

Introduction

Abraham, Isaac, and Jacob—known in Scripture as the _____—lived in the era of the Old Testament long before Israel’s enslavement in Egypt.

They stand as the foundational ancestors of the Jewish people, for from their line the nation of Israel arose.

Along with their wives, these men were remarkable people of faith.

Each one of them was an ordinary human being, sharing the same flesh and blood we possess, complete with comparable strengths and weaknesses.

AND YET God summoned each one into a distinct journey of trust and placed him in unique circumstances and trials.

What unites them is both clear and inspiring—every patriarch lived a life defined by _____ in God.

Although Genesis never names its author, and the book ends nearly three centuries before Moses was born, both the Old and New Testaments consistently attribute the composition of the first five books of the Bible to Moses (e.g., Ex. 17:14; Num. 33:2; Ezra 6:18; Neh. 13:1; Mat. 8:4; 19:7-8; 22:24; Mark 1:44; 7:10; 10:3-4; 12:19, 26; Luke 5:14; 16:29-31; 20:28, 37; John 1:17, 45; 5:46; 7:19, 22-23; 8:5; Acts 3:22; 13:39; 15:1, 5; 15:21; 21:21; 26:22; 28:23).

Moses’ _____ background (Acts 7:22) makes him a prime candidate for the author, and no convincing evidence has emerged to overturn that traditional view.

Genesis was written after the Exodus (around 1445 BC), but before Moses’ death (around 1405 BC).

So Israel first received Genesis sometime before crossing the Jordan River into the Promised Land (around 1405 BC).

The book of Genesis unfolds across the following three successive geographical stages:

Mesopotamia (chapters 1–11);
the Promised Land (chapters 12–36);
Egypt (chapters 37–50).

The time frames of those three segments are as follows:

Creation to c. 2090 BC;
2090–1897 BC;
1897–1804 BC.

Genesis covers a greater span of history than all the remaining books of the Bible combined.

Chapters 1–11 (_____ history) disclosed the origins of the universe—the beginning of time, space, and matter—and introduce many of humanity’s first experiences, including marriage, family, the Fall, sin, the promise of redemption, judgment, and the rise of nations.

Chapters 12–50 (_____ history) explained to Israel how they came into existence as a people whose ancestry could be traced to Eber (hence the Biblical term “Hebrews”; Gen. 10:24–25) and still further back to Shem, Noah’s son (hence “Semites”; see Gen. 10:21).

Thus, through the book of Genesis, God’s people came to understand not only universal realities, such as sin and death, but also their family history and the origins of their institutions, customs, languages, and cultural distinctions.

As the Israelites prepared to enter Canaan and dispossess its Canaanite inhabitants, God revealed the background of their enemies.

They also needed to grasp the moral foundation of the conflict they were about to wage, especially in light of the seriousness of taking _____ life—truths consistent with the other four books Moses was writing (Exodus, Leviticus, Numbers, and Deuteronomy).

Ultimately, the nation would learn a selected portion of early world history along with the founding story of Israel itself.

That understanding would serve as the basis for their new beginning, under Joshua’s leadership, in the land God had long before promised to Abraham, their first patriarchal forefather.

Abraham (Genesis 12-25)

Genesis 1–11 presented a consistent message about the character and works of God.

Across the successive accounts in those chapters a clear pattern emerged—God repeatedly responded to human rebellion with increasing displays of _____.

In the words of Scripture, “where sin increased, grace abounded all the more” (Rom. 5:20).

Sadly, without exception, each time God enlarged the manifestation of His grace, humanity answered with still greater sinful rebellion.

There is, however, a striking correspondence between the first two chapters of the first book of Scripture—Genesis—and the final two chapters of the final book of Scripture—Revelation.

The paradise _____ in Genesis will be restored in Revelation.

The Apostle John presented the events of Revelation as future resolutions to the problems that began with the curse in Genesis 3.

His focus rests on the effects of the Fall—the undoing and disordering of Creation—and on God’s restoration of the Creation order.

John declares, “There will no longer be any curse...” (Revelation 22:3)

In the closing chapters of God’s Word, believers find themselves once again in a place like the Garden of Eden (except that this time it’s the ETERNAL paradise of God), eating from the _____ (Rev. 22:1–14)—but in order to be there, they must be clothed in robes washed in the blood of the Lamb (Rev. 22:14).

That Lamb was “the Seed of the woman,” promised in Genesis 3:15.

But now Scripture shifts its focus from the universal themes and the broad panorama of the world’s peoples in chapters 1–11 to one small nation, Israel, through whom God would progressively accomplish His redemptive purposes.

This narrowing underscored Israel’s calling to be “a light for the Gentiles,” a calling that was ultimately fulfilled in Christ (Isa. 42:6).

At the very end of Genesis 11 (vv. 26–32) we are introduced to a man named _____.

At first we know very little about him—only that he is seventy-five years old, lives with his father in Haran, and has a barren wife named Sarai and an orphaned nephew named Lot.

Later we discover that Abram (whose name God later changed to Abraham) is destined to become the father of the Jewish people and a critical link in the ancestral line of the Messiah Himself.

Abraham’s story occupies a large portion of Genesis, from his first mention in 11:26 to his death in 25:8.

Genesis 11:28 tells us that his father Terah lived in _____ of the Chaldeans, a city in southern Mesopotamia on the Euphrates River between the Persian Gulf and modern Baghdad.

Terah took his family and set out for Canaan, but settled instead in Haran in northern Mesopotamia (Gen. 11:31), where the family stayed until Terah died.

The Call of Abraham (Genesis 12:1–9)

After Terah died, God called Abram out of Haran and told him to go to a land that He would show him.

