Crossroads International Church Singapore Dr. Rick Griffith

Title

30 July 2017 Message 1 of 66

NLT 60 Minutes

**Be Faithful**

***Book of Genesis***

**Topic:** Faithfulness

**Subject:** How can we be faithful to God in an idolatrous world?

**Complement:** Live out God’s choice of you and promises for blessing.

**Purpose:** The listeners will show faithfulness to God based on God’s election and promise.

**Attribute:** We worship the God Who Elects

# Introduction

### Interest: In our hostile world of idols, God says to be faithful to him as you face your future.

Idols

#### Christians have been persecuted more than ever in the past century. More believers were martyred in the 20th century than in the previous 19 centuries combined!

Golden   
Calf

Bookshelf

Atheist

#### The media marginalizes the Christian viewpoint. BBC is avowedly atheist and the US Supreme Court recently through out a decision because the Bible was used as evidence!

Idols of the Heart

### Need: How faithful to the Lord are you right now? How are you going to stay committed in the years to come?

• How?

### Subject: How can you be faithful to God in a world of idols?

### Series: But how well do you know God’s Word to help defeat the idols of our day? You can’t be faithful to what you don’t know, so you must grow in the God of the Word and the Word of God.

#### Like many believers, I lament that we don’t know the Bible as well as past generations. This week only three of my 46 students could even list the books of the OT.

#### Yet part of the blame is on us Bible teachers—pastors, SS teachers, professors, parents, and other teachers have not systematically taught through Scripture.

#### I have taught through the Bible 37 times but never preached through it. Therefore, as I just finished 12 messages on the Minor Prophets, so now I will preach the other 54 books in the coming year until we learn all 66 books.

Book by Book

#### I encourage you to read through the Bible during this series, one book at a time.

### Background: As we approach Genesis, where was Israel geographically? Where did the first readers receive the book of Genesis? God needed to prepare Israel to be faithful before facing Canaan’s idolatry—thus he had Moses write Genesis in the wilderness before the Conquest to instruct them.

#### Israel has just had 400 years in Egypt. We pick up the account where they had gotten out of Egypt, but Egypt hadn’t gotten out of them. They need a fresh look at who they are after generation of slavery in s foreign land.

40 Years?

#### God told Moses that he will die in the wilderness—so how could Moses best prepare the nation to enter the land of Canaan?

Jericho Map

##### They need to be taught who God is and how they are a nation chosen by the Sovereign Lord of all creation.

Eloheim

##### Then they will see that Canaan’s giants and walled cities are puny in comparison to their great God.

##### So what better way to show their identity but by writing a theological history of where they came from? That’s what we have in the pages of Genesis: The narrow lineage of Israel from Creation to Joseph informs Israel it began by God's election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites. The key word for Genesis is *election*—God chose them to rule with him and he does the same for us.

Election

Summary Statement

### Text: We will briefly survey the entire book of Genesis that shows Israel’s origin in election and promise..

Book Chart

### Preview: Today in Genesis we will see two ways to be faithful to God in a world of idols.

2 ways

(What is the first way to be faithful to God in a world of idols?)

# I. Grasp that the King chose you to rule.

MP

[We must know our amazing *identity* as God’s elect people.]

Is it History?

## Elect History: God ***chose*** people to rule with him that led to Abraham (1:1–11:26).

Election  
(3 slides)

### The Creation portrays God as the Creator of all life (except angels and God) to show Israel that the sovereign LORD of the universe elected them for rule—not Canaan’s impotent deities—and to highlight the Sabbath (1:1–2:3).

Gen 1-2  
(2 slides)

### Events after the creation of the heavens and the earth reveals that Adam’s creation, fall, and sinful expansion deteriorate the race and show the need for a Redeemer (2:4–4:26).

Gen 2-4  
(26 slides)

### Adam’s descendants resulting in demon-possessed rulers who took harems show how sin results in death so that God needs to start over with a righteous man, Noah (5:1–6:8).

Gen 5:1-6:8

(6 slides)

### Noah’s descendants led to his grandson Canaan after the Flood to affirm both God's righteous judgment due to man's sin and his gracious redemption in electing people with whom he can fellowship (6:9–9:29).

Gen 6-9  
(9 slides)

### Noah’s son’s descendants traced to the tower of Babel judgment favor Shem in the line of blessing among earth’s many nations and languages (10:1–11:9).

Gen 10-11

(5 slides)

### Shem’s descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).

## God chose believers like us to rule the world.

KOG

### Throughout Scripture we see the Kingdom of God as the primary theme from the first to the last chapter. But we also see God establishing covenants, or promises, alongside his kingdom rule to enable us to see our eventual rule with him accomplished

### We need to know who we are—more accurately, who God says we are—our future identity.

Chiasm

#### Creation in Genesis 1–2 is repeated In the Restored, New Creation in Rev 21–22

#### Man was created to rule over the fish, birds, and land animals (Gen. 1:28) but he gave over his rule over to the god of this world, Satan (2 Cor. 4:4)

#### However, this rule is restored during the 1000-year reign of the saints (Rev. 20:4-6)

### But Christ is the central Person of history: both as Lamb (Redeemer) and as Lion (Ruler of all creation in the line of David)

### We also need to know what God has promised us.

Timeline

Sub

(2sl)

(What is the second way to be faithful to God in a world of idols?)

