

STUDIES IN GENESIS

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A. THE MEANING OF THE TITLE

1. Genesis means "beginning" or "birth" and comes from the title used in the Septuagint Greek translation of the Old Testament.
2. Genesis has been called the "seed-plot of the Bible" because it reveals every fact, truth and revelation in germ form.

B. THE MESSAGE OF THE BOOK

1. In this book we can see man's failure under various conditions and God graciously meeting man's needs.
2. This message is manifested as man failed under the following circumstances:
 - a. In the perfect environment of the garden, man disobeyed God's one prohibition.
 - b. Under the rule of conscience, from the fall to the flood, man sinned against his conscience.
 - c. Under the rule of human government, from the new beginning to Babel's attempt to live apart from God, man lapsed into idolatry.
 - d. Under the rule of promise through the Patriarchs, from Noah to Joseph, man left the land of promise.

C. THE MAIN POINTS OF THE BOOK

1. Moses is undoubtedly the human author (Mk.10:3-9; Acts 7:37,38).
2. The key word is "beginning".
3. The key verse is 1:1.
4. The major themes are expressions of Adamic sin and Abraham's seed.
5. Notice since Genesis is the seed-plot of the Bible, a thorough understanding of it is essential for proper interpretation of the rest of the Bible. (Offerings, fellowship, fall of man, redemption, etc).

D. THE OUTLINE OF THE BOOK

I. Primeval History (Gen. 1:1-11:26)

A. Beginning of the material universe (1:1-25).

1. As God spoke it into existence (1:1).
2. As detailed in the six days of creation (1:2-25).

B. Beginning of the human race (1:26-2:7).

1. Adam created and given dominion over works of God's hand (1:26-27).
2. Adam placed in Garden of Eden and given moral responsibility (2:8-17).
3. Eve created and given to Adam in marriage (2:18-25).

C. Beginning of sin in the earth (3:1-24).

1. Fall of man (3:1-13).
2. Curse, promise of redemption and expulsion from the garden (3:14-24).

D. Beginning of the first family (4:1-15).

E. Beginning of a godless civilization (4:16-9).

F. Beginning of the nations (10).

G. Beginning of the languages (11).

II. The patriarchal history (11:10-50:26).

A. Biography of Abraham (11:10-25:10).

B. Biography of Isaac (25:11-28:9).

C. Biography of Jacob (28:10-36:43).

D. Biographies of Jacob's son, Joseph in particular (37:1-50:26).

E. SOME PERSONAL APPLICATIONS FROM THE PERSONS AND EVENTS MENTIONED IN THIS BOOK

1. Applications from God's work of creation.

- a. When He created the heavens and the earth (Gen. 1:1-25). Notice when God created the heavens and the earth He spoke and they were created by His word "out of nothing." The author of Hebrews attested to this fact and the faith which this requires (Heb. 11:3). Those who deny God's word would have us to believe that the universe came into existence through a "Big Bang" theory. From God's creative work recorded here, we should realize that God is all-powerful and that things came into being exactly as God's word says. To believe otherwise is to deny God's word. Note Psa. 14:1; 53:1.
- b. When He created man (Gen. 1:26,27; 2:7).

The Word of God says that God created man on the sixth day from the dust of the ground and breathed into him the breath of life and he became "a living soul." Contrary to God's word, many espouse the view that man evolved from other lower forms of life through a long process involving the mechanism of mutations over millions of years. Notwithstanding, the Bible says that all flesh is not the same flesh (I Cor. 15:39). The DNA of man's flesh is different from the flesh of beasts, fish, and fowl. The Bible also states that the curse and death came as a result of Adam's transgression (Gen. 3; Rom. 5:12). From God's record here we should realize that there was no death prior to Adam and Eve's fall and therefore no fossil records can be dated before that time. Those who espouse the theory of evolution refuse to see themselves as morally responsible to a Creator to whom they undeniably are. Notice, while animals were also created on the sixth day and were also created from the dust of the ground, animals are unlike man. Animals have a soul which gives them conscious life, as opposed to inanimate plant life, but they do not have a spirit by which man is God-conscious (I Cor. 2:11) and animals were not created in the image of God with intellect, emotion, and will (Gen. 1:26).

2. Applications from the temptation and fall of man.

- a. When Eve was tempted (Gen. 3:1-6). When Eve was tempted she was deceived and she along with Adam disobeyed the Lord's command. This brought the curse for sin, which is death, upon the whole human race (Rom. 5:12; II Cor. 11:3). Despite the devil's denial of God's word (Gen. 2:16,17 cp Gen. 3:4) Adam's disobedience brought spiritual and physical death. From this account we should learn that God means what He says and disobedience to God's word brings sorrowful consequences. Many have experienced this because they disobeyed the Lord's word and married unsaved persons (II Cor. 6:14-16), or they lived a carnal and careless lifestyle (Gen. 18:20,21; Rom. 1:21-31; I Cor. 11:30).
- b. After Adam and Eve had transgressed (Gen. 3:7-24). When Adam and Eve disobeyed the Lord this resulted in the loss of God's blessings upon their lives. This was realized in other aspects of the curse as well, and expulsion from their garden paradise. From this

account we should learn that a life of sin results in a life of lost blessings. Because of sin and disobedience many have lost their marriages, their jobs, their self-respect, and even some have lost their positions in the Lord's work.

3. Applications from God's provision for Adam and Eve (Gen. 3:21).

Notice God clothed Adam and Eve, who were ashamed and guilty, because of their sin. In order to do this God slew innocent animals and shed their blood to provide Adam and Eve a covering. These coats of skins are a type of Christ whose blood was shed to provide a covering of righteousness for guilty sinners (I Cor. 1:30). From this record we should realize that it is only by God's gracious provision in Christ that sinful man can have a covering fit for God's presence. This means man's efforts through religion or good works are nothing more than "fig leaves" and are inadequate (Gen. 3:7).

4. Applications from the offerings of Cain and Abel.

- a. Concerning what they offered (Gen. 4:1-5). In this account we see that Cain and Abel brought offerings unto the Lord, but Cain was rejected on the basis of his offering. In Abel's offering, of the firstling of his flock, he acknowledged that his sinfulness deserved death and this could only be covered by the death of an innocent substitute. This act showed his knowledge and obedience to prior revelation from God which expressed the need for blood sacrifice (Gen. 3:21; Heb. 9:22). Cain's offering showed no evidence of sin's consequences or the need for blood atonement (Ezek. 18:4; Rom. 3:23). In Cain's offering we see a type of all the false religious systems of this world and man's attempts to find God's approval on the basis of his own efforts. Cain did not see himself condemned and needing a substitutionary sacrifice. This is the problem with all the religious systems which are based upon the works and efforts of men. From this account we should learn that the way of salvation and acceptance with God is only found by the grace of God through faith in the shed-blood of Christ and not in the efforts of man (Isa. 64:6; Titus 3:5; Eph. 2:8,9; Rom. 3:24,25).
- b. Concerning Cain's attitude (Gen. 4:5-8). Notice in Cain's attitude and actions we see a type of the unsaved person who is unwilling to accept God's provision for salvation. Cain refused to offer an acceptable offering and became angry toward God and his brother who received God's approval (I Jn. 3:12). From this we may learn that many will not accept God's way of salvation and they will express anger at those who know God and have found acceptance with Him through the blood of Christ (Jn. 5:40; Acts 7:54-60).

5. Applications from the life of Cain and his descendants (Gen. 4:8-26).

Rather than accept God's provision, Cain went out from the presence of the Lord and established a life for himself which substituted other things for the things of God. Cain is then typical of the unsaved people of this world. They seek to find fulfillment in a life apart from God. As Cain, they wander aimlessly believing in a god and religion, fashioned after their own will, and rejecting the atoning blood of Jesus (Jude 10,11; Jn. 3:19-21). From this we can learn the difference between being God-willed and being self-willed. Those who reject the Lord and live for the things of this world are following the example and way of Cain, and no matter what they pursue and how pleasurable, it will all end in separation from

God and His blessings for all eternity.

6. Applications from the descendants of Seth (Gen. 4:25-5:32).

In this account we see that Seth and his descendants chose to seek the Lord (Gen. 4:26) and to live according to God's will, which was contrary to Cain and his descendants. Notice first of all, the blessing of longevity which came upon those who lived for God. Notice also the absence of sinful conduct being mentioned contrary to Cain and his descendants (Gen. 4:4, 19,23). The Bible says that Enoch walked with God and God took him without his dying. In this, he is a type of the church saints who will be raptured and translated out of this world (Gen. 5:21-24; Heb. 11:5). From this account we can learn that God blesses those who live for Him and that a Christian's life ought to be characterized as a holy and godly life. It should be lived in sharp contrast to how the unsaved live (II Cor. 6:17-18; Eph. 4:17-20).

7. Applications from the judgment of the flood.

- a. As to its cause (Gen. 6:1-8, 11-13). These verses give us the reason why God judged the world. The godly line of Seth intermarried with the ungodly descendants of Cain. There was a loss of separation between God's people and those of the world. In this sense, this is typical of the apostasy which will occur in the last days of the church age from within the ranks of Christendom (II Tim. 3:1-8). God saw the wickedness of man and that the whole world was corrupt. This is what caused the flood. It was God's judgment upon a sinful world. From this account we ought to learn that God judges sinners. Many professing Christians, like the descendants of Seth, have lost their separation and have gone after sinful, worldly people and practices and imagine it makes no difference how one lives in this world. They are in for a big surprise as the people of Noah's day were surprised (Matt. 24:39)
- b. As to its extent (Gen. 6:13-8:1-14). From these verses we see that the flood was universal and destroyed everything wherein was the breath of life (Gen. 6:17). The flood was an example of God's wrath upon a sinful world. Notice the Lord Jesus said that the days preceding His coming would be like the days of Noah (Matt. 24:37-39). Notice also Peter prophesied that there would be scoffers who would deny the Lord's coming, as well as, divine intervention in the natural processes of this world (II Pet. 3:4-7). This belief is called uniformitarianism and is espoused by those who deny a universal flood upon this earth. Notice Peter said they are "willingly ignorant" of what God's word says. Peter argues, by God's Word, that there is a day of judgment coming upon the ungodly of this present world (II Pet. 3:7). From these things we should be encouraged, concerning the Lord's coming, when we note the corruption and violence and hear those who deny God's word, concerning the Lord's coming and other Biblical accounts.

8. Applications from the life of Noah.

- a. Concerning his testimony (Gen. 5:28,29; 6:8,9). We notice from these Scriptures that Noah was a godly descendant of Seth who, like Enoch, walked with God (Gen. 5:9). Despite the loss of separation of other godly descendants of Seth, Noah was perfect or "complete" in his generation. He maintained a godly separation and walk with God and found grace in the eyes of the Lord (Gen. 6:8). From Noah's example we can learn that

it's not beyond our reach to live for the Lord in a sinful world. And even though multitudes of other professing Christians have lost their personal separation, and have become worldly and sinful, we don't have to join them because God will give us the grace, if we will purpose to serve Him and please Him.

- b. Concerning his faith and obedience (Gen. 6:13-22; 7:5, 15-18). These Scriptures testify to the faith and obedience of Noah. When God told him to build an ark, and to gather the living creatures, Noah did as the Lord commanded him to do (Heb. 11:7). Noah believed what God said and he obeyed God's word despite what others might have had to say. In this sense we should follow his example. Although others may mock or ridicule our faith in the Lord and seek to deter us from our obedience to God's will in our lives, we should be determined and dedicated to "keep on keeping on" for God.
- c. Concerning his worship (Gen. 8:20,21). We notice after the judgment of the flood, Noah built an altar and offered sacrifices to the Lord. This act of worship was a testimony of his walk with God. He had good reason to worship and serve God because God, in His mercy and grace, had spared his life and also his family. In like manner, we who are saved, by the grace of God, have good reason to serve the Lord (Rom. 12:1,2; II Cor. 1:9,10).
- d. Concerning his sin (Gen. 9:20-25). These Scriptures record an awful blight upon the life of Noah. He drank wine, became drunk and exposed his nakedness. This opened the door for other sin. From this incident we can see two principles which are set forth. Firstly, we see that man has a fallen sin nature which sometimes shows itself, like an ugly dragon, no matter how sanctified a person might be. This is why we need to stay close to the Lord and keep short accounts in regard to sin. This is why we need grace to live for the Lord along with saving grace. Secondly, we see the harm which can result when we allow ourselves to be controlled by substances that can impair our mental facilities, moral awareness and judgments. This is what alcohol and drugs do and it's why those involved in making judgments were to stay clear of wine and strong drink (Lev. 10:9; Ezek. 44:21; Prov. 31:4,5). We, as Christians, are commanded to be filled or "controlled" by the Holy Spirit (Eph. 5:18-21). When the Spirit controls us, we will not fulfill the lusts of the flesh, neither will we open ourselves up to subsequent sins (Gal. 5:16-21).

