

Bible Seminar 9

An Inductive Study of Genesis and Job

JAMES G. MCCARTHY

Bible Seminar 9

Course Schedule

Class	Topic
1	Introduction and Course Overview
2	Genesis 1-3
3	Genesis 4-11
4	Job 1-10, prepare for quiz
5	Job 11-19
6	Job 20-31
7	Job 32-42, prepare for quiz
8	Genesis 12-20
9	Genesis 21-30
10	Genesis 31-39
11	Genesis 40-50, prepare for quiz

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Lesson 1

INTRODUCTION AND COURSE OVERVIEW

COURSE DESCRIPTION

This course is an eleven-week inductive study of the books of Genesis and Job. The class meets once each week for ninety minutes. Classroom time is divided between lecture and discussion. Students should arrive early so that instruction can begin on time. Class-time typically is divided as follows, though some instructors may choose to follow a different schedule.

7:00 pm	Lecture
7:30 pm	Discussion Group
8:30 pm	End

ASSIGNMENTS

In preparation for class each week, students should read the assigned text and answer homework questions. This work should be completed before coming to class. There is no reading or homework assignment for Lesson 1, the first day of class. Students should submit completed homework assignments to their discussion group leader at the end of each class.

The course is available both in printed form and in digital form as a Portable Document Format (PDF) file for those wishing to complete their homework assignments on computer. Please let the instructors know which of the two you prefer.

Students needing more space to answer a question than is provided under the question should continue their work on the back of the page, if they are using the printed form, or in the box provided at the end of each lesson, if they are using the digital form. Each question should be labeled clearly.

QUIZZES

Testing is a proven aspect of effective learning. It provides a review and helps to fix information in memory. For this reason, students will be quizzed on course material on weeks four, seven, and eleven. These may take the form of written exams or contests. Students should view these quizzes as an opportunity to learn the material at a deeper level. They should not become overly concerned, however, about their test performance, knowing that the best measure of biblical learning is obedience, not the ability to repeat information. For this reason, instructors do not assign letter grades to tests and records are not kept of quiz performance.

INDUCTIVE BIBLE STUDY METHODS

The approach to Bible study presented in Bible Seminar is best described as *inductive*. Students are asked to interact directly with the text, discovering its meaning for themselves. For this reason, homework and discussion groups are emphasized in Bible Seminar. Lectures are used to summarize and clarify information, but receive less emphasis.

An important aspect of inductive Bible study is the joy of discovery. As the student prayerfully observes the text and analyzes its message, he or she gains new insights into God's Word and learns its true meaning. This is a spiritual process in which the Spirit of God instructs the child of God in the Word of God. This process can easily be spoiled by the student turning to Bible commentaries and notes in study-Bibles before completing his or her own study of the text. For this reason, students are encouraged not to look at outside reference works, including book outlines, until they have completed homework assignments.

FOUR LEVELS OF PARTICIPATION

Hoping to meet the needs all Christians in the church, this course is offered on four levels.

1. Audit Level: All are welcome to attend Bible Seminar classes even if they are unable to complete homework assignments. They are welcome to listen to the lectures and participate in discussion groups. Those choosing to audit the course, however, should be aware that they will miss out on much of the learning process, for this takes place primarily in Bible Seminar as students interact with God's Word in completing the homework assignments.

2. Basic Level: Students who are new to the Christian faith or who have limited time available are invited to participate in Bible Seminar at the basic level. Those choosing to participate at this level should read the assigned text each week and answer the four questions preceded by an arrow (➤). The average student should be able to complete the weekly homework assignments at the Basic Level in one to two hours.

3. Intermediate Level: Mature Christians and students wanting to progress rapidly in their knowledge of Scripture are encouraged to participate in Bible Seminar at the Intermediate Level. Each week they should complete the reading assignment and all homework questions, usually numbering between ten and fifteen. This work will typically require two to four hours to complete.

4. Advanced Level: At the end of some lessons, one to three questions are appended and labeled: *Optional Questions for the Advanced Student*. These are difficult questions that require a wide understanding of Scripture and an additional hour or two to complete. Those who are ready for a challenge or who are preparing for ministry in teaching and preaching should consider taking Bible Seminar at the Advanced Level, completing all questions at the Intermediate Level and the optional questions for the advanced student. Students should answer these questions either on a separate sheet of paper or, if doing their work on computer, in the box at the end of each lesson.

At whatever level you choose to participate in Bible Seminar, be faithful and follow-through on your commitment. You are also always welcome to answer additional questions above your level should you wish to do so.

Unless already addressed in the weekly lecture, discussion groups will cover the four Basic Level questions, some Intermediate Level questions, and occasionally an Advanced Level question.

Maintain your focus during the eleven weeks of instruction and avoid falling behind on homework assignments. Learn the material thoroughly. In this way you will be laying a solid foundation for future Bible study and preparing for a lifetime of service and blessing.

COURSE COMPLETION

To successfully complete this course, a student is required to:

1. Submit the Student Commitment Sheet at the end of this lesson, indicating the level at which he or she would like to participate in the course.
2. Finish all required assignments for that level, turning in assignments to his or her discussion group leader in a timely manner
2. Attend class weekly, not missing more than two classes.

BIBLE SEMINAR CURRICULUM

This course is part of the Bible Seminar Curriculum, a seventeen-course series written to guide the Christian student through a book-by-book study of the Bible. Each course is eleven weeks in length. Because of the New Testament's greater relevancy to the Christian faith, the curriculum begins in the New Testament and proceeds to the Old Testament. Books are presented in their approximately chronological order.

Bible Seminar Courses

New Testament

- Bible Seminar 1 Luke, Acts 1-9
- Bible Seminar 2 James, Acts 10-14, Galatians, Acts 15-18:22, 1 Thessalonians, 2 Thessalonians, Acts 18:23-24
- Bible Seminar 3 1 Corinthians, 2 Corinthians, Acts 25-28
- Bible Seminar 4 Matthew, Ephesians
- Bible Seminar 5 Romans, Colossians, Philippians, Philemon, 1 Timothy
- Bible Seminar 6 Mark, 1 Peter, Titus, 2 Timothy, 2 Peter
- Bible Seminar 7 John, Hebrews
- Bible Seminar 8 1 John, 2 John, 3 John, Jude, Revelation

Old Testament

- Bible Seminar 9 Genesis 1-11, Job, Genesis 12-50
- Bible Seminar 10 Exodus, Leviticus, Numbers
- Bible Seminar 11 Deuteronomy, Joshua, Judges, Ruth, 1 Samuel
- Bible Seminar 12 2 Samuel, Psalms I (1-41), 1 Chronicles, Psalms II(42-72)
- Bible Seminar 13 1 Kings 1-11, Eccles., 2 Chron. 1-9, Prov., Psalms III (73-89), Song of Sol., Psalms IV (90-106)
- Bible Seminar 14 1 Kings 12-22, Joel, 2 Kings, Jonah, 2 Chronicles 10-36, Psalms V (107-136)
- Bible Seminar 15 Psalms V (137-150), Amos, Micah, Hosea, Isaiah
- Bible Seminar 16 Nahum, Zephaniah, Habakkuk, Jeremiah, Lamentations, Obadiah, Daniel, Ezra
- Bible Seminar 17 Ezekiel, Haggai, Zechariah, Esther, Nehemiah, Malachi

Bible Seminar 9

An Eleven-Week Inductive Study of Genesis and Job

Student Commitment Sheet

PERSONAL COMMITMENT

I have reviewed the course requirements and have prayerfully considered participation. I believe that the Lord would have me complete this course at the level indicated below. I will seek by the strength of His grace to be faithful in maintaining my focus and finishing this course in a manner pleasing to Him.

PARTICIPATION LEVEL

Audit Level

I will attend class when able and participate in some of the lectures and discussion groups.

Basic Level

I will read the weekly assignments and complete the four homework questions preceded by an arrow (▶). I understand that this work will require one to two hours' work each week to complete. I will attend class each week and take each of the quizzes.

Intermediate Level

I will read the weekly assignments and complete all intermediate homework questions. I understand that this will require two to four hours' work each week to complete. I will attend class each week and take each of the quizzes.

Advanced Level

I will read the weekly assignments and complete all intermediate homework questions and the optional questions for the advanced student. I understand that this will require three to six hours' work each week to complete. I will attend class each week and take each of the quizzes.

LESSONS AND HOMEWORK

That the instructors might know how many lessons to print each week, please indicate whether you would like to receive a paper copy of each lesson or whether you will be working from the digital PDF file of the course.

Printed Copy

PDF File

Name	Date
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Colossians 4:23-24

Whatever you do, do your work heartily, as for the Lord, rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

Lesson 2

GENESIS 1-3

INTRODUCTION TO THE BOOK OF GENESIS

Genesis is the first book in the Bible and is foundational to all that follows it. So important is it to the Christian faith that references to the people and events in it occur in almost every book of the New Testament. As such, Genesis is a book that Christians should study and reread throughout their lives that they might grasp its full significance in the panorama of God's revelation.

As the meaning of its name expresses, Genesis is a book about *origins*. It explains the origin of the universe, animal life on earth, and human existences. It explains how sin entered the world, spread to all men, and resulted in life as we know it today. It also contains the earliest promises of a Savior, who would deliver us from sin and restore us to a right relationship with God.

The book's name in the English Bible comes from the repetition of the word "generations" in the Greek translation of Genesis (*geneseos*). We find this word, for example, in Genesis 5:1—"This is the book of the generations (*geneseos*) of Adam" (Genesis 5:1).

The Hebrew word translated "generations" is *toledot*—meaning *descendants, results, proceedings*. Some scholars consider the phrase ". . . these are the generations of . . ." to be the key to understanding the structure of Genesis. This phrase occurs eleven times.

"These are the generations of the heavens and of the earth when they were created. . ." (Genesis 2:4, KJV).

"This is the book of the generations of Adam" (Genesis 5:1, KJV).

"These are the generations of Noah" (Genesis 6:9, KJV).

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth." (Genesis 10:1, KJV).

