



## 24 Hours Through the Bible\*

\*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

### Hour 4: Genesis 12-50: The Patriarchs Abraham, Isaac, Jacob, and Joseph

GENESIS 12-20	ABRAHAM
GENESIS 21-26	ISAAC
GENESIS 27-36	JACOB
GENESIS 37-50	JOSEPH

#### GENESIS 12-20 ABRAHAM

##### Chapter 12

- Chapter 11 ends with the Genealogy of Terah, the father of Abram
- The family genealogy facts and dynamics of 11:27-32 will play an important part in the coming chapters all the way thru chapter 24 and the finding of a bride for Isaac.

##### Terah's Family

- Terah was an idolater (Josh 24:2).
- Terah's youngest son Haran was born and died in Ur (Gen 11:28), capital of Sumer.
- Gen 20:12:** And yet indeed she [Sarai] is my sister; she is the daughter of my father, **but not the daughter of my mother;** and she became my wife.
- "...Abram didn't leave all of "his kindred" and "his father's house"; he simply moved up river...
- "Terah" means "delay";
- "Haran" means "parched."
- Abram's failure is "hidden" from notice (Cf. Heb. 11:8). Heb. 8:12; 10:17:
- **Psalm 103:12** "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "As far as the east is from the west, so far has He removed our transgressions from us."

#### In chapter 12 we have the call and ultimate sanctification (setting apart) of Abram

##### The Call of Abraham

- 11:31** And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.
- 32** So the days of Terah were two hundred and five years, and Terah died in Haran.
- 12:1** Now the LORD had said to Abram:  
"Get out of your country,  
From your family and from your father's house, *(the raw picture of Holy/Sanctification)*

To a land that I will show you.

And I will do three things:

**2** I will make you a great nation;

I will bless you

And *I will* make your name great;

And you shall be a blessing.

And because you are a blessings I will do three things:

**3** I will bless those who bless you,

And I will curse him who curses you;

And in you all the families of the earth shall be blessed."

### **Seven "I Wills" of God (Genesis 12:2-3)**

-And I will make of you a great nation,

-And I will bless you,

-And make your name great;

-And you shall be a blessing;

-And I will bless them that bless you,

-And curse him that curses you:

-And in you shall all families of the earth be blessed.

So with those promises .....

.... **All of God's program from Gen. 12 to the end of the Kingdom Age is driven by verses 2 & 3**

### **Three Major Promises Come From these Verses**

#### **-God's Covenant with Abraham**

-Thru his seed all nations shall be blessed.

#### **-God's Covenant with the Nation Israel**

-If they faithfully served Him they'd prosper.

-If they forsook Him they would be destroyed.

#### **-God's Covenant with David**

-His family would produce the Messiah who would reign over God's people forever .

### **Abrahamic Covenant**

-Commitment of the Land to his descendants "from the river of Egypt to the great river, the River Euphrates"

-Afflicted in Egypt: 400 years (Acts 7:6); in Egypt 430 years (Ex 12:40);

-But will return with great possession.

-"West Bank?" Which river?! Satan then has four centuries to lay down a "mine field:" The Nephilim (Rephaim) in the land!

-Return in the fourth generation (Ex 6:16-26).

### **Did Abraham Immediately Obey and Go to Canaan?**

**Gen 12:4** So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.

**5** Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

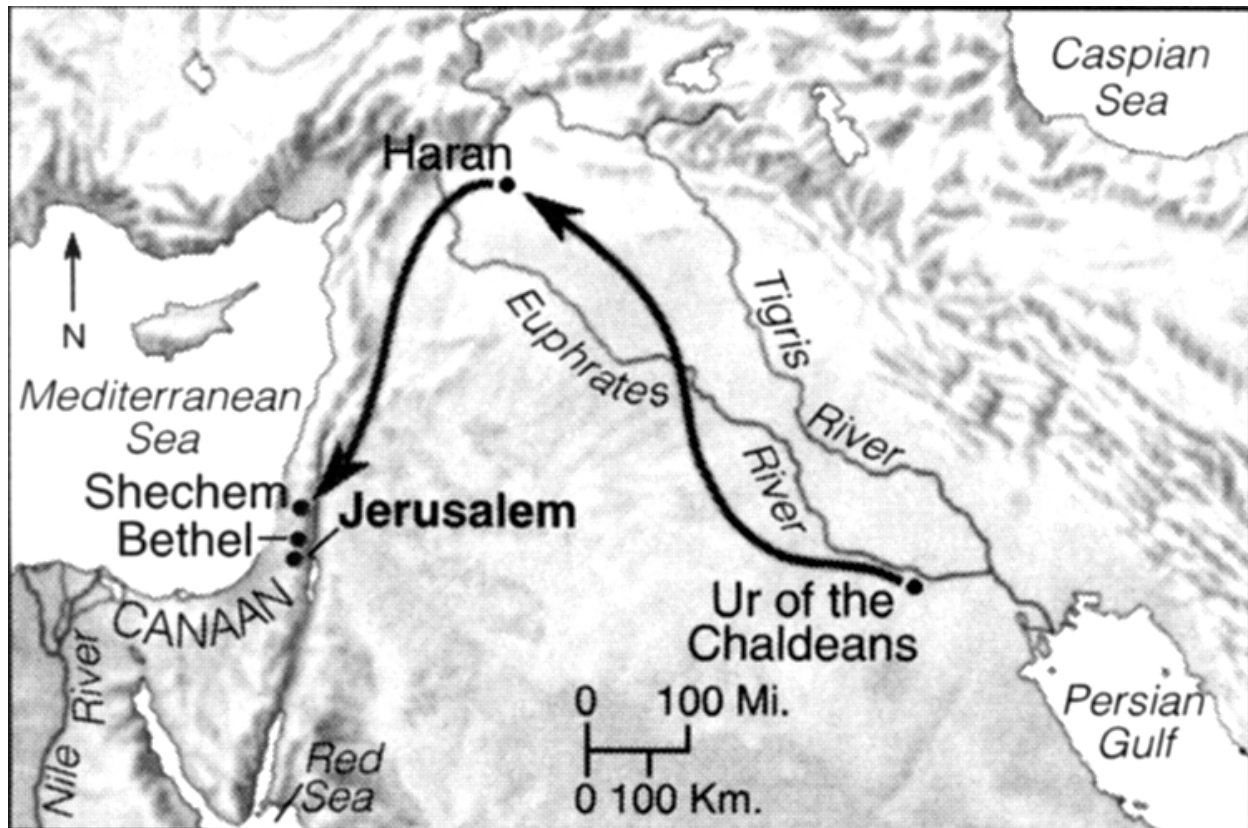
-Stephen in Acts chapter 7 injects here:

