and Cloud.
4. Pi-Hahiroth - Pharaoh overtakes Israel and is devoured in the Sea.
5. Marah - Bitter water made sweet.
6. Elim - Twelve springs and seventy palm trees.
7. Wilderness of Sin - The people murmur, Manna and quail.
8. Rephidim - Water from the rock, battle with Amalekites, Jethro advises Moses.

There will be twelve more stations in the wilderness wanderings of Israel before they enter the promised land. These first eight before Sinai and eleven more after Sinai.

THE PURPOSE OF EXODUS:

1. Exodus traces the faithfulness of God in the fulfilling of his promises to Abraham.
2. Exodus is written to manifest the failure of man as manifested in Moses, Aaron and Israel.
3. Exodus sets forth the holiness and justice of God as manifested in His judgment on Egypt, the giving of the Law at Sinai, and the building of a tabernacle which "isolated" Him from the nation at large.
4. Exodus sets forth the Sovereignty of God in His war against the Egyptian gods, in his raising up of Pharaoh and his mercy to Moses.

SELF EXAM FOR LESSON TWENTY-ONE

1. List the first eight stations of the wilderness wanderings with the major events which took place at these stations.

1) _____
Event: _____

2) _____
Event: _____

3) _____
Event: _____

4) _____
Event: _____

5) _____
Event: _____

6) _____
Event: _____

7) _____
Event: _____
Event: _____

8) _____
Event: _____
Event: _____
Event: _____

2. List six regulations given in your study guide for the Passover feast.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

LESSON TWENTY-TWO

THE EXODUS EXPERIENCE (2)

INTRODUCTION



In our last study of the Old Testament history, we saw Israel leave Egypt with the mighty hand of God. With all of the riches of Egypt but a few days later Pharaoh is sorry that he has lost his riches and slaves and so he chases Israel. And we have seen several things thus far.

1. Pharaoh and all of his army destroyed in the sea.
2. Israel in triumph is on the other side of the Red sea with the Lord as their protector and with Moses as their leader.
3. The people began to see this land could not sustain them.
 - a. There was not enough water.
 - b. There was not enough fruit. There was not enough food.
4. They were being tested. They didn't pass the test. They grumbled. They complained. They argued.
5. They fought with Moses until finally the Lord rained manna from heaven to make their bread and gave them quail to eat and water from the rock.
6. God has told them again and again "Trust me. I am the Lord who cares for you."
7. They have learned the lesson that Moses is not adequate as their spiritual help and their spiritual guide.
8. Jethro a priest from God has given Moses the revelation of how to organize the camp.

Now they are ready to hear the law of God. So finally they are back at the mountain where Moses had served his father-in-law. Where Moses had kept sheep, Mount Sinai. And there it is that God will speak to them.

LESSON TEXT: Exodus 19-40; Numbers 1-11:3

LESSON AIM: To become aware of God's relationship to His people as manifested in the Law, tabernacle and worship regulations.

LESSON OBJECTIVES: You will . . .

1. Visit Mount Sinai and become somewhat acquainted with the Law given there.
 2. Learn a little of the tabernacle, the place where God will dwell among His people from this point on.
 3. See the continued unbelief of the people reflected in the making of the golden calf at the foot of Mount Sinai.
 4. Understand that since God is holy, God's people must also be holy in order for Him to dwell in their midst.
-

MEETING GOD AT MOUNT SINAI

Finally they are brought to the "Mountain of God" on the first day of the third month, and here they encamped before the mount. (Fifty days after leaving Egypt)

A. The Law Given at Sinai / Horeb (Exodus 19 - 24)

1. The Mountain of God.
 - a. They come to this mountain in the third month after they leave Egypt.
 - b. They will be here until the end of the second year.
 - c. The law is not just the ten commandments.
 - 1) They are like the beatitudes in the Sermon on the Mount.
 - 2) They are the introduction, the preface. They state all of the principles that will be discussed during this time and from this law.
 - d. This law was a national law for Israel.
 - 1) Legal laws are found in what we call the law of God. It gave provisions for taxes, for if you killed a person or if you stole a person's sheep or if you stole a person's wife.
 - 2) But then also individual laws. Laws about their health, about the way they are to treat their wives, the way they are to treat their children.
 - 3) Laws that deal with the minute details of personal life, of hygiene and of family ordinances.
 - 4) Sacrifices are demanded and commanded that will find their fulfillment either in the Lord's sacrifice on the cross or our daily sacrifice for the Lord.

B. The Pattern For The Tabernacle Given At Sinai (Exodus 25 - 34)

1. The Lord's Tent. Tabernacle simply means "tent".
 - a. One section called the "holy of holies." Ten cubits by ten cubits in size.
 - b. One section called the "holy place." Ten cubits by twenty cubits in size.
 - c. The furniture that is to be found there is given in Exodus 25 through 31.

C. The Idolatry of the People At Sinai - The Golden Calf (Exodus 32 - 34)

1. The idolatrous acts of the people.
 - a. They bow down to the golden calf and say, "Behold the God that has brought us out of the land Egypt."
 - b. Sexual orgies until finally they're caught up in the kind of religion that the pagans are caught up in.
2. They attempt to make a new leader rather than Moses for they believe Moses has died on the mountain.
3. They are going to go back to Egypt and apologize for having left and become again the slaves of Egypt.
4. Moses throws down the tables of stone and the ten commandments of God are broken. The people had already broken them.
 - a. Those who had caused this die.
 - b. Moses takes their golden calf and he grinds it into fine powder and mixes it in their drinking water.
 - c. They are preserved by the grace of God and not by the good deeds they're doing but by the fact that they're walking toward promised land.

D. The Construction of the Tabernacle At Sinai (Exodus 35 - 40)

The tabernacle was that beautiful place of worship made by the children of Israel. It was a sanctuary, a holy place set apart for God. God showed His presence at the tabernacle, and there received the worship of the people (Exodus 29:43-46).

REGULATIONS FOR CONSECRATION AND WORSHIP

A. Worship Of The Tabernacle Instituted (Book of Leviticus)

B. A National Census Taken (Numbers 1 - 4)

1. 605,000 men counted.
2. 603,000 will enter the promised land.
3. God has fulfilled a part of his promise to Abraham.
 - a. They are a great nation of people.
 - b. They have been given a great law.
 - c. They are marching toward a great land.

C. The People Must Be Pure (Numbers 5 - 6)

"Since I am pure, you must be pure." So they go through a ceremony that purifies them as a nation, holy unto God.

D. The Tabernacle Erected and Furnished (Numbers 7 - 8)

1. The people are pure, the priests are pure, the law is pure and now they have erected the pure tabernacle.
2. It's furnished with:
 - a. The golden candlesticks on one side.
 - b. The table of shewbread on the other side.
 - c. Between them in the center the altar of incense.
 - d. The ark of the covenant, surmounted by the cherubim, with the two tables of stone, is placed in the most holy place.
 - e. The glory of God fills that tabernacle and now it is to be the place that they are to come to offer their sacrifices.

F. Israel Celebrates The First Passover (Numbers 9)

1. The Passover was not a public celebration. Not a thing where they came to the tabernacle to serve God.
2. The Passover was a private thing.
3. It was not a joyous occasion.
4. They afflicted their soul that night as they thought about all of the tragedies of God that had brought them to this place.

G. The Silver Trumpets Discussed (Numbers 10:1-10)

H. Taberah - "Burning" (Numbers 10:11 - 11:3)

1. The people murmured.
2. Seventy-two elders appointed.
3. Those who lusted after Egypt's fruits killed and buried.

CONSIDER:

"They shall be my people, and I shall be their God."

Such was the covenant God made with Israel. But not only did God purpose to direct them to the promised land -- not only did He purpose to care for them on their journey -- but God also purposed to dwell with them...to let His presence be in the midst of them.

Through the courtyard..through the Holy Place...through the veil...into the Holy of Holies into

the presence of God. And while Israel waited in silent fear for their high priest to return from the most Holy Place, we who are in Christ, follow our High Priest with boldness beyond the veil unto the throne of grace.

SELF EXAM FOR LESSON TWENTY-TWO

1. How long after Israel leaves Egypt before they come to Mount Sinai? _____

2. What four things or events occur while they are at Sinai?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

3. What grievous sin lie underneath the building of the golden calf? _____

4. Was the Passover celebration a public celebration or a private celebration?

5. What three things happened at "Taberah"?

- 1) _____
- 2) _____
- 3) _____

LESSON TWENTY-THREE

THE EXODUS EXPERIENCE (3)

INTRODUCTION

Jn our last lesson, we had Israel on the banks of the promised land. They were ready to go in and conquer what God has promised to Abraham. They sent 12 spies and they all came back with a single report. God has told us the truth. It is a land flowing with milk and honey. It is a land that will sustain all of our great people. It is just as God has said. It is that kind of land but we cannot take it because there are giants in the land. They said, *"It is as God had said but God will not do what he said."* God had said, *"This is the way the land will be and I will give it to you."* They believed what their eyes could see about what God had promised but they did not believe what they could not see therefore they did not believe at all. For faith is being sure about what you do not see and confident about what you have not received.

Two of the spies, Joshua and Caleb, had faith. They said, *"Let us go take the land."* The people refused to listen to them so God said, *"Alright, you will not take the land for 38 more years. You will wander in this wilderness. The shoes will not grow old on your feet nor the clothes on your back and I will feed you but you will not inherit the land that I promised to Abraham because that is only for those who have faith."* They tried to take the land without God's command and were defeated so they begin to wander.

LESSON TEXT: Numbers and Deuteronomy.

LESSON AIM: To trace the remaining stations on the Exodus journey and note the events which took place at each of these places.

LESSON OBJECTIVES: You will . . .

1. Learn of five distinctive things which happen during the travel among the twelve unknown stations in Numbers 15:1 - 19:22.
 2. Travel with the Hebrews as they wander in the wilderness for 38 years before entering the promised land.
 3. Learn of the deaths of Aaron and Moses and the assignment of Joshua as leader and commander of Israel.
 4. Read the book of Deuteronomy paying special attention to chapters 28-30 where Moses gives the covenant of Blessing and Cursing.
- Read all of Numbers and Deuteronomy.
 - Memorize and be able to locate the stations of the Exodus in this lesson on the map provided.
-

THE EXODUS EXPERIENCE - THE LAST 38 YEARS

- A. Twelve Unknown Stations (Numbers 15:1 - 19:22; These are listed in Numbers 33:19-30)**
1. Ordinances for worship given (Ch. 15). Certain sacrifices, certain ordinances that they are to follow during this time of wandering and also after they enter the promised land.
 2. Rebellion again - Korah, Dathan, Abiram, and On - 14,700 cut off (Ch. 16).
 - a. Others in the rebellion. *With them were 250 Israelite men, well-known community leaders who had been appointed members of the council.*
 - b. Moses and Aaron have not set themselves up as rulers. God has chosen them.
 - c. Some of the Levites were trying to take the priesthood from Aaron and his family.
 - d. *It is against the LORD that you and all your followers have banded together. Who is Aaron that you should grumble against him?*
 - e. Moses disclaims any harm to the people.
 - f. All the assembly of Israel would have died except Moses and Aaron had plead to God for them.
 - g. The usurpers swallowed up in the earth - God's sign that Moses and Aaron were His prophets. God spoke very clearly that Moses and Aaron were his leaders.
 3. Proof of Aaron's priesthood - Aaron's rod buds (Ch. 17).
 4. The Levites' support (Ch. 18).
 5. The Day of Atonement (Ch. 19). The Day of Atonement is a day that they are bring a sacrifice, the sacrifice of the year unto God and it is to be offered on the altar and their sins are to be remembered when they do that.
- B. Moserah (Numbers 33:30)** The wandering ends.
- C. Ezion-Geber (Numbers 33:35)** All of the generation that had left Egypt 20 years and up is dead except for Aaron, Moses, Joshua and Caleb.
- D. Kadesh-Barnea (Numbers 20:22 - 21:3)**
1. *Moses sins.*
 2. *Edom refuses passage.*
- E. Mount Hor (Numbers 21:4-9; 33:41-42)** *Aaron dies.* He died on the first day of the fifth month, forty years after the exodus at the age of 123. As the first-born of the house of Amram, the priesthood of *that house* would be a part of his birthright.
1. The first high priest of Israel.
 2. The right hand of Moses.
 3. The spokesman for Moses who was the spokesman for God is now dead and so another generation is to continue.
- F. Elath (Numbers 21:4-9; 33:41-42)** At the northern end of the gulf of Aqaba.
1. *Fiery serpents smite the people* - Grumble and die.
 2. *Brass serpent saves the people* - Look in faith and live.
 3. The Brazen Serpent, called by the name of Nehushtan, became an object of idolatrous veneration and was eventually destroyed by King Hezekiah when he attempted to cleanse

the land of idolatry.