# II. Grasp that the King promised you blessings.

MP

[We must know our amazing *future* as God’s covenant people.]

## Promise History: God gave Israel an unconditional promise for blessing in Abraham (11:27–50:26).

Key  
(4 slides)

### Terah’s descendants trace from Abraham to Isaac and pass on God's covenant promising Abram a land, nation, and blessed name to show Israel its origin as a nation of promise (11:27–25:11).

Gen 12

#### An introduction to Abram gives his genealogy to understand his life (11:27-32).

Patriarch Timeline

#### God makes an unconditional covenant with Abram that promises him a land, a nation, and a blessed name, to reveal to Israel God's initiation, separation, and ratification of His covenant (Gen 12–15).

Abraham

(4 slides)

#### God provides Isaac, the promised seed, for Abraham and Sarah, whose faith is developed by testing, that Israel might see how God fulfills His promises (16:1–22:19).

Gen 16

##### Abram’s seeking to secure God's promise of children through a carnal plan that complicates his life is recorded to encourage Israel not to try to accomplish God's will through plans contrary to His will (Gen 16).

Family Tree

(5 slides)

##### God confirms His promise of a seed through Sarah and Abraham (their new names) and gives circumcision as the sign of His covenant so that Israel might understand the theological significance of this circumcision institution (Gen 17).

Gen 18

##### God tests Sarah's faith in his promise of a son by two angels who state that she will be a mother within a year to show that nothing is too hard for God (18:1-15).

##### God tests Abraham's faith in his judgment of Sodom by vowing not to destroy the city if it has only ten righteous people to show that he judges justly (18:16-33).

Abraham & Guests

##### An interlude in the testing of Abraham and Sarah records the rescue of Lot and his daughters as examples of God’s mercy on those who live by faith (Gen 19).

Gen 19

(2 slides)

##### Abraham deceives Abimelech about Sarah but God mercifully protects his promise again to teach Israel that participation in His blessings requires separation from the world—especially from adultery and intermarrying pagans (Gen 20).

Gen 20

(2 slides)

##### *Abraham and Sarah's willingness to protect the promised seed is tested through Isaac's birth and Ishmael's rejection to express to Israel the need to remove hindrances to accepting God's promised blessings (21:1-21).*

##### *Abraham's willingness to live honestly and peacefully in the land is tested in Abimelech's demand for a covenant at Beersheba to remind Israel to keep its oaths and avoid falsehood (21:22-34).*

##### *Abraham's willingness to obey God's word even if it defies logic climaxes in his ultimate test of faith in God's promises through the near sacrifice of Isaac, to teach Israel that faith obeys God without holding back (22:1-19).*

#### *God transfers the promise from Abraham to Isaac to teach that he will preserve the covenant seed so Israel must trust him responsibly for the land (22:20–25:11).*

##### *Rebekah’s genealogy (Abraham's brother's granddaughter and Isaac's future wife) shows that the promise passes in the right family line so Israel must not marry pagans (22:20-24).*

##### *Abraham buries Sarah in the cave of Machpelah to renounce his Mesopotamian origins and foretaste his descendants' ownership of the land to give the wandering Israelites hope (Gen 23).*

##### *God directs Abraham's servant to Isaac's wife Rebekah as his provision for faithful servants and to urge Israel to be faithful, especially about intermarriage (Gen 24).*

##### *Abraham dies after his wife Keturah and his concubines bear him many other sons, but he sends these away to affirm God's promise to Isaac (25:1-11).*

### *Ishmael’s descendants result in twelve tribal leaders who opposed Israel to remind Israel to do God's will in God's way (25:12-18).*

### *Isaac’s descendants come through Esau and Jacob, but Jacob receives God's promise by grace despite his cunning to instruct Israel that God will do his will despite man's scheming (25:19–35:29).*

#### *The transfer of the promised blessing from Isaac to Jacob instead of Esau teaches Israel to let God do His will through faith rather than man's conniving (25:19–28:22).*

#### God blesses and protects Jacob while in Haran totally by grace yet also disciplines him for marital mistakes and self-sufficiency to teach Israel faith instead of self-effort (Gen 29–32).

Gen 29  
(3 slides)

#### Jacob returns to Canaan and the promised seed is endangered in the land but protected by the hand of God to remind Israel that God keeps His promises (Gen 33–35).

Gen 34  
(3 slides)

### Esau’s descendants show God blessing him with possessions, chiefs and kings to fulfill his promise in contrast with Jacob’s waiting for the promise to prioritize spiritual over worldly values (36:1–37:1).

### Jacob’s descendants focus on the life of Joseph, whose bondage and deliverance in Egypt picture the same for Israel and Jesus to teach faith in God’s redemption despite suffering (37:2–50:26).

Gen 37

#### Joseph's corrupt family in its envy and intermarriage highlights the unconditional nature of the Promise in God's preserving the chosen line through the older serving the younger despite Israel's sin (37:2–38:30).

Robe

#### Joseph's testing and exaltation in Egypt show God's work to protect the chosen seed but Israel's need to be faithful as well, despite suffering (Gen 39–41).

Palace to Prison

#### The deliverance of Jacob's family by Joseph's exaltation in Egypt shows God's protection and blessing on the promised seed, eventually fulfilled in Christ (Gen 42–50).

Gen 42

##### Jacob's family moves to Egypt after Joseph tests them and reveals himself so that the family would move there in faith and be provided for through Joseph's wise rule to instruct Israel on God's commitment to his promise (42:1–47:27).

I am Joseph!

Gen 45

##### God continues to bless Israel through the faithful actions of Jacob and Joseph to encourage Israel to also express faith in God's promise (47:28–50:26).

Gen 49

###### Jacob blesses Joseph's and his own twelve sons to submit to God's plan to continue the promised line, especially the older to serve the younger and the Messiah’s kingdom through Judah (47:28–49:28; cf. pp. 91, 171).

Gen 49:10 Lion

Jacob’s

Blessing

###### Jacob's death in Egypt but burial in Canaan shows that he fully expected Israel to possess Canaan in the future (49:29–50:14).

###### Joseph reassures his brother's fear of vengeance by expounding God's plan to protect their family’s promised lineage in Egypt as an encouragement for Israel also to express faith in God's promise (50:15-21).

###### Joseph makes his brothers swear to return his bones to Canaan when the family returns home as a sign of his faith in the promise of God, then he dies (50:22-26).

Election

## God promised believers like us blessings in the Abrahamic Covenant.

Sky

Subject

(How can you be faithful to God in a world of idols?)

# Conclusion

### Live out God’s choice of you and promises for blessing (MI).

MI

### What must you grasp to be faithful (Main Points)?

#### Identity: God chose you to rule the world.

#### Future: God promised you blessing in Abraham.

### How should you respond to God’s election and promise?

Prayer

How respond?

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### It is the first book of the Bible.

### Is actually is the oldest Hebrew writing of any kind.

# Purpose: Why is this passage in the Bible?

### We need to know who we are—more accurately, who God says we are—our future identity.

### We also need to know what God ahs promised us.

# Background: What historical context helps us understand this passage?

### Israel has just had 400 years in Egypt. We pick up the account where they had gotten out of Egypt, but Egypt hadn’t gotten out of them. They need a fresh look at who they are after generation of slavery in s foreign land.

### God told Moses that he will die in the wilderness—so how could Moses best prepare the nation to enter the land of Canaan?

#### They need to be taught who God is and how they are a nation chosen by the Sovereign Lord of all creation.

#### Then they will see that Canaan’s giants and walled cities are puny in comparison to their great God.

#### So what better way to show their identity but by writing a theological history of where they came from? That’s what we have in the pages of Genesis.

# Questions

### What is the overarching message of Genesis?

### Why is Genesis 12–50 so much more detailed when Genesis 1–11 takes even more time in history? Why the emphasis on the latter part?

**Synthesis**

**Origin in election and promise**

**1:1–11:26 Primeval: God's election**

1:1–2:3 Creation

1:1-2 Title/Pre-creation state

1:3-31 Creation

2:1-3 Rest

2:4–4:26 ∞ Post creation ∞ = "the generations of…"

2:4-25 Fellowship

3 Fall

4 Death introduced

5:1–6:8 ∞ Adam

5 Death genealogy

6:1-8 Sons of God

6:9–9:29 ∞ Noah

6:9–8:19 Flood

8:20–9:17 Covenant

9:18-29 Curse

10:1–11:9 ∞ Sons of Noah

10 Table of Nations

11:1-9 Confusion/dispersion

11:10-26 ∞ Shem

**11:27–50:26 Patriarchal: God's promise**

11:27–25:11 Abraham/Isaac (∞ Terah)

11:27-32 Genealogical data

12–15 Abrahamic Covenant (land)

12 Initiation/threat

13–14 Separation/rescue

15 Ratification

16:1–22:19 Isaac and testing (seed)

16 Threat–Carnal plan (Hagar/Ishmael)

17 Circumcision

18:1-15 Sarah's doubt

18:16-33 Abraham's intercession

19 Lot

20 Threat–Abimelech

21:1-21 Isaac

21:22-34 Seed back in the land

22:1-19 Test

22:20–25:11 Promise transferred to Isaac (Abraham dies)

22:20-24 Rebekah genealogy

23 Land: Machpelah purchase

24 Seed: Rebekah

25:1-11 Dominion: Other sons dismissed

25:12-18 ∞ Ishmael

25:19–35:29 Jacob and Esau (∞ Isaac)

25:19–28:22 Promise transferred to Jacob

25:19-34 Blessing forfeited

26:1-33 Covenant transfer

26:34-35 Esau's intermarriage

27:1-40 Blessing manipulated

27:41–28:9 Dominion lost (flees)

28:10-22 Bethel

29–32 Jacob in Haran

29–30 Fertility-family/flocks

31–32 Flees, prepares, wrestles

33–35 Jacob in Canaan (Isaac dies)

33 Reconciliation

34 Shechem

35:1-15 Bethel

35:16-29 Deaths

36:1–37:1 ∞ Esau (36:1) and ∞ Esau in Seir (36:9)

37:2–50:26 Joseph (∞ Jacob)

37:2–38:30 Corruption of Joseph's family

37:2-36 Election but enslavement

38 Judah intermarriage/Tamar

39–41 Joseph's exaltation in Egypt

39 Potiphar

40 Prison

41 Pharaoh

42–50 Salvation of Jacob's family (Jacob/Joseph die)

42:1–47:27 Tests–Move

47:28–50:26 Faithfulness of Jacob/Joseph

**Outline**

**Summary Statement for the Book**

**The way God prepared Israel to be faithful before facing Canaan’s idolatry was to choose people that led to Abraham and to give him an unconditional promise for Israel’s blessings.**

# Primeval History: The way God prepared Israel to be faithful before facing Canaan’s idolatry was to choose people that led to Abraham (1:1–11:26).