**Acts 7:4** Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He (*God*) moved him to this land in which you now dwell.

5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.

7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.



**ABRAM'S JOURNEY TO CANAAN** Abram, Sarai, and Lot traveled from Ur of Chaldeans to Canaan by way of Haran. Though indirect, this route followed the rivers rather than attempting to cross the vast desert.

### Highlights of Abraham

#### Everlasting Covenant (Chapter 12)

#### A struggle between the Flesh and the Spirit (Chapters 13-22)

- Abraham's personal life;
- Ishmael vs Isaac;
- Sarah vs Hagar (cf. Gal 4:21-31).

#### The Battle of Nine Kings. Chapter 14:1-17

- Four Kings who are descendants of Shem and five kings who are descendants of Ham
- Chedorlaomer and his kings defeat the Shemite kings
- This is only significant because it involves Abram and his nephew Lot.
- Took Lot, Abram's nephew, captive from Sodom.
- Abram's army (318 well trained servants) rescues Lot and the people of Sodom.

-AND Abraham meets ...

**Melchizedek** (Chapter 14:18-24)

-King and Priest of the Most High. (cf. 110:4 with Heb. 5:6-11, 7:1-10)

-King & Priest of (*Jeru*)**Salem**; receives Abram's tithes (Heb. 6:20).

-Levi in Abraham gave tithes to the greater Priesthood (cf. Heb. 7:4-10)

-Melchizedek Administers Bread and Wine (Gen. 14:18, first mention of both together).

**The Basis of Abraham's Righteousness** established for him and us (Chapter 15, cf. Rom. 4:1-12)

-*Akedah* ('The Binding'): Isaac offered (Gen 22).

-Abraham is mentioned 74 times in NT.

-He is venerated by all three monotheistic religions (Judaism, Christianity, and Islam).

-He is called "Father of the Faithful" (Heb. 11:8) and "Friend of God" (Jas 2:23).

**Genesis 15: Unconditional Covenant**

**From Dr. Missler**

-A divinely ordered ritual: *karath*, "To cut a covenant."

-Participants would divide a sacrifice, and together, in a figure "8," (infinity)

-They would repeat the terms of the covenant (*berith*).

-Abram fell 'Asleep' as Adam was in a "deep sleep." Not a participant. Here God does it alone.)



In Genesis 15, *karath* (to cut) and *berith* (covenant) appear together to describe a covenant ratification ceremony. Yahweh makes a promise to Abram that He will give him land, descendants and blessing. When Abram wonders how he will know this for certain, Yahweh instructs him to cut various animals in half; Yahweh then passes between the pieces of the animals. By being the one who passes between, Yahweh places the penalty of violating the covenant on Himself.

---

**IV. THE DISPENSATION OF PROMISE OR PATRIARCHAL RULE—GENESIS 12:1–EXODUS 18:27**

**A. The Names**

The fourth dispensation is also given two names:

1-The Dispensation of Promise or

2-The Dispensation of Patriarchal Rule.

-The first name emphasizes the revelatory aspect in that God was revealing Himself by making a specific set of promises.

-The Dispensation of Promise is a name derived from four passages in the New Testament: Romans 4:1–25; Galatians 3:15–19; Hebrews 6:13–15; and 11:9.

-In all four of these passages, the key thing to notice is the emphasis on the concept of promise in relationship to Abraham.

-The second name emphasizes the governmental aspect.

-God was applying His governance and His will in this dispensation by means of His Patriarchs: Abraham, Isaac, Jacob, Joseph, and others.

## **B. The Chief Person**

The key person for this dispensation is Abraham.