"These are the generations of Shem" (Genesis 11:10, KJV).

"Now these are the generations of Terah" (Genesis 11:27, KJV).

"Now these are the generations of Ishmael" (Genesis 25:12, KJV).

"And these are the generations of Isaac" (Genesis 25:19, KJV).

"Now these are the generations of Esau" (Genesis 36:1, KJV).

"And these are the generations of Esau" (Genesis 36:9, KJV).

"These are the generations of Jacob" (Genesis 37:2, KJV).

P. J. Wiseman (1888-1948) is credited with promoting the idea that these eleven occurrences mark the ends of eleven individual tablets or groups of tablets that Moses had in his possession when he wrote the book of Genesis. According to Wiseman, each occurrence of the phrase "these are the generations of . . ." is a colophon, a statement made at the end of a tablet stating the name of the person who wrote or owned the tablet. In Genesis, these phrases mark the end of the person's family history and ancestors. For more information on this approach to the structure of Genesis, see *New Discoveries in Babylonia about Genesis* (Wiseman, 1936, 131 pages) or Damien F. Mackey's more accessible summary of Wiseman's theory, *The First Book of Moses and the Toledoth of Genesis* (about 8 pages). Both documents are available online.

Applying Wiseman's theory, Charles Taylor proposes the following outline for Genesis.

1. God's Book, an account of his activities at the beginning of things (Gen. 1:1 to 2:4a)
2. Adam's Diary, some of it parallel to Vol.I. (Gen. 2:4b to 5:2)
3. Noah's Family Tree and Diary (Gen. 5:3 to 6:9a)
4. Noah's Sons' File on the Deluge (Gen. 6:9b to 10:1)
5. The Dispersion and Shem's Table of Nations (Gen. 10:2 to 11:10a)
6. Terah's Family Tree (Gen. 11:10b to 27a)
7. Isaac's Biography of Abraham, with Ishmael's Family Tree as Appendix (Gen. 11:27b to 25:19a)
8. Jacob's Biography of Isaac and his Descendants, including Jacob's Autobiography; with Esau's Family Trees in two Appendices (Gen. 25:19b to 37:2a)
9. Moses' Biography of Joseph and his Brothers (Gen. 37:2b to 50:26)

Other scholars disagree with Wiseman and connect several of the occurrences of "these are the generations of . . ." with the text that follows them. They see the phrases as introducing the descendants, not the ancestors, of the individuals associated with the phrases. Following this line of reasoning, Charles Ryrie offers the following outline for Genesis.

1. The Creation of the World 1:1-2:25
2. The Sin of Man 3:1-24
3. The Beginnings of Civilization 4:1-5:32
4. The History of Noah 6:1-9:29
5. The Descendants of Noah, and the Tower of Babel 10:1-11:26
6. The History of Abraham 11:27-25:11
7. The Descendants of Ishmael 25:12-18
8. The History of Isaac and His Sons 25:19-36:43
9. The History of Joseph 37:1-50:26

Because of the importance of the book of Genesis to the Christian faith, every Christian should have a good working knowledge of it and the location of the major events it contains. These include:

chapter Person or Event in Genesis

- | | |
|----|--------------------------|
| 1 | Creation |
| 3 | Fall of Mankind |
| 6 | Noah and the flood |
| 11 | Tower of Babel |
| 12 | Call of Abraham |
| 22 | Offering of Isaac |
| 27 | Jacob Deceives Isaac |
| 37 | Joseph sold into slavery |
| 45 | Joseph reveals himself |
| 50 | Joseph Dies |

► 1. Memorize the following simplified outline of Genesis.

I. Four Events 1-11

A. Creation 1-2

B. Fall 3-5

C. Flood 6-9

D. Babel 10-11

II. Four Individuals 12-50

A. Abraham 12-25a

B. Isaac 25b-27a

C. Jacob 27b-36

D. Joseph 37-50

2. Summarize what God did on each of the seven days of creation.

Day	Summary of What God Did Each Day
1	
2	
3	
4	
5	
6	
7	

3. The New Testament refers to Adam seven times. Complete the following table, summarizing what each passage says about Adam in context.

Reference	Summary of Contents
Luke 3:38	
Romans 5:14	
1 Corinthians 15:22	
1 Corinthians 15:45	
1 Timothy 2:13	
1 Timothy 2:14	
Jude 1:14	

►4. What do you learn about the nature of mankind and God’s purpose in creating us from the following passages?

Genesis 1:26-30
Genesis 2:7-8
Genesis 2:18-25

►5. What do we learn about God's testing of Adam and Eve, Satan's method of temptation, and the Fall of mankind from the following passages?

Genesis 2:16-17

Genesis 3:1-2

Genesis 3:3-4

Genesis 3:5

Genesis 3:6-7

6. How do you think God felt when he came into the Garden and Adam and Eve hid themselves from him (Genesis 3:8-13)?

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7. Summarize God's judgment on each of the following persons.

Satan (Genesis 3:14-15)
Woman (Genesis 3:16)
Man (Genesis 3:17-19)

8. Explain how the gospel of Jesus Christ is partially revealed in each of the following passages.

Genesis 3:15
Genesis 3:21

9. Explain how the power of sin to kill and separate us from God is expressed in Genesis 3:22-24.

►10. List four things you learn about God as a person from Genesis 1 to 3.

Optional Questions for the Advanced Student

11. Review God's creative acts on each of the first six days of creation. Do you notice anything unusual about the order in which God created the various elements of our universe? What might be the significance of this?

12. There is a growing controversy between young-earth creationists, who believe that God created the universe less than 10,000 years ago, and old-earth creationists, who believe that God created the universe more than three billion years old. Research this controversy online and summarize the position of each group. Include a list of the main arguments for each position.

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 3

GENESIS 4-11

- 1. List four insights into the nature of sin that can be drawn from the story of Cain killing his brother Abel (Genesis 4:1-15).

2. Where did Cain and Seth find wives to marry that they might populate the earth?

3. Scripture tells us that Enoch did not die. He “walked with God; and he was not, for God took him” (Genesis 5:24). Does this contradict Romans 6:23 and Hebrews 9:27? Why would God take Enoch alive into heaven? Is there a reason?

►4. Describe the condition of mankind in the years immediately preceding the flood (Genesis 6:5-13).

5. As people became increasingly wicked and corrupt, the Lord decided to destroy mankind. Scripture states, “And the Lord was sorry that He had made man on the earth, and He was grieved in His heart” (Genesis 6:6). How can an all-knowing God, who sees the outcome of everything before it even starts, later regret that he had done something?

6. Make a sketch of the ark based on the description in Genesis 6:14-22. As best you can, draw it to scale according to the proportions given in the text. (A cubit is approximately 18 inches.)

7. Some say that the biblical story of Noah and the Flood are mythological and should be treated as little more than fairytales. Consider the following.

Did Jesus treat the story of Noah and the Flood as fact or fiction in Luke 17:20-30? What point does Jesus make with respect to Noah and the Flood?

Did Peter treat the story of Noah and the Flood as fact or fiction in 2 Peter 2:1-10? What point does Peter make with respect to Noah and the Flood?

8. Immediately following the flood, God told Moses and his sons,

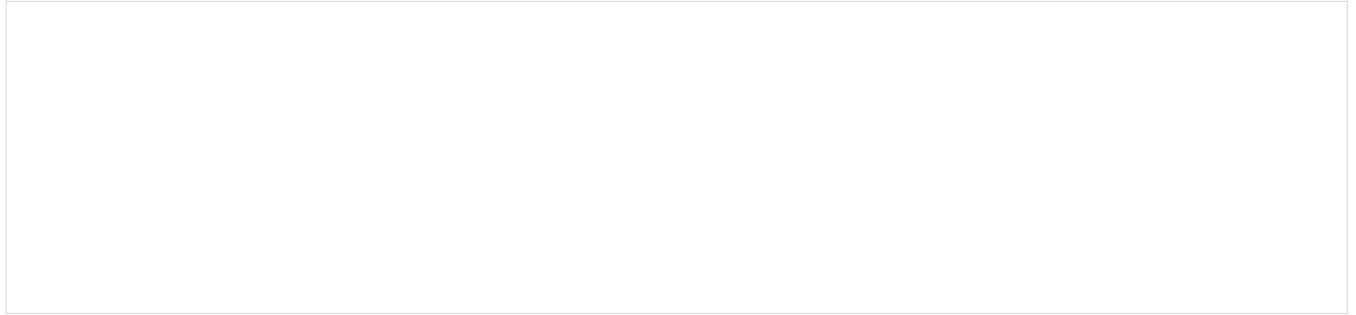
Whoever sheds man's blood, / By man his blood shall be shed, / For in the image of God He made man (Genesis 9:6).

Some see in this verse the establishment of civil government. God is giving members of a community the right to govern that community, enact laws, and punish offenders. Do you think this is a reasonable application of the verse? Explain your reasons.

9. When Cain killed Abel, God allowed Cain to live and said, "Whoever kills Cain, vengeance will be taken on him sevenfold" (Genesis 4:15). Additionally, "The Lord appointed a sign for Cain, lest anyone finding him should slay him" (Genesis 4:15). This being the case, why following the flood would God instruct men to execute murderers? Is God being inconsistent?

10. Does the instruction of Genesis 9:6 still hold true today, such that civil governments should execute murderers? Should Christians support capital punishment (the death penalty) for murder?

11. The gay and lesbian community has adopted the rainbow flag as its symbol of solidarity and pride. In light of Genesis 9:11-17, why is their choice ironic (the opposite of what you might expect)?



►12. To familiarize yourself with Adam's descendants, list and number the generations from Adam to Abraham. According to Genesis 5:1-32 and 11:10-26, there are twenty generations, counting Adam as the first and Abram as the twentieth.



- 13. List the three primary reasons why God judged the people of Babel and confused their language (Genesis 11:1-9).

Optional Questions for the Advanced Student

14. Strange events occurred on earth preceding the flood. These involved the “sons of God,” a term used in Scripture to refer to angels (Job 1:6; 2:1; 38:7).

“Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the Lord said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.’ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown” (Genesis 6:1-4).