God commanded Abram to leave his father’s household and go “to the land which I will show you” (Gen. 12:1).

Abram didn’t know where he was going or what he would find when he got there.

And travel in the ancient world bore no resemblance to a modern-day road trip.

Journeys were potentially very dangerous, exposing travelers to thieves, foreign armies, and natural hazards.

Therefore people would often travel in groups, and merchants moved their goods in large _____ protected by armed guards.

In the southern regions, water and food were scarce, so a traveling party needed clear knowledge of their destination, their route, and their necessary supplies.

And yet God called Abram to leave his extended family and simply begin walking, without a named destination, and with no guarantee of safety and provision except the Lord's own _____.

From a purely human standpoint, it's little wonder that he hesitated to leave family and homeland; the real wonder is that he possessed the faith to obey at all.

And yet that was the defining characteristic of the man we now know as Abraham—he was a man of _____.

Abraham's importance in the history of redemption is unmistakable.

No Old Testament figure is mentioned more frequently in the New Testament than Abraham (70 times), except for Moses (79 times).

James calls Abraham "the _____ of God" (James 2:23)—a title given to no one else in Scripture.

And believers in every generation—both Jews and Gentiles—are called "sons of Abraham" (Gal. 3:7; Rom. 4:1-12).

The call of Abraham marks one of the pivotal moments in God's redemptive plan.

Interestingly, the way Scripture introduces Abraham stands in sharp contrast to Noah's introduction.

Noah is introduced as "a _____ man" (Gen. 6:9), while Abraham is introduced simply as the son of Terah (Gen. 11:27).

Nothing in Abraham recommended him to God.

He came from a pagan household.

He was already an older man who had experienced the ordinary brokenness of the _____—he had a barren wife, and his family had suffered the early death of Abraham's brother Haran, and likely that of his wife as well, for Abraham takes in their orphaned child, Lot.

It may have seemed to Abraham that his life held no special purpose.

And yet God chose him to receive one of the greatest promises in all of human history.

This pattern of divine _____ appears throughout the Old Testament (Ex. 20:2; Deut. 4:37; 7:6–8).

While the doctrine of election humbles human pride, it simultaneously reveals that God takes the first step to rescue undeserving people.



John 6:44

44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.



John 15:16a

16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain....

However, while Abraham's call rested solely on God's grace, not on any personal righteousness, it's still one of the weightiest moments between Eden and the Cross.

God visited a man living in a land of idolatry and chose him simply on the basis of His own favor and sovereign choice.

And God's purpose is made clear in the passage—He will bless the entire world through Abraham and his descendants.

Those descendants include not only his physical offspring, but also “all the families of the earth” who are joined to him by _____ in his ultimate Descendant, Jesus of Nazareth.

The Abrahamic Covenant

Let's look closely at the three promises God makes to Abraham at this time:

the promise of _____;

the promise to be made into a great _____;

the promise of a worldwide _____.



Genesis 12:1-3

1 Now the Lord said to Abram, “Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

These promises form the foundation of what is known as the Abrahamic Covenant.

A covenant is a binding _____ between two parties. Scripture records two basic kinds: conditional (bilateral) and unconditional (unilateral).

In a conditional covenant, _____ parties must fulfill their obligations; if either fails, the covenant is broken.

In an unconditional covenant, only one party is obligated; the other party is not required to perform anything.

The Abrahamic Covenant is _____.

Its content is given in Genesis 12:1–3, and the ceremony in Genesis 15:1–21 confirms its unilateral nature.

When a covenant depended on both parties, both would walk between the divided pieces of sacrificial animals.

In Genesis 15, however, God _____ passes between the pieces while Abraham lies in a deep sleep.

God's solitary action shows that the covenant rests entirely on His promise to Abraham and his descendants.

Thus, God bound Himself to the covenant.

Later God instituted _____ as the outward sign of the Abrahamic Covenant (Gen. 17:9–14).

Every male in Abraham's line was to carry this lifelong mark in his flesh, identifying him with God's physical blessing in the world.

Any descendant who refused circumcision placed himself outside the covenant.

This explains why God was angry with Moses when Moses failed to circumcise his son (Ex. 4:24-26).

Now, with that as necessary background, let's look more closely at this Abrahamic covenant.



Genesis 12:1-3

1 Now the Lord said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

This covenant should be understood _____.

There is no need to spiritualize its contents.

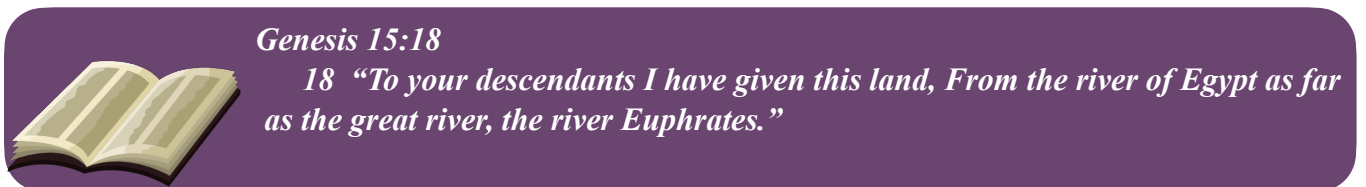
God's promises to Abraham and to his physical descendants will be fulfilled in a literal manner.

The covenant began with the promise of land (Genesis 12:1)—a specific territory whose _____ are detailed in Genesis 15:18–21.