## God reveals himself as the Creator of all life and sovereign LORD of the universe electing Israel for rule—not Canaan’s impotent deities—and author of the Sabbath (1:1–2:3).

### Day 1 shows God creating a chaotic earth and separating light from darkness to show Israel God’s power in contrast to powerless Canaan deities (1:1-5; cf. Exod. 20:11 shows creation in six literal days).

### Day 2 separates the water on the earth from the atmosphere in one literal day (1:6-8).

### Day 3 separates land from the water and creates vegetation (1:9-13).

### Day 4 fills the sky of day 1 with the sun, moon and stars (1:14-19).

### Day 5 fills the sea and sky of day 2 with fish, sea creatures and birds (1:20-23).

### Day 6 fills the land of day 3 with land animals and humans as creation’s climax (1:24-31).

### God's rest and blessing on the seventh day set an example of the Sabbath instituted under the Law (2:1-3).

## Events after the creation of the heavens and the earth reveals that Adam’s creation, fall, and sinful expansion deteriorate the race and show the need for a Redeemer (2:4–4:26).

### The creation of Adam and Eve shows man as sinless and ruling with God (2:4-25).

### The fall of man places responsibility for alienation from God upon Satan and man himself, yet God graciously makes provision for man to get out of this state (Gen 3).

#### Man’s temptation shows that Satan has always tempted man to doubt God’s words and goodness (3:1-5).

#### Man’s yielding to the temptation shows that him liable for his alienation from God (3:6-13).

#### The resultant curses of God on Satan, women, and men is counterbalanced with God's promise of a Redeemer, gracious provision of animal skins, and protection from remaining in his sinful state eternally (3:14-24).

Note: For a helpful article on the meaning of the woman’s “desire for her husband” see Susan Foh, “What is the Woman’s Desire?” *Westminster Theological Journal* 37 (1974-75): 376-83. Her view that this means that women will want to usurp man’s leadership is opposed (unsuccessfully) by Irvin A. Busenitz, “Woman’s Desire for Man: Genesis 3:16 Reconsidered,” *Grace Theological Journal* 7 (1986): 203-12, who argues that Song of Solomon 1:10 (11) shows that Genesis 3:16 means women will have a “longing for intimacy.” For H. Wayne House’s review of both articles see *Bibliotheca Sacra* 144 (October-December 1987): 462-63.

#### Adam's sin shown in Cain's murder of Abel shows the deterioration of the race and thus the need for a Redeemer (Gen 4).

## Adam’s descendants resulting in demon-possessed rulers who took harems show how sin results in death so that God needs to start over with a righteous man, Noah (5:1–6:8).

### The genealogy from Adam to Noah shows how death came from sin so that God needed to redeem man (Gen 5).

### Demon-possessed rulers who took harems pollute the race so that God prepares to restart the human race again with one righteous man, Noah (6:1-8).

\* For a summary of views on the identity of the “sons of God,’ see page 82.

## Noah’s descendants lead to his grandson Canaan after the Flood to affirm both God's righteous judgment due to man's sin and his gracious redemption in electing people with whom he can fellowship (6:9–9:29).

### God judges man’s sin by limiting his lifespan to 120 years and by a universal Flood to show his righteous response to man's sin and his gracious redemption in electing a seed with which he can fellowship (6:9–8:19).

### God establishes the Noahic Covenant to show that life is sacred and to guarantee that he will never destroy life again by flood, which brings in human government to assure order in the world (8:20–9:17).

### Ham’s ridicule of Noah's nakedness and the early curse of the Canaanites show Israel’s right to rule the Promised Land (9:18-29).

## Noah’s son’s descendants traced to the tower of Babel judgment favor Shem in the line of blessing among earth’s many nations and languages (10:1–11:9).

### Seventy descendants from Noah’s sons traced in the Table of Nations show both God’s judgment on sin by dispersion and God’s blessing on Shem’s family line (Gen 10).

### The tower of Babel incident affirms the baseness of man's hearts and explains that nations and languages resulted from pride, disunity, destruction, and subjugation (11:1-9).

## Shem’s descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).

# Patriarchal History: The way God prepared Israel to be faithful before facing Canaan’s idolatry was to give them an unconditional promise for blessing in Abraham (11:27–50:26).

## Terah’s descendants trace from Abraham to Isaac and pass on God's covenant promising Abram a land, nation, and blessed name to show Israel its origin as a nation of promise (11:27–25:11).