G. Valley of Moab/Plains of Jordan (Numbers 21:10-20; 33:43-56; Book of Deuteronomy)

1. *Moses repeats the Law.*
2. *Moses gives the covenant of Blessing and Cursing (Deuteronomy Chs. 28 - 30).*
 - a. The covenant of Blessing: *If you fully obey the LORD your God and carefully follow all his commands that I give you today, the LORD your God will set you high above all the nations on earth.*
 - b. The covenant of cursing: *However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you*
3. *Moses, God's servant, dies.*
 - a. He pronounces his blessing on the twelve tribes (Deuteronomy 33).
 - b. Refers to the people by the symbolical name of JESHURUN, which is used again in Isaiah 44:2.

SUMMERY:

Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the LORD showed him the whole land—from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the western sea, the Negeb and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar. Then the LORD said to him, ‘This is the land I promised on oath to Abraham, Isaac and Jacob when I said, ‘I will give it to your descendants.’ I have let you see it with your eyes, but you will not cross over into it.’

And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no-one knows where his grave is. (Deuteronomy 34:1-6 NIV)

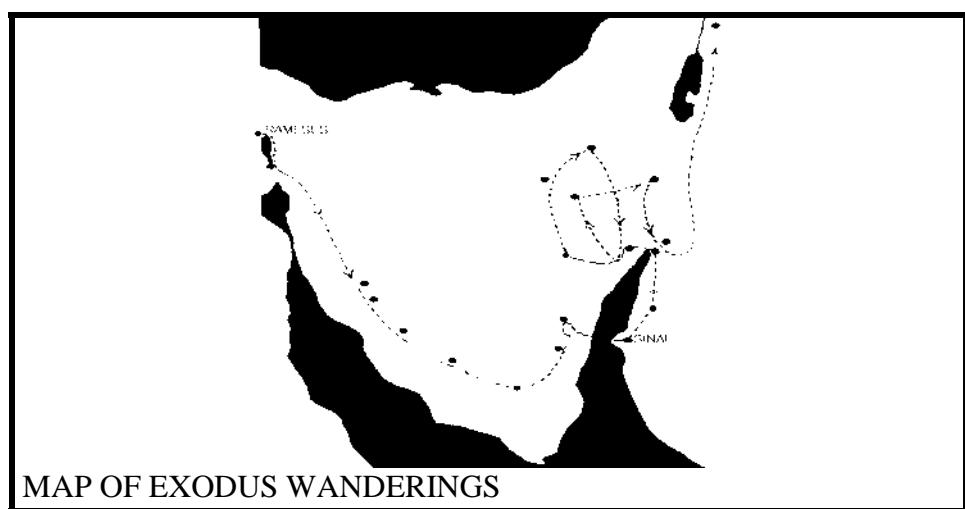
The children of Israel mourned for Moses in the plains of Moab thirty days; and they rendered obedience to Joshua, the son of Nun, on whom Moses had laid his hands and who was full of the Spirit of wisdom (Deuteronomy 33:8-9).

SELF EXAM FOR LESSON TWENTY-THREE

1. List the seven stations discussed in this lesson with at least one event for each station. List five things connected with the first station.

- 1) Station one: _____
 - a) _____
 - b) _____
 - c) _____
 - d) _____
 - e) _____
- 2) Station two: _____
- 3) Station three: _____
- 4) Station four: _____
- 5) Station five: _____
- 6) Station six: _____
 - a) _____
 - b) _____
- 7) Station seven: _____
 - a) _____
 - b) _____
 - c) _____

_____ I have read both the books of Numbers and Deuteronomy.



LESSON TWENTY-FOUR

CONQUEST OF THE EAST BANK

INTRODUCTION

This is our last lesson in the study of the history of the Hebrew family which is the first division of Old Testament history. In our last lesson, we were studying the flow of that history. So we went all the way through the death of Moses on Mount Nebo. We want to back up a little bit in time and talk about the conquest east of the Jordan while Moses still lived. That is not really part of the promised land, because if you look at the boundaries of the promised land in the 34 chapter of Numbers it ends with the Jordan river but they need to conquer this land. They really would rather just cross Jordan and conquer promised land but Sihon and some other kings refuse to co-operate so they had to conquer that land.

So two and a half of the tribes, Reuben, Gad and half the tribe of Manasseh, will desire it and will live there. So it is an important consideration and an important study. There are three campaigns of the east side of the Jordan in which the Hebrews conquer what we might call bonus land.

LESSON TEXT: To study the three campaigns of conquest by which they take the countries east of the Jordan.

LESSON AIM: To see the victory God gives His people in spite of the sins of the nation.

LESSON OBJECTIVES: You will . . .

1. Become familiar with the circumstances surrounding the capture of the Amorites and king Sihon.
 2. See the results of being in opposition to God's purposes in settling His people in Canaan. This will be seen in the defeat of Og, king of Bashan.
 3. Read and learn the events involved in the defeat of Moab and Balak its king.
 4. Learn how God deals with His prophets who refuse to abide by His word.
-

THE AMORITES AND ISRAEL - CENTRAL CAMPAIGN (Numbers 21:21-32)

A. Israel's Request To Pass Through

1. Travel on the "King's Highway."
 - a. Kings of Egypt communicated with the kings of Mesopotamia.
 - b. Well traveled and well worn highway.
2. They would not bother their crops nor their water.

B. King Sihon's Negative Response and Its Consequences

1. King Sihon refused passage and fought with Israel.

2. Israel defeated the Amorites and possessed their land.
 - a. From the Armon... Which is about half way down the Dead Sea .
 - b. To the Jabbok... Which is about half way between the Dead Sea and the Sea of Galilee.
 - c. ...but only as far as the Ammonites, because their border was fortified.
 - d. Israel captured all the cities of the Amorites and occupied them.
3. This is the land of Gilead and the tribe is the Amorite.

ISRAEL AND THE KING OF BASHAN - NORTHERN CAMPAIGN

(Numbers 21:33-35)

Bashan is a northern territory up near the waters of Mirim and extending all the way nearly to Damascus.

A. The Enemy

Og king of Bashan and his whole army marched out to meet them in battle at Edrei.

1. They were not warring against Bashan.
2. They were just wanting to pass through the land.

B. The Victory Given

1. *I have handed him over to you, with his whole army and his land.*
2. God's command: *Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon.*
3. The consequences of opposing God and His people. *So they struck him down, together with his sons and his whole army, leaving them no survivors. And they took possession of his land.*

NOTE: Joshua, in two great battles, has conquered all the land from the northern end of the Dead Sea to the city of Damascus in Syria. Only thing that remains is the plains of Moab where they have first encamped as they came into promised land. That is from the northern end of the Dead Sea to the southern end of the Dead Sea.

ISRAEL AND MOAB - SOUTHERN CAMPAIGN (Numbers 22:1 - 31:54)

A. Balak of Moab, King of the Midianites

1. Took note of Israel's recent victories.
2. Moab's dread and fear of the Israelites.
 - a. Frightened that they're about to be devoured.
 - b. Moab was terrified because there were so many people.

B. Balak's Alliance With Balaam

1. Balaam son of Beor, who was at Pethor, near the River Euphrates - a prophet of God.
2. Balak's request of Balaam:
 - a. Come and put a curse on these people so I can defeat them.
 - b. If you'll come curse these people all this money is yours.