- Abraham stands as the head of this new age, and new divine revelation is given to him,
- which then becomes the basis of a new dispensation.

## **C. Man's Responsibility**

The responsibility in this dispensation was based on the Abrahamic Covenant:

- the responsibility to believe the promises of God.
- Even though the promises may not have been realized, yet the people were to believe the promises of God.
- Abraham, of course, carried out this responsibility for we are told in **Genesis 15:6: And he believed in Jehovah; and He reckoned it to him for righteousness.**

## **D. Man's Specific Test**

The specific test in the fourth dispensation was to stay in the Land where God had brought them.

## **E. Man's Failure**

The failure in this dispensation is seen in the tendency to leave the Land.

- For example, Abraham left the Land in Genesis 12 and got himself into a lot of trouble.
- Isaac was contemplating leaving the Land in Genesis 26, but God warned him against doing so.
- Later, Jacob also left the Land and got his descendants into a lot of trouble.
- The brothers of Joseph sold him to someone that would make him a slave, not in the Land, but in Egypt instead.
- Failure was seen on the part of the Israelites because of their consistent tendency to leave the Land.

## **F. Man's Judgment**

Ultimately, the judgment for failure was the Egyptian bondage.

## **G. God's Display of Grace**

- The facet of grace was seen in the preservation of Israel.
- Israel was preserved whether they were in the Land or outside the Land.
- God continued to preserve the seed of the woman, now also to be the seed of Abraham, Isaac and Jacob.

---

## **Genesis 17: Names Changed ... 'Ha', breath, Spirit added to Abram and Sari Why? ....**

- Not a new creation but an add-on so to speak!

**17:1 When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless.**

- God changed his name to Abraham and her name to Sarah.

Abram	Abraham
Sarai	Sarah

## **Also in 17 ...**

- Confirmed His Covenant: "Father of Many Nations."
- Instituted Circumcision as a sign.
- Promised him a son thru Sarah.
- The 'Ha' added to their names, to their lives makes the impossible possible

## **Circumcision as a Sign**

**17:11** and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

- How did Moses know to circumcise on the 8th day?
- Vitamin K, a clotting element, is not formed until the 5th to the 7th day.
- Prothrombin is also necessary (3rd day: 30% of normal; 8th day: peaks at 110%, then levels off at 100% of normal after that).

## **Genesis 18: Oaks of Mamre: Abraham's Three Visitors**

**18:1** Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day....

**22** Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD....

....John 8:56-58 56 Your father Abraham rejoiced to see My day, and he saw it and was glad."

57 Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

-And they took up stones

-Three "men" visit Abraham and Sarah: the Lord and 2 angels.

-Three measures of meal = fellowship

-A son from Sarah confirmed.

-Abraham hurried to them v.2

-He hurried back to the tent v.6

-He ran to the herd v.7

-His servant hurried v.7

-Abraham bowed low before them v.2

-He served them v.4

-He got water to wash their feet

-freshly baked bread v.6

-a choice calf v.7

-curds and milk v.8

-He stood while they were eating v.8; cf. vv.1-2

-All this suggests that he perceived who his visitors were.

-Abraham "negotiates" ... for any righteous in Sodom to be delivered before judgment

## **Genesis 19: Sodom & Gomorrah**

-Two angels visit Lot.

-The homosexuals seek the visitors.

-Lot offers his virgin daughters instead.

-The angels blind the attackers.

Lot's family evacuated.

-As a prerequisite condition to judgment.

-Jesus likened the day of His return to these days! (Luke 17:29).

-Why is Lot significant?

-Two sons Moab and Ammon... how are they significant?

-Lots an example of the soul vexed Christian: 2Pet. 2:7-8 7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked

8 (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)—



---

## Abraham's Two Sons: Flesh vs. Spirit

-Ishmael vs Isaac

-Two sons of two principles: Flesh vs. Spirit.

-Ishmael: of the flesh, in unbelief.

-“The son of the bondwoman will not be heir...” (Gal 4:22-31)

-Isaac: Son of promise, in response to faith.

-The Ultimate Triumph of Faith: the offering of Isaac. **Heb. 11:17-19**

17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

18 of whom it was said, “In Isaac your seed shall be called,”

19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

---

**Genesis 22: The Offering of Isaac: “The Akedah”** (the binding)

**God's Use of Figures of Speech: Hosea 12:10** I have also spoken by the prophets, and I have multiplied visions, and used **symbols** or *similitudes*, by the ministry of the prophets.

**Figures of Speech** (some examples)

-Simile: Resemblance (Gen 25:25; Mt 7:24-27);

-Allegory: Comparison by representation (Gen 49:9; Gal 4:22, 24);

-Metaphor: Representation (Mt 26:26);

-Type: A figure or example of something future (Rom 5:14; Gen 22, 24);

-Analogy: Resemblance in some particulars between things otherwise unlike.

## Genesis 22: The Great Figure of Speech Example

**Genesis 22:1** Now it came to pass after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.”

2 Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

-“Only” son? “Love”: 1st Mention. Cf. John 3:16.

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

4 Then on the third day Abraham lifted his eyes and saw the place afar off.

-Why a **three-day** journey (~50 miles)? Why **there**?

