

GENESIS: Where Grace Begins

The Covenant: Next Generation – Genesis 25

Death of the Patriarch

²⁵ Abraham took another wife, whose name was Keturah. ² She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. ⁴ The sons of Midian were Ephah, Epher, Hanoah, Abida, and Eldaah. All these were the children of Keturah. ⁵ Abraham gave all he had to Isaac. ⁶ But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.

⁷ These are the days of the years of Abraham's life, 175 years. ⁸ Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. ⁹ Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre, ¹⁰ the field that Abraham purchased from the Hittites. There Abraham was buried, with Sarah his wife. ¹¹ After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

Genesis 25:1-11

Lesson 1: _____.

We all _____, but we don't all live (or at least finish) _____.

In your book were written, every one of them, the days that were formed for me, when as yet there were none of them. (Psalm 139:16)

So teach us to number our days that we may get a heart of wisdom. (Psalm 90:12)

O Lord, make me know my end and what is the measure of my days; let me know how fleeting I am! (Psalm 39:4)

We all die, but we don't all pass the "_____ " down to the next generation.

⁴ *One generation shall commend your works to another, and shall declare your mighty acts. (Psa. 145:4)*

What's _____ to those who come after me?

What _____ did Abraham leave?

What will my legacy be?

Lesson 2: Though our part ends, _____.

To and through the next generation of the _____, God continues to _____.

Jacob and the Continuation of the Covenant:

¹⁹ These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, ²⁰ and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. ²¹ And Isaac prayed to the Lord for his wife, because she was barren. And the Lord granted his prayer, and Rebekah his wife conceived. ²² The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the Lord. ²³ And the Lord said to her,

"Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."

²⁴ When her days to give birth were completed, behold, there were twins in her womb. ²⁵ The first came out red, all his body like a hairy cloak, so they called his name Esau. ²⁶ Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

²⁷ When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. ²⁸ Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Genesis 25:19-28

v. 21ff – Some _____ bear repeating ...

1) Every believer in every generation must learn what _____ is and requires.

a) _____

b) _____

c) And ...

2) God's _____ are ceased upon by _____.

3) God never promises His way is without _____, _____, or _____.

v. 23ff – God answers _____.

v. 27ff – Neither man would be an _____ for the blessing ...

The Odd Story of the 'Birthright' and What We Learn from It:

²⁹ Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. ³⁰ And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) ³¹ Jacob said, "Sell me your birthright now." ³² Esau said, "I am about to die; of what use is a birthright to me?" ³³ Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. ³⁴ Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

Genesis 25:29-34

What was the "birthright" and why did it matter?

The "birthright" is the essence of the twins' _____.

Esau " _____ " it.

Jacob _____ it.

¹⁵ See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; ¹⁶ that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. ¹⁷ For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

Hebrews 12:15-17

What was Esau's defining sin?

What was Jacob's defining sin?

What do we learn about God's sovereignty?

What do we learn about human responsibility?

What do we learn about grace?

... when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— ¹² she was told, "The older will serve the younger." ¹³ As it is written, "Jacob I loved, but Esau I hated."

¹⁴ What shall we say then? Is there injustice on God's part? By no means! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ¹⁶ So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷ For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." ¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills.

¹⁹ You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰ But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" ²¹ Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?

²² What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— ²⁴ even us whom he has called, not from the Jews only but also from the Gentiles? (Romans 9:10-24)