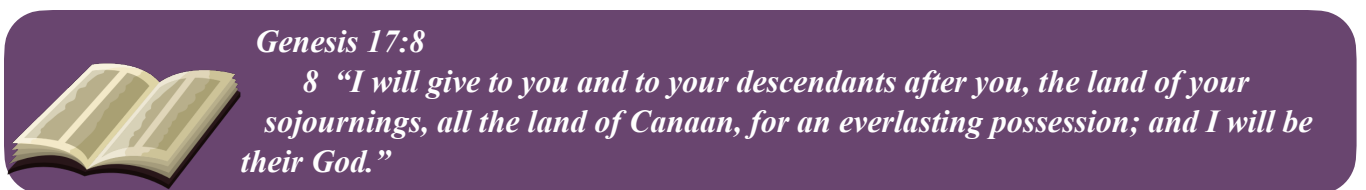
When Abraham had just arrived in Canaan, God promised him, Genesis 12:7b 7 ...“To your descendants I will give this land.”

In Genesis 13:15 God grants Abraham all the land he can see and declares the gift to be “forever.”

Later, God expands even more on that unconditional promise.



Then God reiterates the promise to Abraham, adding that the land gift is irrevocable.



God later _____ the promise to Abraham's son Isaac (Gen. 26:3-4), and Isaac's son Jacob (Gen. 28:13), whose name God later changed to “Israel.”

God would not revoke His word.

Deuteronomy 34:1-3 and other passages in Exodus and Joshua described the promised territory with the following broad geographical borders:

Western boundary: The Mediterranean Sea

Eastern boundary: The _____ River

Southern boundary: The river/Wadi of Egypt

Northern boundary: Extending toward Lebanon and Hamath (near Damascus)

Centuries after Abraham's death the children of Israel took possession of the land under Joshua (Josh. 21:43).

Yet at _____ point in history has Israel controlled the full extent of the land God promised.

A final fulfillment lies yet in the future, when Israel will occupy its God-given homeland completely.

That fulfillment will occur during the _____ and will involve more than geography; it will also be a time of holiness and spiritual restoration (Ezk. 20:40–44; 36:1–37:28).

The Abrahamic Covenant also promised many _____ (Gen. 12:2).

No nation known as "Israel" or "the Jews" yet existed.

Abraham himself would become the first person called "a _____"—one descended from Eber.

But on the basis of this promise God changed Abram's name—"exalted father"—to Abraham—"father of a multitude"—(Gen. 17:5).

God declared that Abraham's offspring would be as countless—
"as the dust of the earth" (Gen. 13:16), or
"as the stars of the heavens" (Gen. 22:17) or
"as the sand which is on the seashore" (Gen. 22:17),
and that nations and kings would come from him (Gen. 17:6).

This promise was originally given to an aged, _____ couple.

Yet Abraham "did not waver in unbelief" (Rom. 4:20), and Sarah "considered Him faithful who had promised" (Heb. 11:11).

Scripture is clear that Abraham was justified—saved—by his faith (Gen. 15:6; Rom. 4).

He and Sarah welcomed _____, the son of promise, when Abraham was one hundred and Sarah was ninety (Gen. 17:17; 21:5).

God later reaffirmed the covenant to Isaac and then to Jacob.

And the great nation of Israel was eventually established in the land where Abraham had sojourned.

Lastly, the Abrahamic Covenant included the promise of _____ and redemption (Gen. 12:2-3). The whole earth would be blessed through Abraham.

That promise finds its fulfillment in the New Covenant (Jer. 31:31–34; cf. Luke 22:20), ratified by Jesus Christ, the son of Abraham and the Redeemer Who will one day "restore all things" (Acts 3:21).

Five times in Genesis 12, as God establishes the covenant, He says “I will.”

Thus, the responsibility for keeping the covenant rests entirely on Him.

The covenant is _____.

One day Israel will repent, be forgiven, and be restored to God’s favor (Zech. 12:10–14; Rom. 11:25–27).

One day the nation will possess the entire territory promised to it.

One day the Messiah will return to establish His worldwide kingdom, and through His righteous rule the whole earth will enjoy abundant peace, prosperity, and joy.

Abraham’s Faith



Genesis 12:4

4 “So Abram went forth as Yahweh had spoken to him.”

The writer of Hebrews later points to this moment as a classic example of _____.



Hebrews 11:8

8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

Abraham’s faith is also seen in the account of Isaac’s birth. Though he and Sarah were childless, God promised a son (Gen. 15:4) who would be the heir of the promise and continue the godly line.

Abraham _____ God, and that faith was credited to him as righteousness.



Genesis 15:1-6

1 After these things the word of the Lord came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.” 2 Abram said, “O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Since You have given no offspring to me, one born in my house is my heir.” 4 Then behold, the word of the Lord came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.” 5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” 6 Then he believed in the Lord; and He reckoned it to him as righteousness.

God reaffirmed the promise of a son in Genesis 17, and Abraham's faith was rewarded in Genesis 21 with the birth of Isaac.

But the _____ test of Abraham's faith came in Genesis 22, when God commanded him to offer Isaac as a burnt offering on Mount Moriah.

As he had done when God first called him to leave his homeland, Abraham once again obeyed (Gen. 22:3).

His confidence in God was so great that he believed that even if he sacrificed Isaac, God could (and would) raise him from the dead (Heb. 11:17–19).

Now, Abraham was not without his faults and failures.

Genesis records two occasions when he _____ about his relationship with Sarah in order to protect himself while endangering her (Gen. 12:10–20; 20:1–18).

In both instances God protected both him and Sarah—despite his lack of faith.

The long wait for a child also strained Abraham and Sarah's relationship.

Sarah proposed that Abraham father a child through her maidservant Hagar, and Abraham consented (Gen. 16:1–15).

After the conception and birth of Ishmael, the resulting conflict it produced in the family (Gen. 16:4–6; 21:11–14) revealed the _____ of their human solution while simultaneously displaying God's continuing grace.