How could angels, who are spirit beings, have sexual relationships with women and produce offspring? Were the Nephilim the offspring of these relationships? Do 2 Peter 2:4 and Jude 6 relate to this event? If so, what do we learn from these verses about what became of these wayward angels?

15. Some consider the list of twenty generations from Adam to Abraham in Genesis 5:1-32 and 11:10-26 to be exhaustive. They believe it is a complete list of every person in the direct line of descent from Adam to Abraham. Others say that the list includes only significant men and that other generations may have been omitted for the sake of brevity. William Henry Green presents this view in his widely read article “Primeval Chronology” (1890). It can be found online at several sites, including the following link: <http://www.reasons.org/articles/are-there-gaps-in-the-biblical-genealogies>. Review this article. What are the author’s three strongest arguments for the possibility of additional generations between Adam and Abraham? In your opinion, is the author’s hypotheses that additional generations are likely reasonable and biblically sound?

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 4

JOB 1-10

The book of Job begins with the introduction of the book's central character, who is Job. The derivation of his name is uncertain. He is a resident of Uz, the location of which is also uncertain. Some scholars associate Uz with Edom, southeast of the Dead Sea. They base this association on Lamentations 4:21, "Rejoice and be glad, O daughter of Edom, / Who dwells in the land of Uz." Other scholars associate Uz with the Arabian desert, west from Babylon. They base this on references to Uz by Ptolemy and the locations from which Job's friends came. They see Lamentation 4:21 as a reference to Edomites living near Babylon.

There are no clear time markers in the book of Job by which we might determine when the events occurred or when the book was written. Job is generally considered to be ancient, dating from the time of Abraham (about 2150) or not long after. Apocryphal Jewish writings refer to Job as a contemporary of Jacob (about 1800 BC). These early dates are supported by the fact that there are no references in the book to the patriarchs, Moses, the Law, the Levitical sacrifices, or Jerusalem. We get some idea of the time period in which Job lived from the age at which he died. Following the Flood, lifespans decreased dramatically. Job lived to be 140 years (Job 42:16). Compare this to Noah, who lived to be 950 (Genesis 9:29). Later, in the days of the Patriarchs, a 150 year lifespan was more typical. Nahor lived 119 years (Genesis 11:25); Terah, 205 years (Genesis 11:32); Sarah, 127 years (Genesis 23:1); Abraham 175 years (Genesis 25:7); Isaac, 180 years (Genesis 35:28); Jacob, 147 years (Genesis 47:28); and Joseph, 110 years (Genesis 50:26).

We do not know who wrote the book of Job. Possibilities include Job, Moses, or one of the other prophets.

Job is a frame story, that is, a story within a story. The outer story describes a challenge issued by Satan before God. It is written as prose, that is, text in its ordinary form. The inner story is the record of Job's sufferings and his discussions about his condition with four friends. It is written as poetry, which in Hebrew is distinguishable by its use of parallelism, the "rhyming" of ideas through similar successive statements, usually in pairs.

The book opens with a five-verse introduction in which Job is presented as a righteous and wealthy man. The writer then takes the reader to the heavenly realm, where he witnesses an encounter between God and Satan. "Have you considered My servant Job?" God asks Satan. "For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil" (Job 1:8). The Accuser responds with a challenge. "Does Job fear God for nothing?" Satan asks. "Hast Thou not made a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth Thy hand now and touch all that he has; he will surely curse Thee to Thy face" (Job 1:9-11). So begins an extended period of testing for Job. His trials become the story within the story and we follow his suffering and questions about his suffering for the next forty-two chapters. Throughout this time, Job never learns that he has become a player in the longstanding conflict between God and Satan. Will Job demonstrate under this severe trial that he truly loves and trusts God, or will affliction reveal that he only loved God for what he could get out of him? This is the story of Job.

In the course of his sufferings, Job receives counsel from five individuals. The first is his wife, who tells her husband, “Curse God and die!” (Job 2:9). Then three friends join him and offer counsel: Eliphaz in three speeches, Bildad in three speeches, and Zophar in two speeches (Job 3:1-42:6). Job responds to each speech. Near the end of the book, a younger man named Elihu joins Job’s circle of counselors and speaks his mind in four speeches (Job 38:1-37:23). God has the final two speeches, rebuking Job, who faltered but ultimately maintained his faith in God (Job 38:1-41:34). Job repents for having questioned God’s justice, retracting “in dust and ashes” (Job 42:1-6). The Lord rebukes Eliphaz and his two friends (Job 42:7-9). The book ends with God restoring to Job his great wealth and family blessing. A final scene in which God confronts Satan with the outcome of the test is not included in the story.

►1. What do we learn about Job’s faith and love for God from Job’s initial response to great loss (Job 1:20-22)?

2. What additional insights into Job’s faith and love can we draw from his second response to trial (Job 2:10)?

►3. In the depths of his suffering, Job asks, “Why is light given to him who suffers, / And life to the bitter of soul?” (Job 3:20). How would you answer this question?

➤4. When encountering imagery in Hebrew poetry, it is important to pause and visualize what the author is portraying. For example, Job responds to Eliphaz first speech, saying, “If only my anguish could be weighed and all my misery be placed on the scales! It would surely outweigh the sand of the seas—no wonder my words have been impetuous” (Job 6:2-3, NIV). Explain the imagery of these verses based on the translation of the Hebrew in the New International Version.

➤5. Job replies to Bildad, “My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. I will say to God, ‘Do not condemn me; Show me why You contend with me’” (Job 10:1-2, NKJV). If you had been present to counsel Job, how would you have responded to these words?

CONDENSED PARAPHRASE OF THE BOOK OF JOB

Write a condensed summary of the following speeches from the book of Job. Seek to capture the true essence of each speech. Condense each to about 10% of its original size. Rewrite it in the same person and tone as the original, paraphrasing the speaker’s words as if he were speaking. If you wish, you can use modern expressions and slang to make the speech more contemporary and vivid. The first speech has been done for you to serve as an example.

First Speech (Job 3:1-26)

Cursed be the day I was born. I wish I had been a stillborn. At least the dead have rest. Why on earth would God bring me into such bitter existence? Explain that to me. I'm miserable. The very thing I feared has fallen upon me.

6. Eliphaz’ First Speech (Job 4:1-5:27)

7. Job's First Response to Eliphaz (Job 6:1-7:21)

8. Bildad's First Speech (Job 8:1-22)

9. Job's First Response to Bildad (Job 9:1-10:22)

Optional Questions for the Advanced Student

10. In John 9:1-3, Jesus tells of a man born blind. Compare this man's story to Job's story. How are they similar? How are they different?

PREPARE FOR QUIZ

During class this week there will be a short quiz of all course material to this point. To prepare, review all reading assignments, lecture notes, and homework questions and answers.

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 5

JOB 11-19

1. In his first speech, what is Zophar's solution to Job's problems (Job 11:1-20)?

►2. Job asks God: “How many are my iniquities and sins? Make known to me my rebellion and my sin. / Why dost Thou hide Thy face, / And consider me Thine enemy? / Wilt Thou cause a driven leaf to tremble? / Or wilt Thou pursue the dry chaff? / For Thou dost write bitter things against me, / And dost make me to inherit the iniquities of my youth. / Thou dost put my feet in the stocks, / And dost watch all my paths; / Thou dost set a limit for the soles of my feet, / While I am decaying like a rotten thing, / Like a garment that is moth-eaten” (Job 13:23-28).

Job has suffered the loss of his children, servants, possessions, and personal health. Greatly adding to his pain is the fact that he doesn't know what he has done to deserve such treatment. Why does God leave Job in the dark despite his pleas for answers?

3. In his second speech, Eliphaz rebukes Job strongly, saying, “Why does your heart carry you away? / And why do your eyes flash, / That you should turn your spirit against God, / And allow such words to go out of your mouth? / What is man, that he should be pure, / Or he who is born of a woman, that he should be righteous? / Behold, He puts no trust in His holy ones, / And the heavens are not pure in His sight; / How much less one who is detestable and corrupt, Man, who drinks iniquity like water!” (Job 15:12-16).

Is this criticism just? Has Job turned his spirit against God, as Eliphaz claims?

►4. As Job's sufferings continue, he becomes more outspoken, saying, "Know then that God has wronged me, / And has closed His net around me. Behold, I cry, 'Violence!' but I get no answer; / I shout for help, but there is no justice" (Job 19:6-7). Has God wronged Job? Explain your answer.

►5. Crying out for justice, Job asks that a written record be made of his case. He laments, "Oh that my words were written! / Oh that they were inscribed in a book! / That with an iron stylus and lead / They were engraved in the rock forever?" (Job 19:23-24). How has Job's plea been fulfilled?

►6. In the depths of despair, Job cries out, "And as for me, I know that my Redeemer lives, / And at the last He will take His stand on the earth. / Even after my skin is destroyed, / Yet from my flesh I shall see God; / Whom I myself shall behold, / And whom my eyes shall see and not another" (Job 19:25-27). What does this tell you about Job even in the midst of his sufferings and complaints?

CONDENSED PARAPHRASE OF THE BOOK OF JOB

Write a condensed summary of the following speeches from the book of Job. Seek to capture the true essence of each speech. Condense each to about 10% of its original size. Rewrite it in the same person and tone as the original, paraphrasing the speaker's words as if he were speaking. If you wish, you can use modern expressions and slang to make the speech more contemporary and vivid.

7. Zophar's First Speech (Job 11:1-20)

8. Job's First Response to Zophar (Job 12:1-14:22)

9. Eliphaz' Second Speech (Job 15:1-35)

10. Job's Second Response to Eliphaz (Job 16:1-17:16)

11. Bildad's Second Speech (Job 18:1-21)

12. Job's Second Response to Bildad (Job 19:1-29)

Optional Questions for the Advanced Student

13. Job says, "Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him," (Job 13:15). Are Job's statements here consistent? Can true trust and real questioning coexist? Explain.

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 6

JOB 20-31

►1. Eliphaz asks Job, “Is not your wickedness great, / And your iniquities without end?” (Job 22:5). What specific sins does Eliphaz accuse Job of having committed (Job 22:6-9)?

►2. Bildad’s third speech is short but powerful. Do you agree or disagree with what he says (Job 25:1-6)? Additionally, what does Bildad imply, though he never specifically states it? Do you agree with his implication?

►3. What does Job mean when he says, “Far be it from me that I should declare you right; Till I die I will not put away my integrity from me” (Job 27:5)?

➤4. Express in your own words the depths of Job's sufferings stated in Job 30:26-31.

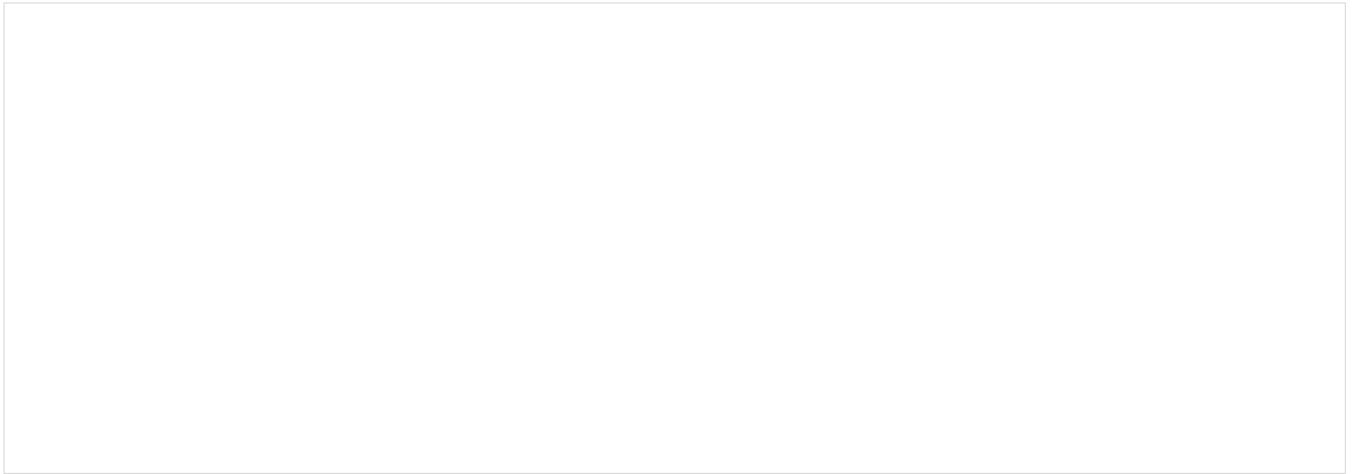
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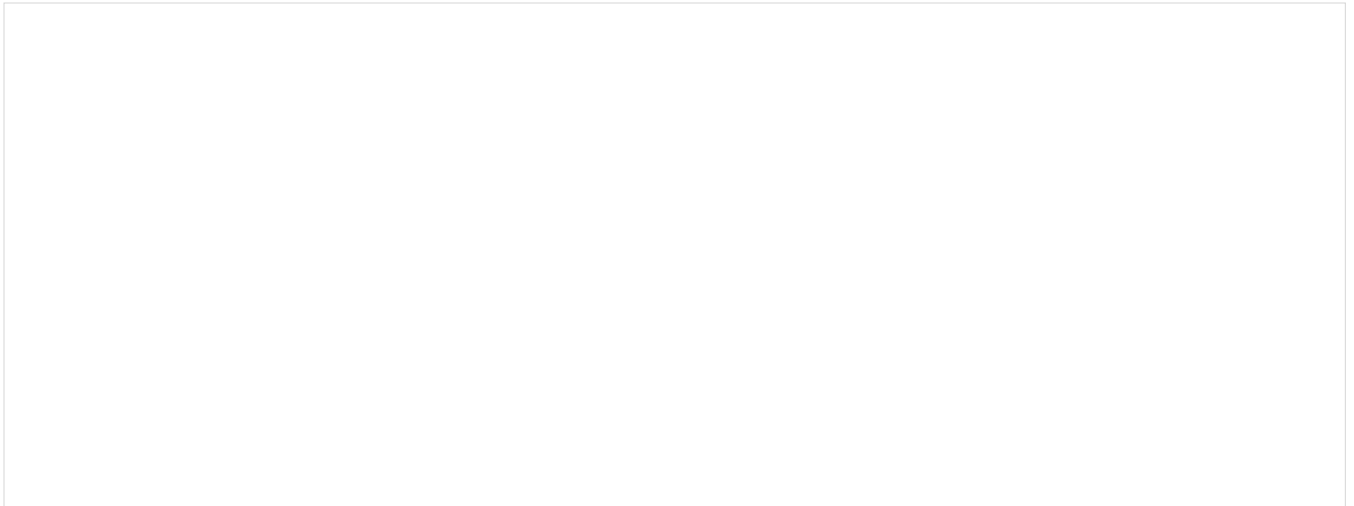
5. Zophar's Second Speech (Job 20:1-29)

6. Job's Second Response to Zophar (Job 21:1-34)

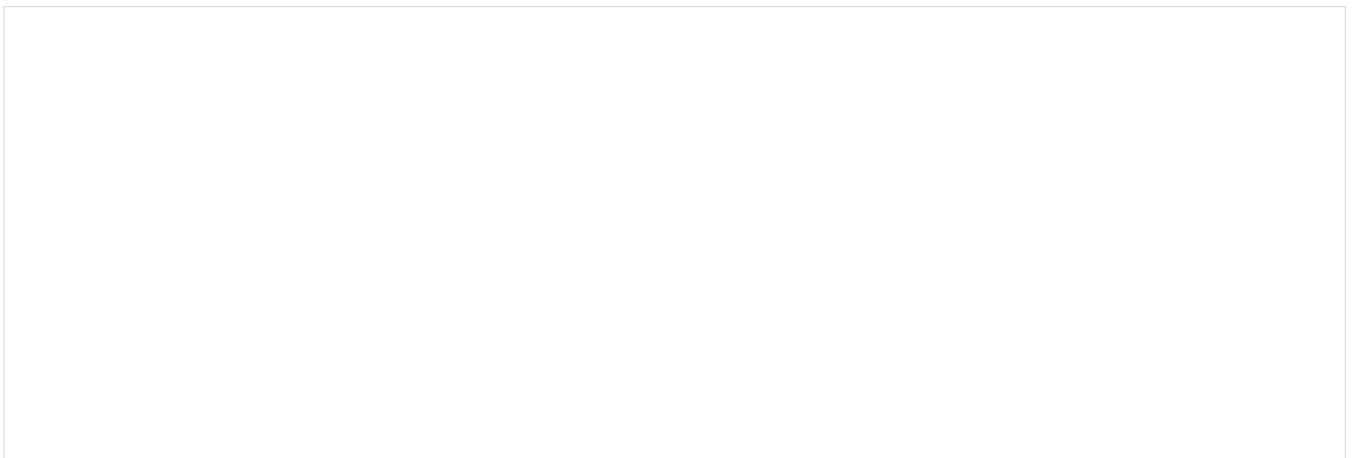
7. Eliphaz' Third Speech (Job 22:1-30)



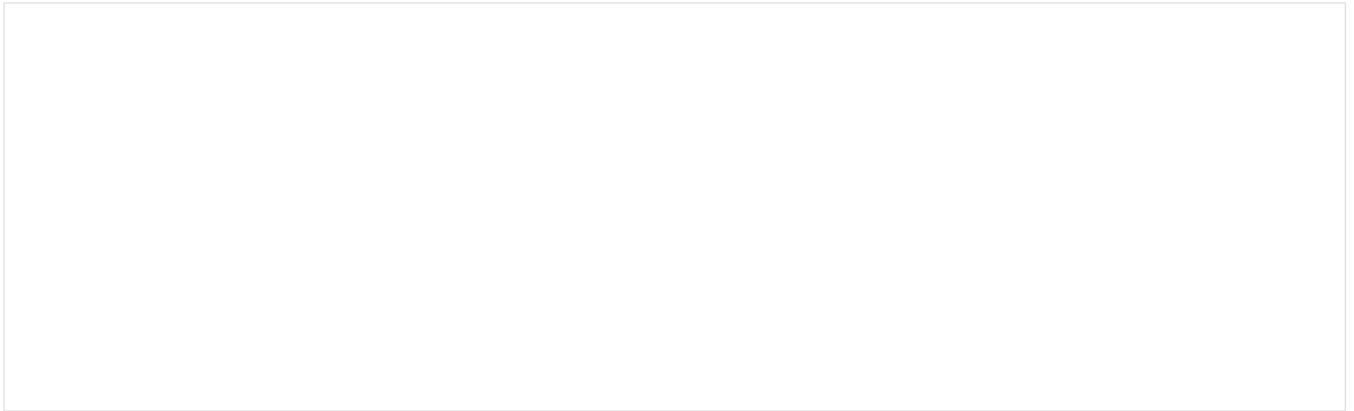
8. Job's Third Response to Eliphaz (Job 23:1-24:25)



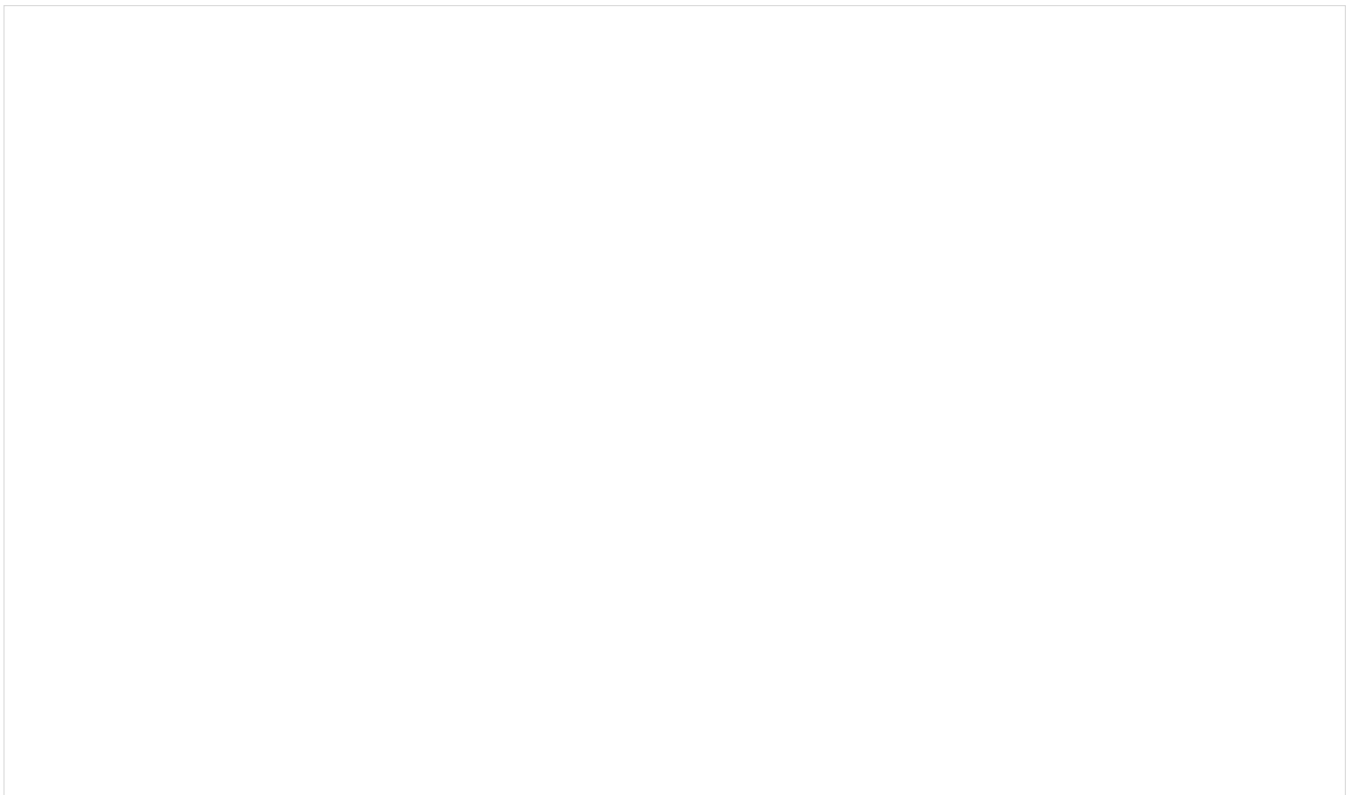
9. Bildad's Third Speech (Job 25:1-6)



10. Job's Third Response to Bildad (Job 26:1-14)



11. Job's Final Response to His Three Counselors (Job 27:1-31:40)



Optional Questions for the Advanced Student

12. There are only two Old Testament references to Job outside of the book of Job. They are found in Ezekiel 14:14 and 14:20. How does God honor Job in these two verses?

13. There is only one New Testament reference to Job. It is found in James 5:11. What point does James make with reference to Job in this verse?

Additional space for answers. Please label each answer clearly with its corresponding question number.

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Lesson 7

JOB 32-42

1. According to Job 32:1-3, why did Job's three friends—Eliphaz, Bildad, and Zophar—finally decide to counsel him no more? Why did Elihu decide to step in and take up the task?

2. What is Elihu's main argument in Job 33:8-12? Is his reasoning sound?

3. What about Elihu's argument in Job 34:7-12? Is his thinking in this section reasonable?

►4. In God's first speech, he asks Job, "Where were you when I laid the foundation of the earth?" (Job 38:4). Why does God ask Job this question and what is it intended to communicate?

►5. In his second speech, God asks Job, "Will you really annul My judgment? Will you condemn Me that you may be justified?" (Job 40:8). How was Job guilty of this? What about today? Do people annul God's judgment and condemn him that they may be justified? Explain and give an example.

►6. How did God rebuke Job's three counselors and humble them before Job (Job 42:7-9)?

►7. When a Christian faces tragedy, or disappointment, health problems, financial difficulties, or the like, he or she can choose to trust God and obey him through the trial or take the path of doubt and self-direction. List ten negative conditions that often accompany the pathway of unbelief. One, for example, is *bitterness*.

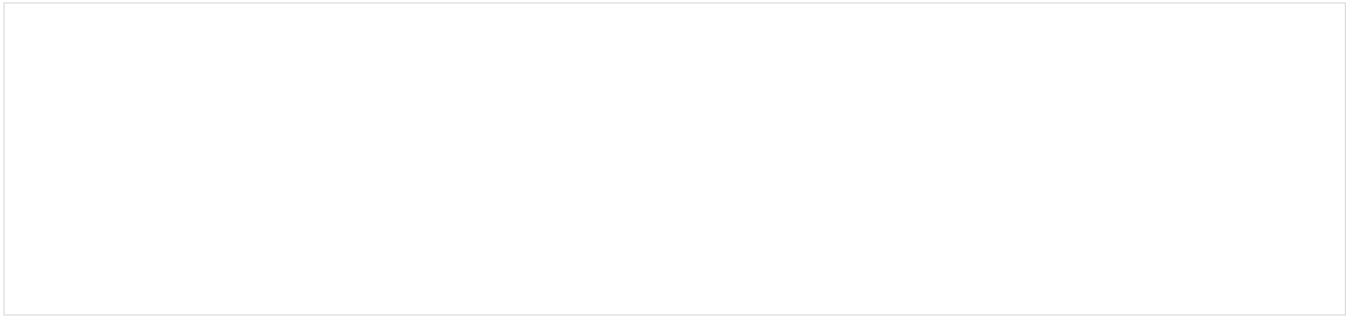
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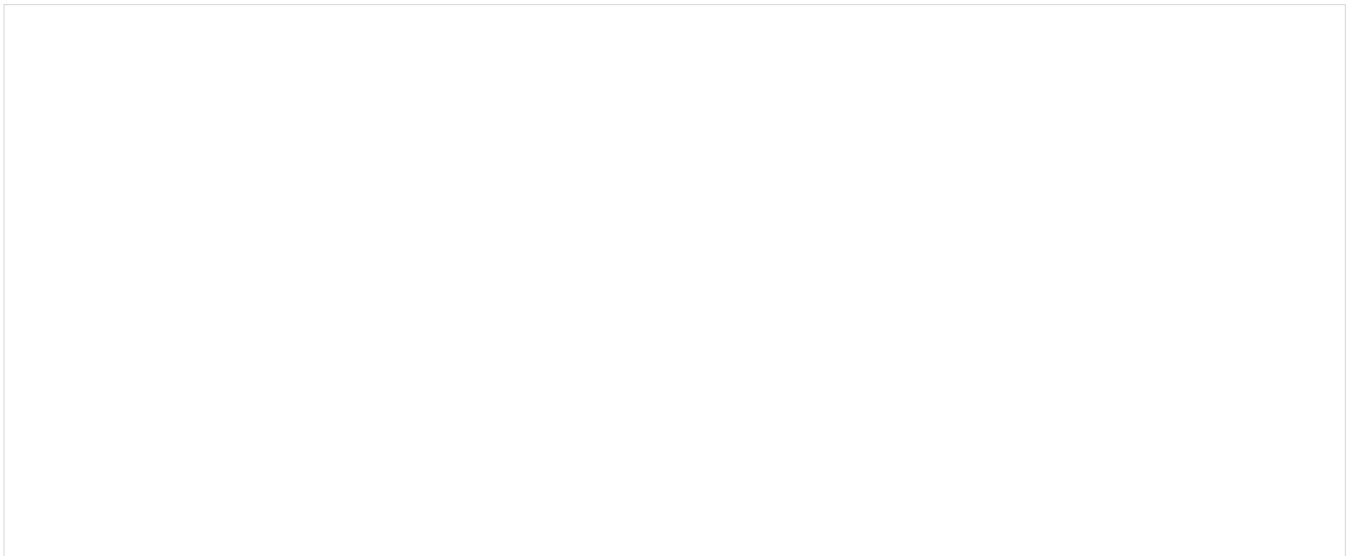
8. Elihu's First Speech (Job 32:1-33:33)

9. Elihu's Second Speech (Job 34:1-37)

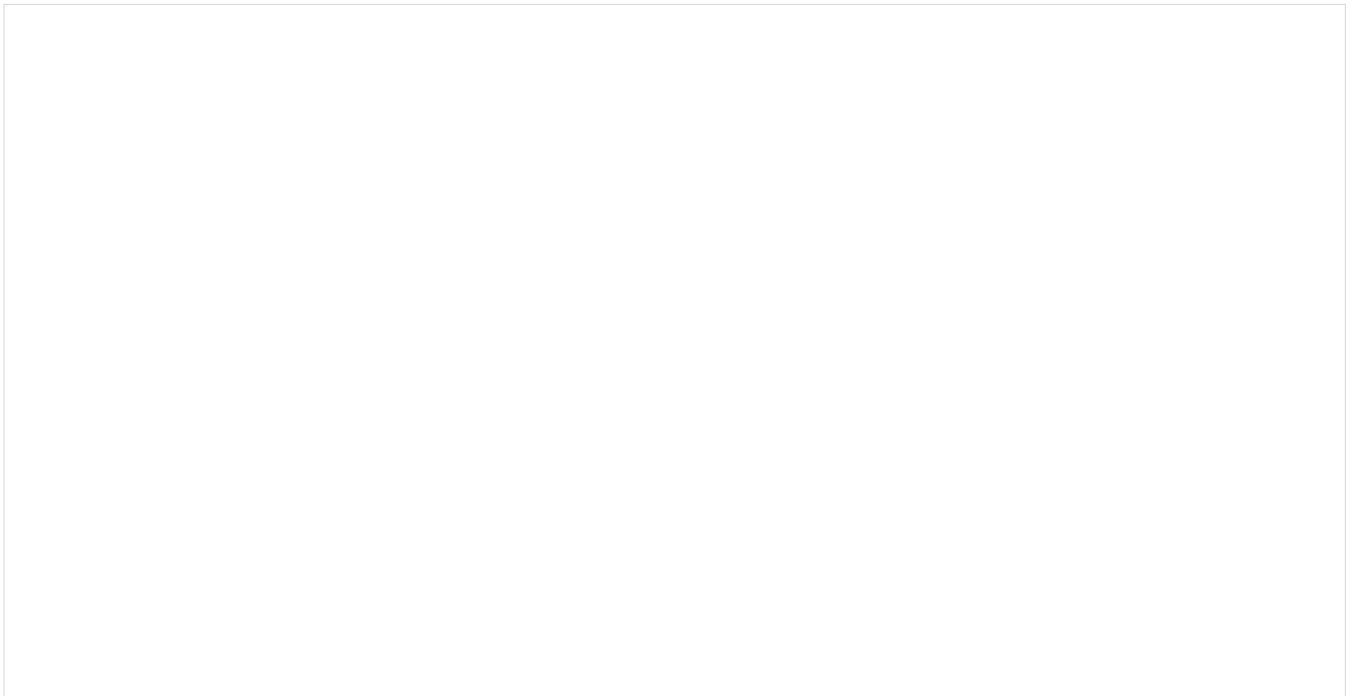
10. Elihu's Third Speech (Job 35:1-16)