### An introduction to Abram gives his genealogy to understand his life (11:27-32).

#### Terah has three sons: Abram, Nahor, and Haran, whose son is Lot (11:27-30).

#### Sarai, Abram, Terah, and Lot all travel together to Haran, where Terah dies, thus freeing Abram to trust God fully on his own (11:31-32).

### God makes an unconditional covenant with Abram that promises him a land, a nation, and a blessed name, to reveal to Israel God's initiation, separation, and ratification of His covenant (Gen 12–15).

#### God's initiation of an unconditional covenant with Abram and the threat to its fulfillment shows Israel of its divine call and need to trust God to inhabit Canaan as did Abram (Gen 12; cf. pp. 59-61).

##### God initiates a covenant with Abram that promises him a land, nation, and blessed name and Abram goes to a new land in obedience to show Israel of its need to trust God's call to inhabit Canaan as did Abram (12:1-9).

##### Abram fails to walk by faith in his leaving Canaan for Egypt and lying in an attempt to save his life, yet God mercifully spares him because of His unconditional promise and thus undoes the threat to the promise (12:10-20).

#### Abram separates from Lot and God confirms his inheritance, then Abram rescues Lot from his enemies and is blessed by Melchizedek to reveal to Israel God's blessing upon faith (Gen 13–14).

#### God ratifies His covenant with Abram as unconditional by promising a son and 400-year Egyptian bondage, and walking alone through the sacrificial animals (Gen 15).

### God provides Isaac, the promised seed, for Abraham and Sarah, whose faith is developed by testing, that Israel might see how God fulfills His promises (16:1–22:19).

#### Abram’s seeking to secure God's promise of children through a carnal plan that complicates his life is recorded to encourage Israel not to try to accomplish God's will through plans contrary to His will (Gen 16).

#### God confirms His promise of a seed through Sarah and Abraham (their new names) and gives circumcision as the sign of His covenant so that Israel might understand the theological significance of this circumcision institution (Gen 17).

#### God tests Sarah's faith in his promise of a son by two angels who state that she will be a mother within a year to show that nothing is too hard for God (18:1-15).

#### God tests Abraham's faith in his judgment of Sodom by vowing not to destroy the city if it has only ten righteous people to show that he judges justly (18:16-33).

#### An interlude in the testing of Abraham and Sarah records the rescue of Lot and his daughters as examples of God’s mercy on those who live by faith (Gen 19).

##### Lot and his daughters escape the destruction of the plain cities of Sodom to show God's judgment on immoral Canaanites and to warn of similar sins such as Lot's wife's sin of worldliness (19:1-29).

##### Lot's incest with his two daughters producing two of Israel's enemies, the Moabites and Ammonites, shows Israel sin’s long-term effects (19:30-38).

#### Abraham deceives Abimelech about Sarah but God mercifully protects his promise again to teach Israel that participation in His blessings requires separation from the world—especially from adultery and intermarrying pagans (Gen 20).

#### Abraham and Sarah's willingness to protect the promised seed is tested through Isaac's birth and Ishmael's rejection to express to Israel the need to remove hindrances to accepting God's promised blessings (21:1-21).

#### Abraham's willingness to live honestly and peacefully in the land is tested in Abimelech's demand for a covenant at Beersheba to remind Israel to keep its oaths and avoid falsehood (21:22-34).

#### Abraham's willingness to obey God's word even if it defies logic climaxes in his ultimate test of faith in God's promises through the near sacrifice of Isaac, to teach Israel that faith obeys God without holding back (22:1-19).

### God transfers the promise from Abraham to Isaac to teach that he will preserve the covenant seed so Israel must trust him responsibly for the land (22:20–25:11).

#### Rebekah’s genealogy (Abraham's brother's granddaughter and Isaac's future wife) shows that the promise passes in the right family line so Israel must not marry pagans (22:20-24).

#### Abraham buries Sarah in the cave of Machpelah to renounce his Mesopotamian origins and foretaste his descendants' ownership of the land to give the wandering Israelites hope (Gen 23).

#### God directs Abraham's servant to Isaac's wife Rebekah as his provision for faithful servants and to urge Israel to be faithful, especially about intermarriage (Gen 24).

#### Abraham dies after his wife Keturah and his concubines bear him many other sons, but he sends these away to affirm God's promise to Isaac (25:1-11).

## Ishmael’s descendants result in twelve tribal leaders who opposed Israel to remind Israel to do God's will in God's way (25:12-18).

## Isaac’s descendants come through Esau and Jacob, but Jacob receives God's promise by grace despite his cunning to instruct Israel that God will do his will despite man's scheming (25:19–35:29).

### The transfer of the promised blessing from Isaac to Jacob instead of Esau teaches Israel to let God do His will through faith rather than man's conniving (25:19–28:22).

#### In fulfillment of prophecy, Jacob purchases the promised blessing from his twin Esau as divine sanction for the promised seed through Jacob and a warning to Israel from sacrificing spiritual blessings for temporal needs (25:19-34).

#### God transfers his covenant and blessing to Isaac despite him repeating Abraham's lying to show that God fulfills his promises despite human disobedience (26:1-33).

#### Esau's many marriages to pagans show the foolishness of Isaac's attempt to bless him and show Israel that God cannot bless disobedient vessels (26:34-35).

