

GENESIS

General Study Outline Series

Volume One
Genesis 1:1-11:9

Alliterated
Expository

by
W. Max Alderman

**Printed
JANUARY 2004**

Copyright ©

Printed in Canada by
Bethel Baptist Print Ministry

For additional copies of this book or
other titles by Max Alderman, write:

(In the U.S.)

Bible Baptist Church

889 Hwy 24

Statesboro, Ga. 30458

912-764-5615

(In Canada)

Bethel Baptist Church,

4212 Campbell St. N., London, Ont. N6P 1A6
1-866-295-4143 (Toll Free) • 519-652-2619 (voice)
info@bethelbaptist.ca (e-mail)
www.bethelbaptist.ca

Table of Contents

Introduction.....	5
<u>Lesson</u>	<u>page</u>
1. Genesis 1:1-2:3	7
2. Genesis 2:4-25	10
3. Genesis 3	12
4. Genesis 4:1-15	15
5. Genesis 4:16-24	18
6. Genesis 4:25-5:32	21
7. Genesis 6:1-7	24
8. Genesis 6:8-22	27
9. Genesis 7:1-9	30
10. Genesis 7:10-24	32
11. Genesis 8:1-5	34
12. Genesis 8:6-14	36
13. Genesis 8:15-19	39
14. Genesis 8:20-9:19	41
15. Genesis 9:20-10:32	44
16. Genesis 11:1-9	47
Answer Key.....	51

INTRODUCTION

It is my desire that these study booklets be a blessing and a help to all who use them.

These outlines and studies were prepared as I preached through the book of Genesis. They are alliterated and expository for those who enjoy a verse by verse study.

I am always interested in what other preachers prepare. I would be honored if you would share what you have with me.

May God bless you!

Dr. W. Max Alderman
Statesboro Bible Baptist Church
889 Hwy 24
Statesboro, Ga. 30458
912-764-5615

GENESIS GENERAL STUDY OUTLINE

Volume 1

Lesson 1

Genesis 1:1-2:3

Memory Verse: Genesis 2:3

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Comments about Genesis 1:1-2:3—For its literary arrangement and order, the story of creation is a classic. The Divine order of the arrangement of events cannot be improved upon. No one needs to give in to or apologize to the evolutionists nor compromise with the theistic evolutionists concerning the Genesis account of creation. This entire study will be done from the Bible believer’s position.

I. THE COMMENCEMENT OF THE CREATION WORK (1:1-2)

- A. The Creation has no PRE-EXISTENCE. (*v. 1*)
The word “created” means “to do or make” without any pre-existing materials; it means to make something out of nothing. The same word is used in verses 21 and 27.
- B. The Creation was with PURPOSE. (*v. 1*)
Verses 1 and 2 denotes that the creation began with a purpose. These verses describe the beginning of everything in the created realm as it was, is, or shall be.
- C. The Creation was with POWER. (*v. 2: cf. v. 1*)
The name of God used here, ELOHIM (Hebrew), describes His strength, power, and majesty. Elohim is the name of God which supports the idea of a Triune God at work in the creation. (cf. John 1: 1-3; Heb. 1:10; Col. 1:16-17)

II. THE CONTINUATION OF THE CREATION WORK (vs. 3-5)

- A. THE FIRST DAY—The creation of light. (vs. 3-5)
The first miracle of creation teaches a great spiritual truth. God created light without anything else producing it but He, Himself. On the fourth day He would create the light bearers (stars, sun, etc.) to allow the light to continue from a natural source (vs. 14-23). He is also the originator of man's light (John 1:4-5). When man is illuminated at salvation, he becomes a witness, or light-bearer, to let his light so shine forth that others might see Christ in him. (cf. John 1:9; Acts 13:47; Rom. 13:12; Eph. 5:8,14; I Thess. 5:5)
- B. THE SECOND DAY—The dividing of the vapor above from the water below. (vs. 6-8)
The word "firmament" means a "thin stretched out space." Prior to the Flood there was a dome-like shield of water vapor that shrouded the earth. The protective qualities of this vapor shield may have contributed to the longevity of life upon the earth. It also provided a very dense reservoir of water to be released during the Flood.
- C. THE THIRD DAY—The creation of land, sea, and vegetation. (vs. 9-13)
These days were literal, twenty-four hour days. On this third day the vegetation was created, meaning that only one day remains for the bodies of light givers (sun, moon, stars, etc.) to appear for the purpose of establishing the seasons.
- D. THE FOURTH DAY—The heavenly bodies appear. (vs. 14-19)
The light was already in place, filling God's creation (galaxies, constellations, etc.). Now

God puts the heavenly bodies into place. We would normally think of light, coming from a star one million light years away as a testimony in favor of the evolutionist. Not so! The light was created first, then the heavenly bodies. So on day four, the light that was created on day one gave the illusion of having taken a million years to reach the earth when in effect it was turned on instantaneously.

- E. THE FIFTH DAY—The creation of life that moveth in the waters and the fowls of the air. *(vs. 20- 23)*

Note the classical order of creation and the logic of His work as He created the fish, who have as their natural domain the waters, and the fowl who have as their natural domain the skies. The similar, hollow boned structure of the fowl and the fish is interesting to note.

- F. THE SIXTH DAY—Land life, human life, and the blessings upon human life. *(vs. 24-31)*

The great coronation of creation was the creation of man. Yet apart from the grace of God, man is totally insignificant. Man was created in God's image. Man was then given responsibilities as well as blessings.

III. THE COMPLETION OF THE CREATION WORK (2:1-3)

- A. The day that God ended His work was the SEVENTH. *(vs. 1-2)*

Seven in Bible hermeneutics speaks of completion or perfection. This text demonstrates this principle as God completed a perfect work.

- B. The day that God ended His work was SANCTIFIED. *(v.3)*

God set the work pattern for man in the example He gave of working six days and then

resting one. Later, Israel was given the Sabbath (Hebrew—seventh day) as a requirement to cease from normal activities. This day was sanctified or “set apart” as a day of rest.

Concluding Remarks:

Moses, through the inspiration of the Holy Spirit, pens the truth of creation in capsule form, not as a scientific treatise, but as a Theological Summary. Yet as a result of these few words, volumes have been written to discount the validity of the Sacred Text.

QUESTIONS

1. What was upon the face of the deep? _____ 1:2
2. What did God call the firmament? _____ 1:8
3. What divides the day from the night? _____ 1:14
4. In whose image did God create man? _____ 1:27
5. What did God do on the seventh day? _____ 2:2

Lesson 2
Genesis 2:4-25

Memory Verse: Genesis 2:7

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Comments about chapter 2:4-25—The garden of Eden was a paradise. Man lost his paradise and all that goes with it when he sinned. Man always loses to sin. In this section notice how paradise was truly lost to sin.

I. MAN’S SETTING IN THE NEW WORLD (vs. 4-14)

- A. His setting was DIFFERENT then. (vs. 4-6)
The surroundings were vastly different from our surroundings today. The geo-structure, the eco-structure, the atmosphere, the botanical structure, etc., was different from that of today

because of two important reasons. The first reason was the absence of the sin curse. There were no degenerative conditions as those associated with death and dying. Also, the atmospheric conditions were different due to the protective shield that existed prior to the Flood. (*cf.* Gen. 1:7).