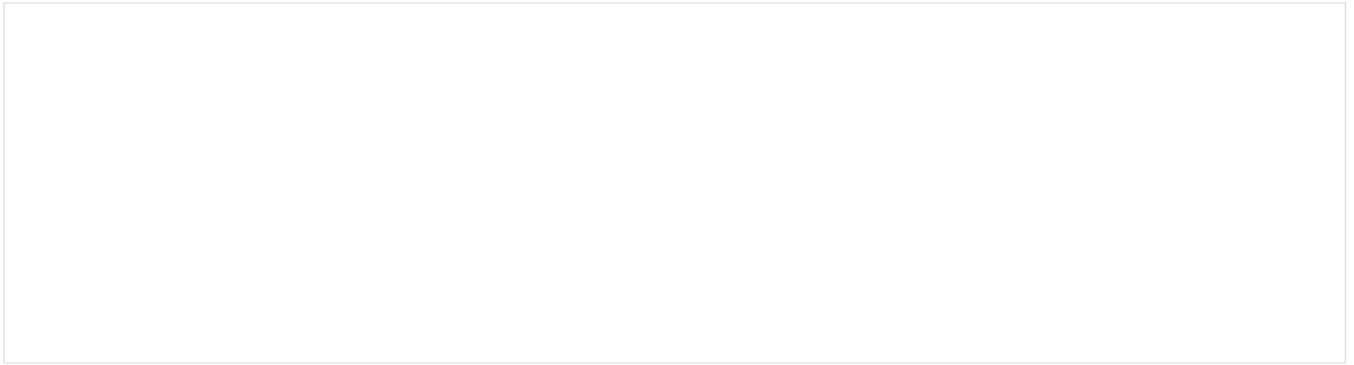
11. Elihu's Fourth Speech (Job 36:1-37:24)



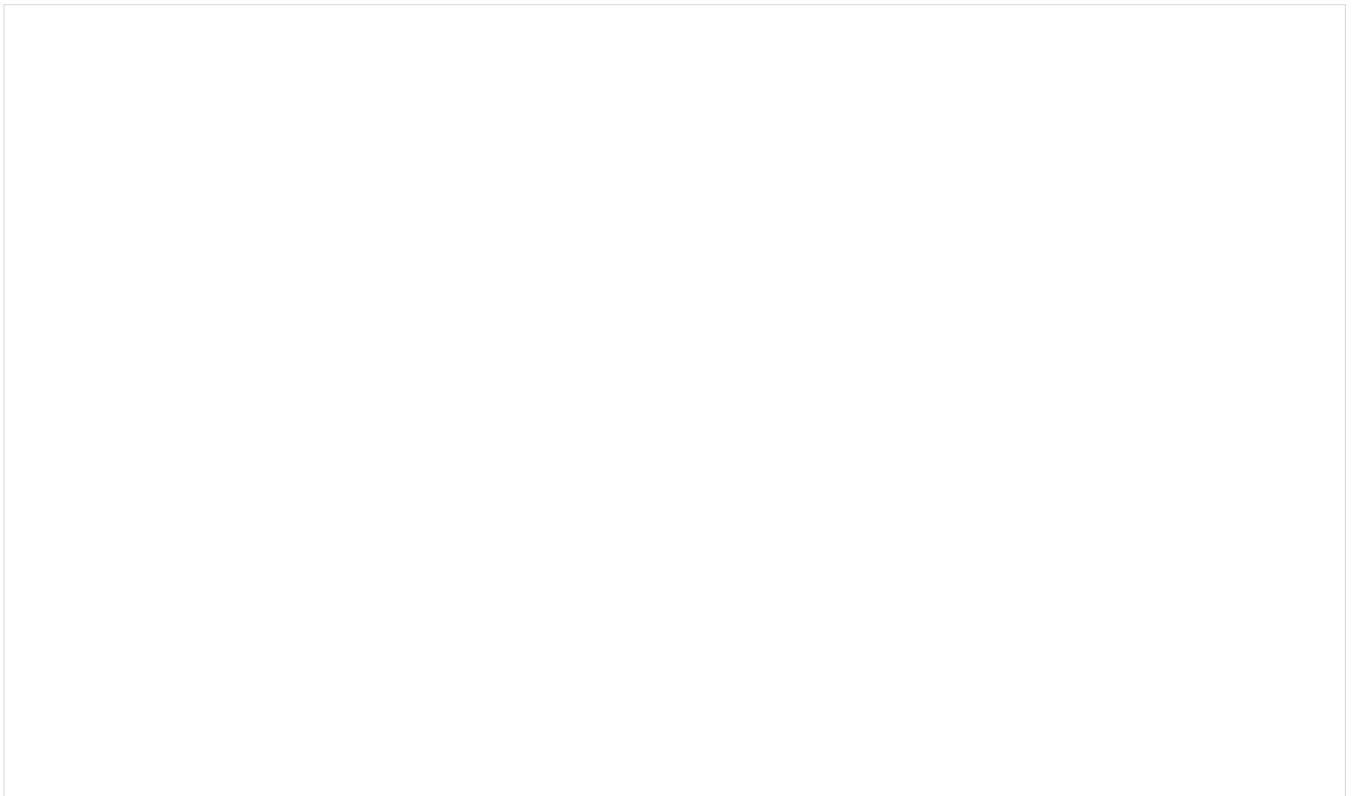
12. God's First Speech (Job 38:1-40:2)



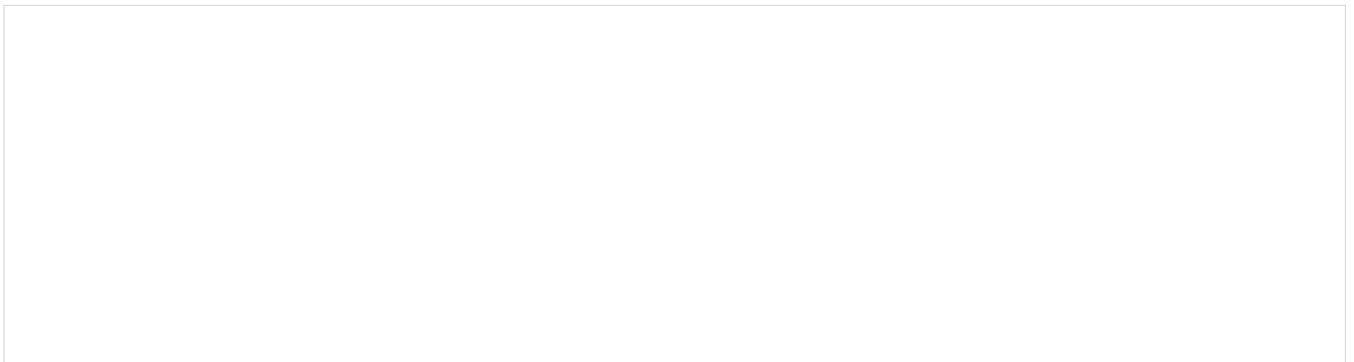
13. Job's First Response to God (Job 40:3-5)



14. God's Second Speech (Job 40:6-41:34)



15. Job's Second Response to God (Job 42:1-6)



16. In the opening two chapters of the book of Job, God draws back heaven's curtains that the reader might see the spiritual battle above. Why is this introduction essential to a proper understanding of Job's sufferings and the foolishness of the counsel offered by Job's wife and his friends?

Optional Questions for the Advanced Student

17. Greek philosopher Epicurus (341-270 bc) is credited with first expressing the problem of evil.

Either God wants to abolish evil, and cannot; or he can, but does not want to. If he wants to, but cannot, he is impotent. If he can, but does not want to, he is wicked. If, as they say, God can abolish evil, and God really wants to do it, why is there evil in the world?"

Epicurus, *Aphorisms*

This is sometimes referred to as the Epicurean Paradox. What insights can you draw from Job's story to explain the existence of evil in a world created and ultimately under the control of a good and all-powerful God?

18. Jesus taught his disciples to pray, "And do not lead us into temptation, but deliver us from evil" (Matthew 6:13). Should we pray this way so that God would not lead us into trials such as Job faced? If such trials are to the glory of God, then should not we pray for such trials that we might have an opportunity to glorify God by the demonstration of our faith? Explain.

PREPARE FOR QUIZ

During class this week there will be a short quiz of all course material to this point. To prepare, review all reading assignments, lecture notes, and homework questions and answers.

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 8

GENESIS 12-20

►1. God told Abraham, “Go out from your country, your relatives, and your father’s household to the land that I will show you” (Genesis 12:1, NET). The Lord promised Abraham many things if he obeyed him. List each promise in Genesis 12:1-3.

2. What do we learn about the sanctity of marriage in the eyes of God from Genesis 12:10-20?

3. When strife arose between Abraham’s herdsmen and Lot’s herdsmen, Abraham proposed a solution (Genesis 13:1-12). What principles for dealing with strife between Christians can we draw from what occurred?