-The place where another ‘only Son’ would be sacrificed many years future

5 And Abraham said to his young men, “Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.”

6 So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.

-Isaac was not a child: possibly 30 years of age!... you will see why shortly. “Both of them together” = both in agreement.

-An image of the Son who said “Father ... not my will, but yours be done” (Lk 22:42).

7 But Isaac spoke to Abraham his father and said, “My father!”

And he said, “Here I am, my son.”

Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?"

**8** And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

-Who? Himself (cf. v.14)

**9** Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

**10** And Abraham stretched out his hand and took the knife to slay his son.

-A true worshiper of God holds nothing back from God but obediently gives Him what He asks, trusting that He will provide.

**11** But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!"

So he said, "Here I am."

**12** And He said, "Do not lay your hand on the lad (*better 'young man'*), or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

-“Young lads”: Armed soldiers; Isaac 32 years old?

-Abraham did not withhold his son.

-Similarly Paul wrote that God “**did not spare** (*epheisato*) **His own Son**, but gave (*delivered*) Him up for us all” (**Rom 8:32**).

-A form of the same Greek word is used of Abraham in the Septuagint: “**You have not spared** (*epheiso*) **your beloved son**” (Gen 22:12).

**Rom. 8:32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

**13** Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

**14** And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, “In the Mount of the LORD it shall be provided.”

-A name only relevant in a prophetic perspective! Abraham knew he was acting out a prophetic ritual.

**-Heb. 11:17-19** 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

18 of whom it was said, “In Isaac your seed shall be called,”

19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

**15** Then the Angel of the LORD called to Abraham a second time out of heaven,

**16** and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—

**17** blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.

-God again confirmed His covenant with Abraham (cf. 15:5, 18-21; 17:3- 8).

-His descendants would be numerous like the stars (cf. 15:5; 26:4), like the sand on the seashore (cf. 32:12), and “like the dust of the earth” (cf. 13:16; 28:14).

-God then added another element: Abraham’s descendants would be victorious over the cities of their Canaanite enemies.

-This was done by Joshua in the Conquest.

**18** And in your seed shall all the nations of the earth be blessed; because thou have obeyed my voice.

**19** So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.



## Genesis 24: A Bride for Isaac

- Abraham commissions Eleazar (who is unnamed in Gen. 24) to gather a bride for Isaac.
- Eleazar qualifies her by a well;
- She agrees to marry the bridegroom, sight unseen;
- He gives her gifts...she joins her bridegroom at the well of Beer-Lahai-Roi (well of the living one who sees).

### Typology

Abraham = The Father

Isaac = The Son

Eleazar = The Holy Spirit... sent to gather the Bride for the Son

**-Gen 22:19** So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

**-Where's Isaac?** Isaac is personally "edited out of the record" until he is united with his bride by the well of Lahai Roi...two chapters later.

-(The well of La Hai Roi: = "the well of Living One who sees me.")

**One Integrated Design:** The New Testament is in the Old Testament concealed; The Old Testament is in the New Testament revealed.

**Marriage Models:** Gentile Brides (Eve, Rebekah, Asenath, Rahab, and Ruth—all have no death recorded...

Top Ten Principles for Studying the Old Testament

### Principle #3

**The OT is God Speaking:** Thru Prophets, visions and figures of speech often explained in the NT. See Hos. 12:10, John 6:32-33, 1 Cor. 10:4, Heb. 1:1. God is speaking and revealing thru Jesus: John 1:18, 1 Tim. 6:16 (Compare with Ex. 33:18-23). When God appears as a man in the OT who in the Godhead appears according to Jesus in John 1:18?

### Guidelines for Interpreting Figures of Speech

- Always approach scripture literally. If it makes no sense to apply it literally, then it's probably a figure of speech.
- Let the context and other scripture determine the meaning of the 'figure'. Since God is the same in all dispensations, (though He rules differently from dispensation to dispensation), His figures of speech generally are consistent thruout Scripture; i.e. follow 'Rock' thruout the OT & NT
- Look for what is behind the figure; why is it used instead of 'plain speak', what is represented?
- From multiple uses look for specific points of similarity and difference to aid in interpretation.
- Figures of speech do not typically determine doctrine, but reinforce, enhance doctrines found in 'plain speak' texts.

## GENESIS 25-26 ISAAC

### GENESIS 25

-Of course like Abraham and Sarah, Isaac and Rebekah could not conceive and carry on the Seed of the Woman without divine help.

**Genesis 25: 21** Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.

22 But the children struggled together within her; and she said, "If all is well, why am I like this?"  
So she went to inquire of the LORD.  
23 And the LORD said to her:  
"Two nations are in your womb,  
Two peoples shall be separated from your body;  
One people shall be stronger than the other,  
And the older shall serve the younger."