- B. His setting was DELIGHTFUL then. (*vs.* 7-14)
Can you imagine having God as a gardener? Such was the case with Adam! God planted a garden in Eden (v. 8). Certainly, if God planted it, it was a lovely and delightful place. A river that had its beginning under the ground (there was yet no rainfall) provided extra beauty and water for the garden. Verse 12 mentions the quality of the gold and the presence of the precious stones.

II. MAN'S SERVING IN THE NEW WORLD (*vs.* 15-25)

- A. Adam's serving had REQUIREMENTS. (*vs.* 15-16) Work came before sin. It is good for a man to work. Adam was required to dress and keep the garden. His labor was a labor of joy instead of toil as it is today. His serving in the garden was surely a delight.
- B. Adam's serving had RESTRICTIONS (*v.* 17)
Adam was restricted from eating of the tree of the knowledge of good and evil. This restriction may have been placed on Adam to show that he had the liberty to choose evil or continue in obedience.
- C. Adam's serving had RESPONSIBILITIES. (*vs.* 18-19)
Adam's intelligence was such that he was given the great responsibility of naming all the living creatures. He was not a hairy, humpbacked caveman with a low I.Q., instead he was doubtless the most intelligent man that ever

lived. He served with great responsibilities.

- D. Adam's serving had REWARDS. (vs. 20-25)
As Adam named the beasts, perhaps by pairs, he must have been aware that each animal had a mate. However, he did not. The Lord may have allowed Adam to sense his loneliness so that he might respect his new wife as he should. This exercise of naming the animals might have been a practical plea for Adam not to take his wife for granted. God rewarded Adam's serving Him with a wife taken from Adam's own body.

Concluding Remarks:

The blissfulness of paradise was destroyed when paradise was lost. Chapter three introduces the sinfulness of man overshadowed by the grace of God. (Gen. 3:15).

QUESTIONS

1. Who planted a garden in Eden? _____ v.8
2. Of what tree. did God command Adam not to eat? _____
_____ v.17
3. Who named all the animals? _____ v.19
4. Why did God cause a deep sleep to fall on Adam? _____
_____ v.8
5. Who shall be one flesh? _____ v.24

Lesson 3
Genesis 3

Memory Verse: Genesis 3:23

“Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.”

Comments about chapter 3—This chapter shows how sin entered into the human family. This chapter also

shows the way in which God made a way of escape for the lost and doomed sinner (Gen. 3:15). This is certainly a sad chapter that records a very sad day in the history of mankind.

I. MAN'S SINNING IN THE NEW WORLD (vs. 1-13)

A. Notice the ENTICEMENT to sin. (vs. 1-6)

Satan, by this time, had lost his exalted position (Is. 14:13) due to his own personal rebellion against God. Satan, after God "cast him to the ground" (Ezek. 28:17), became the "adversary" or "accuser."

1. The subtleness, or the treachery, of the serpent. (vs. 1-5)

This is illustrated as Satan takes on the form of a beautiful creature. In this form, Satan began to lie to (John 8:44) and to deceive Eve, causing her to disobey God and then partake of the forbidden fruit.

2. The snare, or the trap, for the sinner. (v. 6)

Satan's trap involved an appeal to Eve's physical, emotional, and spiritual make-up.

B. Notice the EVIDENCE of sin. (vs. 7-13)

One of the first indications that things were sinfully different now was the shamefulness of their nakedness.

1. Their communion with the Lord was destroyed. (vs. 7-10)

Sin affixed a great spiritual gulf, destroying the sweet communion and fellowship that they previously enjoyed.

2. The character of their living was also defiled. (vs. 11-13)

Both Adam and Eve lacked the truthfulness of heart to admit their own sinfulness when questioned by God. Eve and Adam passed the blame to someone else.

II. MAN'S SORROW IN THE NEW WORLD (vs.

14-23)

- A. Notice sin's sorrowful EFFECT. (*vs. 14-23*)
This section spells out the awful reality of sin and its damaging effects.
1. It brought a curse upon the serpent. (*vs. 14-15*)
The beautiful creature became a loathsome, slimy reptile that would perpetually serve as a symbolic reminder of sin's awful curse.
 2. It brought a cost to the sinners. (*v. 16*)
The suffering that women experience during childbirth would serve as a reminder of the on going suffering caused by sin. Man is faced with the difficult task of toiling and extracting from the cursed soil the food necessary for survival.
 3. It brought a curse upon the soil. (*vs. 18-19a*)
Every prickly thorn and briery thistle is a glaring testimony to the fact that "man sinned."
- B. Notice sin's sorrowful ENDING. (*vs. 19b- 23*)
The seeds of decay were planted and they then germinated when man sinned. The inherited sin -traits and sin-state have been passed on to the offspring of each generation, excluding the Lord Jesus Christ who was virgin born. Sin's sorrowful ending is always devastating (*vs. 20-23*). These verses show the drastic change and the loss of liberty that resulted from the curse of sin.

V. MAN'S SOJOURN IN THE NEW WORLD (v.24)

- A. His journey was FORCED. (*v. 24a*)
Now that man was in a degenerative state, he could not partake of the tree of life lest he be in a state of eternal ruin, trapped in a condition of living death.
- B. His journey was FATAL. (*v. 24b; cf. Rom. 5:12;*

I Cor. 13:22)

Death came upon the human race; therefore, Adam and Eve's life journey would end in death.

Concluding Remarks:

All the benefits that were made available to Adam and Eve, in paradise, were lost when they sinned. They lost their home, their happiness, and their relationship with Christ.

QUESTIONS

1. Who was the most subtle beast in the field? _____ v.1
2. What did Adam and Eve use to make themselves aprons? _____
_____ v.7
3. Why did Adam call his wife's name Eve? _____
_____ v.20
4. What did God make to clothe Adam and Eve? _____
_____ v.21
5. What three things did Adam and Eve lose because of their sin? _____

_____ (see outline)

Lesson 4
Genesis 4:1-15 (cf. Jude 11)

Memory Verse: Genesis 4:8

“And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

Comments about chapter 4:1-15—This chapter shows us the fruit of sin, whereas chapter three shows us the root of sin. The way of Cain is a self-righteous way, pointing away from the cross. The way of Abel is a God-honoring way, pointing to the cross.

I. NOTE THE MARK OF CAIN'S WAY (vs. 1-7)

- A. Cain's way was a SELF-WILLED way. (vs. 1-3)
The implication is that Cain and Able had been instructed as to God's requirements concerning sacrifices. Cain offered an offering from the cursed ground, which was unacceptable. In no way did it fit God's pattern and purpose for an offering. With additional light and with the canonization of the Scriptures we now know that the purpose of the offering was to typify Christ and point men to the cross. Cain willfully rejected God's requirements even as men do today.
- B. Cain's way was a SELF-RIGHTEOUS way. (vs. 4-5; cf. Rom. 10:3)
The Adamic nature is by inheritance Cain's nature. Self-righteousness is a continuing mark of Adam. Adam first demonstrated this characteristic in seed form when he and Eve sewed fig leaves together to cover their naked bodies. This feeble attempt to cover up what sin had done was an early form of self-righteousness. What Cain did was nothing less than a self-righteous attempt to please God.
- C. Cain's way was a SELF-CENTERED way. (vs. 6-7)
Instead of Cain repenting, he proudly displayed a self-centered spirit. This kind of spirit eventually led to murder.

II. NOTE THE MURDER OF CAIN'S WAY (vs. 8-11)

- A. It was the FIRST murder. (v. 8)
This murder, the first, occurred because Cain's works were evil and his brother's were righteous (I John 3:12). What started out as the eating of the forbidden fruit developed into fratricide (the murder of one's brother).
- B. It was a FIERCE murder. (vs. 9-10)

Cain, being the first murderer, had no one to teach him how to murder. Yet he maliciously shed his brother's blood, causing it to flow into the ground. It then became a witnessing testimony to what had transpired.

- C. It was a FATEFUL murder. (*v. 11*)
The horrible consequence of this awful murder was a perpetual curse upon Cain that caused a life time of misery. Most murders are committed with the thought of relieving some kind of misery; yet, when each murder takes place, the misery is multiplied.

III. NOTE THE MISERY OF CAIN'S WAY (*vs. 12-15*)

- A. The misery of his VOCATION. (*v. 12*)
To dedicate one's business to the Lord and to operate that business within the will of the Lord is certainly a great joy. Cain had forfeited that privilege. He now would till the ground as a fugitive and a vagabond.
- B. The misery of being a VAGABOND. (*vs. 13-14a*)
Cain's delight in living and joy in working on the "old home place" will be no more. He was driven from the familiar ground that was precious to him, into the world to make his miserable abode in a strange land.
- C. The misery of feeling VULNERABLE. (*vs. 14b-15*)
Cain's conscience was now his worst enemy, as wicked imaginations began to plague him.

Concluding Remarks:

The way of Cain continues to live even today. His way is a destructive, deadly and doomed way. The way of the cross—not the way of Cain—leads home.

QUESTIONS

- 1. What was Abel's occupation? _____ v.2
- 2. What was Cain's occupation? _____ v.2

3. Whose offering did the Lord have respect for? _____ v.4
4. What did the Lord say cried up from the ground? _____
 _____ v.10
5. What two things did the Lord tell Cain he would be, “in the earth?”
 _____ and a _____ v.12

Lesson 5

Genesis 4:16-24

Memory Verse: Jude 11

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

Comments about chapter 4:16-24—One may certainly enhance his hermeneutical skills by studying the meaning of names in the Scriptures. For example, consider the name, Daniel. His name means “God is my judge.” The meaning of names can give valuable insight regarding the historical and spiritual conditions during which that person lived. We shall glean from the meaning of the names found in this section.

I. THE SORDID APOSTASY OF CAIN (vs. 16-24)

- A. Cain deliberately left the PRESENCE of God. (vs. 16-24)
1. Cain would not repent of his sin. (v. 16; cf. vs. 7-8)
 Cain, just as many men have after him, fled from the presence of God rather than repent. Romans chapter one shows the awful, awesome penalty of rejecting God’s grace by not repenting.
 2. Cain could not recover from his sin. (v. 16-24)
 To willfully leave the presence of God is a critically dangerous sin; it can be eternally fatal. Again, Romans chapter one shows

clearly the terrible effects of rejecting God (Rom. 1:24, 26, and 28). It shows the conditions upon which God will give up on man.

B. Cain deliberately left the PLACE of God. (*vs. 17-24*)

1. Note Cain's building of a city. (*v. 17*)

a. Perhaps Cain built the city to counterfeit paradise. (*v. 17*)

Everything that man had or could have had was lost when man sinned. With paradise lost, man religiously attempts by his own skills and ingenuity to recover paradise. Yet history tells us that man's very best will crumble and decay in just a few short years.

b. Perhaps Cain built the city to counterfeit permanency. (*v. 17*)

Cain thought that he could defy and ignore God's curse stating that he would be a fugitive and a vagabond in the earth by building a city. Yet even as he walked amidst the still walls, his restless spirit told him that he was still just a fugitive and a vagabond.

2. Note Cain's begetting of children. (*vs. 17-24*)

a. Children whose names demonstrated the foul strength of sin. (*vs. 17-18*)

The following list of names, derived from our text, shows the anti-God spirit that prevailed in the wicked city that Cain had founded.

1. Enoch—name means "wandering" and "commencement"

2. Irad—name means "wild animal"

3. Mehujael—name means "blot out that Jehovah is God"

4. Methusael—name means "they died inquiring"

5. Lamech—name means “powerful conqueror”
- b. Children demonstrating the false soothing of sin. (*vs. 19-22*)
1. Jabal—Father of marketing (*vs. 17-20*)
 2. Jubal—Father of music (*v. 21*)
 3. Tubal-Cain—Father of metallurgy (*v. 22*)
- There are those who equate cultural success, financial success, and industrial success with having the favor of God. Then there are some who succeed and think that they have no need for God. Such delusions are fatal.
- c. Children demonstrating the fatal succession of sin. (*vs. 23-24*)
- Multiple wives and murder continue to magnify the wicked way of Cain in these verses.

Concluding Remarks:

Oh, that men would learn the awful downward course that sin takes them! These verses certainly serve as a warning for that purpose.

QUESTIONS

1. Where did Cain dwell when he went out from the presence of the _____ Lord? _____ v.16
2. What does the name Enoch mean? _____ (see outline)
3. Where is Nod located? _____ v.16
4. What were the names of Lamech’s wives? _____ and _____ v.23
5. Finish the verse: “If Cain shall be avenged sevenfold, truly _____ seventy and _____ . v.24

Lesson 6

Genesis 4:25-5:32

Memory Verse: Proverbs 22:1

“A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.”

Comments about chapter 4:25-5:32 - By continuing the same method of study that was used in the previous lesson (studying the meaning of names), one may note a contrasting characteristic in these names. The names listed in this study give a prophetic glimpse of the plan of God in the lives of men.

II. THE SOVEREIGN APPOINTMENT OF SETH

The Lord’s plan and purpose is never doomed to failure. He rules in the affairs of men, allowing man the opportunity to freely choose and walk as he will. Man may sinfully hinder what the Lord would be willing to do, yet man cannot destroy God’s purposes. God intended for His Son to be born into the human family. He provided Seth as a substitute for Abel, thus continuing the Godly line.

A. This appointment RENEWED the Godly line.
(v. 25-26)

1. A substitute was given. (v. 25)

The name Seth means “the appointed one, or sprout.” Prophetically, Seth reminds us of the description of the Lord Jesus, as found in Isaiah 53:2, as being a “root out of a dry ground.” Seth, typically, illustrates Christ as the sinner’s substitute.

2. A Saviour was guaranteed. (v. 26)

This appointment of Seth allowed God to graciously provide the lineage to continue, allowing the Messiah to be born of a woman in “due time.”

B. This appointment REVEALED the Grace line.
(5:1-32)

The following study involves the meaning of names in the family of Seth.

1. Adam—"of the ground, or red man from the clay"

Sin originated in the person of Adam (Rom. 5:12) and passed on to all men. Adam pictures all men apart from the grace of God as being "of the ground." Men can, by God's grace, be redeemed from the miry clay and placed upon "The Rock!"

2. Seth—"sprout or substitution"

With the death of Abel it appeared that all hope of continuing a Godly lineage was gone. Yet, God's plans are not thwarted by anything or anyone. God so graciously raised up a sprout of new life out of the dry, barren soil of humanity. This "sprout" was in the person of "Seth," just as Jesus Christ is indeed the sprout of hope that sinful man needs in a dry and thirsty land.

3. Enos—"mortal"

The next son mentioned represents the state of all men physically. All men must identify with the reality that "The wages of sin is death..." (Rom. 6:23). This son Enos—"mortal" also represents Jesus Christ as He Himself identifies with the human family by His incarnation (Phil. 2:7-8).

4. Cainan—"to purchase back or acquire"

This name gives a hint concerning the story of redemption. The word "redemption" carries a similar meaning. When a soul is redeemed, he is purchased out of the slave market of sin, turned loose, and never subject to being sold back into the slave market of sin.

5. Mahalaleel—"God is splendor, or praising God"

Men who have been redeemed understand the privilege of praise.

6. Jared—"descending"

This name pictures the work of the Holy Spirit empowering the church. The Holy Spirit descended upon the church at Pentecost, signifying a new age (The Church Age).

Note: These next four names have meaning that signify chronologically the ending of the church age through the millennium.

7. Enoch—"translated"

This name indicates prophetically what will happen to the saints at the end of the church age (*cf.* I Cor. 15:53, I Thess. 4:16-17). The saints will be caught up and changed (translated).

8. Methuselah—"when he dies, judgment shall come"

Methuselah lived to the age of 969 years. When he died, the Flood came, bringing judgment to the world. Likewise, after the rapture of the church tribulation will come.

9. Lamech—"powerful conqueror"

At the end of the tribulation the Lord Jesus Christ shall appear with great power and glory (*cf.* Rev. 19:11-16). He will be the powerful conqueror.

10. Noah—"rest or comfort"

After the tribulation the Bible then speaks of a millennial rest of 1000 years. Noah enjoyed rest in the Ark while the earth was under judgment.

Concluding Remarks:

In Biblical numerology (the study of numbers) the number four is the "world" or "earth" number. Chapter four dealt with the "worldliness" of the Cainite family. Five is the number of "grace." This fifth chapter,

through the lineage of Seth, spells out Amazing Grace!

QUESTIONS

1. What was the name of Adam & Eve's third son? _____ v.25
2. What was the name of Seth's son? _____ v.26
3. Chapter five is the generations of whom? _____ v.1
4. How old was Adam when Seth was born? _____ v.3
5. What had the Lord cursed? _____ v.29

Lesson 7

Genesis 6:1-7

Memory Verse: Genesis 6:8

“But Noah found grace in the eyes of the Lord.”

Comments about chapter 6:1-7—To properly understand the degenerative state which man had now fallen, one must have an understanding of chapters four and five. It has previously been observed that there are two classes of people, these being recognized genealogically as the descendants of Cain (4:17) and the descendants of Seth (4:26). There are still two classes of people. There are the saved (children of God—I John 3:1-3, Heb. 2:9-10) and the lost (John 8:44). Chapter six shows the carnal wedding of these two groups of people to each other.

I. THE MULTIPLYING OF MAN SHOWED HOW THE APOSTASY HAD CONTINUED. (vs. 1-4)

The continuing course of apostasy is apparent as the descendants of Cain multiplied and eventually united with the descendants of Seth. This resulted in a wretched family of people under the wrath of Almighty God.

- A. The continuing Apostasy AFFECTED their marriages. (vs. 1-2)

There has been much theological discussion as

to the true identity of “the sons of God” and “the daughters of men.” Such verses as Job 1:6, 2:1 and 38:7 refer to “the sons of God” as being angels or fallen angels. Perhaps a firm position cannot be taken; yet, contextually, reference has just been given to a group fathered by a man driven from God and a group who “call upon the name of the Lord.” Scriptural evidence could allow “the sons of God” to be fallen angels, but perhaps a more correct interpretation would simply be to accept these two groups as the descendants of Seth and the descendants of Cain.

1. Their marriages were mixed. (*vs. 1-2a*)

The Sethites and the Cainites became unequally yoked. The “unequal yoke” has historically caused, and does presently cause, much anguish and heartache (I Cor. 6:9-20).

2. Their marriages were many. (*v. 2b*)

With enough time and enough mixed marriages, these two groups became homogeneous, except for Noah and his family. The differences that were apparent in these two groups now have been diminished. A striking parallel exists when men today yoke up with the world. They have the same characteristics as the world.

B. The continuing Apostasy ACCURSED their marriages. (*vs. 3-4*)

The problems of these mixed up marriages appeared first in their children. The children born to them witnessed to their earlier spiritual fornications.

1. Their apostasy received a warning. (*v. 3*)

The “hundred and twenty years” indicated that God is merciful and full of grace; it also showed that one could sin away that day of grace and be subjected to His wrath.

2. Their apostasy resulted in warring. (*v. 4*)
The description of these men as being mighty “men” refers to their might in warfare. God’s Word says, “Blessed are the peacemakers: for they shall be called the children of God” (Matt. 5 :9).

II. THE MEANESS OF MAN SHOWED HOW THE APOSTASY HAD CORRUPTED. (*vs. 5-7*)

- A. The wickedness of man was GREAT. (*v. 5*)
The world is filled with wickedness indicating that judgment is soon to come to this earth (Luke 17:26-27; II Tim. 3: 1-9).
 1. The wickedness captured the attention of God. The people of the earth demonstrated by their lifestyles that there was no fear of God in their lives.
 2. The wickedness was untamable. (*v. 5b*)
The heart (the mind) was seared and turned entirely to evil and wickedness.
- B. The wickedness of man caused GRIEF. (*vs. 6-7*)
 1. Their wickedness resulted in increased sorrow. (*v. 6*)
These sinners brought grief to God. These sinners were honored in their sins (*cf. v. 4*) as men of renown and men who were mighty. Today the world’s heroes are oftentimes the most honored.
 2. Their wickedness resulted in increased sufferings. (*v.7*)
The Lord said, “I will destroy man whom I have created from the face of the earth.” Matthew Henry interprets that to mean that the Lord will wipe men from the earth as “dirt of filth is wiped off from a place which should be clean, and is thrown to the dunghill, the proper place for it.” These wicked earth inhabitants had to suffer death by flood.

Concluding Remarks: The unequal yoke of the Cainites and the Sethites incited the wrath of God just as it incites His wrath when the Church yokes up with the world.

QUESTIONS

1. What was born to men of the earth? _____ v.1
2. What did the Lord say will not always strive with man? _____
_____ v.3
3. What was in the earth in those days? _____ v.4
4. What did God see that was great in the earth? _____ v.5
5. What grieved the Lord at His heart? _____ v.6

Lesson 8

Genesis 6: 8-22

Memory Verse: Hebrews 11:7

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”

Comments about chapter 6:8-22—The number six is a number that has been observed in Biblical numerology to be the number that refers to man. The sixth chapter of Genesis introduces a sinful climax that has taken place in the life of mankind. God, upon recognizing the wicked sinfulness of man, has determined to destroy man from the face of the earth. This study will show how one man found “grace in the eyes of the Lord” even during the time of great judgment.

III. THE MERCY TOWARDS MAN SHOWED HOW THE APOSTASY WAS CONQUERED. (vs. 8-22)

- A. There was a man that FOUND grace. (vs. 8-13)
When we think of masses and men, God thinks

of a man. Noah was that man upon whom God permitted His sovereign grace to fall. The hope of mankind rested upon God's favor being bestowed upon the needy, human family.

1. The man Noah witnessed for God. (*vs. 8-9*)

Noah witnessed even during the time of great moral declension, demonstrating that a person can still follow after righteousness. The text lists some qualities about Noah that ought to be similarly observed in believers today. The words "grace," "just," "perfect," and "walked" should be descriptive words that apply to the Christian. Before a person can walk right, he must have the grace applied as well as be justified. These words demonstrate the divine order of salvation.