4. When Abraham offered Lot the choice of land, Lot chose the cities of the Jordan valley (Genesis 13:9-18). What lessons might we learn from his choice and its outcome?

5. Following his separation from Lot, “Abraham moved his tents and went to live by the oaks of Mamre in Hebron, and he built an altar to the Lord there.” (Genesis 13:18). Hebron was the home of Abraham, Isaac, and Jacob, and the burial place of Sarah (Genesis 23:19; 35:27). Caleb took it for his possession following the conquest of Canaan (Joshua 14:12). King David ruled from there at the start of his reign (2 Samuel 2:1-4). Hebron, Israel, today is a prosperous city, but is frequently the site of unrest between Jews and Palestinians. Do a brief search online of Hebron and the Cave of the Patriarchs. Summarize what you learn.

6. Melchizedek is an important person because his life has symbolic meaning with reference to Christ (Hebrews 5:5-10; 7:1-17). What do we learn about Melchizedek from Genesis 14:17-20?

7. What lessons can we learn from Abraham's refusal to take booty from the king of Sodom (Genesis 14:21-24)?

►8. Abraham is one of the most important people in the Bible. The Old Testament refers to him more than 200 times, and the New Testament some 80 times. One of the most significant events in his life is recorded in Genesis 15. The Lord took Abraham outside and said, "Now look toward the heavens, and count the stars, if you are able to count them" (Genesis 15:5). He then added, "So shall your descendants be" (Genesis 15:5-6). The Scriptures continue, saying, "Then he [Abraham] believed in the Lord; and He [God] reckoned it to him [Abraham] as righteousness" (Genesis 15:6). This may be the most important verse in the Old Testament for it explains how a sinful man can get right with God, who is holy. Summarize what Paul says about the meaning of this verse in Romans 4:2-5.

►9. God promised Abraham the all the land "from the river of Egypt [the Nile] as far as the great river, the river Euphrates" (Genesis 15:18). God has yet to fulfill this promise, for not in the days of Joshua, David, or Solomon did the land of Israel extend that far. In Abraham's day, even a partial fulfillment of the promise, was delayed. What reason does God give Abraham for not giving his descendants the promised land for another 400 years (Genesis 15:13-16)? What does this delay tell you about God?

10. What lessons can we learn from Sarai's solution to her barrenness in offering Hagar her maid to her husband Abraham?

11. What is the purpose of circumcision according to Genesis 17:9-14?

12. Why did Sarah laugh (Genesis 18:9-15)? Have you ever done something similar? Explain.

13. What do we learn about God from the destruction of Sodom and Gomorrah (Genesis 18:1-19:38)?

►14. Explain why God turned Lot's wife into a pillar of salt (Genesis 19:17-26)? How might we become guilty of a sin similar to hers?

Optional Questions for the Advanced Student

15. What point does Paul make through the life of Abraham in Galatians 3:5-9?

16. Sarai's suggestion that Abraham could have a child through Hagar her maid seemed like a good idea to Abraham, so he went along with it. What other "good ideas" can you think of in Scripture that sounded right at the time but later turned out to be outside God's will, foolish, and/or sinful?

Additional space for answers. Please label each answer clearly with its corresponding question number.

Lesson 9

GENESIS 21-30

1. It is generally believed that Arabs are the modern descendants of Ishmael. This multiethnic people are identified by linguistic, tribal, and cultural links. The Book of Jubilees, a non-canonical Jewish book dating from 150 BC or earlier, states: “And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs and Ishmaelites” (Jubilees 20:13). Mohammed is believed to be a descendent of Ishmael through his second son, Kedar.

How was God’s promise to Hagar in Genesis 21:14-18 fulfilled according to Genesis 21:19-21 and 25:12-18?

►2. Abraham’s willingness to slay his son Isaac at God’s command has symbolic significance with respect to Christ’s death on the cross. List five ways in which the events of Genesis 22 have parallels with what took place on the cross.

►3. James writes, “Was not Abraham our father justified by works, when he offered up Isaac his son on the altar” (James 2:21). The implied answer is: *Yes, Abraham was justified by works when he offered up Isaac.* Murdering one’s son, however, is an evil act. This being the case, in what sense was Abraham justified (shown or proven to be righteous) by his willingness to kill his son?

4. What good business practices can we draw from Abraham's interactions with Ephron and the sons of Heth (Genesis 23:1-19)?

►5. Modern concepts of marriage are changing. Review the story of Isaac and Rebekah recorded in Genesis 24:1-67. List five elements of a godly engagement and marriage that can be drawn from their example.

6. Abraham's servant traveled some 800 miles to Mesopotamia to find a bride for his master's son from among Abraham's relatives. Arriving in the city of Nahor, Abraham's brother, the servant prayed, "O Lord God of my master Abraham, please give me success this day, and show kindness to my master Abraham. Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water. Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'—let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master" (Genesis 24:12-14). Remarkably, the first woman he spoke to was Rebekah, Nahor's granddaughter and Abraham's grandniece. She was to become Isaac's wife. Can we expect similar guidance in the important questions of life that we might know God's will for us? Share one example from your life or someone's else that demonstrates God's leading.

7. According to Genesis 16:15-16, Genesis 21:1-3, and Genesis 25:1-11, how many sons did Abraham have? According to Hebrews 11:17-18, how many sons did Abraham have? Does Scripture contradict itself here? Explain.

8. How do you explain a godly man like Isaac lying to Abimelech about his wife Rekekah by claiming that she was his sister (Genesis 26:7-11), especially in light of the trouble caused by similar lies by his father Abraham about Sarah to Pharaoh (Genesis 12:13-20) and to an earlier Abimelech (Genesis 20:1-18)? (Note: Abimelech is not a personal name but a title used by Philistine rulers, much like Pharaoh was used by kings of Egypt or Caesar by rulers of the Roman Empire.)

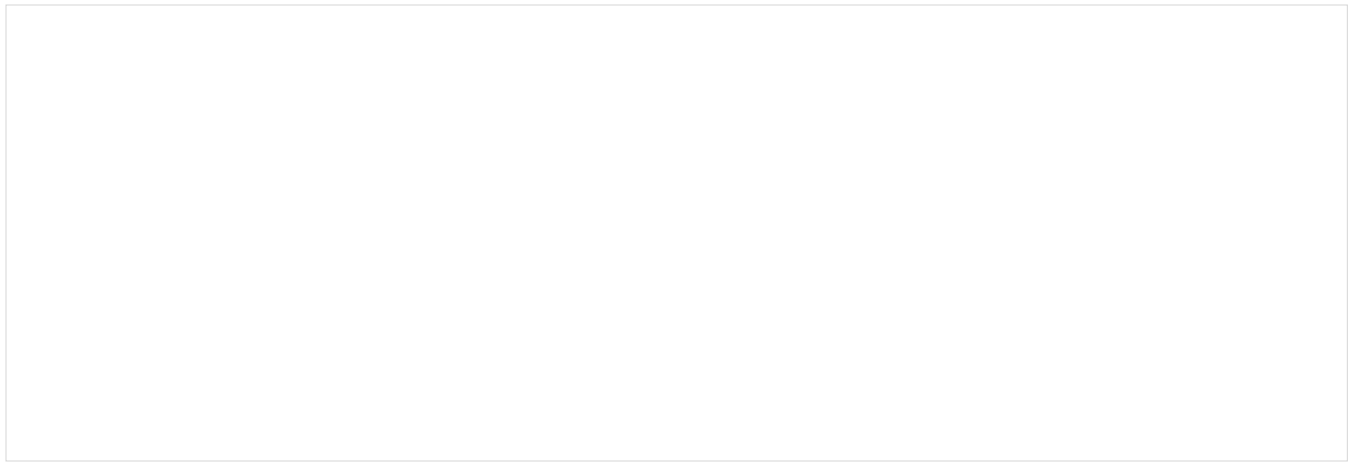
9. How might we as Christians apply Isaac's example in Genesis 26:18-22? In answering this question, describe a situation, real or imagined, in which we could follow his example with respect to disputes over wells.

►10. The firstborn male received a double portion of his father's inheritance (Deuteronomy 21:17). This means, for example, that if a man died leaving thirty cows to two sons, the older son received twenty cows and the younger son ten. What do we learn about Esau's character from his selling his birthright to his younger brother Jacob (Genesis 27:-34)?

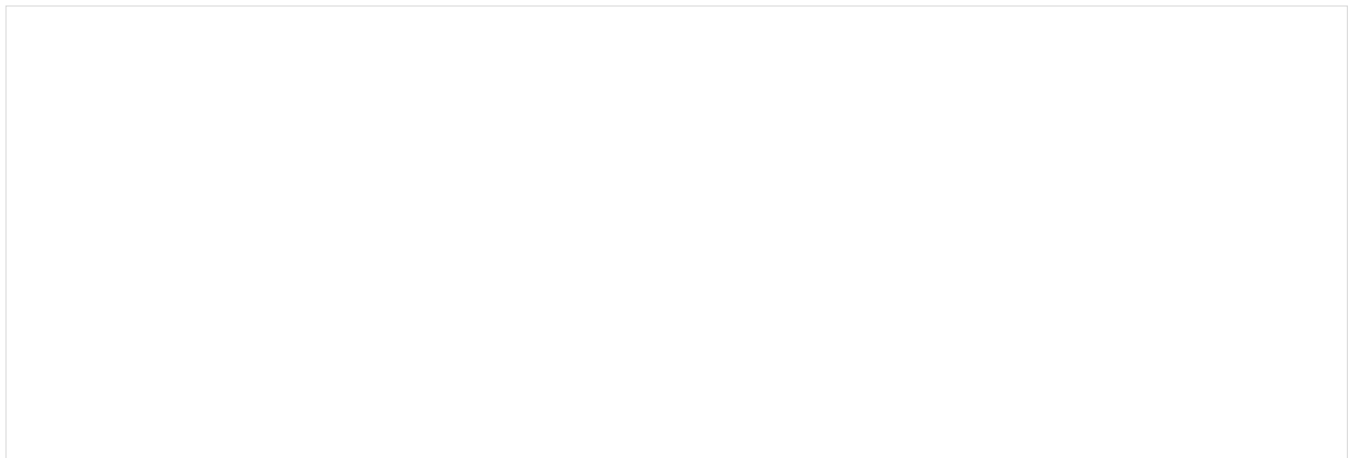
11. Analyze the actions of Rebekah and Jacob in deceiving Isaac (Genesis 27:1-45). List the various sins they committed.