#### Jacob manipulates his father's blessing even though God had already promised it, resulting in family disintegration to teach that God's blessings come by grace rather than deceit (27:1-40).

#### Jacob flees towards Haran for protection from Esau and for a legitimate wife while Esau spitefully marries another pagan wife to instruct Israel in the difficulties of seeking to obtain God's blessings by human effort (27:41–28:9).

#### God confirms his promise to Jacob at Bethel and he responds in worship as a pattern of Israel's worship in vows, tithes, and memorials for the future (28:10-22).

### God blesses and protects Jacob while in Haran totally by grace yet also disciplines him for marital mistakes and self-sufficiency to teach Israel faith instead of self-effort (Gen 29–32).

#### God blesses Jacob while in Haran with wives, children, and flocks, but Jacob undergoes God's discipline in marital strife, to provide Israel with the history of the twelve tribes and warn of envy like that of Leah and Rachel (Gen 29–30).

#### Jacob flees towards Canaan with great possessions and unharmed as proof of divine protection and prosperity but still must meet his formerly offended brother Esau and God himself, teaching faith instead of self-effort (Gen 31–32).

##### Jacob flees back towards Canaan with great possessions and unharmed as proof of divine protection and prosperity, then promises Laban not to return to Haran to teach Israel of the pain of broken relationships (Gen 31).

##### Jacob prepares to meet Esau with many gifts to instruct Israel in the price of non-reconciled relationships (32:1-21).

##### Jacob wrestles with God and receives a blessing, has his name changed to Israel, and most importantly, comes away crippled, to teach Israel that faith rather than self-sufficiency leads to ultimate victory (32:22-32).

### Jacob returns to Canaan and the promised seed is endangered in the land but protected by the hand of God to remind Israel that God keeps His promises (Gen 33–35).

#### Jacob reconciles with Esau which surprises him and testifies to God's working in Esau's life to show how God changes hearts to protect his promised seed (Gen 33).

#### Shechem’s violation of Dinah and the deceitful slaughter of the city warn against intermarriage and conniving covenants that endanger the promised seed (Gen 34).

#### Jacob returns to Bethel and God promises to make his seed into a great nation in the land to assure Israel that God will indeed keep his covenant promise to Abraham (35:1-15).

#### Jacob experiences transitions in the birth of Benjamin, the deaths of Rachel and Isaac, and Reuben's sacrifice of his inheritance which reaffirm God's protection of his chosen seed that Israel might know that He keeps his promises (35:16-29).

## Esau’s descendants show God blessing him with possessions, chiefs and kings to fulfill his promise in contrast with Jacob’s waiting for the promise to prioritize spiritual over worldly values (36:1–37:1).

### Esau's household through his pagan wives and possessions become so numerous that he moves east to greener land outside of the Promised Land to warn Israel from allowing worldly treasures to supersede spiritual priorities (36:1-8).

### Esau's sons and chiefs give evidence of God's blessing in fulfillment of his promise to bless him (36:9-30).

### Kings from Esau precede Israelite kings while Jacob lives in the land without chiefs, kings, lands, and tribes to remind Israel that worldly greatness may come swifter than spiritual greatness, but the latter demands patience and is worth it (36:31–37:1).

## Jacob’s descendants focus on the life of Joseph, whose bondage and deliverance in Egypt picture the same for Israel and Jesus to teach faith in God’s redemption despite suffering (37:2–50:26).

### Joseph's corrupt family in its envy and intermarriage highlights the unconditional nature of the Promise in God's preserving the chosen line through the older serving the younger despite Israel's sin (37:2–38:30).

#### God elects faithful Joseph to rule but his jealous brothers force him into exile to show that testing precedes blessing and that no one can thwart God's plan of the older brothers serving the younger Joseph (37:2-36).

#### Judah's intermarriage with Canaanites and incest with his daughter-in-law Tamar confirms God's protection of the line and immutable plan of selecting the older Reuben to serve the younger Judah (Gen 38).

### Joseph's testing and exaltation in Egypt show God's work to protect the chosen seed but Israel's need to be faithful as well, despite suffering (Gen 39–41).

#### Joseph's refusal of Potiphar's wife reveals his priority of loyalty to God over worldly lusts to teach Israel faithfulness to God despite the suffering that often accompanies righteousness (Gen 39).

#### Joseph’s interpreting the cupbearer and baker's dreams in prison confirm his faith in God not destroyed by circumstances to model faithfulness despite trials (Gen 40).

#### Joseph’s interpreting Pharaoh's dreams and his rise to power shows God's sovereign ability to protect his promised seed and Israel's need for faithfulness (Gen 41).

### The deliverance of Jacob's family by Joseph's exaltation in Egypt shows God's protection and blessing on the promised seed, eventually fulfilled in Christ (Gen 42–50).

#### Jacob's family moves to Egypt after Joseph tests them and reveals himself so that the family would move there in faith and be provided for through Joseph's wise rule to instruct Israel on God's commitment to his promise (42:1–47:27).

##### When Joseph's brothers seek food in Egypt he motivates them to repent from their crime against him by testing them so that his family would move to Egypt in faith and thus participate in God's blessing without evil (Gen 42).