Despite his imperfections, Abraham's life remains a living illustration of justification by faith alone.

Romans 4 uses Abraham's story to demonstrate that righteousness comes through faith.

In his epistle to the Galatians, Paul develops a similar argument, showing that Gentiles share in the inheritance with Jews through the same faith (Gal. 3:6–9, 14, 16, 18, 29).

Abraham's trust in God's promises was sufficient for God to declare him _____, confirming the principle of Romans 3.



Romans 3:28
28 For we maintain that a man is justified by faith apart from works of the Law.

Abraham did nothing to earn justification.

His trust in God was enough.

At the same time, Abraham's life also illustrates the Biblical relationship between faith and _____.

James uses Abraham to show that faith without works is dead (James 2:21).

He points to the offering of Isaac on Mount Moriah.

The same faith that justified Abraham in Genesis 15 later moved him to obey God's command to sacrifice his son.

Abraham was justified by faith, and that faith was _____ by his works.

Abraham and Melchizedek

Melchizedek, whose name means "king of righteousness," is introduced as both king of Salem (Jerusalem) and priest of God Most High (Gen. 14:18–20; Psa. 110:4; Heb. 5:6–11; 6:20–7:28).

His brief appearance and equally sudden disappearance in Genesis are quite mysterious.

Abraham first encountered him after defeating Chedorlaomer and his allies, and rescuing his nephew Lot, who had been taken _____.

Melchizedek brought bread and wine to Abraham and his weary men, a gesture of friendship.

He then blessed Abraham in the name of El Elyon ("God Most High") and praised God for giving Abraham the victory (Gen. 14:18–20).

Abraham responded by giving Melchizedek a _____ of all the spoil.

By this act Abraham acknowledged Melchizedek's superior spiritual rank.

In Psalm 110, a Messianic psalm written by David (Mat. 22:43), Melchizedek is presented as a _____ of Christ.

The writer of Hebrews develops the same theme, showing that both Melchizedek and Christ are kings of righteousness and peace.

By presenting Melchizedek's unique priesthood as a type, the author demonstrates that Christ's priesthood is superior to the Levitical order and the priesthood of Aaron (Heb. 7:1–10).

Some have suggested that Melchizedek was a pre-incarnate appearance of Jesus Christ—a _____.

This is a very plausible theory, especially given that later, in Genesis 17-18, the Lord (Yahweh) visited Abraham in the form of a Man, and Abraham saw and spoke with Him at length.



Hebrews 6:20

"[Jesus] has become a high priest forever according to the order of Melchizedek."

The word "order" normally implies a _____ of priests.

Yet no successors are ever mentioned between Melchizedek and Christ.

This silence can be explained if Melchizedek and Christ are in fact the same Person, the "order" being eternally vested in Him alone.

The writer of Hebrews describes Melchizedek as:



Hebrews 7:3

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

The question is whether the author intends this description literally or figuratively.

If the description is _____, it is difficult to apply it to anyone other than the Lord Jesus Christ.

No ordinary human king remains a priest forever, and no mere man is without father or mother.

If Genesis 14 records a theophany, then God the Son appeared to bless Abraham (Gen. 14:17–20) as the King of Righteousness (Rev. 19:11, 16), the King of Peace (Isa. 9:6), and the Mediator between God and man (1 Tim. 2:5).

If the description is figurative, then the absence of _____, beginning, and end simply highlights the mysterious character of the man who met Abraham.

In that case the deliberate silence of Genesis serves to link Melchizedek with Christ, casting him as a type of the Messiah to come.

Was Melchizedek a pre-incarnate appearance of Jesus Christ?

I personally believe He was.

It is therefore possible that after his exhausting battle, Abraham met and honored the Lord Jesus Himself.

Abraham and Sodom & Gomorrah

The account of Sodom and Gomorrah begins in Genesis 18. The Lord and two angels visit Abraham, and the Lord informs him that:



Genesis 18:20

20 ...“The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.”

Abraham then intercedes, pleading that the cities be spared for the sake of any righteous people living there, for his _____ Lot and his family resided in Sodom.

In the following chapter the two angels, disguised as men, enter Sodom.

Lot meets them in the city square and strongly encourages them to lodge in his house for their own safety.

Scripture then exposes the wickedness of the men of Sodom.



Genesis 19:4-5

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; 5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

The angels struck the men with blindness and urged Lot and his family to _____, telling them that God’s judgment was imminent.

After Lot escaped,



Genesis 19:24

24 Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven....

What, then, was the sin of Sodom and Gomorrah?

According to Genesis 19, the sin involved homosexual practice.

The very name of the city has given us the English word “_____.”

Homosexuality was clearly part of the reason God destroyed these two cities.

The men of Sodom and Gomorrah had so corrupted themselves that God brought about His divine judgment on them.

Romans 1 describes the same downward spiral in which God gives unbelievers over to their sin, including that of homosexuality (Rom. 1:18–32).

This is not to say that homosexuality was the _____ sin found in Sodom.

The prophet Ezekiel supplies some additional insight.



Ezekiel 16:49-50

49 Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. 50 Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it.

The sins of Sodom therefore included pride, apathy, complacency, idleness, and indifference toward the needy, as well as sexual “abominations.”

That Hebrew word refers to something morally detestable—the same term used in Leviticus 18:22 where homosexual practice is called “an abomination.”



Jude 1:7,

7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

While homosexuality was not the only sin of Sodom and Gomorrah, it does appear to have been the _____ reason for their destruction.

Many liberal scholars have attempted to explain away the Biblical condemnation of Sodom and Gomorrah by claiming that they were punished for their inhospitality. Inhospitality was certainly present—few acts could be more inhospitable than what the men of Sodom intended to do to the two angels.

BUT to assert that God destroyed two entire cities merely for inhospitality ignores the clearest and most obvious details of the narrative.

Sodom and Gomorrah were guilty of many sins, but homosexual practice was the principal reason God rained fire and brimstone upon them, completely destroying the cities and their inhabitants.

To this day the region remains a desolate _____.

Sodom and Gomorrah stand as a powerful warning of how God views sin in general and the sin of homosexuality in particular.

Lessons from Abraham

Abraham's life can teach us many profound lessons that we would be wise to take to heart.

The first lesson is that we all need to walk by _____, and NOT by sight.

Abraham left his homeland without knowing where he was going, trusting entirely in God's call (Heb. 11:8).

In like manner, as Christ's disciples we are called to trust God's direction for our lives even when the final destination or the path forward is unclear.

The second lesson that we can learn is that of immediate and radical _____.

Once again, when God tested Abraham by asking him to sacrifice his son Isaac, Abraham obeyed without delay, believing God had the power to raise Isaac from the dead (Gen. 22:3, Heb. 11:19).

Thus, true obedience means surrendering to God that which is most precious to us, acting promptly, and recognizing that obedience itself is an act of _____.

A third lesson that we can take away from the life of Abraham is the wisdom of _____ on God's timing instead of forcing our own.

When Abraham and Sarah grew impatient waiting for the promised heir, they tried to fulfill God's plan on their own through Hagar, which only brought about years of painful family conflict (Genesis 16).

When we try to "help God out" ahead of His timeline, it nearly always leads to unnecessary heartache.

Instead, believers are called to wait patiently for God's promises to unfold in His _____ timing.

Issac (Genesis 24-26)

The name Isaac means "he _____," reflecting the reaction of his parents when God announced that Abraham, at one hundred, and Sarah, at ninety, would have a son (Gen. 17:17; 18:12).

Isaac was Abraham's second son; the first, Ishmael, had been born to Sarah's maidservant Hagar because of Sarah's impatience (Gen. 16:1-2).

Once Isaac was weaned, Sarah insisted that Hagar and Ishmael be sent away so that the _____ would belong solely to Isaac (Gen. 21:3-12).

Years later Abraham took Isaac up Mount Moriah in obedience to God's command to offer him as a burnt offering (Gen. 22:1–14).

After a three-day journey Abraham left the servants behind and continued up the mountain with Isaac, who carried the wood, while Abraham carried the fire and _____.

When Isaac asked where the sacrificial lamb was, Abraham replied:



Genesis 22:8a

8 “God will provide for Himself the lamb for the burnt offering, my son.”

Abraham built the altar, bound Isaac, and prepared to kill him.

Scripture gives no indication that Isaac _____; he seems to have been as surrendered to the will of God as his father was.

But at the last moment the angel of the Lord stopped Abraham, and a ram caught in a thicket was offered in Isaac's place.

The account foreshadows God giving His only Son, Jesus, as a sacrifice.

God truly provided the _____—literally for Abraham and Isaac, and ultimately for all who accept the sacrifice of Jesus (John 1:29; Heb. 10:1-10).

Isaac's Marriage and Family

When Isaac was in his late thirties, his mother Sarah died, bringing deep sorrow to his heart (Gen. 24:67).

After her death Abraham sent a servant to find a wife for Isaac from among their relatives, determined that his son should not marry a Canaanite woman (Gen. 24:1–51).

The servant prayed for success, and God providentially directed his search.

At age _____, Isaac married his first cousin once removed, Rebekah (Gen. 25:20).

Scripture records their wedding in the simplest of terms:



Genesis 24:67

67 Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother's death.

At age _____, Isaac became the father of twins—Jacob and Esau.

Then Abraham died when Isaac was about seventy-five (making the twins about fifteen), and he left everything he owed to Isaac (Gen. 25:5).

Although Ishmael had been sent away years earlier, both brothers joined in _____ their father (Gen. 25:9).

Scripture says little about their personal relationship, and their descendants have often been enemies; yet it is noteworthy that the two men were united in their mourning for their father.

Now Isaac was the senior _____ of the family, and the twins continued to grow into men.

Then famine struck the land.



Genesis 26:1-5

1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. 2 The Lord appeared to him and said, “Do not go down to Egypt; stay in the land of which I shall tell you. 3 Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. 4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; 5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”

God appeared to Isaac and commanded him not to go down to Egypt, but to remain where he was.

God promised to be with him, to bless him, and to give the land to his descendants, thus reaffirming the covenant He had made with Abraham.

Isaac did remain in Canaan.

But unfortunately, like his father before him, _____ led him to present Rebekah as his sister, rather than his wife (Gen. 26:7–11).

God protected Rebekah just as He had protected Sarah.

Isaac prospered so greatly that the Philistines became envious and filled in the wells Abraham had dug.

When the Philistine king asked him to leave, Isaac moved from place to place, digging new wells whenever conflict arose.

Eventually the king recognized that God was with Isaac and made a peace treaty with him (Gen. 26:26–31).

When the twins were full grown men, and their very different personalities had developed, Isaac favored their older son Esau, a “man’s man” who excelled at hunting and at cooking his game.

Rebekah preferred their mild-mannered son Jacob, who tended to hang around the home tents with her.

This favoritism produced lasting family conflict.

Ultimately, Esau sold Jacob his _____ as the eldest son, giving Jacob the right to a double portion of Isaac’s wealth when he died, coupled with the patriarchal leadership of the growing family.

Then Jacob and Rebekah schemed together and deceived Isaac into giving Jacob his paternal _____ as well, a blessing that should have belonged to Esau.

When Isaac discovered the deception, he could not revoke the blessing (Gen. 27:1-46).

Rebekah learned of Esau’s vengeful plan to kill Jacob, and she persuaded Isaac to send Jacob to her brother Laban to find a wife.

Isaac blessed Jacob again before he left, praying that God would give him the blessing promised to _____.

Rebekah had only intended Jacob to be gone for a short time, while Esau’s temper cooled off; but as it turned out, she died before Jacob came home again twenty years later.

Isaac, however, was able to see Jacob and meet his family.

Then Isaac died at the age of 180 and, like his father before him, was buried by both of his sons, who by that time had also buried the hatchet.

Lessons from Isaac

Although much of Isaac’s story is straightforward narrative, there are still some important lessons we can learn from him.

First, we see in Isaac a heart humbly _____ to God’s will.

He submitted to being offered on Mount Moriah.

He obeyed his father in taking Rebekah as his wife, sight unseen.

He obeyed God in remaining in the land during a time of famine, despite much opposition from the Philistines.

And he accepted God's sovereignty even when his personal preference for his son Esau was overturned by God's decree and Jacob's deception.

Second, Isaac's story also demonstrates God's _____ to His promises—the covenant made with Abraham continued unbroken through Isaac and on to Jacob.

Though there are no great human achievements to speak of as we consider Isaac's life, it was nevertheless Isaac—not Abraham's firstborn, Ishmael—whom God chose to continue the covenant line, the line that would produce the Messiah.

And for many generations the Jewish nation described their God as “the God of Abraham, _____, and Jacob.”

Indeed, there are several passages of Scripture where God describes Himself in the same manner (e.g., Ex. 3:6).

Isaac is listed with the other patriarchs and has a place in God's kingdom (Luke 13:28).

There is no greater honor!

Third, we need to learn to _____ God's provision in hard times.

When a severe famine struck the land, God told Isaac to stay in Gerar rather than fleeing to Egypt.

Isaac obeyed, planted crops, and God blessed him with a hundredfold harvest.

This teaches believers to rely on God's specific guidance rather than human instinct during difficult seasons.

A fourth lesson that we can legitimately take away from the life of Isaac is to choose _____ over pride.

When the Philistines grew envious and blocked up his wells again and again, Isaac repeatedly moved and dug new wells rather than engaging in violent conflict.

His peaceful responses eventually led his adversaries to recognize God's hand on his life, and they sought a treaty.

A fifth lesson that we can take away from this particular patriarch is to avoid _____ generational mistakes.

Isaac fell into the same trap of deception out of fear that his father Abraham did, and later suffered family division due to favoritism toward Esau.

His flaws remind us to guard against inherited bad habits and to practice impartiality.

Finally, we can learn the value of a quiet, steadfast _____ from Isaac.

Unlike Abraham or Jacob, Isaac's life featured fewer dramatic, globe-trotting events, AND YET he is commended for his steady faith.

His life shows that ordinary, faithful daily obedience leaves a lasting spiritual _____.

Jacob (Genesis 27-36)

Jacob's life began with a struggle.

Even in the womb he contended with his twin brother Esau (Gen. 25:22).

When Rebekah inquired of the Lord during her pregnancy, wondering what was going on inside her, God told her that two _____ were in her womb, that they would be divided, that one would be stronger than the other, and that the older would serve the younger (Gen. 25:23).

When it was time for the twins to be born, Esau came first, and Jacob was born grasping Esau's heel (Gen. 25:26)—which is quite a feat when you think about it!

His name means “he deceives” or “_____.”

The brothers grew up leading a nomadic life.

Esau became a skilled hunter who loved the open country, while Jacob “was a peaceful man, living in tents” (Gen. 25:27).

Isaac favored Esau because of the game he brought home; Rebekah favored Jacob, who hung around the homestead (Gen. 25:28).

This parental _____ would reappear in the next generation with devastating consequences for Jacob's son Joseph.

Jacob's Deception

When Isaac was old and his eyesight faded, he thought he was near death, so he made arrangements with Esau to pass on to him the blessings due to the firstborn son (Gen. 27:1-4).

Upon hearing this conversation, Rebekah devised a plan to deceive Isaac into blessing her favorite, Jacob, instead.

Thus Jacob, pretending to be Esau, received his blind father's blessing.

Esau vowed he would kill Jacob for that as soon as the period of mourning for his father's death ended (Gen. 27:41).

As it turned out, Isaac didn't die for about another _____ years (Gen. 31:41; 35:27-29).

However, Rebekah became aware of Esau's vengeful plan and warned Jacob.

Rebekah also told Isaac that Jacob should find himself a wife from among his own people, so Isaac sent Jacob to his uncle Laban, Rebekah's brother, who lived in their ancestral home of Haran (Gen. 27:43; 28:1-5).

During Jacob's journey, he had a dream of a ladder to heaven, with Yahweh at the top, and angels ascending and descending it.

This imagery reappears in Jesus' words to His disciple _____ (John 1:51).

God gave Jacob the assurance of His presence and reiterated to him His three-fold promise to Abraham (Gen. 28:13-15).

As a result of this experience, Jacob renamed the place "_____", meaning "house of God," and he vowed to serve God.

Jacob's Marriage and Family

After Jacob settled in Haran, Laban offered to employ him as a shepherd, looking after his flocks.

Jacob offered to work for Laban for seven years in return for Laban's daughter Rachel, whom he loved deeply.

However, Jacob was to discover that his uncle Laban could be just as much a _____ as he himself had been.

