

**Lesson Three STUDENT**  
**Genesis (part 2)**  
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**Summary**

Babel  
Abraham  
    Abrahamic Covenant  
    Tests of Abraham  
Isaac  
Jacob  
Joseph

<b>Babel</b>
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5B The Continuing Depravity of the Postdiluvian Civilization. 10:1-11:26

1C. Fourth Toledot describes what happened to the descendants of Shem, Ham, and Japheth. 10:1-11:9

1D The descendants of Japheth spread north and west into southern \_\_\_\_\_ and \_\_\_\_\_. 10:1-5

2D The descendants of Ham spread south (Egypt, Africa, Caphtor [Philistines] Arabia) and east (Babel, Assyria, Asia) and to \_\_\_\_\_. 10:6-20

3D The descendants of Shem settled in the Middle East and are the ancestors of the \_\_\_\_\_.

This focuses on the failure to disperse, and the cursing of languages and nations.

4D The Tower of Babel was the first attempt of \_\_\_\_\_ or universal cooperation of man against God.

The Tower is a religious attempt by man to circumvent God's \_\_\_\_\_.

God disciplines the human race by creating a multitude of languages. This diversity of languages caused the linguistic groups to unite together which led eventually to the different \_\_\_\_\_.

\_\_\_\_\_ becomes the picture of man's kingdom vs. Jerusalem, the city of God.

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This is the fifth divine institution, the development of \_\_\_\_\_ . God sees globalism and internationalism as antagonistic to His plan for mankind.

- 2C. Fifth Toledot: what happened to the descendants of Shem—Terah the father of Abram. 11:10-26.

If you chart the decline in ages at death on a graph you will see that the graph fits a standard exponential decay curve indicating that these numbers are accurate and indicate some sort of environmental change resulting in shorter life spans.

There is some debate over the presence of gaps in the genealogies. However, the only alleged evidence is that of the insertion of Cainan between Shelah and Arphaxad in Luke 3:27. This insertion is based on a textual problem in the LXX which developed after the first century AD and then was copied into some New Testament mss.

This genealogy prepares us for renewed blessing through the descendants of Shem

**Abraham**

- 2A God creates a new nation through whom He will bless the world and remove the curse of sin. (Gen. 11:27-50:26)
- 1B. Sixth Toledot, What happened to the descendants of Terah—Abram, the father of the Jewish people. 11:27-25:11.
- 1C Terah's line goes through three sons, ending in Abram married to a barren Sarai and Lot. Gen. 11:26-32
- 2C The Importance of Abraham: Abraham is used to illustrate 6 key doctrines in the NT.
- Abrahamic Covenant; Gal 3:6-14; Heb 6:13;  
Justification by Faith alone for salvation, Rom 4:1-25; Gal. 3:6-14  
Justification or Vindication before men, i.e., advance to spiritual maturity; James 2:21-23  
Walking by Faith; Heb 11:8-12  
Election, Romans 9-11  
Foundation for Missions; Gen. 12:1-3
- 1D The Abrahamic Covenant:

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## 1E Summary of the Covenant

The terms of the Abrahamic Covenant focus on three things: \_\_\_\_\_

Scripture: Gen 12:1-3 (Summary); Gen. 12:7 (land); Gen. 13:14-17 (all the land you see); Gen. 15:1-21 (Covenant ceremony, land defined); Gen. 17:1-21 (sign of the covenant-circumcision);

## 2E The Provisions of the Covenant

1. To develop a great nation from Abraham 12:2, 13:16; 15:5; 17:1, 2, 7; 22:17)
2. Land, an actual piece of real estate in the Middle East, 12:7; 13: 14, 15, 17; 15:7-21; 17:8
3. Abraham himself was to be blessed. Went into effect immediately. 12:2; 15:6; 22:15-17.
4. Abraham's name will be great; 12:2;
5. Those blessed will be blessed, 12:3;
6. Those who curse will be cursed, 12:3
7. In him all will be blessed, 12:3; 22:18
8. Sarah will have a son; 15:1-4; 17:15-21.
9. The Egyptian bondage is promised, 15:13-15;
10. Other nations will come from Abraham; 17:3-6, fulfilled in the Arab states.
11. Change of name from Abram to Abraham; 17:5 Exalted father, to father of a multitude.
12. Sarai is changed to Sarah, princess, the princess 17:5
13. Token is \_\_\_\_\_, 17:9-14

## 3E The Covenant passed on to Abraham's descendants.

To Abraham, Gen. 12:1-3

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1. I will make you a great nation.
2. I will bless you
3. I will make your name great
4. And you will be a blessing. (the imperative expresses the results of the command)
5. I will also bless those who bless you
6. and him who curses you I will curse.
7. And in you all the families of the earth will be blessed.

Abraham had 8 sons through 3 different women, but the covenant is only confirmed through the line of **Isaac**.

**To Isaac: Gen 26:3,4**

1. I will be with you
2. And I will bless you
3. I will give you and your descendants all these lands
4. I will establish the oath I made with Abraham
5. I will multiply your descendants as the stars of heaven
6. I will give your descendants all these lands
7. And by these descendants all the nations of the earth shall be blessed.

**To Jacob: Gen 27:28-29, 28:13-15**

1. May God give you of the dew of heaven
2. Let peoples serve you
3. and nations bow down to you
4. Be lord over your brothers
5. And may your mother's sons bow down to you
6. Cursed be every one who curses you
7. and blessed be every one who blesses you.

This is evidence that there is a pattern here, and that this is no accident and no 3<sup>rd</sup> party redactor came along and put this together later.

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Jewishness is determined not by descent from Abraham, but descent through \_\_\_\_\_.

4E The New Testament does not change or alter the unconditional nature of the covenant. Gal 3:6-18.

5E The new Abrahamic Covenant modifies God’s administration of history and introduces a new dispensation: \_\_\_\_\_.

6E Abram \_\_\_\_\_ receives the covenant name Abraham (“\_\_\_\_\_”) and Sarai (“\_\_\_\_\_”) receives the exalted name of Sarah (“\_\_\_\_\_”).

2D Justification.

Gen 15:6 And he had already believed in the Lord and it was accounted to him as righteousness.

This verse is a \_\_\_\_\_ reminder of Abraham’s justification by faith prior to Gen. 12.

3D Abraham was willing to sacrifice Isaac because he understood the doctrine of \_\_\_\_\_ . **Heb 11:17-19**

4D Abraham’s spiritual growth went through 13 tests.

3C Abraham’s 13 Tests for spiritual advance.

1D The test to go to a new land and to leave the family behind. Gen. 12:1-9 \_\_\_\_\_

2D The test to trust God by staying in the land during the famine. Gen. 12:10-20 \_\_\_\_\_

3D The test to treat Lot with grace and generosity. Gen. 13:1-17. \_\_\_\_\_

4D The test to protect and defend his neighbors. Gen. 14:1-17 \_\_\_\_\_

5D The test to express his gratitude to God. Gen. 14:18-24 \_\_\_\_\_

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Abraham gave a tithe to Melchizedek. A tithe means \_\_\_\_\_.

There is no command to do this, it was a \_\_\_\_\_.

6D The test to not be worried about the seed but to trust God. Gen. 15:1-21 \_\_\_\_\_

7D The test to use Hagar to have a descendant. Gen. 16:1-16 \_\_\_\_\_

8D The test to be circumcised. Gen. 17:1-25 \_\_\_\_\_

9D The test of hospitality to his visitors. Gen. 18:1-15 \_\_\_\_\_

10D The test of intercession to one who had abused his generosity. Gen. 18:16-33 \_\_\_\_\_

## Sodom Interlude

11D The test to protect the seed during the visit to Gerar. Gen. 20:1-18 \_\_\_\_\_

12D The test to protect the heir from the jealousy of Ishmael. Gen. 21:1-21 \_\_\_\_\_

13D The test to sacrifice the promised seed. Gen. 22 \_\_\_\_\_

4C Sarah dies and Abraham purchases the cave at Machpelah from the Hittites for her burial. Gen. 23

5C God provides a wife for Isaac to perpetuate the line of blessing: **Rebekah**. Gen. 24:1-67

6C In Abraham's old age he took another wife Keturah and had 6 more children. 15:1-6

7C Abraham dies at 175 years, a ripe old age.

8C Theme of Blessing and Cursing related to Abraham and His seed.

Emphasis on God's grace and the undeserving Abrahamic line.

2B. **Seventh Toledot**, of Ishmael, ch. 25:12-18, ties up loose ends, sets up future understanding of conflict with Arabs.

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God is faithful to his promise to Ishmael to make him the father of **twelve tribes**, he dies at age 137.

**Isaac, 25-27**

- 3B. The eighth Toledot: God reconfirms the covenant with Isaac and the blessing is past to his youngest, Isaac. (Gen. 25:19-35:29)
- 1C Isaac's story is mostly told through \_\_\_\_\_. Isaac's story is notable in that he trusts God and passes on the blessing.
- 2C Isaac is 40 when he marries \_\_\_\_\_, and she is initially barren, but due to his prayer and faith, she conceives., The story of the seed continues.
- 3C God provides twin descendants for Isaac; Esau, who is a rugged hunter and outdoorsman is Isaac's favorite, Jacob, is his mother's favorite.
- 4C Esau's name means "\_\_\_\_\_" or "\_\_\_\_\_." Jacob's name means "\_\_\_\_\_" which foreshadows his character of a deceiver, a trickster, and foreshadows his deceptive maneuver's to supplant Esau as the heir.
- This also characterizes his relationship with Laban and Laban with Jacob.
- 5C Esau treated his \_\_\_\_\_ with disdain and sold it to his brother for a bowl of lentil soup. Gen. 25:28-34
- 6C God reconfirmed the covenant with Isaac and he settled for a time in Gerar. (Gen. 26:2,3; 26:24). During this time Isaac used the same ploy to protect himself by claiming Rebekah was his sister.

7C God continued to bless Isaac, not because of Isaac's actions, but because of his relationship to the Covenant. Isaac in turn is the source of blessing for Abimelech. Gen. 26

\*\*\*In the same way, God blesses us because of our \_\_\_\_\_ in Christ, and our \_\_\_\_\_ of His righteousness, not because of who we are or what we do.

8C Jacob tricks his father into giving him the blessing, which was his anyway. Gen. 27:1-27

9C Jacob sends back to Aram for a wife, rather than seeking a wife from among the \_\_\_\_\_. Gen. 28

Esau marries a daughter of Ishmael.

10C God reconfirms the Abrahamic Covenant with Isaac at Bethel. Gen. 28:10-22.

11C Jacob marries Leah and Rachel and through them and their concubines has 12 sons and one daughter. Jacob works 7 years to marry Rachel but is tricked into marrying Leah, he gets Rachel if he works another 7 years.

Leah	Bilhah	Zilpah	Rachel
Reuben 1	Dan 5	Gad 7	Joseph 11
Simeon 2	Naphtali 6	Asher 8	Benjamin 12
Levi 3			
Judah 4			
Issachar 9			
Zebulon 10			
Dinah			



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- 12C Laban deceives Jacob to keep him from returning to the \_\_\_\_\_, but God blesses Jacob despite Laban's conniving. Gen. 30-31:21
- 13C Jacob returned to the land, fearful of Esau's reaction.
- 14C God is called " \_\_\_\_\_ " Gen. 31:42
- 15C Isaac is confronted with an angel with whom he wrestles. His perseverance brings forth God's blessing. He is given a new name, Israel, and he names the place Peniel, "face to face with God." Gen. 32:1-32
- 16C Esau and Jacob are reunited. Gen. 33:1-20
- 17C Dinah's rape: this episode reveals that the children of Jacob have little concern for the things of God and behave no differently than the pagans around them. They use the covenant sign to trick their enemies.
- 18C Jacob/Israel returns to Bethel and God reconfirms the Abrahamic Covenant with him. Gen. 35:10-12
- 19C Rachel gives birth to Benjamin and dies. Then Isaac dies.
- 4B The ninth Toledot: What happened to Esau and his descendants. Gen. 36:1-9
- Cleans up Esau's loose ends and establishes the identity of more of Israel's neighbors.

**Joseph, 37-50**

- 5B** The tenth Toledot, what happened to the descendants of Jacob,
- Major themes of divine blessing and protection, the evil of his brothers, vs his goodness, the evil of Potiphar's wife, and God's protection for His people in the midst of evil.

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- 1C. The first testing of Joseph, failure of the humility test, dreams and disaster, ch. 37

God reveals His plans for Joseph which provokes his brothers to jealousy and they sell him into slavery. He is sold in Egypt and becomes a slave to a bureaucrat named Potiphar and his wife.

- 2C. Interlude: the testing of Judah and his failure. The family of Jacob intermarries with the \_\_\_\_\_. Gen. 38:1-30

- 3C. The second cycle of Testing and suffering: Joseph remains faithful, 39-40

Faithful to Potiphar

Faithful to God

Tested by the dreams and his own attempts at release

Joseph is falsely charged by Potiphar's wife with attempted seduction and Joseph is unjustly imprisoned. During this time he interprets the dreams of the Pharaoh's butler and baker. Two years later Pharaoh has a dream and Joseph is remembered and invited to interpret the dream. His interpretation and wise advice on how to prepare Egypt for the future famine impresses Pharaoh who elevates him to the second highest authority in the land.