9. Applications from the account of Babel (Gen. 11:1-9).

We notice from these Scriptures that God judged the generation after the flood because of their failure to carry out His command to multiply and replenish the earth (Gen. 9:1). Instead of obeying and scattering, they decided to build a city and a tower which required innovative building materials because no stone or mortar was available (Gen. 9:4). The expression "whose top may reach unto heaven" is probably a Hebrew way of expression as used in Num. 13:28; Dt. 1:28; 9:1. As a consequence, God confused their language and they were forced to scatter as God had commanded them. Today, there are more than three thousand languages including the dialects within those languages. From this event we may learn a certain principle. Simply stated: when we don't do, willingly, what God commands us to do, He oftentimes will use things to make us willing to carry out His will. We see this principle involved when believers began to be persecuted in Jerusalem. It was the Lord's will for the gospel to be spread and when this was not carried out willingly, God allowed persecution. As a result, believers were scattered and went everywhere spreading the gospel (Matt. 28: 19,20; Acts 1:8;8:4). This same principle is also

seen in Jonah's life when he would not willingly go to Nineveh and give them God's message as He commanded. God brought circumstances in his life to make Jonah willing (Jon 1:1-2:10).

10. Applications from the life of Abraham.

- a. In obeying God's call (Gen. 12:1-9). From these Scriptures we see that Abraham was obedient to God when God called upon him to leave his country and kindred. We also find two things which characterized his life. Abraham built altars and worshipped God (Gen. 12:7; 13:18) and Abraham dwelt in tents (Gen. 12:8). From Abraham's example we would do well to pattern our lives as lives of worship as his was. Secondly, as Abraham journeyed by faith and dwelt in tents as a pilgrim passing through this world, so should we view our lives here (Heb. 11:8,11; I Pet. 1:17). Notice as Abraham was willing to go where God called him to go so should we be open and willing to do the same thing. Someone has well-said, "I'd rather have my child living half-way around the world, in the will of God, than to have him dwelling next door, out of the will of God."
- b. In his leaving the land of Canaan (Gen. 12:10-20). Notice in this account that Abraham forsook the place of blessing when a time of testing came. It is also evident that he feared for his life in lying about his wife Sarah. We see, despite Abraham's lapse, the Lord plagued Pharaoh's house and made Abraham rich (Gen. 13:1,2). From this account we can see that God still blesses His children, in spite of their failures, and sets Himself against those who would take advantage of them. Herein is a wonderful principle illustrated. God doesn't bless us because we are deserving but he blesses us "in spite" of our sins. God blessed the midwives who refused to destroy the Hebrew children despite the lie they told (Ex. 1:15-21).
- c. In rescuing Lot (Gen. 14:1-24). In these Scriptures we can see how Abraham was blessed by the Lord to deliver his nephew Lot from captivity. Abraham was able to defeat five kings and their armies with only 318 men because God was with him. Abraham recognized that it was God who had given him the victory and when he was met by Melchizedek, the priest of the most high God, Abraham gave him tithes of all the spoil. Abraham refused to take of the spoil and give the glory, which belonged to God, to the King of Sodom. Notice there are several lessons we may learn from this account. Firstly, it is God that makes the difference and gives us the victory in our battles. Gideon had to learn this by experience (Judges 7) and David knew it from the start (I Sam. 17:45-47). Secondly, giving God a tithe honors Him and acknowledges His blessings upon us (Prov. 3:9). Tithing antedates the law which demanded a tithe of God's people (Lev. 27:30). Failure to give a tithe to God dishonors God. Notice also as Abraham had lifted up his hand to God, to trust Him to meet his needs, so should we (Phi. 4:19).
- d. In believing God's promise of a son (Gen. 15:1-6). Here we see that God spoke to Abraham in a vision and promised him a son and to multiply his seed. And we are told that Abraham believed God and it was counted to him for righteousness. In this account we see the one condition for man to be saved. God must reckon His own righteousness to us through our faith in His word. Man doesn't become righteous through doing righteous things, he becomes righteous through believing in God's word. Notice Acts 13:39; Rom. 3:21,22; 10:1-4; Phil. 3:9. This means the moment a person puts his faith in God's word concerning Christ, he is given God's righteousness and it is not based upon how long he has served the Lord. The new convert is just as righteous, in God's

sight, as the believer who has been saved fifty years.

- e. In adopting Sarah's scheme (Gen. 16:1-16). In this account we are told of Sarah's scheme to produce Abraham an heir. She gave her handmaid, Hagar, to be his wife also and to give him a son. But this caused trouble in the family and resulted in Hagar and her son, Ishmael, being cast out. Hagar is a type of the law and Ishmael speaks of those born in bondage. Sarah is the free woman and Isaac speaks of those born of promise (Ga. 4:22-31). Notice there is a great lesson for us to learn from this account. We must learn to trust God's promises and to wait on the Lord. Sarah and Abraham got ahead of the Lord. They may have reasoned, "We're not getting any younger, maybe this is what God had in mind for us to do." Notice the consequences of Abraham and Sarah's scheme caused trouble which has come down to our present day with conflict between the descendants of Isaac and the descendants of Ishmael. Things might seem impossible for us, it may look like there's no way things can work out, but God is faithful to fulfill His promises to us (Gen. 15:4; 17:20,21; 18:9-14; 21:1-3; Heb. 11:11,12; Isa. 40:31).
- f. In offering up Isaac (Gen. 22:1-14). In these Scriptures we are told that God called upon Abraham to offer his own son whom he loved. In this test of Abraham's faith we see a type of God, the Father, who "Spared not His own Son but delivered Him up for us all" (Rom. 8:32). We also see Isaac as a type of Christ who was "obedient unto death" (Phi. 2:5-8). And the ram is a type of substitution which also speaks of Christ who became our substitute (I Pet. 3:18; II Cor. 5:21). Notice Abraham was obedient in what God called him to do, believing that God was able to raise Isaac up from the dead (Heb. 11:17-19). From this account we should learn to trust the Lord completely and to love Him above anyone or anything else in our lives. Unlike Abraham, Eli presents us an example of someone who put his sons before the Lord (I Sam. 2:2:29,30).

11. Applications from the life of Lot.

- a. Concerning his leaving God out (Gen. 13:10-13). When Abraham and Lot separated, this account tells us that Lot took the first step in backsliding. He began by making a selfish decision that left out God. Lot, then, is a type of the person who backslides on God. It begins when one seeks his own way rather than God's way (Prov. 14:14). From this account and example we should learn to seek the Lord's will in every decision we make. To leave the Lord out is to court disaster.
- b. Concerning his gradual downfall (Gen. 19:1-3). Notice when Lot left God out of his decision, from then on, it was just one downward step after another. We see that he first pitched his tent toward Sodom and pretty soon this led him to living in Sodom. From this account we should learn that backsliding is a gradual thing. It doesn't happen overnight. A person doesn't just stop attending church services all at once or run off with someone's husband or wife, it is the result of a gradual process in which a person makes one sinful concession after another. When David committed adultery it didn't stop there. One sin led to another sin and ended up in the murder of a loyal soldier and servant.
- c. Concerning what it cost him (Gen. 19:4-38). This account shows us just how far Lot had gotten away from God and what it cost him. He was living in a sinful place with his righteous soul vexed daily (II Pet. 2:7,8). And he ended up losing most of his family and

committing incest which brought shame and disgrace upon his whole life. From Lot's example we should learn two things in particular. First, when a person backslides on God, he will become desensitized to the sinful people and things around him and begin to adopt the standards, practices, and worldly pursuits of those without God. Secondly, there is a great price for the backslider to pay. It cost Lot everything he had except his life. It cost the Israelites seventy years in the Babylonian captivity. It cost Israel oppression by the heathen nations in the dark days of the judges. Backsliding cost Naomi her whole family. Backsliding cost Saul a kingdom. Backsliding cost David his son and peace in his household and kingdom. And it will cost you and me if we follow their examples (Ga. 6:7).

12. Applications from the destruction of Sodom.

- a. As far as God's attitude about sin (Gen. 18:1,2, 17-22). These verses point out God's attitude toward the sin of homosexuality. It is a sin that grieves God and this sin is the reason that Sodom was destroyed (Gen. 13:13). This sin was one of the primary reasons why the Lord cast out the Canaanite tribes and ordered their complete destruction by the hands of the Israelites (Lev. 18:22-24). This sin is also one of the reasons God repeatedly chastened His people (I Kings 14:24-28). From these things we should learn that, while homosexuality has become an acceptable lifestyle, it is a sinful practice which grieves God and condemns such sinners (Rom. 1:21-28; I Cor. 6:9,10).
- b. As far as God's retribution and warning (Gen. 19:5,24,25). These verses show God's retribution upon those who practiced the sin of homosexuality. The word of God uses the destruction of Sodom as an example to warn others against the sinful practice of homosexuality. Both, Peter and Jude, say that the condemnation and judgment of Sodom and Gomorrah are examples for all those who would live in an ungodly manner such as this (II Pet. 2:6; Jude 1).