On Jacob's wedding night, Laban substituted his older daughter, Leah, for Rachel; and in the dark of their wedding tent, Jacob didn't notice until the next morning (Gen. 29:23-25).

However, Laban agreed to give Jacob Rachel as well, provided Jacob finish the celebratory wedding week with Leah before taking Rachel as a wife—and then work another seven years for him.

Jacob agreed to this plan.

While both women remained Jacob's wives, Jacob loved Rachel more than Leah (Gen. 29:30), another source of continued family _____.

God saw that Leah was unloved, and in His mercy, He granted her children.

While Rachel remained barren, Leah gave birth to Jacob's firstborn son, Reuben, followed by five more sons and a daughter.

Both wives also gave their personal maids, Bilhah and Zilpah, to Jacob, resulting in four more sons, two from each maid.

Then God had compassion on Rachel and sent her a son whom she named _____.

After the birth of Joseph—Rachel's first child and Jacob's twelfth—Jacob asked Laban to send him back to his homeland.

Laban asked Jacob to remain, telling him to name his wages.

Jacob requested the speckled and spotted sheep and goats from all Laban's flocks that he tended, to make flocks of his own.

It is unclear how or why it worked, but Jacob put striped branches in front of the flocks when they mated, and it resulted in speckled and spotted offspring that he could claim for himself.

Jacob did this only with the _____ animals, so that over time his flocks grew strong, while Laban had weaker flocks (Gen. 30:31-43).

Jacob recognized that Laban and Laban's sons' attitude toward him had changed—not surprisingly.

It was then that God commanded Jacob to return to the land of his fathers, accompanied by His promise, "And I will be with you" (Gen. 31:3).

Jacob left Haran, taking with him his wives and children and all the vast flocks he had accumulated.

When Laban learned that Jacob left, he pursued him.

But God told Laban in a dream to "be careful not to say anything to Jacob, either good or bad" (Gen. 31:24).

Laban did ask Jacob why he'd left _____ and spoke of his power to harm Jacob were it not for God's warning.

He also accused Jacob of stealing his household idols.

Continuing the legacy of deception, Rachel had taken the idols, unbeknownst to Jacob, and she concealed them from her father who searched all their belongings.

Laban and Jacob eventually parted company after swearing an oath not to _____ one another's lands (Gen. 31:44-53).

Jacob next faced the prospect of meeting Esau.

_____ years had passed, yet Esau's earlier threat still haunted him (Gen. 32:11).

Jacob sent messengers ahead of him, instructing them to tell Esau that he was on his way.

The messengers returned to Jacob, telling him that Esau was coming to meet him with four hundred men.

Afraid that Esau was coming to destroy him, Jacob divided his family into two groups, hoping that at least one group could escape attack.

Jacob prayed for God to save him, _____ God that He had sent him back to the land of Abraham and had promised to make him prosper, and to make his descendants numerous (Gen. 32:9-12).

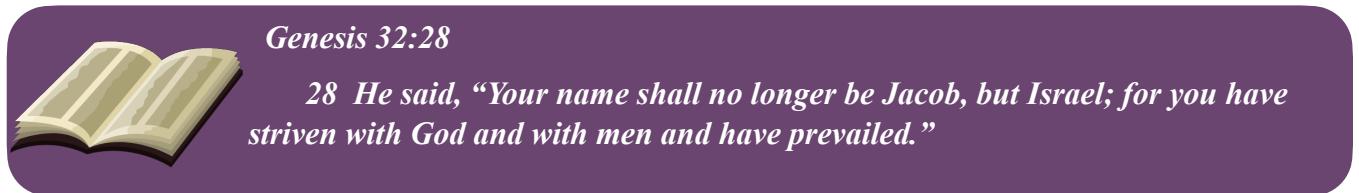
Jacob selected gifts for Esau, which he sent ahead with his servants in waves, hoping to pacify Esau.

That night he sent his wives and children away from him as well.

While alone, in the middle of the night and afraid for his life, Jacob _____ with a Man Whom he later learned was God Himself (Gen. 32:22-31).

The Man touched Jacob's hip, putting it out of socket, but at daybreak Jacob still refused to let the Man go.

He asked for a blessing and was told the following:



No longer would Jacob carry around the derogatory name "Supplanter."

Now he—and the nation which would come from his line—would be called "Israel," which means "he who _____ with God."

Unlike his birth name, this one did not have a negative connotation; he had wrestled with God and had received a blessing for his endurance and persistence in asking for one.

Many a commentator has pointed to this night in Jacob's life as a picture of the endurance in _____ which God blesses.

Jacob realized he had encountered God, and he named the place "Peniel," meaning "the face of God," acknowledging that he had seen God and lived.

The wrestling match and the new name marked a decisive _____ point in the spiritual life of this patriarch.

Thanks to the blessing of Yahweh, the meeting with Esau proved the opposite of what Jacob had feared.



Genesis 33:4

4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.

Esau offered to accompany Jacob the rest of the way.

Jacob refused, citing the size and youth of his family and herds.

Jacob also refused Esau's offer to leave some of his men with the group.

It seems that Jacob did not fully trust his brother Esau, and so, instead of meeting Esau at his family homestead in Mount Seir, Jacob took his family another route where they finally purchased a plot of land and settled in El Elohe Israel or "_____ is the God of Israel."

Though he had been given a new name, Jacob the deceiver was still wary of others who might be trying to deceive him.

Here we see that the mind of those who plot to deceive is always suspicious of the motives of others and can never fully be at rest.

Genesis 34 records the rape of Jacob's only daughter, Dinah, and the revenge her brothers, Simeon and Levi, carried out on the rapist's entire community.

Once again, we see how the deviousness of the parents is passed on to the children in the _____ way that Simeon and Levi overcame their enemy.