## GENESIS 26

- In Isaac we see how faith operates in a quieter and less adventuresome nature.
- We have here the account of the first recorded direct divine communication of Jehovah to Isaac.
- It came in a time of famine such as that which had caused his father to go down into Egypt.
- God warned him against repeating that folly, he was thus saved from making his father's mistake.
- Genesis 26: 2** Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you.
- 3 Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.
- 4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;
- 5 because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."
- 6 So Isaac dwelt in Gerar.
- Strangely enough, however, he repeated the folly of his father in Gerar in connection with Abimelech, and Isaac's wife Rebekah.
- The story reminds us that there is no richer inheritance into which a man can enter the world than to have godly parents
- But with that being said every man has to fight his own battles and work out his own salvation.
- Isaac had become greater than Abimelech and he was asked to leave, to separate if you will
- So Isaac and his men dug wells wherever they went
- The quiet patience of Isaac is manifested in the matter of the wells.
- He first proceeded to dig again the wells of his father Abraham.
- His servants then dug a new well, for which the Philistine herdsmen contended, and he called it '*Esek*', that is, well of Contention.
- Still persevering, they moved on and dug another and this was followed by further strife.
- This well Isaac named '*Sitnah*', which means enmity.
- Again they dug and no contention followed, so he called it *Rehoboth*, because the Lord made room for them to prosper.
- All this was the calm persistent yet passive faith of Isaac.
- Returning from Gerar to Beersheba, Jehovah made His second direct communication to Isaac.
- It would seem as though this communication followed Isaac's return to his own proper place.
- The communication was of the nature of the ratification of the covenant,
- Genesis 26: 24** And the LORD appeared to him the same night and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake."
- He responded by building an altar and pitched a tent.
- This action was followed by a visit from Abimelech and a covenant between him and Isaac very similar to that made between Abraham and Abimelech.

## A Separate People

- What we see with Abraham, Isaac, and Jacob is a constant separation from the world whether by their obedience or forced separation
- Why in order for God to make a separate people for Himself to bring the seed of the woman into the world!

## GENESIS 27-36 JACOB

### Esau and Jacob

Genesis 25:23 And the LORD said unto her, **Two nations** are in your womb, and two manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

- Esau:** the firstborn, means 'covered with hair, hairy'
- Jacob:** means: "one who grabs the heel" or "one who trips up."
- The second twin was born grasping Esau's heel.
- But as with Esau, so Jacob's name would take on a different sense later in life as his deceptive nature became evident.
- Jacob purchases the birthright from Esau for a bowl of stew and Esau was willing to give it up.
- Jacob received a blessing from his father thru mom making Isaac's favorite meal from Esau, and by wearing the animal skin garments of Isaac's beloved firstborn son and emitting Esau's hunter scent.

**So the birth of the twin 'nations' had great significance for later events in their lives.**

**Romans 9:11-13** 11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),  
12 it was said to her, "The older shall serve the younger."  
13 As it is written in *Malachi*, "Jacob I have loved, but Esau I have hated."

### Summary of the Deceptive Blessing Episode

- All participants were at fault
- Isaac attempted to thwart God's plan by blessing Esau!
- Esau broke the oath he had made with Jacob.
- Rebekah and Jacob tried to achieve God's blessing by deception.
- Their victorious method would reap hatred and separation in the family
- Rebekah never saw Jacob again.
- Jacob alone did not destroy the family; parental preference did.

### Many Lessons

- Parental favoritism, which tore their family apart
- Here Isaac needed to exhibit 'active faith' and not be passive, knowing that God had chosen Jacob not Esau
- Spiritual insensitivity: Reliance on senses vs. spiritual discernment based on the revealed will of God
- Deception: Jacob's only hesitancy was his fear that he would be cursed instead of blessed (27:12).
- Jacob later would learn that blessings are given by God, not gained by deceit.
- So in a sense Rebekah and Jacob won, though they gained nothing that God would not have given them anyway; and they lost much, down the road.
- Their family life was destroyed, and each had to bear lonely hours of separation, disillusionment, and regret.
- Rebekah would never see her favorite son again, and Jacob would have to face life without his father, mother, or brother.
- BUT God** would work through their conniving.

- Their activities only succeeded in doing what God's word had predicted.
- God's program will triumph, often in spite of human activities.
- Natural senses play a conspicuous part—especially the sense of taste in which Isaac prided himself, but which gave him the wrong answer.

### **Wrestling to the End of Self-Control?**

Gen 29: Jacob cheated by Laban.

Gen 30: 11 Tribes born, thru four mothers.

Gen 31: Jacob returns to the Land.

Gen 32: Jacob wrestles with God; renamed Israel.

Gen 33: Jacob reconciled to Esau.

Gen 34: Sin in the family; Dinah revenged, all the males of Shechem murdered.

Gen 35: Jacob returns to Bethel; Benjamin (the last tribe) born; Rachel dies.

Gen. 48-49 Jacob's control is fully relinquished, He prophesizes and worships leaning on his staff

### **Jacob's Successor?**

-**Reuben**, the natural heir, but he was disavowed because of illicit relation with his father's concubine.

-**Simeon** and **Levi**, but they were disavowed because of their crime at Shechem.

-**Levi** Name *le-vee* is linked with the root "to join." Levites .....

-Avenge the seduction of Dinah (Gen 34; 49:5-7).

-Zeal against idolatry a cause of their appointment (Ex 32:26-28; Deut. 33:9,10; Mal 2:4,5).

-Exempt from enrollment for military duty (Num. 1:47-54, with 1 Chr. 12:26).

-All of other Levites were subordinate to the sons of Aaron (Num. 3:9; 8:19; 18:6).

-Teachers of the law (Deut. 33:10; 2 Chr. 17:8,9; 30:22; 35:3).

-The Lord says of both Levi and Simeon that He will scatter them in Israel.

-Having no land distinctively marked for them (Gen. 49:7)

-Levites did not inherit land they dwelt in cities within the other tribes of Israel

-Were judges (Deut. 17:9; 1 Chr. 23:4; 26:29; 2 Chr. 19:8-11).

-Guarded king's person and house in times of danger (2 Kgs 11:5-9)

-**Judah** next in line, yet...

-Joseph, was favored in Egypt, as the firstborn from Rachel, who was Jacob's favorite wife.

**1 Chron. 5:1** Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright;

**2** yet Judah prevailed over his brothers (a shift of leadership has occurred from Joseph to Judah), and from him came a ruler, although the birthright was Joseph's—

### **Why wasn't Judah chosen to be the firstborn from the beginning?**

-The Lord told Jacob that Kings would come forth from Him ....

-The next and last born son was Benjamin

-Yet God also told Jacob that the scepter would not depart from Judah

-**First though we had a king out of Benjamin** who was replaced by the Judean Kings out of David

**Leitner** says this about kings coming from Jacob:

"The Lord promised Jacob that "kings shall come from you," and shortly after Benjamin was born (35:16–21). In the immediate context (v.11), Benjamin was the promised king, and when Benjamin later went to Egypt, Joseph treated him as the superior of his brothers (Gen. 43:34). Yet, Jacob predicted that the scepter would remain with Judah, not Benjamin (Gen. 49:8–12). Genesis,

in short, foreshadowed a sequence from a Benjamite to a Judahite king, and this type is fulfilled in the transition from Saul to David (and later, from Israel to Jesus)."

---

### Let's look at Benjamin

-One verse from Jacob is spoken of Benjamin

49:27 "Benjamin is a ravenous wolf;  
In the morning he shall devour the prey,  
And at night he shall divide the spoil."

Dr. Arnold says this:

-The emphasis on Benjamin is on his war-like character, described in three phrases:

-**First:** Benjamin is a wolf that ravages; he is like a vicious wolf that tears in pieces.

-**Second:** In the morning he shall devour the prey; he is aggressive, and usually to be found on the side of victory.

-**Third:** And at even he shall divide the spoil; he will be so successful that he will be able to share the spoil of his substance with others.

-Indeed, the Tribe of Benjamin did produce some rather famous fighters.

-It produced one of the Judges, Ehud (Judg. 3:15-30).

-It produced **Saul** (I Sam. 9:1-11:15) and Jonathan (I Sam. 14:1-52).

-Among other famous Benjaminites in the Old Testament were Mordecai and Esther;

-In the New Testament, the Apostle Paul (Rom. 11:1-2).

-Which tribe would you pick a king from to defeat the Philistines?

### AND Benjamite Saul Was a King After the Order of the Philistines

-**1Samuel 8:19** Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." ..... 22 So the LORD said to Samuel, "Heed their voice, and make them a king."

.....-**1Samuel 9:1** There was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward he was taller than any of the people (*he was a giant amongst the people*).

-A king of the people after the order of the Philistines

-**BUT God** ...set him up for success giving Saul His Spirit and Samuel His Prophet

-His favorite weapon: a spear

-His armor was the armor of the Philistines, not fitting for David

-His was a spear and armor after the order of the Philistines, an armor of scales like a serpent

---

### Yet there was one other problem with Judah that had to be overcome

#### Chapter 38 Judah's Sin with Tamar

**Gen. 38: 15** When Judah saw her, he thought she was a harlot, because she had covered her face.

16 Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law.....

..... **Gen. 38:26** So Judah acknowledged them (*his pledge tokens given to Tamar*) and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