2. The man Noah walked with God. (*vs. 9b-13*)

Faith's Hall of Fame illustrates the kind of walk that pleases Him is a genuine "faith walk" (Heb. 11:6).

B. There was a plan that FORESHADOWED grace. (*vs. 14-17*)

God had pre-ordained in His mind a plan for continuing the faithful family. He gives the details of this plan and His promise for deliverance in these verses. The plan is introduced with a command, "Make thee an ark..."

1. The plan was conceived by God. (*vs. 14-17*)

Noah did not flippantly offer suggestions for his own deliverance; he relied completely upon the plan of God. God has a plan for deliverance as well as a program for punishment. The details of deliverance have great typological significance for the student of the Word. Below are some of the typological aspects of this chapter.

a. Divine Provision—The ark was God's

provision for Noah as Christ is God's provision for sinners.

- b. Divine Revelation—The means of Noah's physical deliverance was revealed just as man's spiritual deliverance is revealed by His Holy Spirit (I Cor. 4:6).
 - c. Divine Protection—The ark was a refuge from the Flood as Christ is a place of safety to the sin-tossed soul.
 - d. Divine Invitation—In Genesis 7:1, the family of Noah was invited into the ark as men are invited to the Lord Jesus Christ.
 - e. Divine Preservation—The ark was pitched and sealed to keep the water out. The believer is sealed in his salvation to keep Satan out. He is preserved in Christ.
 - f. Divine Construction—The three stories (Gen. 6:16) may typify the Trinity. The one door speaks of Jesus being the one and only way to salvation and deliverance (Gen. 6:16). The one window above (Gen. 6:16) pictures the direction saved man should be looking in his heart for his purposes.
2. The plan was covenanted by God. (*vs. 18-22*)
God's Word is true in every aspect. God gave Noah His Word that even during great judgment, Noah would be spared. There is a New Covenant that speaks of the believers safety in Him (Heb. 9:15).

Concluding Remarks:

The wrath of God and the grace of God are clearly distinguished in this study. May we have a reverential respect and awe of the powerful Holy God.

QUESTIONS

- 1. Who found grace in the eyes of the Lord? _____ v.8
- 2. In what was Noah perfect? _____ v.9

3. What did God look upon and see that it was corrupted? _____
 _____ v.12
4. What did God tell Noah to make? _____ v.14
5. How did the Lord destroy all the flesh on the earth? _____
 _____ v.17

Lesson 9

Genesis 7:1-9

Memory Verse: Romans 5:1

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”

Comments about chapter 7:1-9—The invitation that God gives to Noah is just that—an invitation. If it were a command (as some modern translators have it, or would have it), the word “Go” would be used instead of “Come.” The word “Go” implies leaving the presence of God; whereas, the word “Come” implies entering into the presence of God. This study emphasizes the resounding truth that salvation was in the midst of damnation and preservation was in the midst of condemnation.

I. THE DIVINE INVITATION PROVIDED THE PROTECTION OF GOD AGAINST THE EFFECTS OF SIN. (vs. 1-9)

The invitation was certainly of God. The invitation clearly exhibited a pattern that parallels the gospel invitation which is available to those who have the ear and the eye of faith.

- A. Those who RESPONDED to the invitation found DELIVERANCE. (vs. 1-3)

The deliverance provided for the continuation of the human family. The obedience of Noah also provided for the deliverance of the animal kingdom.

1. The deliverance was conditional. (*v. 1*)
The conditions for deliverance were met when Noah and his family exercised faith by believing the Lord and demonstrated that belief by obeying the Lord. The grace that came to the family of Noah certainly had its conditions (*cf.* Romans 4:16, 5:1-2, note the words “might” and “access”).
2. The deliverance was complete. (*vs. 2-3*)
God graciously provided for man’s needs in every way, as He still does.

B. Those who REJECTED the invitation found DESTRUCTION. (*vs. 4-9*)

The number “seven” and the number “forty” are used in describing the time factors relative to the Flood. Seven is the number in Biblical numerology that denotes completion or perfection. Forty is the number that denotes tribulation or judgment. These numbers indicate to the discerning student that there is going to be total or complete (number seven) judgment (number forty).

1. The judgment was to be complete. (*v. 4*)
The ark was a type of Christ and a type of salvation. Those who were in the ark were completely safe; those who were outside were completely destroyed. Likewise, those who are in Christ are saved (Rev. 20:11-15; Matt. 25:1-13).
2. The judgment was to be certain. (*vs. 5-9*)
Noah obediently went into the ark, dying to the world he left behind. His entrance into the ark signaled a new life. He was going to be introduced to a different world, a new world (parallel the believer in II Cor. 6:17).

Concluding Remarks:

Great truths of Soteriology are revealed typologically in

the study of the Ark. One should have a clearer understanding of the doctrine of salvation after this study, especially with regard to the invitation.

Questions

1. What did God see in Noah? _____ v.1
2. How long did it rain upon the earth? _____ v.4
3. How old was Noah when the Flood came? _____ v.6
4. What does the ark typify? _____ and _____
(see outline)
5. How did the animals go into the ark? _____ v.9

Lesson 10

Genesis 7:10-24

Memory Verse: II Peter 2:5

“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;”

Comments about chapter 7:10-24—The chaotic course of apostasy reached its awful climax as the Lord poured out His judgment against man’s moral and spiritual wickedness. While the earth was being covered by the Flood, the ark rode safely on the waters.

II. THE DIVINE INFLECTION PROVED THE POWER OF GOD AGAINST THE ENORMITY OF SIN. (vs. 10-24)

The phenomenon of the Flood was a powerful new experience for the wicked earth inhabitants. There is no commentary to report the reaction of the people to the Flood; yet there must have been a keen realization that an all-powerful God had certainly kept His Word!

- A. The **ULTIMATE PURPOSE** of God was **AFFECTED**. (vs. 10-12).

The seven final days may have been a final

grace period before the Lord moved across the earth with His destructive, purifying forces. "After seven days" signals that the Flood began on the eighth day. The eighth day signaled an end to the pre-Flood world and a new beginning for the human family.

1. God's purpose had a definite time of beginning. (*vs. 10-11*)

Though we cannot be sure which calendar was being used for these dates, the time was still very important.

2. God's purpose had a definite tenure before its ending. (*v. 12*)

The actual period of rainfall was forty days. The number "forty" is the number of trial, tribulation, and testing. Moses' life is divided into three forties. He was forty years in Egypt's land, forty years in the desert, and forty years serving God.

Moses was on the mountain for forty days receiving the Law. Our Lord was tested in the wilderness for forty days. The Lord was forty days upon the earth after His resurrection. These are a partial listing of the examples of forty being used in the Scriptures.

- B. The UNIVERSAL PAYMENT was EXACTED. (*vs. 13-24*)

The Bible doubter will try to explain away the Flood as being a universal flood. There are nearly 300 flood stories from all parts of the world (*cf.*, II Peter 2:5; 3:6; Matt. 24:37-39).

1. The way of salvation was definite. (*vs. 13-18*)

Had Noah and his family remained outside of the ark, they could not have had safety nor deliverance from the Flood. There were definite requirements for them, just as there are for the salvation of man today (*cf.* John 14:6).

2. The wages of sin was death. (*vs. 19-24*)
These verses clearly indicate the Flood was universal and that death claimed all but Noah, his family, and the animals in the ark. Death came as a result of wicked unbelief (*cf. Romans 6:23*).

Concluding Remarks:

God powerfully and surely deals with sin. God hates sin but He loves the sinner. He loved the sinner enough to provide an ark of deliverance and that ark is Jesus!

QUESTIONS

1. What was broken up from the great deep? _____ v.11
2. What was opened up? _____ v.11
3. How long was the rain upon the earth? _____ v.12
4. Who shut the door of the ark? _____ v.16
5. How long were the waters upon the earth? _____ v.24

Lesson 11
Genesis 8:1-5

Memory Verse: Genesis 8:1

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;”

Comments about chapter 8:1-5—“And God remembered Noah” are such wonderful words! They are used to convey the tender, compassionate concern that God had for this only surviving family. God did not forget them nor did He lose them.

III. THE DIVINE INTEREST PROVED THE PROVIDENCE OF GOD AMID THE EFFECTS OF SIN. (*vs. 1-5*)

Theologically, providence designates the perpetual

care that God exercises over His creation. Scriptures such as Psalms 33:13,15; Isaiah 45:7; and Acts 17:24-28 affirm this. God exercised providence over this lone family nestled in the ark. The smallness of the number did not diminish God's concern for Noah and his crew. Things that seem to carry only slight importance are under His overruling power (see I Kings 22:34; Esther 6:1; Matthew 6:26; 27:19; and Luke 12:6-7). This small family was a part of God's big plan.

A. God certainly REMEMBERED the ark. (*vs. 1-3*)

The ark was only a very minute speck in the scope of God's massive creation, yet God did not let that speck be forgotten. When one considers the vast expanse of the recognizable universe, he should be humbled that God even remembered (*cf. Psalm 8*).

1. His greatness did not cause Him to forget. (*vs. 1-2*)

As great as God is, He still brought His judgment against the wicked to an end and gave very special attention to the few surviving souls.

2. His guarantee would not let Him forget. (*v. 3; cf. 6:18-22*)

God made a covenant or promise to keep the animals and Noah's family alive during the Flood.

B. God carefully RESTED the ark. (*vs. 4-5*)

The providence of God so protected the course of the floating ark that it was permitted to come gently to rest. As it rested, the ark has almost fulfilled its intended purpose, yet there were to be several more months before the inhabitants would resurrect from the ark unto a new world.

1. The journey was complete. (*v. 4*)

Just as Jesus completed the judgment requirements that God had required of Him

while he was on the cross, the ark had also completed its intended purpose.

2. The judgment had climaxed. (v. 5)

The mountains began to peak through the Flood waters, showing that judgment was past. It would only be a matter of time before a new world would be theirs to inhabit. It would be a fresh start for the human race.

Concluding Remarks:

The fact that God remembered Noah indicated several truths. It was demonstrated that God is indeed a God of grace; also, God remembered what was seemingly an insignificant group. God allowed the human family to have the hope of continuing its existence.

QUESTIONS

1. What did God make to pass over the earth? _____ v.1
2. What was restrained? _____ v.2
3. What continually returned from off the earth? _____ v.3
4. Upon what mountain did the ark rest? _____ v.4
5. What was seen in the tenth month? _____ v.5

Lesson 12
Genesis 8:6-14

Memory Verse: Genesis 8:11

“And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from all the earth.”

Comments about chapter 8:6-14—This study will focus on the family of Noah, as they prepare and then leave the ark. It can be calculated that the inhabitants of the ark stayed in the ark for a period of 371 days. The mountain upon which the ark rested is known as

Mount Ararat. This peak rises approximately 17,000 feet in elevation.

I. THE PLAN FOR LEAVING THE ARK (vs. 6-12)

Noah carefully considered the responsibilities of returning to a world that had been judged by the Holy, Almighty God. The careful, deliberate steps that he took could serve as a pattern for the person seeking the will of God for his life.

A. The plan was PRE-MEDITATED. (vs. 6-8)

Noah allowed reason to overrule anxiety. As anxious as he might have been, he waited for the right time. He tested the waters; he used a dove and a raven to communicate to him the condition of the earth below, an earth that could not be seen by him. Similarly, a person ought to be careful when the will of God is not clearly known. There will be some strong indications for the person who patiently waits on God for His divine will. Another interesting note, Noah allowed reason to overrule ambition. Any personal ambition he might have had for leaving the ark was discarded in preference to God's perfect timing.

B. The plan was PRACTICAL. (vs. 9-12)

Consider these thoughts:

1. God allows the human element of practicality to be used in conjunction with the spiritual element when determining the will of God.
2. There may be some physically qualifying or disqualifying aspects to be considered when seeking the will of God.
3. God allowed Noah the freedom to discern the external conditions necessary for disembarking.
4. God gives each of us a certain degree of reasoning ability and wants us to wisely use it.

II. THE PREPARATION FOR LEAVING THE ARK (vs. 13-14)

Noah had tried the waters by releasing a dove and a raven. The raven's carnivorous nature allowed it to remain on the waters, perhaps finding rest on floating carcasses. What was a haven to the raven was a hazard to the dove. The raven pictures the sinful nature of man; whereas the dove pictures the spiritual man. The dove would soon find sanctuary in the new world, thus signaling to Noah that the flood waters were drying from the earth. The dove, when released, brought back an olive leaf, left again, and never returned.

A. There was PHYSICAL preparation involved before leaving the ark. (v. 13a)

When Noah suspected that the waters were abated and gone, he removed the covering of the ark to verify what he thought to be true.

B. There were PSYCHOLOGICAL preparation involved in leaving the ark. (vs. 13b-14)

Perhaps during the waiting period before leaving the ark, the inhabitants of the ark were being prepared psychologically for re-entering a world that would be completely different from what they remembered.

1 Perhaps they were prepared psychologically, realizing judgment was past. (v. 13b)

The rainbow was a token to remind God that He would never destroy the world again by flood. The rainbow could have also been a comfort to those who had survived the Flood.

2. They were prepared psychologically to realize that the Flood was over at last. (v. 14)

They were to step on dry ground instead of wet ground. The Lord was going to deliver them to a place different, but yet, a place safe to inhabit.

Concluding Remarks:

God so chose to explain in detail the events leading up to the departure from the ark. Noah and his family were to embark on a new journey in life. This is an ideal pattern for one to use in finding and doing God's will.

QUESTIONS

1. Who opened the window of the ark? _____ v.6
2. What did Noah send out from the ark first? _____ v.7
3. What did Noah send out next? _____ v.8
4. How did Noah know when the waters were abated from off the _____
earth? _____ v.11
5. What was the rainbow a token of? _____
_____ (see outline)

Lesson 13

Genesis 8:15-19

Memory Verse: Genesis 8:16

“Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.”

Comments about chapter 8:15-19—This section begins with clear instructions from the Lord as He tells Noah to leave the ark. God had a definite time for Noah to leave the ark. Noah left the ark when God wanted him to. This pattern is a good lesson for us to follow when seeking God's will in a matter.

III. THE PURPOSE FOR LEAVING THE ARK (vs. 15-17)

The ark had served its intended purpose. There was now a new purpose in leaving the ark. God had a reason for Noah's family being inside the ark. He now has a reason for them to leave the ark. God rules in the affairs of men to bring about His purposes for men.

- A. A purpose in leaving the ark was to provide a new BEGINNING. (*vs. 15-16*)

When Noah and his crew left the ark, they were doing two very obvious things. They were putting the past behind, and they were pursuing the possibilities that lie ahead. When one follows the Lord in the area of service, he is usually leaving one phase of service for the intended purpose of entering into another.