They tricked them into getting circumcised in order to handicap them, and then they slaughtered the whole city.

Jacob was angry with his sons and, in obedience to God's guidance, moved his family back to Bethel (Gen. 35:1) where God reappeared to Jacob and confirmed to him His blessing through the Abrahamic Covenant.



Genesis 35:9-12

9 Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. 10 God said to him, "Your name is Jacob; You shall no longer be called Jacob, But Israel shall be your name." Thus He called him Israel. 11 God also said to him, "I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. 12 "The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you."

In Jacob's meeting with God, he received the promise that kings and many nations would come from him, and that the land God had promised his forefathers would be his inheritance (Gen. 35:11-12).

Jacob and his family later moved from Bethel to Ephrath.

On the way, Rachel gave birth to her second son, Jacob's thirteenth child and twelfth son,
_____.

Sadly, Rachel died in childbirth, and Jacob buried her in a roadside grave and poured his broken heart into caring for the motherless newborn, calling him, "the son of the right hand," implying that little Benjamin would always be with him.

Jacob was eventually reunited with his father, Isaac, in Mamre.

When his father died at the age of 180, both Jacob and Esau buried him in the family tomb where Abraham and Sarah and Rebekah already lay (Gen. 50:29-31).

Similar to his mother Rebekah, Jacob also had _____.

Rachel was his favorite wife, and her children—Joseph and Benjamin—were his favorite sons.

In fact, Joseph was so obviously favored that his brothers became jealous and sold him into slavery.

But God was with Joseph, and he eventually fared well in Egypt and rescued his family, Jacob included, from dying of starvation during a severe famine.

At the end of his life, Jacob blessed his own twelve sons and Joseph's two sons, Manasseh and Ephraim, giving the blessing of the firstborn to the _____ son, Ephraim.

Unlike his father who had been deceived into giving the blessing of the firstborn to Jacob, Jacob purposefully gave this unc customary blessing.

Then Jacob died in Egypt and was embalmed
(Gen. 49:29–50:3).

Prior to his death, Jacob had requested to be buried in the family cave that Abraham had bought for burial.

So Joseph and his brothers took Jacob's body back to Canaan to be buried alongside Abraham, Sarah, Isaac, Rebekah, and Jacob's wife, Leah.

Though he had favored Rachel throughout their marriage, in the sovereignty of God, it was
_____ who lay beside Jacob in the family tomb.

Lessons from Jacob/Israel

Jacob's name, "Deceiver/Supplanter," does seem to characterize much of his life.

He was constantly wheeling and dealing to get what he wanted.

He demonstrated no great wisdom or bravery to speak of.

And in his role as husband and father he left much to be desired.

But he was also "_____, "one who strives with God, and to whom God made promises—promises which He faithfully kept.

God appeared to Jacob multiple times. And although Jacob often appears leery of believing other people, he wholeheartedly believed God's promises to him.

Despite Jacob/Israel's faults, God chose him to be the leader of a great nation that still bears his name today.

And though the Genesis account of his life leaves him embalmed in a tomb with his sons weeping over him, that's not really the end.

Jesus said that we will all one day "recline at the table in the Kingdom of heaven with Abraham, Isaac, and Jacob" (Mat. 8:11). The Jacob who once "wheeled and dealt," and who then _____ with God, is now peacefully resting with God in the Kingdom of Heaven.

Like the previous two patriarchs, there are some lessons that we can take away from Jacob's life.

The first lesson is the fact that God _____ dispenses grace on those of His own choosing.

Jacob started out as a schemer and a deceiver. And yet, God chose him and remained faithful to His covenant promises.

This should teach us that God's grace is not based on our human merit, but on His mercy and sovereign purpose (John 3:8).

A second very valuable lesson is the fact that you always _____ what you sow.

Jacob manipulated his brother Esau out of his birthright and deceived his blind father Isaac.

And then, years later, he experienced the pain of deceit firsthand when his uncle Laban tricked him into marrying Leah instead of Rachel, and changed his wages multiple times.

Sin has natural consequences, and often God allows us to experience the harvest of our _____ in order to correct and refine us.

A third lesson that we can learn from Jacob is the fact that God refines us over our _____.

Jacob's story is a reminder that faith is a lifelong journey of transformation (sanctification).

God did not discard Jacob because of his failures; instead, He patiently worked through decades of family dysfunction, exile, and trials to shape Jacob into a true man of worship and _____ by the end of his life.

If you are God's child, THEN He is doing the exact same thing with you.



Philippians 1:6

6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

The Patriarchs' Legacy

The similarities among the lives of Abraham, Isaac, and Jacob are striking.

All three of them spent years wandering from place to place in a semi-nomadic lifestyle.

All three had visions of God and heard Him speak to them (e.g., Gen. 17:1; 26:2; 32:24-30).

Isaac and Jacob not only received blessings from God, but they also _____ bestowed blessings upon their sons and grandsons (Gen. 27:27-29; 49:1-28).

In all their stories we see the importance of family and the influence of _____.

Themes like deceit, favoritism, family strife, unexpected blessing, reconciliation, and faith flow through their narratives.

But we also see in all three narratives that God graciously chooses to accomplish His kingdom purposes through sinful people who are willing to believe Him. He can make sinful people new—giving Abram the name “Abraham,” and Jacob the name “Israel.”

And above all, we see in all three narratives that God is always _____ to His promises.

We too can be used of God in His kingdom work (Mat. 28:19-20).

We too are made new (2 Cor. 5:17).

We too will have new _____ (Rev. 2:17).

And like the patriarchs, we too can trust the promises of the God Who proves Himself faithful, time and time again and into all eternity!