### Levirate Marriage (from Latin *levir*, “husband’s brother”)

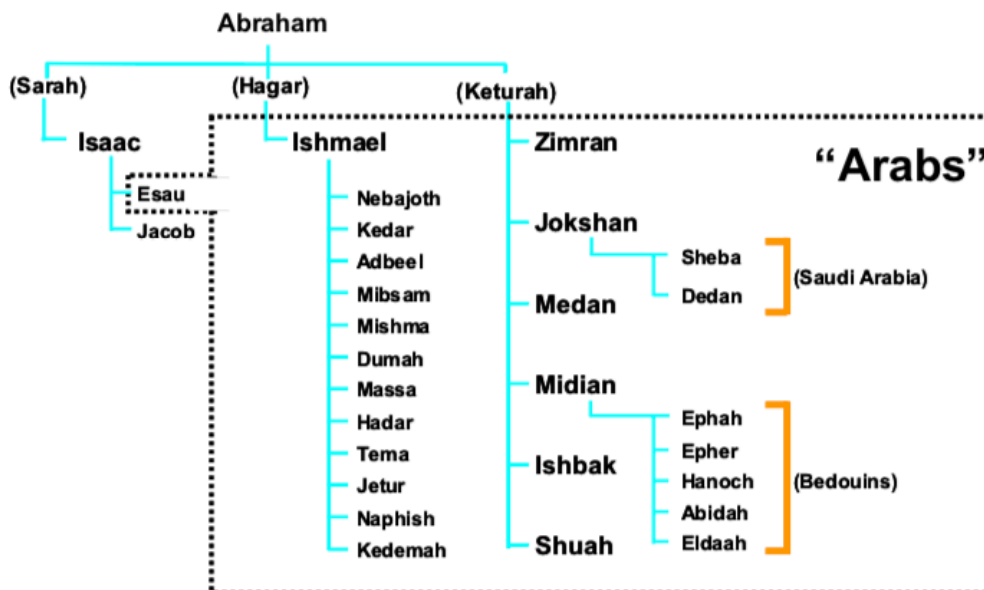
- Was codified in the Torah (Deut. 25:5-10) by Moses for the sake of preserving the name of the deceased.
- It involves the role of the Goel, the Kinsman-Redeemer (Ruth 1-4).
- It is imperative to understand the Goel as it relates to the Ultimate Redemption (Rev 5).
- In **Deut. 23:2** we read this:

2 “One of illegitimate (*whoredom or incestuous*) birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.

### Firstborns Who Were By-Passed

Chosen	Oldest
Seth-	Cain
Shem-	Japheth
Isaac-	Ishmael
Jacob-	Esau
Judah-	Joseph – Reuben
Moses-	Aaron
David-	All his brothers

## The Descendants of Abraham



Next Week: Finish Joseph in Hour 4 and do Hour 5: Exodus, Leviticus, Numbers, Deuteronomy



Morgan ....

## **Regeneration 12-50**

- In the third division we have the account of the beginnings of Regeneration,
  - that is, of a movement which culminated in the person of the Messiah.
  - The lines of development correspond to those we have already noticed in the previous division.
  - As there we had first the degeneration of the individual,
  - so here the regeneration of the individual is first dealt with, and indeed, at greatest length.
  - We also see the movement in its application to the family, to society, and toward the nation.
  - The section dealing with the regeneration of the individual gives us the account of the dealings of God with three men: Abraham, Isaac, and Jacob.
  - There is a distinct difference between the Divine communications in these three cases.
  - The difference is to be accounted for by the different quality of faith exemplified in each man.
  - To Abraham there were seven communications, each initiating a new movement.
  - His faith was obedient faith.
  - To Isaac there were two Divine communications, and there does not seem to be any personal or direct relation between the communications of God and Isaac's life.
  - The faith of Isaac was passive.
  - To Jacob there were five communications, each of them coming at the close of a movement in the life of the man,
  - by which God arrested and changed the order of his progress.
  - Jacob's faith was restless faith.
- The first communication to Abram was of the nature of a call to leave his own country,
- and to set his face toward a new one, under new conditions of life.
  - "The Lord said unto Abram, Get out of your country ... unto the land that I will show thee."
  - It may be that this initial call was really to Terah.
  - It is certainly declared that Terah moved, taking Abram and Lot with him.
  - The first intention, however, was not immediately realized. Coming to Haran, Terah remained there.
  - After his death, Abram moved on, and came into the land of Canaan.
  - In the second communication God promised him the land for possession,
  - and he proceeded in faith and obedience.
  - By the third communication the land was solemnly given to Abram under interesting and remarkable circumstances.
  - The herdsmen of Abram and Lot had quarreled;
  - and the former, with the magnanimity of a great soul, allowed Lot to make his choice.
  - When he had departed God said to Abram, "Lift up now thine eyes," and thus to the man who was content not to choose,
  - but rather to leave himself free for the following of faith, the whole of the land was given.
  - In the fourth communication God promised him a seed, which should become a great nation.
  - In connection with the fifth communication God entered into a solemn covenant as between Himself and Abraham.
  - The sixth communication was in connection with the actual coming to Abraham of his son.
  - The seventh and final communication was that by which God finally tested this man in the matter of faith,
  - and because of his obedience was able to lead him into a closer and more conscious fellowship with Himself.

- By these seven communications God led Abraham step by step through more trying circumstances toward higher experiences,
- and, because he followed, to larger possessions.
- In the process of the story we find on the part of Abraham deflections from faith.
- In a time of difficulty he went down into Egypt and by so doing fell, not merely from the simplicity of faith, but from truth.
- The method, however, is clearly indicated as being a Divine appearing, an obedient answer, and a consequent advancement.
- In the story of Isaac we have first of all an account of the pastoral simplicity of his life. In the midst of this quietness
- there came to him the first of two Divine communications, in which God told him that the covenant made with Abraham was continued to him. The second communication was for the purpose of ratifying this selfsame covenant.
- Isaac was a man quiet, restful, and passive.
- His deflections from faith were fewer than those of his father.
- His restlessness was less than that of his son.
- There are no actions of magnificent or daring triumph.
- God never broke in upon his life with the thick darkness or the alarming struggle by Jabbok,
- but with quiet messages, showing that he too was included in covenant privilege and purpose.
- Isaac, the man who dug wells, and lived by them, was necessary in the Divine economy as well as
- Abraham, the man who blazed the way, and became the pioneer of faith;
- as well as Jacob, the man of restless activity, who never found final anchorage until he was crippled.
  