Note these thoughts :

1. To know the will of God, one must be sensitive to the voice of God.
2. To do the will of God, one must obey the voice of God.
3. For Noah to have stayed in the ark, after he was beckoned to leave, would have been foolish. If he left it before he was beckoned, it would have been fatal. Safe timing is God's timing!

- B. The purpose for leaving the ark was to provide a new BREED. (*v. 17*)

When they left the ark, there was a family; soon, there would be a nation of new people to populate the earth. For this to be realized, there had to be obedience.

IV. THE PROMPTNESS IN LEAVING THE ARK (*vs. 18-19*)

- A. They left when TOLD. (*vs. 18-19*)

Delayed obedience is the same thing as disobedience. Had Noah delayed and wasted time before leaving the ark, these could have been adverse circumstances as a result.

- B. They left on TIME. (*vs. 18-19—implied*)

1. They were not too early.
2. They were not too late.

Concluding Remarks:

The plan, preparation, purpose, and promptness in

leaving the ark demonstrated the sovereign work of the Lord in the lives of these protected people. A detailed study of this portion of Scripture will benefit any person seeking God's will for his life.

QUESTIONS

1. What did God tell Noah and his family to do? _____
_____ v.16
2. Why does God rule in the affairs of men? _____
_____ (see outline)
3. What were the two purposes in leaving the ark? _____
_____ (see outline)
4. What must one be sensitive to in order to know the will of
God? _____ (see outline)
5. To do the will of God, one must _____
_____ (see outline)

Lesson 14

Genesis 8:20-9:19

Memory Verse: Genesis 9:13

“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”

Comments about chapter 8:20-9:19—This section deals with the Noahic covenant. The token or sign of this covenant is the rainbow.

Note the contents of this covenant:

1. God promised that He would not curse the ground again. (8:21:22)
2. God promised that there would never be another universal flood. (8:21-22)
3. God promised that the seasons would follow a natural order. (8:21-22)
4. Noah is commanded to be fruitful and replenish

the earth. (9:1)

5. The animal kingdom will fear man. (9:2-3)
6. Their diet is changed to include meat. (9:4)
7. Capital punishment is established. (9:6—*This law has never been abolished.*)

I. GOD'S COVENANT WITH NOAH HAD A CAUSE (vs. 20-22)

After Noah had built an altar unto the Lord, the Lord, being pleased, responded by making some promises unto Noah. These kept promises would be beneficial to the human race.

A. The covenant indicated God's great MERCY. (vs. 20- 22)

Verse 20 through 22 shows the Noahic covenant to be unconditional. God did not attach any ifs. He did not say, "I will if." He simply said, "I will."

1. His mercy was unconditional. (vs. 20-21)

There are two kinds of covenants:

- a. Conditional—depends upon man
- b. Unconditional—depends upon God

2. His mercy was unwarranted. (v. 20)

The very best of those who make up the human family are undeserving. Yet, in this covenant God shows the extreme depths of His mercy and grace.

B. The covenant indicated God's great MANNER. (v. 22)

Where man is so pitifully inconsistent, God is totally consistent.

Note the next two sub-points:

1. God is consistent in His doings. (v. 22)
2. God is credible in His doings. (v. 22)

II. GOD'S COVENANT WITH NOAH AND ITS COMPONENTS (9:1-7)

A. The covenant called for man's DOMINION over

the creation. (vs. 1-2)

1. There was a fear that covered the animal kingdom. (vs. 1-2)

2. There was a force that controlled the animal kingdom. (vs. 1-2)

The phrase “into your hands are they delivered” indicated that man would have the ability to train, to domesticate the wild animals for whatever purpose he so desired.

B. The covenant called for man’s DIGNITY in creation. (vs. 3-7)

Man was created on a higher level than the animal kingdom. God, therefore, has emphasized the worth of a man’s life as he told of making man in the image of Himself and establishing capital punishment.

1. The Lord called for the sacredness of life on the earth. (vs. 3-6)

2. The Lord called for the spreading of life across the earth. (v. 7)

III. GOD’S COVENANT WITH NOAH WAS CERTAIN (vs. 8-19)

God promised His words to be true and even gave the rainbow as a token to back up the validity of the covenant.

A. The covenant was BASED on God’s TRUTH. (vs. 8-11)

1. The permanence of the covenant. (vs. 8-10)

2. The promise of the covenant. (v. 11)

B. The covenant was BACKED by God’s TOKEN. (vs. 12-19)

1. The rainbow token will be a reminder to God. (vs. 12-16)

2. The rainbow token will be a result of grace. (vs. 17-19)

Concluding Remarks:

God's grace again is illustrated as He promises Noah things that will be a comfort to him as He re-establishes himself upon the earth.

QUESTIONS

1. What did Noah build unto the Lord? _____
_____ v.20
2. What did the Lord say he would not curse again? _____
_____ v.21
3. What two things did the covenant indicate? _____
and _____ (see outline)
4. What was the token of the covenant between God and the earth?
_____ v.13
5. Of what will the token be a result? _____
_____ (see outline)

Lesson 15

Genesis 9:20-10:32

Memory Verse: I Corinthians 10:12

“Wherefore let him that thinketh he standeth take heed lest he fall.”

Comments about 9:20-10:32—In this section of study, one should consider the terrible, wicked sin that resulted in Noah's downfall. Noah became a drunkard! Even a casual study of this section should alert the student to the awful consequences of sin. This study continues with a listing of the people who were descendants of Noah.

I. THE DOWNFALL OF NOAH (*vs. 20-29*)

Noah was the man, of all men, who found grace in the eyes of the Lord. He was the man who, with his family, was spared the awful death by flood. Noah was the man who, prior to the Flood, labored for

over a hundred years, preaching righteousness to the “saving of his house.” Yet he fell (I Cor. 10:12).

A. Noah’s downfall began with MUCH WINE.
(vs. 20-21)

The first time that wine is mentioned in the Bible is here, and it is associated with the sin of nakedness. Using the law of first mention, that principle by which God indicated in the first mention of a study consequences of partaking of wine. (See *Principles of Biblical Hermeneutics* by J. Edwin Hartill, D.D. for a further explanation of the “first mention” principle.)

1. Noah produced the wine. (v. 20)

The Bible does not indicate whether Noah knew of the harmful effects of alcohol, yet the effects that the miserable stuff had upon him and his descendants, and also the fact that nothing else is said concerning Noah after his downfall implies that he willfully partook of something harmful when he drank of the wine.

2. Noah partook of the wine. (v. 21)

In verse 20, Noah produced the wine: in verse 21, Noah partook of the wine. After partaking of the wine, he was said to be “drunken.”

B. Noah’s downfall led to MORAL WICKEDNESS.
(v. 22)

If drinking alcohol could be isolated from that which follows (it cannot be), the drunkenness alone would be just self-inflicting. But drunkenness takes its toll on many more than just the one doing the drinking. Drunkenness precedes moral wickedness of all kinds, hurting a countless number in the process.

1. His moral wickedness was a result of his sinfulness. (v. 22)

2. His moral wickedness resulted in

shamefulness. (v.22)

He became exposed in his nakedness as his son, Ham, looked upon him.

C. Noah's downfall ended in MISERABLE WOE. (vs. 25-29)

1. It cursed Noah's posterity. (vs. 25-27)

Canaan had a curse pronounced upon him because of what his father and his grandfather did.

2. It cost Noah personally. (vs. 28-29)

It was as though Noah was put on a shelf. Nothing else was said about him for over three hundred years.