- 4C. God uses the famine to bring Jacob's family to Egypt to protect the fledgling nation from the influence of the Canaanite culture until they are large enough to return. Gen. 42-44. The first part of this involves a series of tests Joseph uses to see if his brothers have matured

- a. What will the brothers do with the returned money they find in the sacks? Gen. 42
- b. Will the brothers protect Benjamin's life? Gen. 43
- c. The brothers, especially Judah, pass the test. Gen. 44

- 5C. Epilogue, How the Hebrews ended up in the womb of Egypt, ch. 45-50

1D Joseph reveals himself to his brothers and sends for his father, Jacob. Gen. 45

2D Jacob moves to Goshen. Gen. 46

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- 3D God blesses Egypt through Joseph's brilliant management. Gen. 46.
- 4D Jacob dies at 147 and blesses Joseph's sons. 47:27-48:22
- 5D Jacob's prophecy to his sons. Gen. 49:1-33
- 6D Joseph forgives his brothers and dies in Egypt at 110.

### The Names of God in Genesis

The names of God in Genesis reveal much about His character and His attributes. Names for the Hebrew are not simply terms of designation but are terms of description and reveal the nature of the object named.

1. *El, Elohim* אֱלֹהִים

*El* is the standard, or generic name in Semitic Languages for deity, for god. *Elohim* is the plural, often said by scholars to be the plural of majesty.

2. *YHWH, יהוה*

The sacred tetragrammeton, the personal name of God related to His Covenant with Israel. So when the name YHWH is used this would have particular meaning to the Jew. Although God does not reveal the meaning of this name until Ex 3:14. This is a form of the Hebrew verb, *hayah*, meaning “to be, to exist” and the name of God refers to His self existence. He is the self-existent One. This name is specifically associated with God in His covenant relationship with Israel.

3. *YHWH Elohim, יהוה אֱלֹהִים* LORD God.

4. Lord God Most High, *El Elyon, אֱלֹהֵי עֵלְיוֹן* ,

“Most High”, Gen. 14:18, 19, 20, 22.

The name emphasizes the exalted status of God, His overwhelming power, His supreme majesty. It was the sin of Lucifer to be like the Most High God. It is Elyon who is the place of shelter, the rock in the midst of adversity, our ever present help in time of trouble. It is Elyon, who has the deepest concern for Zion, (Psa 46:6; 87:5)

“Possessor of Heaven and earth,” קִנְיֵה שָׁמַיִם וָאָרֶץ

*qoneh*, owner, possessor from *qanah*, to get, acquire, purchase, own.

5. *El Rai, Gen. 16:13, God Who Sees, אֱלֹהֵי רָאִי*,

i.e., God knows, the future (Hagar after God’s prediction about her future).

6. *El Shaddai, אֱלֹהֵי שַׁדַּי* Gen. 17:1; 35:11; God the Almighty. This title is used 48 x in the Old Testament. Most often in Job (31x). The LXX translates this with

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pantokrator, all powerful and it emphasizes God's Omnipotence, His ability to perform whatever He desires. The Rabbi's analyzed the word as the one who is self sufficient.

7. *El 'Olam*, אֵל עוֹלָם, אֵל עוֹלָם

The Eternal God, The Everlasting God, Gen. 21:33; Emphasizes God's eternity. God has neither beginning nor ending.

8. *YHWH Yereh*, or אֵל יֵרֵא, אֵל יֵרֵא

In the KJV; Gen. 22:14, The Lord Will Provide. From the verb *ra'ah* to see, this is related to El Rai, but the emphasis here is on God seeing our need and meeting our needs

9. *YHWH the God of the heavens*, אֵלֵי הַשָּׁמַיִם, *Yhwh Elohim Hashamayim*, Gen 24:7;

Emphasizing God as the ruler of the heavens and thus ruler of the earth and the affairs of man.

10. *El Elohe Israel*, אֵל אֱלֹהֵי יִשְׂרָאֵל, אֵל אֱלֹהֵי יִשְׂרָאֵל, God, the God of Israel.

11. *Ro'h, 'eben Israel*, רֹעֵה אֶבֶן יִשְׂרָאֵל, רֹעֵה אֶבֶן יִשְׂרָאֵל

The Shepherd, the Rock of Israel; Gen. 49:24 This emphasizes God in His role as leader and protector of Israel.

12. The "Fear of Isaac" Gen. 31:42