- The dealings of God with Jacob were of an entirely different nature because he was an entirely different man.
- Through all the story it is evident that he was a man who believed in God.
- That was the deepest fact in his life. He was nevertheless a man of restless activity,
- and the five communications to him were all for the purpose of checking him, correcting his methods, and keeping him in the pathway of the Divine will.
- The first of these culminated a method of duplicity, followed in order to obtain a blessing.
- By deceit wrought upon his father, under the instigation and with the connivance of his mother,
- he obtained the blessing which God meant him to have.
- He believed that it was in the purpose of God for him, but, unable to follow and to wait,
- by manipulation of events and by the exercise of cunning obtained his father's benediction.
- As his face was set toward a new country, in consequence of his duplicity, God appeared to him,
- and with great tenderness, knowing the deepest in him, bridged the gulf between his material life
- and the spiritual realities by the vision of the ladder and the angels.
- Arrived in the land of Laban, by quick wit and ready resource he won his way to material prosperity
- against all the meanness of his uncle.
- There was great danger lest such a man should become satisfied with success in an alien land,
- and God appeared to him the second time, and commanded him to return.
- The self-reliance and independence of Jacob are seen in the method of his return.
- He made his arrangements with Laban, and built a watch-tower at Mizpah.
- He then went forward to meet his brother, and so far as possible prepared for every contingency.
- Then followed the third Divine communication.
- God set Himself against Jacob's independence,
- and in the mystery of that long night revealed Himself as the conquering One,
- Who breaks in order to make, Who cripples in order to crown.
- Having come back into the land, immediately he compromised with the circumstances by which he found himself surrounded,

- with the result that sorrow entered his house in the wake of sin.
  - Again God appeared to him for purposes of restoration, commanding him to get back to Bethel.
  - In the last part of this section the faith of Jacob seems to have become obedient, and the fifth communication of God immediately followed.
  - Subsequently there is an account of another word God spoke to Jacob,
  - but because it was intimately connected with his sons it is omitted in this description of the dealings of God with the man himself.
  - In this study of the beginnings of the regeneration of the individual
  - the truth is revealed that the one principle through which God is able to operate is that of faith in Himself.
  - Where that is present, even though it may express itself in different ways, according to differing temperaments, He can act.
  - Obedient faith He leads quietly forward; passive faith He visits to comfort and strengthen;
  - restless faith He checks and corrects toward ultimate realization.
- Through the sons of Jacob the circle widens and we see the movement toward the regeneration of the family.
- Two stories run concurrently, that of Joseph and that of Israel.
  - In the history of Joseph we have a further revelation of the method of God with the individual,
  - but grouped around the man are movements that make toward the regeneration of the family, of society, and the nation.
  - The story of Joseph is in some senses the most wonderful of the Old Testament.
  - Considering it from first to last there is less in him of failure, less of faltering than in any other of the Old Testament characters.
  - Around the story of his life are grouped the events which contributed toward the larger application of the regenerative purposes of God. These events, as they contributed to that purpose, were the result of God's overruling.
  - Apart from that, the process of degeneration moved forward hopelessly.
  - A list of the sons of Jacob, and a table of the generations of Esau are first given.
  - Then follows the story of Joseph, which is immediately succeeded by an account of the terrible corruption of the family in the case of Judah.
  - The connection here is important in that it indicates the beginning of that movement which culminated in the segregation of the nation, by which they were saved for long years from the contaminating influences of the people of Canaan;
  - and purity of family life, and of society, was made possible.
  - The history of Joseph shows how God overruled all the failure of man for the ultimate good of man.
  - Joseph was exiled from his father's home by the malice of his brethren,
  - but by the overruling hand of God he was sent into Egypt in order that there he might prepare a place for Israel,
  - that the whole society, which had not yet become a nation,
  - might be brought into circumstances of separation and suffering for their purification.
  - Already, instead of being separate and peculiar, as salt and light in the midst of darkness,
  - they had become corrupted, as the case of Judah proves, and from this corruption it was necessary that they should be delivered.
  - This was accomplished by the overruling of God through the exile of Joseph,
  - the coming of famine, and all those events which issued in their being transferred from Canaan to the land of Goshen,
  - and kept there in separation for centuries.
  - There was nothing more beneficent in the early history of the people than those long years of pain and slavery.

- Through those years God purged the family and society and so prepared for the nation
- which was presently to emerge under His wonder-working hand and to enter into possession of the land of His appointment.
- In the final verses of the book of Genesis the national idea is seen for a moment as a prophecy and a hope.
- Joseph, in dying, charged those who were about him that when presently they should return to their land, they should take his bones and carry them with them.
- In this charge there is revealed one of the greatest triumphs of faith recorded in the whole book.
- It is the triumph of a man who believed in God, and in the assured establishment of His people;
- and he therefore was certain that they must ultimately pass back into their own land.
- The book closes with the account of the burial of the man who had expressed this faith;
- and the story of beginnings closes with the phrase, "a coffin in Egypt."