II. THE DESCENDANTS OF NOAH (10:1-32)

Rather than a detailed explanation of the families of Japheth, Ham and Shem, a brief outline will instead be given to summarize their contributions and their geographical dispersion.

A. From Japheth came the Gentiles. (vs. 1-5)

1. These people went North and West (*Ezek. 58:6*).
2. These provided cultural power.

B. From Ham came the Rebel. (vs. 6-20)

1. These people went South.
2. These provided imperial world power.

C. From Shem came the Messiah. (vs. 21-32)

1. These people went East.
2. These provided redemption's blessings.

Concluding Remarks:

The lesson from our text concerning the evils of alcohol should be impressed permanently upon our minds and hearts lest we too come to ruin.

QUESTIONS

1. What did Noah plant? _____ v.20
2. Who was the father of Canaan? _____ v.22

3. How old was Noah when he died? _____ v.29
4. Who was a mighty hunter before the Lord? _____ v.9
5. What resulted from Noah's downfall? _____
_____ (see outline)

Lesson 16

Genesis 11:1-9

Memory Verse: I Samuel 15:23a

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.”

Comments about chapter 11:1-9—God, after blessing Noah and his sons, gave a command to them to “be fruitful, and multiply, and replenish the earth.” In this section of study, may it be noted that the descendants of Noah and his sons began to rebel against God’s instructions to replenish the earth. They wanted to remain in one location and very proudly make themselves a name (v.4). Yet the weakness of their humanistic scheme is noticeable in the materials they employed in building their city and tower. Clay was used instead of stone, and slime instead of mortar. Man’s very best is only clay and slime!

I. THE SYMPTOMS OF REBELLION. (vs. 1-4)

The most loathsome of all diseases has its symptoms. Cancer, for example, is often marked by weight loss, a sore that will not heal, fatigue, and hemorrhaging. Rebellion, the sin that is as witchcraft (I Sam. 15:23), has its ugly symptoms. The symptoms that mark the rebel—a self-willed, self-sufficient, and self-seeking person—are indicated in the text.

A. The symptoms of rebellion as indicated by their **SELF-WILLED** spirit. (vs. 1-3a)

A self-willed, independent spirit always marks or characterizes the rebel. It was God’s will that

these people disperse and populate the earth. Yet they dwelt in the land of Shinar instead (v.2).

1. They disobeyed the Lord. (vs. 1-2)

The proud rebel, who is self-willed, will disobey authority. In the case of these people they disobeyed the Lord (9:1).

2. They disregarded the Lord. (v. 3a)

B. The symptoms of rebellion as indicated by their SELF-SUFFICIENT spirit. (vs. 3b-4)

The spirit of rebellion that had enveloped the inhabitants of the earth had brought these people to a position of apparent self-sufficiency. They discarded God's plan for their own; they discarded God's presence for their own prominence. They felt that, if they stayed together, they would have no need for God.

1. They became blinded by their predicament.

(vs. 3b-4a)

Pride installs "blindness" on the eyes of the soul. God hates pride, a twin brother of rebellion.

2. They became bold in their performance.

(v. 4a)

C. The symptoms of rebellion as indicated by their SELF-SEEKING spirit. (v. 4b)

The aggressive nature of the rebel causes him to exalt himself. The tower of Babel would have been a rallying point and a symbol of their prominence.

1. They wanted to achieve prominence. (v. 4b)

Note the use of "Let us" repeatedly. The "let us" showed that they were proudly focusing upon themselves rather than upon God.

2. They wanted to acquire power. (v. 4b)

The world today is also characterized by proud, power-hungry people.

II. THE SORROWS OF REBELLION (vs. 5-9)

Notice in verse five that “the Lord came down to see the city and the tower.” The best that mankind could possibly achieve would be a downward path for the Lord. While they were looking up proudly at their tower and city, the Lord was looking down upon them. The Lord looked down upon a people that would soon be embraced by many sorrows.

A. There were DEMONIC IMAGINATIONS to corrupt them. (v. 7a)

The mind is the battleground for many demonic activities. The Lord knew that these people would perpetually imagine or think of new things to exploit their rebellious ambitions.

1. The devil invaded their minds. (vs. 5-6a)

2. The devil influenced their manner. (v. 6b)

Men do what the mind has them to do. If a man’s mind is controlled by Satan, he will do what Satan beckons him to do.

B. There was a DIVINE INTERVENTION to correct them. (v. 7a)

Again, reference is made to going down. The first use of the word “down” (v. 5) was a use that described man’s reference to God’s condescending for the purpose of chastisement to bring about their correction.

1. God intervened because of His interest in them. (v. 7a)

2. God intervened because of His intent for them. (v. 7a)

C. There was a DIALECTAL IGNORANCE to confound them. (vs. 7b-9)

Proud men can speak proudly, influencing many as they do. The Lord changed their language to break down their communications, thus destroying their unity.

1. He broke down the unifying agent. (v. 7b)
2. He brought down their ungodly attempt.
(vs. 8-9)

Concluding Remarks:

The name Babel means “to confuse.” When there is pride and rebellion, there is “Babel” or confusion.

QUESTIONS

1. How many languages did the whole earth have? _____ v.1
2. What did they use for brick and mortar? _____ and
_____. v.3
3. What were they going to build to reach unto Heaven? _____
_____ v.4
4. Who came to see the city and the tower? _____
_____ v.5
5. What does the name “Babel” mean? _____
(see outline)

ANSWER KEY

LESSON 1

1. darkness
2. Heaven
3. lights
4. Himself
5. rested

LESSON 2

1. God
2. knowledge of good & evil
3. Adam
4. so He could remove a rib
5. husband & wife

LESSON 3

1. the serpent
2. fig leaves
3. she was the mother of all living
4. coats of skin
5. home, happiness, relationship with Christ

LESSON 4

1. a keeper of sheep
2. a tiller of the ground
3. Abel
4. the voice of Abel's blood
5. a fugitive and a vagabond

LESSON 5

1. land of Nod
2. wandering & commencement
3. east of Eden
4. Adah, Zillah
5. Lamech, sevenfold

LESSON 6

1. Seth
2. Enos
3. Adam
4. 130 years
5. the ground

LESSON 7

1. daughters
2. His Spirit
3. giants
4. wickedness of men
5. that He had made man

LESSON 8

1. Noah
2. his generations
3. the earth
4. ark
5. a flood of waters

LESSON 9

1. righteous
2. 40 days & 40 nights
3. 600
4. Christ & Salvation
5. two by two

LESSON 10

1. fountain
2. windows of Heaven
3. 40 days & 40 nights
4. the Lord
5. 150 days

LESSON 11

1. a wind
2. fountains of the deep, windows of Heaven
3. the waters
4. Mt. Ararat
5. the tenth month

LESSON 12

1. Noah
2. a raven
3. a dove
4. when the dove brought an olive leaf
5. a covenant that He would never destroy the world by flood again

LESSON 13

1. go forth out of the ark
2. to bring about His purpose
3. to provide a new beginning, to provide a new breed
4. to the voice of God
5. obey the voice of God

LESSON 14

1. an altar
2. the ground
3. God's great mercy, God's great manner
4. the rainbow
5. grace

LESSON 15

1. a vineyard
2. Ham
3. 950 years old
4. Nimrod
5. a miserable woe

LESSON 16

1. one
2. stone & slime
3. tower
4. the Lord
5. confuse