##### After seeing his brothers' repentance from sinning against him on their second trip to Egypt, Joseph reveals himself so they would move to Egypt only after recognizing God's providential work in their lives (Gen 43–45).

##### Jacob's entire family moves to Egypt and enjoys the best of the land as God's provision for the promised seed to continue (46:1–47:12).

##### Joseph's wise rule gains Pharaoh all the money, livestock, and land of Egypt as God's blessing for Pharaoh's protection on the seed of Abraham (47:13-27).

#### God continues to bless Israel through the faithful actions of Jacob and Joseph to encourage Israel to also express faith in God's promise (47:28–50:26).

##### Jacob blesses Joseph's and his own twelve sons to submit to God's plan to continue the promised line, especially the older to serve the younger and the Messiah’s kingdom through Judah (47:28–49:28; cf. pp. 91, 171).

##### Jacob's death in Egypt but burial in Canaan shows that he fully expected Israel to possess Canaan in the future (49:29–50:14).

##### Joseph reassures his brother's fear of vengeance by expounding God's plan to protect their family’s promised lineage in Egypt as an encouragement for Israel also to express faith in God's promise (50:15-21).

##### Joseph makes his brothers swear to return his bones to Canaan when the family returns home as a sign of his faith in the promise of God, then he dies (50:22-26).

# Be Faithful

***Book of Genesis***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*:

**The way God prepared Israel to be faithful before facing Canaan’s idolatry was to choose people that led to Abraham and to give him an unconditional promise for Israel’s blessings.**

# Primeval History: The way God prepared Israel to be faithful before facing Canaan’s idolatry was to choose people that led to Abraham (1:1–11:26).

## The Creation portrays God as the Creator of all life (except angels and God) to show Israel that the sovereign LORD of the universe elected them for rule—not Canaan’s impotent deities—and to highlight the Sabbath (1:1–2:3).

## Events after the creation of the heavens and the earth reveals that Adam’s creation, fall, and sinful expansion deteriorate the race and show the need for a Redeemer (2:4–4:26).

## Adam’s descendants resulting in demon-possessed rulers who took harems show how sin results in death so that God needs to start over with a righteous man, Noah (5:1–6:8).

## Noah’s descendants lead to his grandson Canaan after the Flood to affirm both God's righteous judgment due to man's sin and his gracious redemption in electing people with whom he can fellowship (6:9–9:29).

## Noah’s son’s descendants traced to the tower of Babel judgment favor Shem in the line of blessing among earth’s many nations and languages (10:1–11:9).

## Shem’s descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).

# Patriarchal History: The way God prepared Israel to be faithful before facing Canaan’s idolatry was to give them an unconditional promise for blessing in Abraham (11:27–50:26).

## Terah’s descendants trace from Abraham to Isaac and pass on God's covenant promising Abram a land, nation, and blessed name to show Israel its origin as a nation of promise (11:27–25:11).

## Ishmael’s descendants result in twelve tribal leaders who opposed Israel to remind Israel to do God's will in God's way (25:12-18).

## Isaac’s descendants come through Esau and Jacob, but Jacob receives God's promise by grace despite his cunning to instruct Israel that God will do his will despite man's scheming (25:19–35:29).

## Esau’s descendants show God blessing him with possessions, chiefs and kings to fulfill his promise in contrast with Jacob’s waiting for the promise to prioritize spiritual over worldly values (36:1–37:1).

## Jacob’s descendants focus on the life of Joseph, whose bondage and deliverance in Egypt picture the same for Israel and Jesus to teach faith in God’s redemption despite suffering (37:2–50:26).

**Purpose or Desired Listener Response (Step 4)**

The listeners will show faithfulness to God based on God’s election and promise

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: In our hostile world of idols, God says to be faithful to him as you face your future.

### Need: How faithful to the Lord are you right now? How are you going to stay committed in the years to come?

### Subject: How can you be faithful to God in a world of idols?

### Series: You can’t be faithful to what you don’t know, so you must grow in the God of the Word and the Word of God.

### Background: God needed to prepare Israel to be faithful before facing Canaan’s idolatry—thus he had Moses write Genesis in the wilderness before the Conquest to instruct them.

### Preview: Today in Genesis we will see two ways to be faithful to God in a world of idols.

### Text: We will briefly survey the entire book of Genesis.

(What is the first way to be faithful to God in a world of idols?)

# I. Grasp that the King chose you to rule.

## Elect History: God ***chose*** people to rule with him that led to Abraham (1:1–11:26).

### The Creation portrays God as the Creator of all life (except angels and God) to show Israel that the sovereign LORD of the universe elected them for rule—not Canaan’s impotent deities—and to highlight the Sabbath (1:1–2:3).

### Events after the creation of the heavens and the earth reveals that Adam’s creation, fall, and sinful expansion deteriorate the race and show the need for a Redeemer (2:4–4:26).

### Adam’s descendants resulting in demon-possessed rulers who took harems show how sin results in death so that God needs to start over with a righteous man, Noah (5:1–6:8).

### Noah’s descendants lead to his grandson Canaan after the Flood to affirm both God's righteous judgment due to man's sin and his gracious redemption in electing people with whom he can fellowship (6:9–9:29).