C. Balaam's Response

1. He seeks God's approval.
 - a. God's question: "Who are these people and what are they doing here?"
 - b. Balaam's answer and God's instruction not to go.
 - c. The reason: "...because they are blessed."
2. Balak sends more men and more money to influence Balaam.
 - a. A blank check for Balaam - ...*I will reward you handsomely and do whatever you say.*
 - b. Balaam's response sounds good. *Even if Balak gave me his palace filled with silver and gold, I could not do anything great or small to go beyond the command of the LORD my God.*
 - c. However he still hedges his position - *Now stay here tonight as the others did, and I will find out what else the LORD will tell me.*
3. God instructs Balaam to go with the restriction that he say only what God tells him to say.
4. The donkey and Balaam.
 - a. The Angel of Jehovah with a sword blocks Balaam's path.
 - b. The Angel's charge against Balaam - *If she had not turned away, I would certainly have killed you by now, but I would have spared her.*
 - c. Balaam's confession - "I have sinned."
 - d. Balaam is to continue on his journey with the previous restriction.
5. Balaam's three prophesies (Chapter 23).
 - a. Prophecy One: Seven altars and seven bulls. Could not curse the Israelites.
 - b. Prophecy Two: *No misfortune is seen in Jacob, no misery observed in Israel. The LORD their God is with them...* 22 *God brought them out of Egypt; they have the strength of a wild ox.* 24 *[They will]...rise like a lioness; they rouse themselves like a lion that does not rest till he devours his prey and drinks the blood of his victims.*
 - c. Prophecy Three: It's the same one repeated again. God has blessed them. They are blessed. You cannot curse them.

NOTE: So Balaam gives a fourth oracle and then finally a fifth oracle and all of it is still God has blessed these people. I cannot curse them. God has blessed these people, you cannot defeat them so he leaves seemingly with no money.

6. The people bow down before the Baal God at Peor (Numbers 23).
 - a. Some 24,000 of them in verse 9 are killed because of the plague that God sends because they are bowing to the Baal at Peor.
 - b. What Balaam could not do with his curse, he did with counsel (Numbers 31:15-16).
 - c. Israel finally was cursed because they followed Balaam's advice of compromise.

D. Closing Arrangements Before the Promised Land

1. Moses and Eleazar take a census (Numbers 26).
2. Moses warned of his death (Numbers 27).
3. the boundaries of the land (Numbers 34).
4. God appoints Moses' successor (Numbers 34).

SUMMARY

About Joshua, it says, in Deuteronomy 34:9, *Now Joshua son of Nun was filled with the spirit of wisdom...* now that ought to be capitalized, I think. The Holy Spirit of Wisdom ...*because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded*

Moses.

They are no longer the family of Abraham. They are now the nation of Israel and Joshua is about to lead that nation across Jordan. To conquer the land promised to Abraham. To set them up as an established, legalized nation and him being the first ruler. Judges following him and Kings following him.

SELF EXAM FOR LESSON TWENTY-FOUR

1. List the three campaigns on the eastern side of the Jordan. give the name of the people and the three kings defeated in each campaign.

1) _____

People: _____

King: _____

2) _____

People: _____

King: _____

3) _____

People: _____

King: _____

2. Explain briefly who Balaam is and what his relationship was with the Israelites.

3. Since Balaam could not pronounce a curse upon the people of God, how did he finally accomplish this?

What do you see as the main lesson/s you have derived from your study of this course?

Study Guide

Richard Rogers



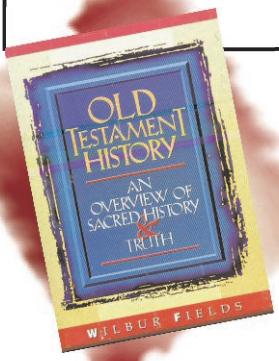
Richard Rogers was born in 1936 in Dallas, Texas. He was educated at Abilene Christian University, and Florida Christian College. He was an avid reader, a diligent student of the Bible, and authored some twenty teaching workbooks and published outlines.

Richard was well known and recognized as a gifted evangelist, teacher, and lectureship speaker. Until his death he was in great demand as a missionary encourager and world evangelist. He taught for more than three decades at Sunset International Bible Institute, assisting in the training of thousands of preachers and missionaries. Richard mentored church planting teams in California, Mexico, Thailand, and the Philippines.

Richard preached for local congregations at Blue Ridge, Azle, Midland, and the Sunset Church of Christ in Lubbock, Texas. Speaking appointments took him to forty states and thirty foreign countries and to many Christian university campuses as a teacher and lecturer. He was also a frequent speaker at soul-winning workshops across the nation.

Richard can still be heard proclaiming the word of God via hundreds of audio and video sermons and lessons available through Sunset External Studies.

Richard and his wife, Barbara, were blessed with four children and eight grandchildren.



The "Old Testament History- An Overview of Sacred History & Truth" is a companion book to this study.



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