13. Applications from the life of Isaac.

- a. Concerning his birth (Gen. 21:1-5). From these Scriptures we see that God did what was humanly impossible when He gave Abraham and Sarah a son. But God did exactly as He promised He would do. Isaac's birth is a type of Christ who had a miraculous birth. It had been prophesied that Christ would be born of a virgin and this is something which is humanly impossible (Isa. 7:14) but the Bible tells us that Christ was born of a virgin just as God said (Matt. 1:23). From this account, just as Abraham and Sarah were called upon to believe God's word so are we. Christ had to be virgin-born to be our Saviour because all of Adam's off-spring are tainted with a fallen sin nature. Christ was completely without sin, and had to be, as an offering for our sins (I Pet. 1:18,19; 2:22; Heb. 7:26).
- b. Concerning a bride for him (Gen. 24). In seeking a bride for Isaac we can see several wonderful types that picture Christ, the Bridegroom, and His Church, the Bride. First of all, Abraham is a type of God, the Father, who made a marriage for his son (Matt. 22:2). The unnamed servant is a type of the Holy spirit who seeks and brings the bride to the Bridegroom (Acts 13:4; 16:6,7; Rom. 8:11). Rebekah is a type of the church, which is the virgin bride of Christ (II Cor. 11:2; Eph. 5:25-32). And Isaac is a type of Christ who receives His bride (Gen. 24:63; I Thess. 4:14-17). Notice just as Rebekah believed the

testimony of Abraham's servant, so must we. As Rebekah had to choose for herself, of her own free will, so must we. And as Rebekah was led to Isaac, so must all those who believe in Christ and become a part of the Church (Gen. 24:8; 39-41; 57).

14. Applications from the life of Jacob.

- a. Concerning his conniving ways (Gen. 25:27-34; 27:1-46). In these Scriptures we see that Jacob took advantage of his brother, Esau, to acquire the birthright and then he stole the blessing which would have come upon him. Despite Jacob's carnal conception of the birthright and his conniving ways to obtain it, he evidenced faith in the things which God had promised to Abraham and to his own father Isaac. Moreover, Jacob did have the Abrahamic covenant confirmed unto him (Gen. 28:10-15). For his trickery he learned that one reaps what he sows (Gen. 29:15-29; 31:41). From this account, we should value and pursue God's blessings upon our lives, but at the same time, we must realize that there are consequences to suffer for taking advantage of others.
- b. Concerning what God did in his life (Gen. 32:1-32). From these Scriptures we see that God blessed Jacob abundantly (Gen. 32:10), changed his name to Israel (Gen. 32:28), and commanded him to return to the land of Canaan (Gen. 32:9). Notice there's a lesson for us to learn from what God did in Jacob's life. We might have to wrestle, as it were, with the Lord over the way we are, and what God wants us to be, but there has to be some changes that come about in our lives (II Cor. 5:17); Eph. 4:22-32). Zachaeus had to give up stealing and James and John had to change their mindset toward others (Lk. 9:54; Mk. 3:17). We must also learn to do God's will and not to live for ourselves and for our own selfish desires (Phil. 2:3-5; Eph. 4:1-3).
- c. Concerning his reconciliation with Esau (Gen. 33). Although he was afraid, Jacob obeyed God's command to return to the land of Canaan (Gen. 32:9,11). Jacob sought his brother's forgiveness by appeasing him with gifts which illustrate the truth of Prov. 18:12. As Jacob found forgiveness from Esau, so should we seek to find forgiveness of those whom we have done wrong (Matt. 5:23,24).
- d. Concerning his return to Bethel (Gen. 35:1-15). Here we see that Jacob was commanded by the Lord to go up to Bethel and to dwell there. This required Jacob to part with idols and to put aside everything else. There, at Bethel, God appeared to him and blessed him and Jacob's communion with God was restored. From this account we may learn that God wants us to be in sweet fellowship with Him. To enjoy this we must put away all other things and any idols which would come before Him (I Jn. 1:6).

15. Applications from the life of Esau (Gen. 25:27-34).

We notice in this account that Esau traded his birthright to Jacob for a bowl of stew. Unlike Jacob, Esau couldn't see the value of spiritual blessings above physical desires. Esau presents a type of the earthly and carnal individual who puts physical desires above spiritual virtues. From this account we should realize to trade spiritual things for carnal desires is a bad trade. It's a bad trade to put worldly pleasures before the Lord's service. This is what so many do and it all spells loss of reward (Heb. 12:16,17). This is what Samson did. This is what the rich young ruler did and this is what Demas did (II Tim. 4:10).

16. Applications from the life of Joseph.

- a. Concerning his rejection (Gen. 37:2-28). Being hated and rejected by his brethren, Joseph presents a type of Christ and how He was rejected by his brethren, the Jews (Lk 19:40; Jn. 1:11). Notice as this was a vital part in God's plan for our spiritual salvation, so was Joseph's treatment a part in God's plan for the physical salvation of his brethren and others (Gen. 45:3-5; 50:20,21). From this we should learn that, oftentimes, it is part of God's plan when we are mistreated by others and rejected because of who we are. God is able to bring good out of evil and also to vindicate His children. Note Acts 16:23,24, cp 33,34.
- b. Concerning his being falsely accused (Gen. 39). Being falsely accused and punished for doing righteously, Joseph also presents a type of our Saviour (Matt. 26:59-66; 27:27-35). Notice the Bible says that during all this ordeal God was with Joseph and it was evidenced by making him to prosper (Gen. 39:2, 21, 23). From this we should learn that the Lord will prosper those who do right, and we can take courage, in adversity, because the Lord has promised never to leave us (Heb. 13:5).
- c. Concerning his being forgotten in prison (Gen. 40). Being forgotten in prison by the chief butler illustrates two things for us. First of all, we must trust in the Lord and realize that we, oftentimes, can't put our confidence in man (Gen. 40:23). This is what the middle verse of the Bible says in Psa. 118:8. Another lesson to be learned from this is how God providentially works things according to His own time-table. It wasn't by accident that King Ahasuerus couldn't sleep one night and Mordecai's deed was remembered and rewarded. Compare Est. 2:21-23 with 6:1-14. Joseph being forgotten in the prison house had to preclude the famine to come and Pharaoh's dream, then the butler would remember (Gen. 41:9). So it is with us, God is providentially working His plan in our lives and this means, at times, we must wait on the Lord (Isa. 40:31).
- d. Concerning his exaltation in Egypt (Gen. 41). Being exalted above others and made ruler over all Egypt, Joseph presents another type of Christ (Acts 2:21-36). Notice it was necessary for Joseph to be exalted to this position to be able to offer sustenance and salvation to his brethren and others. So it was with Christ (Jn. 12:32). Notice also in all of these circumstances, God was working out His plan in Joseph's life to save others alive. From this we should learn that God is working His plan in our own lives and it is to use us in the salvation of others (Jn. 15:16).
- e. Concerning his revelation to his brethren (Gen. 42-45). Being revealed to his brethren, when they stood before him the second time, Joseph presents a type of Christ who will be revealed to His brethren when He returns after the Tribulation Period (Matt. 24:29,30). Notice the fear and anguish which Joseph's brethren suffered was just retribution for the deed they had done, the lie they had told, and all the grief they had caused Joseph, as well as, their father Jacob (Gen. 37:28,31-35 cp Gen. 42:21,22; 44:16; 50:15-21). From this incident we should learn that wrong-doing leads to sure and sorrowful consequences.
- f. Concerning his final request (Gen. 48:21; 50:24-26). Joseph's request for his bones to be carried back to the land of Canaan showed his faith in the promise which God had given to Abraham and his seed (Gen. 12:7; 15:13-16; 17:7,8). In this sense, he was

numbered with all those who died in faith believing God's promises (Heb. 11:13-16). We too look for God's promise concerning the rapture and it could happen at any moment, but many have also died and it has not yet occurred, even so this does not abrogate, or do away with, God's promise (I Thess. 4:13-18; Titus 2:13,14; I Cor. 15:51:). As Joseph's request evidenced his faith, so should there be some evidences in our own lives (I Jn. 3:2,3).