12. Soon after Jacob bought his brother's birthright and lied to his father to receive his blessing, God appeared to Jacob at Bethel in a dream and promised him many blessings. List these blessings.

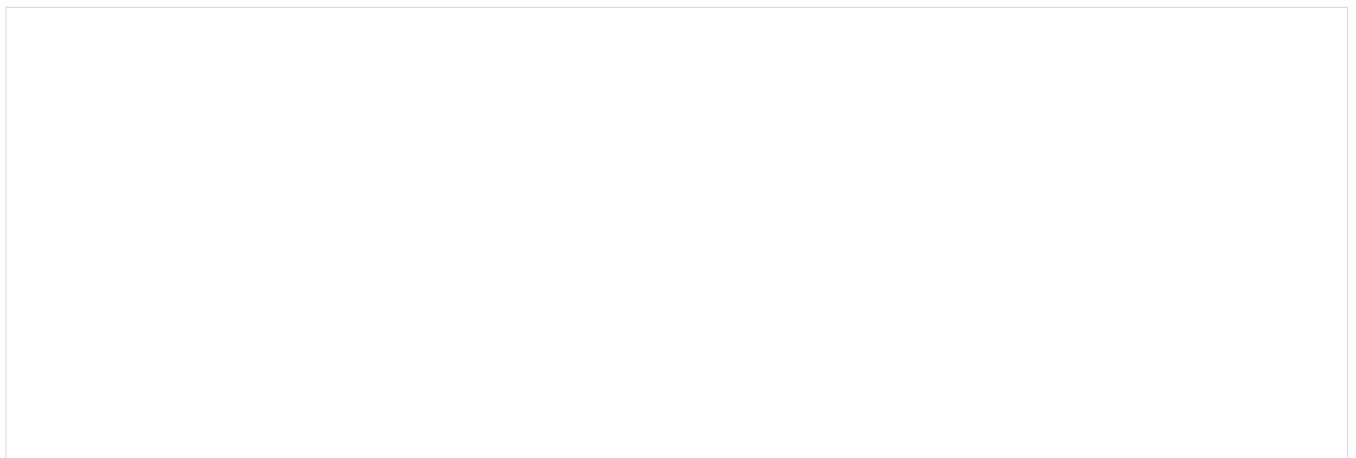
13. Given Jacob's sinful conduct it seems strange that God would choose to bless him. How do you explain this?



14. At Bethel God told Jacob, “. . . in you and in your descendants shall all the families of the earth be blessed” (Genesis 28:14). How has this promise been fulfilled?



15. The Word of God warns in Hebrews, “See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; that there be no immoral or godless person like Esau, who sold his own birthright for a single meal” (Hebrews 12:15-16). How might you as a Christian be like Esau and sell your birthright for a single meal?



Optional Questions for the Advanced Student

16. Scripture states, “Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. Therefore she said to Abraham, ‘Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac’” (Genesis 21:9-10). What symbolic meaning does Paul draw from this in Galatians 4:30?

17. The altar on which Abraham was to offer his son Isaac was in the land of “Moriah” (Genesis 22:2). This word appears in one other place in Scripture, 2 Chronicles 3:1. Research the word “Moriah” and determine where it is located. Summarize your findings. What other events in the Bible occurred there?

18. Where in the New Testament does Jesus allude to Jacob’s dream at Bethel? Write out the verse.

Additional space for answers. Please label each answer clearly with its corresponding question number.

Name

Lesson 10

GENESIS 31-39

►1. Jacob told his wives, “Your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me” (Genesis 31:7). If God was for Jacob, why do you think that God allowed Leah to deceive Jacob on his wedding night (Genesis 29:15-30) and Laban to cheat him over and over in their business dealings (Genesis 30:25-43)?

2. In Gilead Jacob instructed his kinsmen to gather stones. He formed these into a mound as a monument. Jacob called the heap of stones Mizpah, meaning *watchtower*. He told Laban, “May the Lord watch between you and me when we are absent one from another” (Genesis 31:49). This saying has become a popular farewell among parting friends. Sometimes a coin or heart split down the center is exchanged, each person taking one half. Genesis 31:49 is often engraved on the coin. This expression of friendship and commitment, however, may not accurately reflect Jacob’s original intent for his Mizpah monument. Why did Jacob erect it and what was its purpose?



►3. Analyze Jacob’s prayer in Genesis 32:9-12. What does it express about Jacob’s character and his understanding of God?

►4. What applications can you draw for your life from Jacob’s encounter with the Lord at Peniel (Genesis 32:24-31)?

5. Based on the description of Esau’s actions in Genesis 33, what kind of man was he later in life?

6. Judge the conduct of Simeon and Levi in rising up and killing the men of Shechem (Genesis 34:1-30). Were their actions justified? Explain the reasons for your judgment of their actions.

7. God instructed Jacob to leave Shechem and go south, saying, “Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother” (Genesis 35:1). In preparation for his return to Bethel, Jacob told his family and servants, “Put away the foreign gods that are among you, purify yourselves, and change your garments. Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone” (Genesis 35:2). Receiving their idols, “Jacob hid them under the terebinth tree which was by Shechem” (Genesis 35:4). Among them, presumably, were Laban’s household idols, which Rachel had stolen (Genesis 32:30-35). What do these idols tell you about the spirituality of Jacob’s wives and servants?

8. When God met with Jacob a second time at Bethel, Jacob marked the event with a pillar of stone. The Scriptures state, “And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a libation on it; he also poured oil on it. So Jacob named the place where God had spoken with him, Bethel” (Genesis 35:14-15). Jacob did something similar the first time God met with him at Bethel (Genesis 28:17-19) and again over Rachel’s grave (Genesis 35:20). How might we likewise mark the events of our lives in our families or in our churches with tangible reminders of God’s provision and grace?

►9. God appeared to Jacob upon his return from Paddam-aram and promised him many things (Genesis 35:9-12). List these promises.

10. State four reasons why Joseph’s brothers despised him (Genesis 37:1-11)?

11. What do we learn about the character of Joseph's brothers from their conduct recorded in Genesis 37:18-35?

12. What did Judah mean when he said concerning Tamar, "She is more righteous than I" (Genesis 38:26)? Explain the context.

13. What lessons can you draw for your life and ministry from Potiphar's wife's entrapment of Joseph (Genesis 39:7-20)?

Optional Questions for the Advanced Student

14. Why does the Holy Spirit place so much emphasis on the story of Judah and Tamar (Genesis 38:1-30)? It would seem that it would have been better to leave this sordid story out of the history of the Jewish patriarchs. Explain.

Additional answer space. Please label each answer clearly with its corresponding question number.

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Name

Lesson 11

GENESIS 40-50

1. God warned Abimelech in a dream that Sarah was Abraham's wife (Genesis 20:3). Jacob saw in a dream angels ascending and descending on a ladder to heaven (Genesis 28:12-15). God was at the top of the ladder and spoke to him. Later Jacob saw in a dream his flocks mating and an angel told him that God had seen all that Laban had been doing to him (Genesis 31:10-13). God revealed in a dream to Joseph that he would one day rule over his brothers and that his father and mother would bow before him (Genesis 37:5-8; 38:9-10). On what other occasions in the Bible has God spoken to individuals through dreams? Do you think that God still communicates to people through dreams? Explain your reasons.

2 How did Joseph trouble the minds of his brothers during their first two trips to Egypt (Genesis 42:1-44:34)? What was his goal in treating them in this manner? Did he accomplish his goal?

►3. Jacob lived to 147 years (Genesis 47:28). Compare his character as a young man (Genesis 25:1-34; 27:1-46) to his character as an old man (Genesis 47:1-49:33).

►4. List six events in Jacob's life that contributed to his transformation from whom he was a young man to whom he became in his latter years.

5. Review Jacob's final "blessings" on his sons. What had Reuben done to forfeit his father's blessing (Genesis 49:3-4)? What was his penalty? What had Simeon and Levi done to forfeit their blessing (Genesis 49:5-7)? What was their penalty?

6. Similar to Reuben, Simeon, and Levi, might we as Christians diminish or forfeit our reward at the Judgment Seat of Christ, or is our reward fixed and certain (1 Corinthians 3: 10-15; 2 Corinthians 5:9-11)? If you believe that our conduct can affect our reward, list four representative sins that a Christian could commit that would result in significant loss of reward.

7. Joseph said, “ And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.” (Genesis 50:20). Explain the context and meaning of the verse.

8. Given all that happened to Joseph, he easily could have become an angry, bitter man. List the three worst things that happened to him..

►9. List two reasons stated in the text of Genesis that reveal how Joseph overcame his trials and remained compassionate, loving, and able to forgive.

10. How can we, even as Joseph, overcome life's disappointments and trials such that we do not become angry and bitter?

►11. Many parallels can be drawn between Joseph's life and Jesus' life. List ten aspects of their lives that they share in common.

Optional Questions for the Advanced Student

12. When blessing his son Judah, Jacob said, "The scepter shall not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to him shall be the obedience of the peoples." (Genesis 49:10). Research the title "Shiloh." What does this word mean? To whom does it refer? Where else in Scripture does it occur?
13. List five references or allusions to the gospel of salvation in the book of Genesis.

PREPARE FOR QUIZ

During class this week there will be a short quiz of all course material. To prepare, review all reading assignments, lecture notes, and homework questions and answers.

Additional answer space. Please label each answer clearly with its corresponding question number.

A large, empty rectangular box with a thin black border, occupying most of the page. It is intended for students to write their answers to questions, with the instruction to label each answer with its corresponding question number.