

“THE WALK OF FAITH”

“THE PROMISE OF GOD AND THE PATH OF THE PATRIARCHS”

Part 2 of the Book of Genesis (Chapters 12-50)

PART 56

“FROM THE PIT TO THE PINNACLE”

“The Storyline of the Rejected Rescuer”

(Genesis 37:1-4: Introduction)

INTRODUCTION:

REVISITING THE SETTING, STRUCTURE & SIGNIFICANCE OF GENESIS:

“This is the story of...” (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12, 19; 36:1; 37:1)

THREE MAJOR THEMES: CREATION, CORRUPTION & COVENANT

1. **Creation:** *The Majesty of God and the Mystery of Life*
2. **Corruption:** *The Tragedy of Sin, the Depravity of Man & the Certainty of Judgment*
3. **Covenant:** *The Reliability of God, the Necessity of Faith and the Sufficiency of Hope*

PRIMEVAL HISTORY (1-11)

1. Creation (1-2)
2. Fall (Corruption) (3-5)
3. Flood (Catastrophe) (6-9)
4. Scattering (Confusion) (10-11)

PATRIARCHAL HISTORY (12-50)

1. Abraham (12-23)
2. Isaac (24-26)
3. Jacob (27-36)
4. **Joseph** (37-50)

GENESIS PRESUPPOSES 3 FOUNDATIONAL TRUTHS:

1. God **is**.
2. God **created all there is**.
3. God **has spoken**.

GENESIS ADDRESSES THE FIVE ULTIMATE/FUNDAMENTAL QUESTIONS:

1. The Question of **Origins**: *Why is there something instead of nothing?*
2. The Question of **Purpose**: *Why are we here?*
3. The Question of **Evil** (Suffering): *What went wrong?*
4. The Question of **Solution** (Remedy): *How can it be fixed?*
5. The Question of **Consummation** (Eschatology): *Where is it all headed?*

A BIBLICAL THEOLOGY OF _____ : (GENESIS 1-2)

“By the word of the LORD the heavens were made,

And by the breath of His mouth all their host.

...For He spoke, and it was done; He commanded, and it stood fast.”

1. Creation is a **theological** issue, not a **scientific** issue. The focus of the creation narrative is not _____, but _____.
2. Creation was a brief series of **monumental, supernatural, instantaneous miracles** that cannot be **explained** by science. But once created, it can be **examined, explored and employed** by science.
3. The earth has been **shaped and reshaped** by **universal and hydraulic** cataclysmic events. The first of these events brought into existence a **mature** creation with the appearance and reality of age.

A BIBLICAL THEOLOGY OF _____ : (GENESIS 3-11)

“Therefore, just as through one man sin entered into the world, and death through sin, and death spread to all me, because all sinned...”

—Romans 5:12-21

- The Introduction of **Corruption** and **Conflict** come as a consequence of God’s **Curse**.
- Paradise Lost - What man briefly enjoyed in the original creation before the Fall—the **unmediated presence of God** and the **unprecedented absence of shame**—was immediately forfeited by man’s disobedience.
- We will never understand the ultimate **remedy** that the world needs unless we understand the fundamental **malady** that the world suffers. If the true condition is **misdiagnosed** then it is hopelessly **incurable**.
- The present creation, though it clearly, convincingly and continually **declares** the glory of the God, is **cursed, corrupt and crying out** in anticipation of its future deliverance.
- But Corruption and Conflict are also accompanied by the extraordinary expression of God’s _____: —the **Postponement** of Full and Final Judgment, the **Provision** of Temporary Covering and Approach to God, and the **Promise** of a Seed and Ultimate Triumph.

“The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more...”

—Romans 5:20

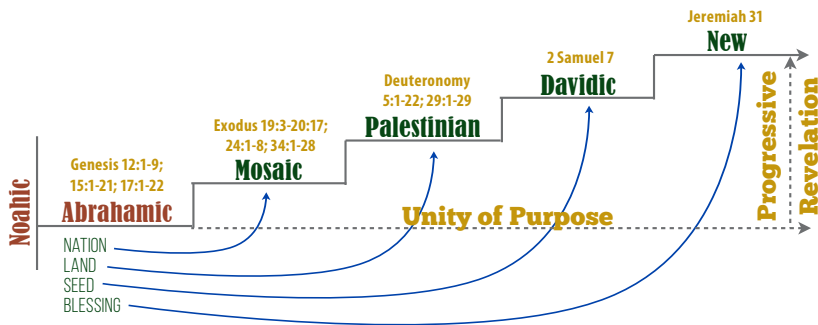
A BIBLICAL THEOLOGY OF THE _____ : (GENESIS 12-50)

“I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.”

—Genesis 17:7

- The Covenants contained within the Old Testament collection of 39 books provide the **Foundation** (Pentateuch), **Formation** (History), **Aspiration** (Poetry), and the **Expectation** (Prophecy) of God’s people.

- Covenants form the basis of God's **relationship** with His Creation and especially mankind, providing a _____ for all of **history**.



THE PREGNANT PROMISE - THE COVENANT OF ABRAHAM: (Gen. 12, 15 & 17)

“Go... to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ...”

- God's Covenant with Abraham is **unconditional**, based upon a **promise**, maintained by **faithfulness** and expressed in **sacrificial** commitment.

THE PATRIARCHS AND THE PROMISE:

1. This period covers approximately 2165 B.C. to 1875 B.C. It presents the narrative of God's **promise** (Abrahamic Covenant) and the **testing** of the people to whom it is given. The **faith** of the Patriarchs is put to the _____ while the **promise** of God is placed at _____.
2. Two other themes emerge, **subordinate** to the primary theme but just as **significant** in the unfolding metanarrative of the **promise** of God: the **power** of God to _____ and the **providence** of God to _____.

“By faith [Abraham] lived as an alien in the land of promise, as in a foreign land, **dwelling in tents with Isaac and Jacob**, fellow heirs of the same promise...”

—Hebrews 11:9

3. The _____ Storyline and the Life of Faith: We have learned that...
 1. ...the pilgrim life is **problematic**. For faith is always _____.
 2. ...the pilgrim life is a **paradox**. For we are, at one and the same time, the most _____ people here and to be the least _____.
 3. Consequently, the life of faith is one of **dependency**, trusting God completely in spite of _____ and in the face of _____.
 4. Even **pilgrims** can be _____.

4. The _____ Storylines: The **Extended** and _____ Family of Abraham through **Keturah** (25:1-6), **Ishmael** (25:12-18), and _____ (36:1-43).
5. The _____ Storyline: Same **path**, new **pilgrim**. As each successive generation steps forward, the question repeats, "Will they walk by **faith** and _____ God?"
6. The _____ Storyline: Joseph—The Rejected Rescuer

AS WE FOLLOW JOSEPH'S STORYLINE, WE WILL OBSERVE THE DEVELOPMENT OF TWO MAJOR THEMES:

1A. THE _____ OF THE _____ OF GOD.

"Now Jacob lived in the land where his father had sojourned, in the land of Canaan. These are the records of the generations of Jacob.

—Genesis 37:1, 2a

"Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life. ...God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance."

—Genesis 45:5, 7

2A. THE _____ OF A _____ OF GOD.

"Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth."

—Genesis 37:2b

"The LORD was with Joseph..."

—Genesis 39:2, 21

CONCLUSION: