

V. God's Response to the Weakness of the Blessed (12:1-9)

- A. Just as the Lord came down to stop the intentions of the mighty, he now comes down to restore blessing to the lives of the hopeless who hope in Him.
- i. God promises to fulfill in Abram what had been promised to Shem.
 - ii. Abraham, *against all hope, believes*. (Rom 4:18)
- B. Abraham is a worshiper! (7-8)

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In addition to the world starting over again after the flood, what other parallels can you see between the account of Noah and his sons in the vineyard with Adam and Eve in the Garden?
- In light of 9:25-27, what are some of the surprises in Gen. 10?
- Chapter 10 raises questions like, "*Why are the blessed seemingly cursed, and the cursed seemingly blessed?*" Where else in scripture might this kind of question be raised?
- What does the story of Babel's Tower tell us about what God does to keep the power of the mighty (wicked) in check?
- How does the account of Shem's line point to weakness or frustration on the part of his descendants? What does the introduction to Abraham's story (12:1-9) tell us about how God responds to it?
- What does this section teach us about the necessity of faith in our walk with God? How has it affected your faith?
- How do Shem, Ham, and Japheth represent 3 types of people today? What is the significance of the line of Japheth, a non-Hebrew line, being invited into the tents of Shem for blessing?

Genesis: Truth for Understanding Our World (10)

Jerry Cisar — December 6, 2015

Text: 9:18–12:9

Introduction: Genealogies Sell!

- A. Matthew's Gospel begins with a genealogy.
- i. Matthew 1:1, 17
 - ii. It's not the first time the Gospel has begun with a genealogy.
- B. Be Fruitful and Multiply Again! (Gen 9:1)

I. Naked in the Garden Again (9:18-29)

- A. Connections to the First Garden Story
- B. An odd story!
- i. It isn't Noah who is cursed, but Ham.
 - a) The trouble in Eden started with an intruding tempter, the serpent.
 - b) Here, Ham is the intruding tempter, who tempts his brothers to shame their father.
 - ii. Ham dishonored his father; Shem and Japheth honored him.

C. In the newly refurbished earth, sin has already begun finding its way back in.

- i. Genesis 9:25-27
- ii. Ham had aligned himself with the serpent by becoming a tempter; Shem has aligned himself with the Lord

II. The Power and Might of the Cursed (Genesis 10:1-32)

A. *God is revealing how He works in the world through this recounting of names and descendants.*

- i. And on the one hand, since the blessing of the Lord was to be fruitful and multiply, this is an account of great blessing.
- ii. On the other hand, it should surprise us as to who appears to be receiving the greatest blessing!

B. Enlarged Japheth, Blessed Shem, and Cursed Ham!

- i. *“Why are the blessed ones seemingly cursed, and the cursed one seemingly blessed?”*
- ii. *This genealogy reveals the necessity of faith in order to follow the Lord!*
- iii. Ham's descendants don't seem to be serving the descendants of Shem and Japheth, but it appears to be the other way around. It is a mighty list!

a) Cush and Nimrod (8-12)

b) Egypt

c) Canaan: a land flowing with milk and honey... and giants! (15-19)

III. God's Response to the Power of the Cursed (11:1-9)

A. God comes down to take a look at the tall building the children of man had built.

- i. *When we read v6 in light of chapters 6 & 10, its meaning becomes more clear.*
- ii. When the Lord comes down to prevent them from accomplishing all they set out to do, it isn't because they will actually reach heaven and find God it is for the sake of mankind's survival that the Lord scatters them... for the sake of the oppressed, that he confuses their languages. To keep their power in check.

B. The story of the Tower of Babel is a story about God checking the power of the wicked who otherwise seem to prosper – able to do whatever they want!

IV. The Weakness of the Blessed (11:10-32)

A. The genealogy stops short of completion. (10-26)

Brodie: Like the failure at Babel, but more so... it evokes the consequent ebbing of life, and the shadow of death.

B. The travels end short of the goal, stagnating in death and hopelessness. (27-32)

i. Terah and Haran

ii. Abraham and Sarai