### Noah’s son’s descendants traced to the tower of Babel judgment favor Shem in the line of blessing among earth’s many nations and languages (10:1–11:9).

### Shem’s descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).

## God chose believers like us to rule the world.

(What is the second way to be faithful to God in a world of idols?)

# II. Grasp that the King promised you blessings.

## Promise History: God gave Israel an unconditional ***promise*** for blessing in Abraham (11:27–50:26).

### Terah’s descendants trace from Abraham to Isaac and pass on God's covenant promising Abram a land, nation, and blessed name to show Israel its origin as a nation of promise (11:27–25:11).

### Ishmael’s descendants result in twelve tribal leaders who opposed Israel to remind Israel to do God's will in God's way (25:12-18).

### Isaac’s descendants come through Esau and Jacob, but Jacob receives God's promise by grace despite his cunning to instruct Israel that God will do his will despite man's scheming (25:19–35:29).

### Esau’s descendants show God blessing him with possessions, chiefs and kings to fulfill his promise in contrast with Jacob’s waiting for the promise to prioritize spiritual over worldly values (36:1–37:1).

### Jacob’s descendants focus on the life of Joseph, whose bondage and deliverance in Egypt picture the same for Israel and Jesus to teach faith in God’s redemption despite suffering (37:2–50:26).

## God promised believers like us blessings in the Abrahamic Covenant.

(How can you be faithful to God in a world of idols?)

# Conclusion

### Live out God’s choice of you and promises for blessing (MI).

### What must you grasp to be faithful (Main Points)?

#### Identity: God chose you to rule the world.

#### Future: God promised you blessing in Abraham.

### How should you respond to God’s election and promise?

### Prayer





**Rick Griffith**

30 July 2017

Message 1 of 66

**Be Faithful**

***Book of Genesis***

# Introduction

### How can you be faithful to God in a world of idols?

### God needed to prepare Israel to be faithful before facing Canaan’s idolatry—thus he had Moses write Genesis in the wilderness before the Conquest to instruct them.

# I. Grasp that the King \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you to rule.

## Elect History: God ***chose*** people to rule with him that led to Abraham (1:1–11:26).

### The Creation portrays God as the Creator of all life (except angels and God) to show Israel that the sovereign LORD of the universe elected them for rule—not Canaan’s impotent deities—and to highlight the Sabbath (1:1–2:3).

### Events after the creation of the heavens and the earth reveals that Adam’s creation, fall, and sinful expansion deteriorate the race and show the need for a Redeemer (2:4–4:26).

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### Shem’s descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).

## God chose believers like us to rule the world.

# II. Grasp that the King \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you blessings.

## Promise History: God gave Israel an unconditional ***promise*** for blessing in Abraham (11:27–50:26).

## God promised believers like us blessings in the Abrahamic Covenant.

# Conclusion

### Live out God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of you and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for blessing (Main Idea).

### How should you respond to God’s election and promise?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Genesis**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Origin in Election and Promise** | | | | | | | | | | | | | | | | |
| **Creation** | | **Fall** | | **Flood** | | | **Babel** | | **Abraham** | | **Isaac** | | **Jacob** | | | **Joseph** |
| **Primeval Events** | | | | | | | | | **Patriarchal Characters** | | | | | | | |
| **1:1–11:26** | | | | | | | | | **11:27–50:26** | | | | | | | |
| **God’s Election** | | | | | | | | | **God’s Promise** | | | | | | | |
| **Adam and Descendants** | | | | | | | | | **Abraham and Descendants** | | | | | | | |
| **1/5 of Genesis** | | | | | | | | | **4/5 of Genesis** | | | | | | | |
| **Mesopotamia** | | | | | | | | | **Canaan** | | | | | | **Egypt** | |
| **2083 years**  **(4143-2060 BC)** | | | | | | | | | **215 years**  **(2060-1845 BC)** | | | | | | **71 years**  **(1845-1774 BC)** | |
| The tôledôt of… | Heavens & earth | | Adam | | Noah | Sons of Noah | | Shem | Terah | Ishmael | | Isaac | | Esau | Jacob | |
| Creation | Post-Creation | | Sons of Adam | | Noah | Sons of Noah | | Sons of Shem | Abraham & Isaac | Sons of Ishmael | | Jacob | | Sons of Esau | Joseph | |
| 1:1–  2:3 | 2:4–  4:26 | | 5:1–  6:8 | | 6:9–  9:29 | 10:1–  11:9 | | 11:10-26 | 11:27–  25:11 | 25:12-18 | | 25:19–  35:29 | | 36:1–  37:1 | 37:2–  50:26 | |
| Covers 2369 Years of History | | | | | | | | | | | | | | | | |
| Written During Wilderness Wanderings (c. 1405 BC) | | | | | | | | | | | | | | | | |

**Key Word**: **Election**

**Key Verse: “I will bless you…and all peoples on earth will be blessed through you” (Genesis 12:1-3)** (Remember: Genesis One-Two, One-Two-Three)

**Summary Statement:**

**The narrow lineage of Israel from Creation to Joseph informs Israel it began by God’s election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites.**

**Applications**:

**1. Creation means we’re people of choice, not chance––election, not evolution. Know who you are!**

**2. God chose you to bless the world too! Are you a blessing to others?**