

# THE UN-BELIEVERS

## INTRODUCTION

Better than the gift is the giver of the gifts. Better than the things He gives is the person He is. We need to love not just what God gave, but who He is.

## DISCUSSION

Right now, say as many things you can think of that are common grace.

## EXPLANATION (MATTHEW 5:45)

Why does God make the rain shine on the righteous and the wicked?  
How should understanding God being this way change how we treat each other?

## APPLICATION

Read Galatians 6:1-10.  
Do you think common grace encourages sin?  
Have you ever tried to “do good” and it encouraged someone in their sin?  
If you have a story, tell it now.  
How do we draw the line between “doing good” and encouraging sin?

## MISSION

How can common grace be a launching point for talking about the gospel?  
How is saving a natural step from common grace?

## HOMEWORK FOR NEXT WEEK

Read Genesis 37:1-11  
Have you ever seen what you would consider a miracle?  
Why is it important to know that Jesus is CREATOR not CREATION and MAKER not the MADE?



# GENESIS

THE FINAL CHAPTERS

## THE UN-BELIEVERS

PART 55

GENESIS 36

Genesis 36:9  
Genesis 36:1-43  
1 Samuel 15:7-8

James 2:19  
Ephesians 2:8

Matthew 5:45  
Acts 14:17  
Romans 2:4

## UPCOMING ACTIVITIES

**YOUTH PARENT'S MEETING**  
February 24th, 12:20pm

**CINDERELLA'S CLOSET**  
March 9th

**TRADER JOES & UFO'S  
GIRL'S NIGHT OUT**  
February 25th, 6:30p  
<http://goo.gl/o9zUq>

**BAPTISMS**  
Want to be baptized?  
Signup: <http://goo.gl/bs7zk>



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**Genesis 36:9 These are the generations of Esau the father of the Edomites in the hill country of Seir.**

Moses, throughout Genesis, is giving us snapshots of life, but he is not giving us everything. In Genesis 1-11, he focused on creation, from Genesis 12 on he has focused on 1 family, Abraham's. In Abraham's family he has primarily focused on the believers, but what happened to the unbelievers, those who didn't follow God? What did they do?

Chapter 36 of Genesis takes a break from the flow of the narrative to tell you what they did.

The separation of Jacob and Esau is cast in the same form as the separation of Abraham and Lot in chapter 13. The possessions of the two brothers were too great and the land was not able to sustain both of them; so just as Lot parted from Abraham and went eastward, Esau parted from Jacob and went to Seir. The heirs of the promise remained in the land, and the other sons moved eastward. The writer is careful to note that their parting of ways was beneficial to both Jacob and Esau. It was because of their great wealth that they had to part company.

In chapter 36, the writer goes to great lengths to show the progress and well being of the line of Esau. Moses is particularly careful to note that Esau is, in fact, "Edom." The name Esau is identified by "that is, Edom" (in verses 1 and 8). Why such a concern? The solution lies in the future importance of Edom during the later periods of Israel's history.

In the Book of Obadiah, Edom became a small picture for Israel's relationship to the other nations at large. In the future reign of the messianic King, Edom would once again, as in the days of David, be a part of his kingdom: "*Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the LORD's*" (Obad 21). So also within the Torah, the possession of Edom is a mark of the strength and victorious reign of the "star" (Num 24:17) that is to arise or "come out of Jacob" (Num 24:17).

Moses includes an unusually long list of the "genealogy" of Esau. The list is made up of several smaller lists. Together a meaningful structure comes together, revealing a conscious effort on the part of the narrative to present the family of Esau as a coherent and distinct whole.

- There is first a list of the names of the sons of Esau (vv. 9-14), largely dependent on the brief narratives regarding Esau's wives (26:34; 28:9; 36:3).
- Verse 10 divides the sons of Esau into two groups: the sons of Adah and the sons of Basemath.
- Adah's sons (and grandsons) are listed in vv. 11-12, then Basemath's in v. 13, and finally Oholibamah's in v. 14. Oholibamah is not mentioned at the top of the list in v. 10 but is named in v. 5.
- Verses 15-19 list the tribal "chiefs" of the sons of Esau, beginning with the eldest, Eliphaz, and again grouped according to their mothers.

The term "chief" (*allup*) is used in the Bible only for the tribal leaders of Edom, with the exception of Zechariah 12:5-6, where it is also used of the leaders of Judah. The title "chief" would have denoted primarily a political or military function.

- To the list is added "the sons of Seir the Horite, who were living in the region" (vv. 20-28), and then a list of their tribal "chiefs" (vv. 29-30).

Seir is ordinarily the name of the geographical territory occupied by the Edomites, but here it refers to an individual. He and his descendants are listed here because they occupied the territory of Edom. In 2 Chronicles 25:11, 14, the "sons of Seir" are called "Edomites." The list identifies Seir as a "Horite," which earlier commentators interpreted as "cave dwellers."

What is the point? Grace.

There are 2 distinctions to grace: Common Grace and Saving Grace.

- Saving Grace: *Eph 2:8 "For by grace you have been saved..."* We stand before God and say we are saved by grace through Jesus. Saving grace is good for this life and the life to come. Saving grace is good forever.
- Common Grace: Common Grace goes out to everyone, but it is only good for this life.

Why would God allow people to benefit from Him, why would He serve them, love them, give to them, make them rich, and let them fall in love? **Grace.**

- Common Grace is part of God's way of preparing God's children for salvation.
- Common Grace shows God's mercy.
- Common Grace shows that God honors His image and likeness.
- Common Grace is benefiting believers.

Better than the gift is the giver of the gifts. Better than the things He gives is the person He is. We need to love not just what God gave, but who He is. We must stop being blind to His provision and learn to thank God. Don't be like Esau and everyone else on this planet, thank God for what He has provided.